



## **Wonder, Health Humanities, Existential/Ethical Phenomenology, and Philosophy Practice**

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### **Message from the Guest Editor**

What we want to single out in this Special Issue is the relevance in Health Humanities and Medical Humanities of a ‘philosophical praxis’ understood as an existential and/or spiritual practice, with a special focus on the phenomenology of wonder, and with a departure from existential and ethical phenomenology and care ethics. In short, we want to dwell on how Care Ethics and Existential Health Communication can be understood as a philosophical and contemplative praxis. We want to inquiry how “philosophical medicine” and especially the sense of wonder can create spaces for saturated silences and spaces for human flourishing when enacted or ignited among healthcare professionals and their patients. How can philosophical wonder (thaumazein) and different forms of phenomenological, hermeneutic, and existential exercises and contemplative practices help healthcare professionals and patients and their relatives to enhance their “existential resilience”? How can insights from the discipline of philosophical counseling be a supplement to the psychological and pastoral counseling in existential and spiritual care?





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## Message from the Editor-in-Chief

*Philosophies* searches for the syntheses of philosophical and scientific inquiries. It promotes philosophical work that is derived from the experience of diverse scientific disciplines and cultures. Multiple philosophies already exist — those of logic, information, computation, natural and artificial life, natural or artificial intelligence, complexity, technology, etc. Our mission is not to abandon philosophical roots and traditions of inquiry, but to promote the development of philosophical foundations and effective methodologies derived from diverse scientific explorations, and intended to enhance these explorations as to generate deeper and more holistic knowledge. Innovation may also be achieved through the cultural dimension. Other cultures can offer from their heritage a diversity of resources for exploration; these resources can also contribute to the emergent synthesis of philosophical inquiry.

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