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**PHILOSOPHICAL COUNSELING: CONTEMPORARY RUSSIAN
EXPERIENCE AND TRADITION OF RUSSIAN RELIGIOUS PHILOSOPHY
IN THE FIRST HALF OF THE 20TH CENTURY**

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Abstract: The Western tradition of philosophical counseling determined its development in Russia, where the process of forming the branch of philosophical counseling and the professional community of philosophers-practitioners is currently underway, leading their activities in a wide field of philosophical counseling, where one can designate a philosopher-author (author of philosophical texts), a philosopher-practitioner, philosopher-layman (client, guest, visitor). The problem of finding a philosopher-layman either in a situation of religiosity or in a situation of secularity can be solved through an appeal based on the polylogue method to the texts of Russian religious philosophy of the first half of the 20th century. This allows in a situation of philosophical counseling through the disclosure of knowledge of the meanings of the symbols of sobornost of Russian religious philosophy “wandering”, “exile”, “heroism”, “self-sacrificing”, “symphony” to determine the form of sociality in which the philosopher-layman resides - secular, religious, religious-secular. We note that it is dialectically necessary to move away from the division of socialities into religious, secular and religious-secular, and it is possible to designate them as different forms of the dialectical formation of sobornost, or forms of disclosure of religiosity in the personality of a philosopher-layman.

Key words: philosophical counseling, philosopher-practitioner, philosopher-author, philosopher-layman, symbols, sociality, sobornost, Russian religious philosophy of the first half of the 20th century

1. Introduction. Philosophical Counseling in Russia and in International Context

In Russia, we can note the ongoing process of institutionalization and professionalization of philosophical counseling, practical philosophy, its separation into a separate branch, entry into the global tradition of practical philosophy and the international space of practical philosophers. At the same time, two trends in the development of Russian philosophical practice have been identified. The first school is associated with the name of Sergei Borisov. The Chelyabinsk tradition of philosophical practice is based on the ideas of Ran Lahav, the ideas of deep philosophy with its contemplation (Borisov 2018b, Borisov 2019, Penner 2020). In this case, structuredness is updated as a partnership (philosophical companionship) (Lahav 2016). Such practical philosophers as Regina Penner, Kirill Rezvushkin, Artur Dydov work in this school. Practical philosophers from Chelyabinsk take part in international conferences on philosophical practice, summer schools of philosophical counseling, according to the Oscar Brenifier method, attend international retreats on contemplative philosophical partnership in Italy and Holland; in deep philosophy in Italy. In 2016, the first all-Russian online conference with international participation was held in Chelyabinsk to understand the essence of philosophical practice and the prospects for its introduction into Russian philosophy. In 2020 and 2021, international online conferences on philosophical counseling were held in Russia (Borisov 2020).

If in Germany the German Society for Philosophical Practice and Counseling was established in 1982, and now there are societies of philosophical counseling that unite practical philosophers around the world, then in Russia the society for philosophical counseling “Association of Philosophical Practitioners “Ratio” was created in 2020 in Chelyabinsk by Sergey Borisov (RAPP. <http://raphp.ru/ru/>).

In Moscow, St. Petersburg, Volgograd, philosophical counseling is developing in line with the critical approach of Oscar Brenifier (Brenifier 2019, Brenifier 2020). A bright representative of his ideas in Volgograd is Andrey Makarov (Konoplyanik 2021). Andrey Makarov, together with his like-minded people, is implementing a project within the framework of the “Intelligent Environments” practical philosophy.

Philosophy for Children (P4C) in Russia is developing in the tradition of Matthew Lipman (Lipman 2003). This direction of philosophy began to be developed in Russia by Nina Yulina (Yulina 2005). Larisa Retyunskikh organized the Philosophy for Children project and international conferences on philosophy for children in Russia. This tradition was continued by Anastasia Avdieva and others (Avdieva 2020).

In our opinion, philosophical counseling is implemented in philosophical cafes as well. We consider the Philosophical Café as an

informal philosophical society, as a platform for philosophical counseling and the implementation of free-form philosophical counseling training programs. The first philosophical cafe in Russia was established in St. Petersburg in 2002. Currently, there are operating philosophical cafes in almost every city, and the current online format of their work significantly expands the circle of participants. According to S. Frunzã, «the presence of philosophy is significant in virtual communication through the informal structures represented by philosophy clubs or cafes» (Frunzã 2019, 11).

Turning to philosophical counseling, we can note that it can also be used by corporations, it can be a part of the companies' marketing development strategy, it can be incorporated into advertising messages, thus being included in the corporate culture as business philosophy.

We see that the established philosophical tradition of practical philosophy, studied in the light of the comparative method, finds its basis both in the methods and approaches in the Western tradition of practical philosophy. Using a comparative approach, we have identified those methods and approaches that are used in the Russian tradition of philosophical counseling. These approaches and methods are borrowed from the Western philosophical tradition. A person-oriented and open-ended approach is defined; an approach aimed at solving a specific issue, problem-oriented, end-point-oriented approach; a truth-oriented approach.

Based on the chosen approach, there is an appeal to the method of philosophical counseling. In the work of A. Konoplyanik, T. Kondratieva, S. Borisov the following methods are identified, which are used in philosophical counseling in Russia (Konoplyanik 2021, Borisov 2018b). This may be the "beyond-method" method of Gerd B. Achenbach, based on an individual approach and on philosophizing (Raabe, 2000, 50-56). When choosing the method of P. Grimes "philosophical midwifery" - the practical philosopher does not introduce his vision of the problem, but only accompanies the philosopher-layman, who independently comes to the solution (Grimes 2001). The analytical method involves both the application of critical thinking by the practical philosopher himself, and the motivation of the philosopher-layman to interpret, analyze, conceptualize, problematize and synthesize his ideas. Some schools place particular emphasis on working through not only the ideas but also the emotions behind them, such as the PEACE approach (problem, emotion, analysis, contemplation, equilibrium developed by Lou Marinoff in 1999). Others do not exclude working with emotions but do not make it mandatory, such as logic-based therapy (LBT) (Cohen 2003). The essence of the Amir L.B. is to solve philosophical problems (Amir 2003, 2011). Oscar Brenifier, on the contrary, maximizes philosophical problems for their subsequent solution (Brenifier 2019, Brenifier 2020). As a fundamental method, one can single out the method of contemplation, observation of

an idea - its direct comprehension, without the analytical intervention of the mind - the Deep Philosophy approach proposed by Ran Lahav. Some methods can be combined, alternated, some will mutually exclude each other. But whatever method is used, the main goal of philosophical counseling is to help the client achieve a better philosophical understanding of himself (Raabe 2000).

Philosophical counseling can be considered by us in two of its instances: academic and non-academic. The first leads to ethics and political philosophy. That is, practical philosophy acts as a section of general philosophical knowledge. In this sound, philosophical practice can include the philosophy of medicine, the philosophy of sports, the ethics of artificial intelligence. The second trend in the development of philosophical counseling, in our opinion, is associated with the exit of philosophy “outside the brackets” of the academic status and its transformation into a “philosophical practice”.

We can define practical philosophy as philosophy “of life” and “for life”. Practical philosophy sees it as its task to solve the problems of human life (Borisov 2018a, 8). Based on the method of comparative studies, we should note that in the Russian philosophical tradition, with an unconditional reliance on foreign experience, a definition of philosophical practice has been formulated. “Philosophical practice is a set of areas of modern practical philosophy that use philosophizing as a means for setting, analyzing and solving worldview problems that are determined by a specialist philosopher based on a specific request or, more broadly, the client’s area of interest” (Borisov 2018a, 79, Konoplyanik, 2021).

In our opinion, an essential and very important assumption must be made, or an initial premise should arise: a departure from exclusive professionalization in the subject field of practical philosophy. Philosophy is moving from a rather scientific status to a worldview status. Philosophy is seen as a way to think and be in the world. According to O. Brenifier, in philosophical practice there are two people who are included in philosophizing (Brenifier 2020).

According to the concept we have outlined, the philosopher-author, philosopher-practitioner, philosopher-layman become the characters of philosophical practice. A certain timelessness arises in relation to the philosopher-author - the creator of a philosophical text, the philosopher-practitioner and the philosopher-layman, who enter into a dialogue at the moment of the present, in the future, referring to the past, to the text. A philosopher-practitioner in a situation of philosophical counseling does not give ready-made protocols for the implementation of actions, there are no set values, stereotypes, but there is only the possibility of choice, one's own, individual choice in a situation of complete uncertainty for a philosopher-layman. In the usual usage of the word “client”, “guest” is considered by us as a philosopher-layman. The reason for turning to philosophical counseling on the part of philosophers-layman may be

philosophy itself. Philosophy is not wisdom, like the actual possession of knowledge, but the process of love of wisdom. It is precisely to be immanently present in the situation of philosophy, philosophizing, or in the process of love of wisdom that philosopher-layman strive for philosophical counseling with the assistance of practical philosophers. Philosophers-authors create a philosophical text as a concept.

Sandu Frunză notes that «we are witnessing a reinvigoration of this century's soul. It is under the sign of philosophy» (Frunză 2019, 9). Frunză, defining the range of problems of philosophical counseling, points to the significance of the religious dimension for a modern person: «Counseling may be used for varied purposes: from solving conflicts with the ones we engage with in joint effort of professional construction, to the negotiating of deontological codes according to the mission and objectives of our professional organization; from issues regarding the position to a significant problem for ourselves to a nuanced interpretation of life issues; from finding solutions for self esteem and love, to a harmonious construction of respect and responsibility relations with the physical, social, spiritual, religious dimensions and with the virtual dimension developed by the new technologies; from practicing ethical decision based on our community tradition norms and family values, to revalorizing them through critical thinking and reflexive tradition in the history of culture; from positive thinking development to the critical investigation of arguments and decisions; from personal development to the personal brand and leadership qualities» (Frunză 2019, 22).

2. Russian Religious Philosophy of the First Half of the Twentieth Century as a Philosophical Counseling

Recently, works have been published in Russia that study the development of philosophical counseling, but the issues of the possible inclusion of the Russian philosophical tradition in the field of philosophical counseling have not been covered in research (Shalagina 2021, Borisov 2018b, Vnutskikh 2018, Konoplyanik 2021).

And in our research, we will try to show that the tradition of Russian religious philosophy makes it possible to resolve, including religious issues, in a situation of philosophical counseling.

Based on a comparative approach, “an attentive and objective analysis of the concepts of integral knowledge, unitotality, conciliarity, sophiology, and onomatodoxy, which are considered to be the acquisition of an independent religious love of wisdom of the Russian philosophers, reveals the same origins and foundations that can be found in the works by Western philosophers” (Belov 2019, 23). But philosophy, as a rule, has national features, and we follow the method of philosophical polylogue

(Kimmerle 2002, Malinov 2017). We can consider the Russian philosophical tradition in the light of the basis for philosophical counseling, the premise for the self-determination of the philosopher-layman, the practical philosopher, paying special attention to the texts of the philosopher-author. “Philosophical counseling, and in some cases by philosophical therapy” can be considered by us, based on Frunzã's text, “an instrument to re-establish connectivity and authenticity in inter-subjective communication” between a practical philosopher and a philosopher-layman, as well as between the philosopher-layman and the outside world (Frunzã 2019, 12). Answering the question of the possibility of combining religious and philosophical counseling, we can also turn to Russian religious philosophy, a character whose main character is “an educated secular person experiencing a religious conversion” (Antonov 2020).

With its help, it is possible to comprehend one's personal experience in a situation of complete worldview uncertainty. S. Frunzã points out that «philosophical reflection ... refers to all the dimensions of human existence, from the physical to the spiritual or religious one» (Frunzã 2019, 83). Religion is a personal experience that turns a person into a socially significant fact. We propose to pay attention precisely to finding symbols that express the meaning of a person. Symbols express higher being, higher meanings, act as an intermediary between the earthly and heavenly worlds. Symbols express the transcendent essence in their concrete-sensory sounding (Hegel 1940). It is difficult for a modern person to combine secularism and religiosity. It is possible, according to the Russian philosophical tradition, to overcome the separation of the secular and the religious in a state of sobornost. The concept sobornost expresses the idea of an assembly that exists potentially without external connection (Khomyakov 1994, 242). It is unity in multitude.” The exit to the state of sobornost is the ideal result of philosophical and religious counseling. Dialectics, a special, vital dialectics, is inherent in Russian philosophy (Krasicki 2010). It can become a method and conduct of philosophical practice in combination with the above methods and approaches defined in the Western tradition of philosophical counseling. In the Russian philosophical tradition, we can outline certain symbols to designate a philosopher-layman in different types of religious, secular and religious-secular sociality, and on their basis conduct religious counseling, combined with philosophical counseling. In J. Heath's article “The Tragedy of the Philosophy of S.N. Bulgakov “based on Bulgakov's texts, a description of the “ascetic”, “saint” in religious sociality is created, it is noted that the “artist” and “philosopher” of secular sociality are dialectically opposed to him (Heath 2021). In our opinion, the religious type of sociality of a philosopher-layman can be designated by the symbols we found in Russian religious philosophy “wandering”, “exile”, “self-sacrificing”, which manifest themselves in individualism and asceticism, not immersion in history, in the sphere of the transcendent.

The sobornost of religious sociality means its direct living, direct experience of sobornost in individual, personal everyday life. In religious sociality, religion is life, not a theoretical construction (Bulgakov 2008, 301). Philosopher-layman of secular sociality can be considered by us on the basis of the symbol “heroism”. Can a person lose sobornost in secular sociality? Departing from dialectics, we are faced with the fact that sobornost is lost here. But it is impossible to find faith and religiosity in non-religiousness. The transition from secularism to religiosity, which will be connected with secularity, is possible only if there are moments of religiosity in secularity, or if secularism itself is considered as a moment in the development of religiosity. In this case we come to dialectics. And we can assume that sobornost is present in secularism. Philosopher-layman of the religious-secular sociality is described and understands himself in the symbols of “self-sacrificing”, “symphony”. When understanding the need for the emergence of religious and secular sociality, the main difficulty arises when designating its practical implementation in the activities of the individual. We see that a dialectical synthesis of the secular and the religious is needed, the removal of the contradiction between them, which can be realized in the process of philosophical counseling.

3. Philosopher-layman of Religious Sociality: “Wandering”, “Exile”, “Self-sacrificing”

Already the texts of A.S. Khomyakov trace the description of the religious sociality of the philosopher-layman. This is life itself, in which sobornost is actualized, through its living, with the inherent individual coming to God through prayer (Khomyakov 1994, 21). V.I. Solovyov only outlines the fundamental features of the philosopher-layman at the level of religious sociality. This includes “desert asceticism”, “contemplative mysticism”, individual appeal to God, “pseudo-Christian individualism”, non-historicism, sobornost is preserved only in the transcendent (Solovyov 1989, 353, 355, Solovyov 2012, 50). In the works of Russian religious philosophers of the first half of the 20th century, the personality of a philosopher-layman in religious sociality takes on more specific qualities. In our opinion, Bulgakov’s religious personality is present in religious sociality (Bulgakov 2008, 342). S.N. Bulgakov describes the process of its emergence with the symbol “wandering” (Bulgakov 2008, 189). If S. Bulgakov uses the concept of “wandering”, respectively, it is possible to single out such a type of personality of a philosopher-layman as a “wanderer”, who is aware of all the intermediateness of his position in this objective reality, and aspires to God. S. L. Frank has a symbol of an exile to describe a person in a situation of religious sociality, which recognizes himself as part of a different, real beginning of God's existence

(Frank 2016, 185). There is a religious asceticism of salvation. According to Frank, the difference between man and other beings is that he is a being “judging and evaluating”, he transcends beyond himself (Frank 2016, 196). The spiritual personality, the “condensed” personality, the open personality of P. A. Florensky, which cannot be defined, but can only be given a symbol experienced in personal experience, arises in self-sacrificing, on the path of comprehending God, through a feat, self-collection, God-similarity, co-action (Florensky 1990, 72, 83, 84, 86, 177,181,271). P.A. Florensky writes that sobornost in religious sociality is given to man as “raw material” (Florensky 1990, 68, 65, Florensky 1996, 550). Berdyaev, like P.A. Florensky notes that in religious sociality, a person is defined in self-sacrificing, through a feat, through deification, mystical love, transformation, selflessness, detachment, overcoming isolation, catholicity, individual parish, unity with God in the transcendent world in symbolic, conditional, rhetorical spirituality (Berdyaev 2008a, 146).

The self-sacrificing at P.A. Florensky draws strength from the origins of early Christianity, rushing into the world of the transcendent, not plunging into everyday life, everyday work, boredom, melancholy, characteristic of everyday life (Florensky 1990, 111). Unlike P.A. Florensky S.N. Bulgakov notes the importance of labor activity, in which the formation of personality and moral development take place. Bulgakov's “wandering” suggests non-historicism, temporality, instability, lack of a historical perspective, negative attitude towards the material world, opposition, struggle with it, arising from the depths of religious experiences (Bulgakov 2008, 267). P.A. Florensky writes that so far history goes on, only moments of enlightenment by the Spirit are possible, and complete “spirituality” would mean the end of history (Florensky 1990, 112). Simultaneously with the development of understanding of the idea of the equality of people before God, as a result of which social class, racial, national differences are erased, there is a division into the elect and the unelected. According to P.A. Florensky, only for the elect is unity with God possible through the achievement of transtemporality, the transition to eternity, leading to catholic unity in eternity (Florensky 1990, 112). The idea of being chosen outside and above the world is also noted by S.N. Bulgakov, who connects it with mono-ideism, putting out of brackets all the “unchosen” (Bulgakov 2008, 220). N.A. Berdyaev understands the chosenness of religious sociality as “monastic-ascetic hostility towards people and the world”, “mortification” in relation to everything alive and creative, placing himself outside, above, others (Berdyaev 2015, 155, 156.). Humility, according to N.A. Berdyaev, turns into the goal of actions, which does not allow the freedom of the spirit to open up (Berdyaev 2008a, 72). The problem of suffering in the church community is connected, according to N.A. Berdyaev, with confidence in salvation through their transference. From this follows the moment of martyrdom, noted by S.N.

Bulgakov, characteristic of religious sociality. Humility before external sociality is characteristic of wandering. Berdyaev finds a contradiction in messianism, which consists in simultaneously finding meaning in history and striving to “jump” over history, in which an eschatological attitude and anti-historicism are manifested (Berdyaev 2008a, 188). He defines messianism as human activity in the historical realm, inspired by the belief in the approaching end of history. The idea of salvation dominates. In our opinion, the social position in religious sociality is not social, but purely personal in nature. For her, according to S.N. Bulgakov, humility before external sociality is characteristic for the sake of solving religious problems. Social issues grow into religious and ethical issues. Considering the professional, racial, economic, legal position of the individual in the framework of the concept of S.N. Bulgakov, one can note their certainty by religious principles. It is important to note in the religious sociality denoted by S.N. Bulgakov “not including wandering in statehood”, “abstraction from the institution of citizenship”, seeing oneself as citizens of the “Kingdom of God”. Asceticism is also an important feature of religious sociality. Thus, in the works of Russian religious philosophers of the first half of the 20th century, one can trace the dialectical contradiction in the religious sociality of personal religious and public, religious and ecclesiastical, which can be discovered in oneself on the basis of the texts of philosophers-authors with the support of a philosopher-practitioner, a philosopher-philosopher in a situation of philosophical counseling. The identification of the ethnic, and the transition from early Christianity to historical Christianity have a contradictory character (Florensky 1990, 191, 192, 196, Florensky 1996, 546, Berdyaev 2008b, 25, 26).

4. Philosopher-layman of Secular Sociality: “Heroism”

Exceptional secularism needs a connecting principle, immanently inherent in secular sociality, which can be called either an “anthill” (Vl. Soloviev, S.L. Frank), or “herd” (S.N. Bulgakov), as the opposite pole of sobornost (Solovyov 1989, 325, Bulgakov 2011, 92, Frank 2016, 226). According to N.A. Berdyaev, such a connecting principle in the denial of not religion itself, but the denial of contradictory forms of religiosity, the denial of God, who is present in the world “incognito”, characteristic of church sociality, may be finding a new form of religiosity in the concept of human deity, an attempt to identify God and man, to replace the status human status of God. Berdyaev defines secularism as “monasticism in the world”. But we consider atheism as a dialectical moment of knowing God (Berdyaev 2008a, 18,19). S.N. Bulgakov identifies religions that are defined in the dogmas of faith in progress, in reason, the omnipotence of science

(Bulgakov 2008, 413). Personality in this essential state is defined as “empty”, P.A. Florensky defines personality as a rational “sinful personality”, “loose personality”, “secret personality”, “high personality”, “fallen”, “tortured” person (Florensky 1990, 80, 177, 181, 232, Berdyaev 2008a, 58, 66, 72, 101, 103, 105, 104). According to N.A. Berdyaev, the personality is characterized by a creative principle that does not find any grounds, the activity is “unconsciously of a church nature” (Florensky 1990, 149, 152, 171). S.N. Bulgakov defines at the essential level of sobornost a “collective” personality that arises in “heroism”. At the same time, the very significance of the individual is diminished, the individual is lost in the public. Here we can turn to the opposition of the two concepts “person” and “thing” by P.A. Florensky (Florensky 1990, 78). In the works of Vl. Solovyov, the essential level of sobornost in one's life is determined in the emptiness and emptiness of a self-affirming personality. Lack of content means the loss of the highest content of sobornost, integrity by a person. In secular sociality, as well as in religious sociality, there are moments of chosenness, which can be traced in Vl. Solovieva, S.N. Bulgakov, N.A. Berdyaeva, P.A. Florensky, S.L. Frank. If the chosenness of religious sociality presupposes for those who separated themselves from integral humanity the possibility of uniting with God in the transcendent, then the chosenness in secular sociality is immanent, transferring the status of God to the person himself. Self-esteem leads to the position of the God-man. Chosenness acts as a dialectical moment of sobornost, it traces the possibility of a part to become a whole, precisely through overcoming chosenness with its moments of maximalism, messianism, “secularized” messianism of martyrdom (Berdyaev 2008a, 189). A person refuses the possibility of his sinfulness, identifies morality and religiosity, which leads to the fact that religious maxims turn into momentary and relative, associated with the subjective. With the denial of religious sociality with its existential living of catholicity in everyday situations, there is a desire for artificiality in the state system, religion, and bringing God to the status of a person (Florensky 1990, 296). This state of S.N. Bulgakov and S.L. Frank is described by the symbol “heroism” or “heroism of self-deification” (Bulgakov 2011, 284; Frank 2016, 224). Heroism contains a “religious moment”, “inspired faith” in the absolute value created by one's own hand (Frank 2016, 224). The erasure of the human personality occurs through the denial of religiosity and the transition to ideology and adherence to principles. Personality is lost in serving social ideals and following discipline. For all its fragmentation, the presence of improper, in many respects imperfect forms, the secular community defined by us, at the same time, acts as one of the forms of actualization of sobornost in the society of the internal primary polyunity of “we” (Frank 2014, 157).

It should be noted that if in ecclesiastical sociality myth serves as a means of communion with God, of recognizing God, then in secular sociality myth also serves as a means of cognizing those postulates that

are already created by a person who has assumed the status of God. According to N.A. Berdyaev, these are myths about sovereignty, myths of anarchism, myths of revolution (Berdyaev 2008c, 82). The imposed myth, when moving away from higher, transcendent principles, becomes a pseudo-reality. This is largely due to the fact that secular sociality, as well as religious sociality, is outside of history, slips above history. According to S.N. Bulgakov, achieving goals is impossible in the present, but only possible in the future, all goal-setting is transferred from the moment of the present to the moment of the future. If in ecclesiastical sociality a transition to the transcendent is necessary, then at the level of secular sociality a jump “to the future” is necessary, which is mythologized. Moreover, in order to make the transition to the transcendent, or to the future, it is not an active historical activity that is required, but the necessary moment for achieving the goal is martyrdom, actualized in “heroism”. Like S.N. Bulgakov, Frank notes such a personality trait of secular sociality as martyrdom. The “idol of the revolution” provoked sacrifices that were made in heroism for the sake of progress (Frank 1990, 146, 153). We can identify those personality traits that are characteristic of the essential level of disclosure of catholicity: frenzy, enthusiasm, dreaminess, exaltation (P.A. Florensky), maximalism and messianism, “pride”, instability, indiscipline, inoperability (S.N. Bulgakov), for on. Berdyaev is also individualism, humanism, humanistic morality, liberalism, democracy, nationalism, atheism, atomism, competition, secularization, parliamentarism, legal formalism (Florensky 1990, 133, Bulgakov 2011, 286, 287, 301, Berdyaev 2008b, 15-17). The main value denoted in secular sociality, the value of freedom, is precisely here that a person is lost, freedom turns into the freedom of emptiness (Berdyaev 2008 b, 16). P.A. Florensky writes that a person is defined by such provisions as “it is happening to me”, “it is happening to me”, “words are spoken” (Florensky 1990, 174, 175). Secular sociality, moving away from catholicity, at the same time returns to it on an essential, negative level. Overcoming the sobornost of religious sociality with its beingness, the catholicity of secular sociality is created, which manifests itself in the same moments of sobornost at a negative essential level in its mythology, chosenness, messianism, martyrdom, non-historicity.

5. Philosopher-layman of the Religious-secular Sociality: “Self-sacrificing”, “Symphony”

Religious-secular sociality is based on the harmony of the church, society and the state. Berdyaev writes about the real achievement of the Kingdom of God through the overcoming of religion at the moment of the formation of sobornost, based on faith in the “living God” of religious

sociality and the religion of secular sociality that deified man. It is necessary to return to universalism, and not humanistic, but Christian, religious, to overcome the gap between the transcendent and the immanent, between salvation and creativity, creating of a free personality, colored by the spirit of humility, leading to freedom. In the “new Middle Ages”, as N.A. Berdyaev, the autonomy of religion must disappear. The form of sobornost in the secular public, its external certainty in signs and forms must be replaced by the real achievement of the Kingdom of God (Berdyaev 2008 b, 32). An interesting idea pointed out by S.N. Bulgakov is that the indicator that shows that the process of the dialectical formation of sobornost is not completed, is the existence of religion as a “link” between man and God. Mentioning that the main antinomy of religious consciousness is the antinomy of the immanent and transcendent, which makes religion obvious, S.N. Bulgakov writes that in a state of conciliar unity, achieved, actual revealed in the synthesis of religiosity and secularism, religion will become irrelevant, due to the fact that the need for this “bundle” will pass (Bulgakov 2017, 116). Therefore, as long as the dialectic of sobornost is preserved, the process of its formation goes on and religion is present. Already in Vl. Solovyov, the contradiction between the soul and the body of a person, which was also described in the works of S.N. Bulgakov, is removed through transformative activity in the field of history. And if S.N. Bulgakov, “spiritual aristocracy” is characteristic of the heroism of secular sociality, then Berdyaev transfers the moments of revealing the catholicity of “heroism” and “aristocratism” to the sphere of religious-secular sociality (Berdyaev 2008a, 105). At the heart of social life is an ontological unity (Frank 2014, 82). The public in its religious, scientific, artistic dimension, family, economy has the property of sobornost. An isolated individual, according to Frank, is an abstraction, a person is truly real only in a “cathedral being” (Frank 2014, 83). Frank writes about how “Public life is spiritual, not material” (Frank 2014, 107). It comes from the multi-unity of “we” (Frank 2014, 112). A social phenomenon is possible if there is an ideal to which they strive, there is a consciousness of the purpose of the activity (Frank 2014, 118).

Internal sobornost is actualized in empirical reality, according to Frank, transforming it through the deification of the world, the embodiment of Divine truth in it (Frank 2014, 157). A person at the level of religious and secular sociality comes to the realization of his guilt and sinfulness through a feat. Hence the need for the principle of asceticism to determine the existence of the individual in church-secular sociality. The main difference is the way out of being chosen to catholicity, the realization of the idea of the equality of people, the dignity of each individual. At the level of church-secular sociality, the feat of humility takes place, in the light of personal maximalism, free, conciliar-religious creative activity, asceticism. To describe the disclosure of the religious and secular sociality of the personality S.N. Bulgakov uses the concept of an

ascetic, and N.A. Berdyaev is a hero, an aristocrat. Humility, conscience, personal maximalism are inherent, according to S.N. Bulgakov, an ascetic, and according to N.A. Berdyaev, these moments of disclosure of catholicity are inherent in the hero and the aristocrat. In L.P. Karsavin, we find the symbol of the symphony to determine the individual in the religious-secular sociality. A symphony is a loving harmony (Karsavin 1993, 407). The symbol of the symphony reflects the conciliar personality in its various hierarchical meanings. It is interesting to note that, according to L.P. Karsavin, the individual acts as a moment of the highest “symphonic” personality, and the “personal self-consciousness is a “variable quantity” (that is, either individually, or socially, or symphonically).” Personality acts as a “moment” of a symphonic personality (Karsavin 1993, 467). The texts of L. Karsavin talk about the reality of symphonic-personal being, and an individual personality is a “multi-unity” (Karsavin 1993, 469). Various forms of personality disclosure are forms of sobornost actualization in an individual personality (Karsavin 1993, 465). Karsavin writes “there is no personality outside of its aspects, and it is their polyunity” (Karsavin 1993, 466). L. Karsavin's idea is interesting in showing that a symphonic personality at the level of its perfection contains all past imperfect states (Karsavin 1993, 470). And the meaning of human existence can be described as “deification” (Karsavin 1993, 479). Actions are performed on the basis of the absolute norm of truth and goodness. Humanity, love, pity, dignity, freedom are the defining moments of the sobornost of a person who is in a religious-secular sociality. Through love, the humanization of the social environment takes place, the Kingdom of God opens a little (Berdyaev 2008a, 136).

6. Conclusions

In this work, we have identified a general trend in the development of philosophical counseling in Russia, which basically follows Western standards, methods and approaches in the implementation of practical philosophers, and is built into the global process of the formation of philosophical consulting. We have found that in Russia, as well as throughout the world, philosophical schools of philosophical counseling, including regional ones, are being formed, professional events are being organized and held. In the situation of philosophical counseling, we have identified such participants as the philosopher-author, the philosopher-practitioner, the philosopher-layman. In our opinion, Russian philosophy of the first half of the 20th century can become the basis for philosophical counseling, which has some features of religious counseling. We see sobornost in different types of sociality, and, in our opinion, it is dialectically necessary to move away from the division of socialities into

religious, secular and religious-secular, and designate them as different forms of the dialectical formation of sobornost, forms of revealing religiosity in the personality of a philosopher-layman, which is possible to discover in a person in the process of philosophical counseling. Separate secularism and religiosity do not exist in, but there is only their internally contradictory, integral being. Russian thinkers made an attempt to reveal the meaning of the sobornost of the personality in the symbols “wandering”, “exile”, “heroism”, “self-sacrificing”, “symphony”. In the works of Russian religious philosophers of the first half of the 20th century - philosopher-authors, we find symbols of the sobornost of church sociality - this is “wandering” by S.N. Bulgakov, “exile” by S. Frank, “self-sacrificing” in the texts of P. Florensky. Wandering, exile, self-sacrificing of church sociality suggest such indicators as non-historicism, messianism, martyrdom, individualism, leaving the field of state activity, eschatologism, mono-ideism, asceticism of living sobornost. Philosopher-layman religious sociality is revealed in the situation of philosophical counseling through the symbols of this level of disclosure of sobornost. Heroism is considered as a symbol of secular sociality in the philosophy of S. N. Bulgakov and its development is traced in the works of S. Frank. The heroism of secular sociality presupposes non-historicism, individualism, collectivism, messianism, martyrdom, eschatologism, revolutionism, maximalism in achieving sobornost, understood both as collectivism, and as a collection, and as a herd. Through the meaning of symbols, we come to the meaning of the individual in secular sociality. The self-sacrificing of S.N. Bulgakov, P. Florensky, symphony of L.P. Karsavin. Self-sacrificing, symphony is seen as a path to sobornost in religious and secular sociality, manifested in humility, the high role of conscience, personal maximalism, the replacement of individualism with sobornost, the achievement of which is possible in the field of history, through conciliar activity, which is of value, subject to sobornost. The formation of the personality of a philosopher-layman in religious and secular sociality can be traced through the symbols of its disclosure in the process of philosophical counseling, using, among other things, the method of special life dialectics, immanently inherent in Russian religious philosophy of the first half of the 20th century. A situation arises in which the philosopher-author, the philosopher-practitioner, and the philosopher-layman receive equal importance in the understanding of sociality, religiosity, and personality.

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