

Philosophical Counselling in Solving Identity Crisis Among Youth

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Abstract: Philosophical counselling is a relatively new field of study that has recently attracted the interest of academics as an interdisciplinary, interwoven practice synthesising philosophical argument and current models of human well-being. This research aims to address the identity crisis faced by the youth of the modern era by bringing to the fore the interaction between philosophical counselling and Indian philosophy with logic-based therapy (LBT).

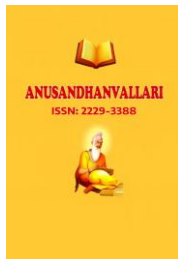
Philosophical counselling, based on Socrates and renewed by Gerd Achenbach in the 1980s, is used to solve particularly identity confusion, role conflict, and value disorientation increasingly prevalent among the youth that often go unaddressed during the more usual clinical psychotherapy. While both the biomedical and psychotherapeutic methods concern themselves with the mitigation of symptoms and behavioural change, there is a tendency to ignore the problem of meaning, self-identity and moral disorientation in particular, which become even more salient in younger people who are facing psychological and social headwinds.

Suffering (duḥkha) is conceptualised in Indian philosophical schools, especially the Vedanta, Sāṅkhya, Yoga, and Bhakti schools, as being caused by ignorance (avidyā), false identification (ahaṅkāra), desire (kāma), and attachment (rāga). They put forward a psycho-ethical-spiritual model of self-understanding which is focused on self-knowledge (ātma-jñāna), dharmic life, and liberation (moksha). The Puruṣārtha paradigm (Dharma, Artha, Kāma, and Mokṣa) provides a comprehensive framework for balanced and integrated well-being. Elliot Cohen's Logic-Based Therapy is based on Aristotelian virtue, Stoic rationality, as well as the analytic philosophy, which serves as a systematic diagnostic tool to determine irrational beliefs and administer philosophical antidotes. LBT integrates the Indian philosophical tradition with this to enable the youth to have a culturally responsive counselling experience, improvement in practical wisdom (phronēsis), emotional clarity, ethical identity formation and freedom for well-being.

Keywords: Philosophical counselling, Logic-Based Therapy, Indian philosophy, Bhagavata Purana, avidyā, bhakti, Puruṣārtha, phronēsis, duḥkha, ātma-jñāna, existential well-being, vairāgya, cross-cultural counselling, identity crisis, youth alienation, self-identity, existential anxiety, social media culture, youth counselling

1. INTRODUCTION

In recent decades, philosophical counselling has become a part of the field of interdisciplinary research at the border of philosophical inquiry, psychological understanding, ethical contemplation, and practical analysis of rationality. It reinstates the traditional concept of philosophy as a mode of living (*Hadot*) by using systematic



contemplation and critical thought to solve personal problems by developing effective judgment (*phronēsis*) (Shukla, 2023).

Although clinical strategies of mental well-being are essential where there is a state of pathology, they tend to follow a biomedical or psychotherapeutic model that focuses more on diagnosis, reducing symptoms, and controlling behaviour. These methods might not be effective in addressing existential questions about meaning, value, purpose and moral responsibility. Vedānta, Sāṅkhya, Yoga and Bhakti schools of philosophy examine suffering (*duḥkha*) to be caused by a lack of knowledge (*avidyā*), attachment (*rāga*), aversion (*dveṣa*) and false identification (*ahaṅkāra*) (Stein et al., 2024). Here, these traditions focus on valuing self-knowledge (*ātma-jñāna*), practice-based action (*karma*), moral existence (*Dharma*) and emotional fine form as key to human development. Most reductionist models do not consider this, nonetheless, the Indian philosophy views the human being as a holistic psycho-ethical-spiritual system, which provides a sound identity-forming basis.

Social media, consumerism, academic pressures, unstable relationships and a loss of ethical orientation are some of the reasons why today's youth are experiencing identity confusion. With all the attention that young people receive in today's talk, it is evident that they are facing a crisis of morals regarding consumerist values and a lack of profound spiritual understanding, leading to poor self-concept and psychological unease (Codingest, 2026). During this crisis, many people suffer from anxiety, emotional overdrives, isolation and existential insecurity. Philosophical counselling provides an opportunity for reflective questioning and rational self-examination, that can assist the youth in building a cogent sense of self and purpose.

2. LITERATURE REVIEW

PHILOSOPHICAL COUNSELLING: CONCEPT AND SCOPE

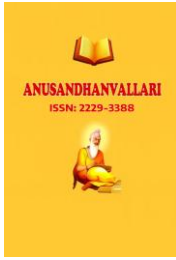
Philosophical counselling is a philosophical practice based on the Socratic tradition of examined living, making use of dialectical methods, logical analysis and questions of ethics to solve existential predicaments and axiological dilemmas. It is a modern restoration of philosophy in its ancient therapeutic role, as opposed by Epicurus, the Stoics, and other schools of the Hellenistic world, and formally began its revival with Gerd Achenbach in the 1980s (Rafiei, 2023). They are practical wisdom, clarification of metaphysical beliefs, normative conflicts, eudaimonia, and the intellectual virtues of critical thinking, epistemic humility and philosophical discernment (Haret, 2023).

Psychological therapy and philosophical counselling are the paradigms that are inherently different. Psychology is empirical and clinical, and it is more of a pathology of the mind that is subject to diagnosis and treatment as dictated by behavioural science. It focuses its attention on emotional control, cognitive change, and symptom minimisation (Codoban, 2021). Philosophical counselling, in turn, is performed on a non-medical level, as it does not see the challenges in life as medical disorders, but as philosophical dilemmas that need to be clarified conceptually and thought out rationally (Sahu, 2025).

Values are the normative structure of meaningful existence, which are what the philosophers are known to articulate as the good, the right and the virtuous. Philosophical counselling intersects with ethics, axiology and moral philosophy in aid of assisting individuals to explore their devotion to justice, integrity, compassion and excellence (Repetti, 2023). It answers such questions as are of central concern to practical philosophy: “*What is a life worth living? What is righteousness, which are the virtues one ought to live by? To which competing obligations is a person supposed to respond? How to balance various facets and priorities of life?*”

IDENTITY CRISIS AND SELFHOOD: AN INDIAN PHILOSOPHICAL PERSPECTIVE

In the context of Indian philosophy, the identity crisis with youth is not just a psychological imbalance; it's a fragmentation of the inner self manifestation process. Indian philosophy defines a human being as an integrated human being, comprising multiple dimensions. The physical dimension (*śarīrika*) deals with physical health, well-



being and physical functioning of the sense organs (Salian and Kumar, 2022). The psychological equilibrium, emotional control and mental faculties are included in the mental aspect (*mānasika*). Ethical dimension (*naitika*) means the development of various kinds of virtues, moral reasoning and dharmic behaviour in social relationships (Chaturvedi et al., 2023). In the youth of identity confusion, the *Puruṣārtha* paradigm can be used as a philosophical compass to establish a distinction between temporary social identity and deeper purposeful identity.

The *Puruṣārtha* paradigm gives the Indian philosophy a systematic expression of the integrated psychological stability through the four justifiable objectives of life. *Dharma* states proper living, ethical behaviour and the duties in accordance with the cosmic order and moral values (Mondal, 2025). *Artha* represents material wealth, financial well-being, and the ability to run the worldly resources that are required to live an honourable life. *Kāma* entails controlled wants, art and beauty indulgence and legitimate pleasures that enhance human experience (Philosophical Counselling India, 2017). Liberation, self-awareness, and overcoming the existential bondage with ultimate reality knowledge is called *Mokṣa* (Guin, 2025). These four objectives do not have a hierarchy or a sequence but are complementary and mutually reinforcing. True prosperity comes when the four *Puruṣārthas* are excellently merged together so that each is cooling and enhancing the other (NISHA, 2022).

Indian philosophy teaches that the solution of an identity crisis relies on its understanding of the self (*ātma-jñāna*). The Upanishad-dictum *ātmānam viddhi* (learn thyself) acknowledges that lack of understanding of the self (*avidyā*) is the starting point of all suffering and the wrong path of action (Saxena, 2022). The identity-of-self (self-knowledge) elucidates the fact that the egomaniacal mind is not the timeless self (*ātman*), but it is vain, and thus it is possible to be imposed with the constant flux in the world itself, and yet attributes it to the immortal non-self (Frank, 2022).

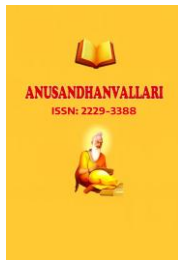
3. PHILOSOPHICAL FOUNDATIONS OF SUFFERING AND HEALING

HUMAN DISTRESS AS COGNITIVE AND ETHICAL CONFUSION

The errors of thinking and ethical disorientation are the primary determinants of human distress, and not the situational factors. According to Indian philosophy, *pramāda* (inattention), *viparyaya* (misapprehension), and *vikalpa* (imagination) are major cognitive distortions and the cause of suffering. False assumptions concerning the nature of reality, the purpose of life and identity give rise to chronic worry and frustration (Pandya and Bhangaokar, 2025). The confusion between duty, relationships, and consequences experienced by Arjuna is depicted in the Bhagavad Gita as it paralyses the hero, proving that existential crises and puzzles can be solved through philosophical clarity (Aithal and Ramanathan, 2025). This mental and moral confusion is becoming more commonplace among young people in an ever more "social and digital" changing world, where identity construction is a challenging process.

DESIRE, ATTACHMENT, AND MISPLACED VALUES

The three passages *kāma* (desire), *krodha* (anger), and *lobha* (greed) are the three gates to self-destruction, which the Bhagavad Gita refers to. *Kāma* is the desire which, when not controlled by reason and *Dharma*, turns into obsessive craving requiring instant fulfilment with no consideration for the outcomes (Aithal and Ramanathan, 2025). When one's *kāma* remains unfulfilled, it leads to *krodha* or anger, and undesirable state of emotion, that eventually becomes uncontrollable and leads to unpleasant outcomes. And when one's *kāma* is fulfilled it leads to *lobha* or greed for more and more. As Codingest (2026) notes, this phenomenon is clearly visible in the life of the youth today; the constant comparison of the self in the world of social media and the desperate concern for likes and followers are all expressions of the esteem-level craving (*lobha*), which is warping young people's sense and self-worth. *Lobha* refers to acquisitive greed that also views hoarding as the highest good in life, thus inherently quantifying value in terms of the qualitatively desirable enrichment of material possessions. *Moha*, on



the other hand, refers to a delusion of what is really important, in which fleeting pleasures are mixed up with long-lasting satisfaction, and means are mixed up with ends.

IGNORANCE (AVIDYĀ) AND FALSE IDENTIFICATION

The ultimate cause of bondage in Indian thought is *avidyā*, or ignorance of the actual state of things. This lack of knowledge is expressed mainly by the erroneous identification of the immortal self (*ātman*) with transient objects and things which include body, mind, roles in society, material wealth and triumphs (Ayyaz et al., 2024). Based on this misidentification, the ego (*ahamkāra*) is born and creates an imaginary sense of self and enhances it by continually defending this separate ego. As a result, existential insecurity is generated since all that we falsely identify is impermanent (*anitya*). Fear (*bhaya*) is a natural outcome of identification with what inevitably has to be lost (Finnigan, 2023).

TRANSFORMATION THROUGH RIGHT UNDERSTANDING

Right understanding is the source of transformation, or *samyak-jñāna*, a concept placed by Indian philosophy as the chief curative factor of existential unpleasantness. The savage maxim of the Upanishads accordingly, viz. *satyaṁ jñānam anantaṁ brahma*, put in place that knowledge of truth liberates, not as information about something, but as realisation (Angiras, 2022). Right understanding involves discriminative knowledge which differentiates the everlasting and ephemeral, the Self and non-Self, the fundamental and non-fundamental. The Bhagavad Gita declares that knowledge destroys ignorance just as light destroys darkness; therefore, burnt karmic seeds release people from bondage (Uskokov, 2022).

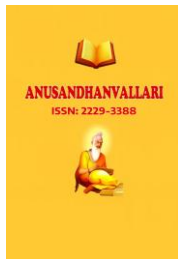
4. LOGIC-BASED THERAPY (LBT): A PHILOSOPHICAL COUNSELLING FRAMEWORK

OVERVIEW OF LBT AND ITS PHILOSOPHICAL ROOTS

An influential model in philosophical counselling is the Logic-Based Therapy (LBT), which was created by Elliot D. Cohen, and incorporates both classical philosophical arguments and modern techniques of emotional and behaviour regulation (Cohen, 2024). Basing itself in the rational tradition of philosophy, LBT follows an intellectual line that runs up to Aristotle and the ethics of virtue, Stoicism and the rational assent, and contemporary analytic philosophy. One of the main ideas in LBT is that of “*philosophical antidotes*”. These antidotes are part of the rational counter-statements, which are based on philosophical traditions, and serve to refute or amend the irrational premises.

ROLE OF PRACTICAL WISDOM (*PHRONĒSIS*)

The importance of the LBT framework lies in the role of practical wisdom (*phronēsis*). *Phronēsis* refers to the intellectual virtue that helps make right judgments in complex and contingent situations that are morally oriented, which is defined by Aristotle (Mittra Dutta, 2024). Philosophical counselling teaches people how to identify what beliefs to hold as reasonable, which emotions to hold in balance, and what actions to take, which are morally correct in a particular situation. Practical wisdom has the power to lead young people to question (and ultimately disrupt) external perspectives about themselves and to adopt a sense of self-understanding. Emotional disturbance, which constitutes anxiety, guilt, anger, or despair is seen as a dominant effect of irrational belief premises held in the belief system (Lobont, 2025). In LBT, logical refutation does not target emotional detachment but emotional realignment. The counsellor helps the client to rebuild arguments behind distress, puts them to the test of validity, coherence and adequacy of facts (Richardson, 2023). This procedure unveils that it is the convolution of probabilities and lack of support of explanations and absolutist demands which serve to severely undercut the rational agency.



RELEVANCE OF LBT FOR CROSS-CULTURAL PHILOSOPHICAL COUNSELLING

LBT can also be highly relevant to cross-cultural philosophical counselling since it is conceptually adaptable and universally relies on reason. Its formal structure is based on Western philosophical logic, but few resources refer to non-Western philosophical traditions as the sources of antidotes and virtues fit the method (Ding and Yu, 2022). Indian philosophies, having the focus on ignorance (*avidyā*), attachment (*rāga*), and right understanding (*samyag-jñāna*), are perfectly in tune with the diagnostic and remedial directions of LBT. Subsequently, LBT offers a culturally eclectic model that is capable of reconciling a wide range of philosophical knowledge streams with high standards of rigour, and therefore makes it an effective model of comprehensive and globally applicable philosophical counselling.

5. BHAGAVATA PURANA AS A SOURCE OF PHILOSOPHICAL ANTIDOTES

CONTEXT AND PHILOSOPHICAL ORIENTATION

Bhagavata Purana appears as a realisation point of Vedic wisdom and as a combination of ontology, epistemology, ethics and soteriology enclosed by the context of *bhakti*. Philosophically, it propagates a relational concept of the self (*jīva*) independent, but in any way, reliant on ultimate reality (*Brahman/Īśvara*). It is the ignorance (*avidyā*) and false identification with the body, status or possessions that causes human distress (Ježić, 2024). In this system, *bhakti* is not narrowed down to emotional piety, but it is delivered as a controlled state of thought and love directed to the ultimate truth. Characters of the *Bhagavata Purana* are also seen experiencing similar problems associated with living, confusion, insecurity and identity fragmentation of youth in today's times.

BHAKTI AS COGNITIVE AND EMOTIONAL REORIENTATION

Bhakti acts as a cognitive and emotional recalibration, and it can be seen in a counselling perspective of the Greeks. The nurturing of loving devotion substitutes ego-centric and fear-based reasoning with trustfulness, humility and metaphysical security. Love (*prema*) is always depicted in the *Bhagavata Purana* as the one that breaks the fear (*bhaya*) by restructuring the emotions in the right orientation (Pandit and Krieger, 2024). This change is comparable to the LBT process, during which irrational assumptions are denoted by the philosophically founded beliefs that promote emotional stability and homeostasis.

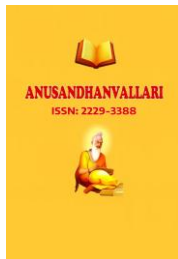
NARRATIVES AS TOOLS FOR COUNSELLING

Bhagavata Purana is the most appropriate purana to be used in philosophical counselling because of the dialogical and narrative integrity that it contains. The central conversation between *Śuka* and *Parīkṣit* can serve as an example of a counselling model where the existential anxiety (in this case, the fear of imminent death) may be resolved through the application of reflective inquiry and the principles of wisdom (Bhattacharjee, 2024). The events shown in the stories of *Parīkṣit*, *Ajāmila*, and *Prahlāda* depict many common ideas of moral disorientation, attachment, despair and redemption by proper insight (Pokhrel, 2025).

6. MAPPING BHĀGAVATA PURĀṆA TEACHINGS ONTO THE LBT FRAMEWORK

IDENTIFICATION OF IRRATIONAL BELIEFS

The *Bhagavata* also lists cardinal fallacies in a systematic manner that cause human suffering, hence similar to the diagnostic framework of logic-based therapy. Fear of loss (*viyoga-bhaya*) is a result of irrational faith that temporary things offer security indefinitely, an example of the perfection in a universe of imperfection. Death anxiety (*mṛtyu-bhaya*) is due to a false association with the human body as opposed to identifying with the permanent self; it is a sign of simplification of reality because identification is no longer based on the eternal self but on the physical existence (Morozov, 2022).



LOGICAL AND ETHICAL ANTIDOTES

The Bhagavata Purana presents philosophical remedies which are analogous to the guiding virtues of Logic-Based Therapy and therefore provide corrective action against the stated fallacies in a rational-devotional manner. Detachment (*vairāgya*) is the opposite of perfectionism by developing an acceptance of imperfection in the universe without an insistence that it should be otherwise (Woodward, 2024). Sound judgment is a force in the antidote that transforms a crisis into a growth opportunity within the company without making it a catastrophe (De Beistegui, 2022).

BHAKTI AND EMOTIONAL REGULATION

Bhakti is a comprehensive emotional control technology in Bhagavata philosophy, in which the effects are redirected (by devotional means) instead of being suppressed. It is the cultivation of equanimity (*samatā*) on the basis of an emotional stability in a transcendent relationship with the divine rather than unstable circumstances, to which the attitude of courage is enshrined in trust in the providence of God. Devotional action transforms the destructive emotional energy into positive energy that protects, finds care for, and helps convert sadness to compassion (Feldt, 2023). Emotional mastery that exudes in the divine connection of existential security can be seen in the firm and stable composedness of *Prahlāda* during torture (Valčo and Bírová, 2024). Bhakti does not deny the emotions, and instead it avoids excessive identification with the mental states that are ephemeral, because they are contextualised in philosophy.

WISDOM FIGURES AS PHILOSOPHICAL COUNSELLORS

The Bhagavata Purana introduces the figures of wisdom that are demonstrative of a philosophical approach to counselling based on Socratic inquiry, rational reasoning, and existential advice. Krishna advises by dialectical arguments, logically disproving the erroneous suppositions of Arjuna in the Bhagavad Gita and, thus, showing scientificity because of his argument based on visible reality and scriptures (Garg, 2023). Kapila uses a phenomenological analysis describing how material nature works to his mother Devahuti, to develop sagacity using accurate metaphysical differentiation (Raybagkar, 2023). *Prahlāda* is authentic and does not conform to social norms, despite the pressures of the family, and leads his demonic adversaries on the path of analysed existence.

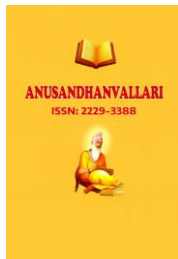
7. PHILOSOPHICAL COUNSELLING AS A RESPONSE TO YOUTH IDENTITY CRISIS

SELF-EXAMINATION AND RATIONAL REFLECTION

The most change-producing starting point for the encounter of philosophical counselling for youth in identity confusion is disciplined self-examination (*ātma-vicāra*) made with the help of rational thinking and critical questioning. According to the Socratic imperative of examining what they believe, they are urged to determine concealed assumptions, absolutistic consumer demands, and covert judgments of value that determine their emotional reactions (Ding et al., 2024). This reflection process makes it possible to explain the conceptual definitions of individual elements, which include: self, success, failure and happiness, and minimises cognitive confusion.

EMOTIONAL TRANSFORMATION THROUGH DEVOTIONAL REASONING

Philosophical counselling does not exclude emotion; it attempts to change it. In the Indian thought systems, especially in *bhakti*, the sets of emotions are perfected by means of the reasoning of devotion based on metaphysical awareness (Panda, 2025). The emotions of fear, anxiety and the feelings of grief are re-processed as a consequence of bad attachment and not knowing (*avidyā*). Devotional reasoning is the affective opposite of the emotional vestedness redirected upon sustainable values and ultimate meaning. This is a way of aligning the emotional and the rational aspect, which brings about equanimity (*samatva*) and strength. Transformation of the



mind then becomes unoppressive but re-oriented in the minds of people, a process of uniting feelings with philosophical understanding.

ETHICAL LIVING AND IDENTITY INTEGRATION

Philosophical counselling is a means of forming a unifying identity for inner integration for youth whose sense of self-identity is divided on conflicting social roles within an inner/outer life context, as a way of establishing a moral life (Dharma) as a unifying principle (Ding et al., 2024). By reflectively relating to ethical values, they bring intention, practice, and value into coherence, thus decrease feelings of guilt, resentment and alienation. The brightness of ethics builds character and instils some virtues like graciousness, compassion and responsibility. Such a combination of moral reasoning and everyday behaviour helps a person feel integrity between personal beliefs and professional behaviours and leads to a healthy existing life and full-grown adulthood.

SELF-REALISATION AND AUTHENTIC IDENTITY

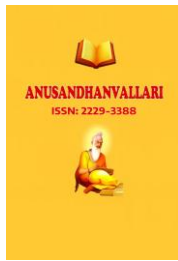
Indian philosophers have *mokṣa*, which connotes liberation in terms of ignorance, compulsive desire and existential anxiety. When philosophical counselling leans towards liberation, it redefines well-being not simply as being disposed towards emotional harmony but being non-enslaved by thought (Kumar, 2023). Through the resolution of false identification with experience and results which are permanent, counselling brings with it long-lasting harmony and self-awareness.

8. CONTEMPORARY RELEVANCE AND CHALLENGES

Philosophical counselling addresses the peculiar predicaments of modern society, i.e. existential voids brought about by the consumerist cultures and identity crises brought about by the blistering development of technologies and confusion of values that occurs in the milieus of pluralism (Biasiori-Poulanges and Schmidmayer, 2023). In contrast to clinical interventions, which inevitably focus on symptomatic presentations, philosophical counselling examines the systemic conceptual models that create psychological misery and make it particularly relevant to educated groups facing schisms of meaning as opposed to pathological illnesses (Pardhe, 2025). Digital self-presentation, comparison culture, disembodied social relations and anxiety over one's place in the world are especially salient aspects of living in the 21st-century, particularly for youth in today's world.

This is especially true with respect to youth. Codingest (2026) reports that when the situation is beyond a youth's sense of control, for example, when they fail in school or in the economy, or they have destroyed relationships with their parents, they resort to less rational thinking and rely on external validation or supernatural magic to achieve the desired results. Philosophical counselling allows youth to employ *viveka*, or discriminative intelligence, to examine whether their core needs are genuinely unmet, whether their expectations are realistic, and whether they are confusing their means with their ends. These questions bring together Indian philosophical self-inquiries and Maslow's approach to help the youth to seek the root of their identity anguish within their framework of beliefs and not from outer aspects.

The approach to ancient literature, including the Bhagavata Purana, as composed in the framework of modern therapies, like Logic-Based Therapy, shows the persistently therapeutic role of philosophy (Frunza, 2022). These traditions provide refined examinations of desire, attachment, and identity, which give evidence to compliant findings in contemporary psychology, which is empirically sound. The narrative methodology presented in the Purana is the translation of abstract principles into easy-to-understand wisdom, and the Logic-Based Therapy is a systematic method for identifying logical fallacies to offer a set of diagnostic tools (Cohen, 2024). Nonetheless, critical problems still persist. Philosophical counselling is limited in terms of a lack of standardised training guidelines and objective outcome measurement parameters, which hampers its institutionalisation (Vilhauer, 2024).



9. CONCLUSION

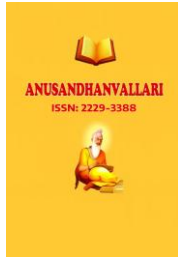
This study shows that philosophical counselling is a necessary intervention to alleviate youth identity crisis, as this can balance three defective aspects, namely cognitive, ethical, emotional and existential self-alienation. This work is designed to philosophically investigate the notion of counselling and its ability to effectively deal with identity crisis with a view to establishing its importance to the youth in the present times, by examining the cognitive, emotional, ethical and existential aspects of selfhood. In contrast to strictly clinical/symptom-based models, philosophical counselling recognised distress as based on unreasonable beliefs, inappropriate values, moral confusion, and false self-identification. When framed alongside approaches like the Logic-Based Therapy, philosophical counselling presents a structured but accommodative approach to the practice that supports the development of practical wisdom (*phronēsis*), moral responsibility and reflective autonomy, all of which are vital in the context of true identity formation.

The Bhagavata Purana shows a lasting applicability to the study of philosophy as counselling since it offers deep metaphysical and moral knowledge development based on a dialogical and narrative representation, which are psychologically transformative. Its doctrines of ignorance (*avidyā*), attachment (*rāga*), devotion (bhakti) and self-knowledge (*ātma-jñāna*) greatly serve as effective philosophical antidotes against fear, anxiety, sadness, and existential insecurity.

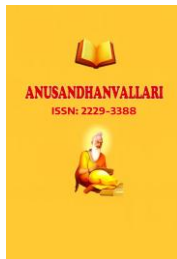
Lastly, this inquiry has an enormous potential for future interdisciplinary studies involving philosophy, counselling, Indian philosophy, psychology and ethics, as an integration. The theory and practice can be enriched with systematic comparative studies between Logic-Based Therapy and Indian philosophical tradition, empirical studies on narrative-based philosophical interventions and culturally sensitive counselling models. These integrative activities can help foster a counselling approach that is both relevant to the global context and focuses on youth; that is grounded in philosophy and is culturally inclusive, and that is practically effective in answering the identity questions of today's age. Ultimately, the process of philosophical counselling help the youth grow into genuine people who are reflective, autonomous, emotionally balanced and keep moving in conscious life navigations.

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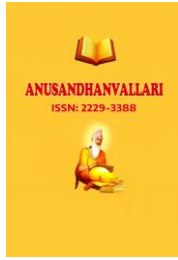
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