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Educational Aspects of Counsellogy

Abstract

Counsellogy is a young subdiscipline of the social sciences and humanities. It is dedicated to the study of counseling and guidance. The paper argues that this scholarly field stands in a twofold relation to education. The very object of research is one of these links. The other is provided by the interdisciplinarity of knowledge, which is produced, accumulated and generalized by various humanities scholars, as well as researchers from other disciplines. Crucially, both the use of counseling interventions and engagement in shared interdisciplinary scholarship-generating research on counseling are intrinsically educational.

Keywords: education, counsellogy, counseling.

Edukacyjne aspekty poradownictwa

Abstrakt

Poradownictwo jest młodą subdyscypliną nauk społecznych i humanistycznych, której przedmiotem badań jest poradnictwo. W artykule pokazano, że z edukacją wiąże się ono dwojako. Po pierwsze poprzez przedmiot swoich badań. Po drugie ze względu na interdyscyplinarność tworzonej wiedzy, gromadzonej i uogólnianej przez przedstawicieli nie tylko nauk humanistycznych, ale i innych. Zarówno korzystanie z poradnictwa, jak i podejmowanie wspólnej interdyscyplinarnej pracy naukotwórczej na jego temat ma charakter edukacyjny.

Słowa kluczowe: edukacja, poradownictwo, poradnictwo.

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Introduction

It may not be obvious,¹ but counsellogy seems to be related to adult education in two ways. One of these links lies in the nature of counseling, which is the research object of counsellogy. Specifically, counseling is a social practice aimed at solving the problems of counselees, in which the counselor and the counselee establish a relationship and both learn in and through it. Education is often attributed to counselees who, when finding themselves in a difficult, new, or uncertain situation, turn to those whom they believe to be more competent and capable of providing guidance or knowledge and encouraging reflection or self-analysis. However, the education of counselors – “helpers” (Holt 1981) – is less frequently addressed in this context, and if it is, the discussion tends to focus on the enhancement of their methodological expertise rather than on their personal development or their increasing existential knowledge. Also, counselors’ education is rarely explored in broader studies and will be omitted in this article as well, although it deserves attention. However, the other link between education and counsellogy, namely, the learning of counseling researchers – or counsellogists – will be discussed.

Thus the article will include an analysis of the education of counselees and the education of researchers, or – to put it in highbrow terms – the learning process of scholars whose works are studied, examined, and critically evaluated by other scholars and assessed in terms of their contribution to existing knowledge, which is generated in the process of constructing counsellogy as a new, multidisciplinary, interdisciplinary, and transdisciplinary (Muszyński 2020; Kargulowa 2023) subdiscipline of the humanities and social sciences.

About counsellogy

Counseling studies, or counsellogy, is not a widely known subdiscipline, as it has only been founded recently and is practiced by a small group of researchers (Aszkiełowicz, Ładyżyński 2020; Bilon 2010; Dębska 2020; Kargulowa 1986, 2023; Siarkiewicz, Słowik, Bilon-Piórko 2021; Wojtasik 1993; Zielińska-Pękał 2019). Still a very young science building on adult education, sociology, and psychology, counsellogy is a generalized knowledge of counseling, which can be understood in various ways, including as an interpersonal responsive relationship, an institutional action, a service, a process of social life, or a separate social practice. This practice has probably been with people since the beginning of humankind – in the form of coping, advice-seeking, and/or advice-giving. However, its distinctiveness is not always noticed, because it concerns processes and experiences that are specific but quite diverse. At the

¹ The connection of counsellogy and adult education is not obvious because the former researches counseling, that is, helping people to solve problems or cope with problems, which does not necessarily entail education in the full sense of the word. This is how counsellogy differs from other disciplines, such as adult education and education sciences, which focus on the education of, respectively, adults or children and adolescents, as their main object of research.

same time, it is dispersed and sometimes also appears in other social practices (Dra-bik-Podgórna 2013).

The researchers involved in counsellogy seek to identify counseling processes and activities in other social processes, make them visible, and describe them so that the knowledge of counseling becomes coherent, is based on the methodological assumptions of the humanities and social sciences, and contributes new content to their existing knowledge. The idea is for the findings of analyses and interpretations of counseling processes to foster new discoveries. Then, it will be possible to compare counsellogy to a kaleidoscope or glasses through which one looks at the surrounding world, as methodologists suggest, in search of relationships between variables and values (Babbie 2008: 33), and treats it as a kind of “inference license” or as a tool for predicting and testing hypotheses (Grobler 2006: 260) on the meaning and significance of counseling.

The researchers committed to the project of counsellogy believe that the knowledge that constitutes it should indicate the relationships of those involved (including researchers) with the social world, in this case mainly with the realm of counseling practice. This practice is analyzed and interpreted from the disciplinary perspectives of individual scholars, who use their semantic resources, endorse certain values, and are guided by specific assumptions. The knowledge obtained in this way, being “a co-operation, a dialogic [...] process of creating common universes of meaning” (Lash 1994: 210) of researchers and practitioners, becomes a multi-threaded discourse that not only studies how the practice is carried out, but also aims to develop an abstract generalized construct, such as a theory or a separate science. This knowledge should take into account the results of observations, self-observations, and analyses of multiple aspects of counseling practice, and meet the requirements set for the social sciences and humanities.

In the process of creating counsellogy, a common “toolbox” is successively being built; it consists of the general humanistic and social knowledge of the properties of the human mind and the ways individuals function in the world of culture, politics, economy, etc.; the conceptual apparatus and specialist knowledge concerning the ways people experience and deal with new, difficult, and uncertain situations that cause helplessness, and presenting efforts and procedures for overcoming it on one’s own or with support from others, especially counselors; and methodological knowledge on the organization of counseling practice. Thus, becoming a separate branch of knowledge, counsellogy may to some extent enrich fields such as educational sciences, psychology, sociology, and adult education, all of which study individual and interpersonal behaviors, actions, and relations involved in the processes of learning and teaching.

Researchers devoted to constructing counsellogical knowledge try to bear in mind that, like in other new sciences, its generation is informed by the principle of the intergenerational community of scholars and the acknowledgment of the relationships established within national and international scholarship. Therefore, they must recognize and use the previous achievements of the humanities and social-scientific

disciplines, as well as domestic and foreign research, and follow the developments in counseling research as carried out within and from the perspective of technical, economic, natural, political, and other sciences. The consolidation of such a diverse knowledge on the meaning, role, and significance of the “semio-techniques” (Foucault 1998: 100) of counseling practice becomes the main task of counseling researchers.

Educational aspect of counseling practice

Regarding its educational aspect, counseling is credited with the transfer of general knowledge and practical knowledge (directive counseling and guidance), or it is alternately treated as assisting counselees’ self-reflection and their attempts to make specific mental and spiritual changes, related to their personal, internal, and often intimate biographical experiences (existential counseling). Thus, it is recognized that a portion of broadly understood education appears in the space of social life, where it not only takes the form of “experiential learning” from everyday life (Breton 2020; Pineau 2021) or institutionally organized and deliberately targeted obligatory schooling, course-based instruction, or further training, but is also “present” in a responsive counseling relationship, which is established outside these structures. In this relationship, education is sometimes effected through participation in dialogue, in “a real conversation” (Buber 1992: 135), in a “unifying speech” that is far from teaching, persuasion, or dispute (Habermas 1999: 33), through in-depth reflection, self-reflection, and consultation of ideas. At other times, education happens through guidance, which is preceded by diagnosis and consists of persuasion and the reception/provision of advice, instructions, and recommendations. To some extent, some of these processes may also occur as part of coaching, tutoring, and mentoring (Drabik-Podgórná 2013; Dragon 2018; Podgórný, Drabik-Podgórná 2015). Elements of counseling appears in these social practices, and sometimes counseling entails them or is even identified with them.

However, this identification seems unfounded for at least two reasons. One reason is that the purpose of counseling is to help to solve problems or to cope with them (Szumigraj 2009), and this seems to be made possible by discovering the meaning of the difficulties one experiences, expanding one’s awareness, and realizing what personal resources one possesses. The other reason is that both seeking counseling assistance and using, or passing on, “guidance” are entirely voluntary. (Sometimes the very act of engaging in a counseling relationship or, to use Pierre Bourdieu’s language, finding oneself in the “counseling *field*” [Mielczarek 2017] can be “guidance” in and of itself.) As a contrast, support practices such as coaching or tutoring are intangible social services focused on the transfer of practical knowledge and the training of skills, and they are often used as a result of external pressures. In general, they concern certain clearly delineated areas of life, for example, work, family life, remote education, etc. They are also characterized by rather precisely defined methods of operation.

For its part, counseling is, to use Hartmut Rosa's (2020) terminology, a kind of meeting, a responsive relationship between the counselor and the counselee that should produce a psychological change in the counselee as a result of a joint in-depth reflection on their issue and its meaning in the biographical perspective. By principle devoid of moral and cultural distance, this meeting has a hidden educational potential. It should enable partners to enter each other's "lifeworlds" and to confront their understandings of the meaning of the issue at stake, as a result motivating the counselee to take new actions. In such interactions, the counselor's strategy consists in

[...] promoting awareness of the frameworks within which counselees interpret and understand their situation and identify and name the prior learning, which they often have without realising it. (Breton 2020: 301)

This helps counselees to grasp their situation in life (Kulczycki 1998) and appreciate their personal and cultural resources.

At the current stage of the development of counselology, it can be assumed that thus-conceived counseling practice, while embedded in everyday life, stands out from it because of its goal of helping people to overcome difficulties through the relationship of social resonance the parties establish. Whether a face-to-face meeting of two people or a media message (Zielińska-Pękał 2019), an institutional action or an incidental event (Siarkiewicz 2010), counseling can be considered helpful if it fosters the sense of "being touched" (Rosa 2020) and triggers an invigorating experience in the individual, producing the above-mentioned effects – when it induces "a subjective experience, a quantum of internal biography" (Stawiszyński 2021: 72), conducive to the acquisition of existential knowledge. Existential knowledge was defined by Robert Kwaśnica (2019: 88) as:

a knowledge of our conscious, interpretive experience of the self and of our position in the world, a knowledge that is a constant effort to grasp the truth of being that has been entrusted to us and calls on us through various articulations of meaning, a knowledge that appeals to search for the truth of what happens to us and what calls on us as a message.

This knowledge may seem impractical and sterile, but its value lies in the fact that it inspires the counselee to re-examine themselves and their situation in life, to better understand themselves and the world, and to grasp the meaning of the difficulties they encounter; in this way, it moderates the counselee's behavior towards themselves, others, and the environment.

Because the counseling relationship opens up abundant opportunities for existential learning about oneself from biographical experiences, its educational relevance becomes the object of a broader discourse. In this context, education is not understood as teaching or upbringing through transmission and molding, but primarily as help in opening up to differences and novelty through the development of critical thinking skills, aesthetic and ethical sensitivity, receptivity to the Other, creative at-

titudes, and pro-social behaviors (Zamojski 2014). Because seeking advice is one of the ways of searching for novelty, various experiences and behaviors accompanying such education arise. The need for change the individual feels at such moments triggers their self-analysis and makes them look for new information, knowledge, experiences, relationships, and connections. As a result, the horizon of their perception of the self, others, and the environment deepens and expands. The educational nature of counseling places the counselor in the position not so much of a teacher-expert as an initiator and a catalyst of change; as such, the counselor cannot treat the counselee as an object, but must see them as an emotional and intellectual partner who co-constructs their own biographical knowledge and participates in the generation of counsellological knowledge.

It is believed that ways of coping with problematic situations include introducing an order into everyday experiences, confirming the correctness of the counselee's decisions, enhancing their sense of agency (Vehviläinen 2021), or increasing their independence (Trębińska-Szumigraj 2012); consequently, counseling also has therapeutic characteristics attributed to it. In this respect, counseling is close to Viktor Frankl's logotherapy, which is based on the belief that "man is originally characterized by his 'search for meaning rather than his 'search for himself'" (Frankl 1975: 79), that humans have a unique "ability to perceive or find meaning not merely in what is, but in what can be" (Frankl 1975: 114). Counseling enables them to increase their spiritual, social, mental, and emotional resources, and this entails personality changes.

From the adult-education point of view, counselees can modify their perception of reality, expand their awareness, deepen their knowledge, and, as noted by Kazimierz Sośnicki (1973: 163), obtain an opportunity to transform their thoughts, feelings, wills, and deeds. They can draw on their own resources, open a new page in their "book of life" (Eco 2008), and gain the motivation to construct themselves anew.² Regardless of who provides help and with whom they construct "guidance" in a responsive relationship, the counselee analyzes their experiences, impregnates their consciousness with illusions, which they treat as axioms or the basis of their own action (Zamojski 2014: 18), and thus realizes that:

- life is too complicated to deal with everything on one's own;
- there are some people, institutions, and forms of communication that can suggest, explain, and advise something;
- by using their help, the counselee learns about them and expands their general knowledge of the world around them and the problem they are trying to solve;
- they also learn about themselves, that is, about their shortcomings, and also about their potential, their creative abilities, and the meaning of their life.

On the whole, using counseling entails learning (Czerniawska 1996).

² A good example can be found in the career-counseling intervention using the narrative tool of discursive validation as described by Marcelo Alfonso Ribeiro (Ribeiro 2023).

Educational aspects of constructing counsellogy

There is more to my argument in this article than the observations above because it deals not only with the educational aspect of counseling, but also with education that takes place in the process of constructing the science of counseling, that is, counsellogy. The name itself seems to foreshadow this, since, like any concept, it involves capturing certain characteristics, connections, and relationships. It can be said that in this name, “the suffix ‘logy’ also means a practical approach or [...] slightly differently – an [...] application- or service-focused approach” (Majdański 2011: 11–36). In the term “counsellogy,” this suffix means the process and the outcome of learning, meaning the generalized effect of reflection on counseling. As such, it indicates the possession or acquisition of specific knowledge by counseling researchers, their achievement of “a complete and proficient knowledge of a specific field” (Kamiński 1970: 28; Kotarbiński 1984).

Besides its scholarly facet (“-logy”: study and expertise), counsellogy, as a branch of knowledge, can also have an educational and social aspect. This involves a better understanding of social processes and counselees’ lifeworlds, fathoming how and why they establish and maintain relationships with themselves, others, and the environment, and applying optimal methods of counseling help-provision. This stems from the fact that no scientific endeavors undertaken to develop theories in which the epistemic perspectives and synergy of counselees, counselors, and researchers are of fundamental importance are implemented in isolation from reality, from the facts, phenomena and processes which they concern, in this case from counseling, counseling centers, counseling practice, counselees, or counselors. Counsellogy focuses on, explores, and critically reflects on counseling as a social practice, viewed in a social, cultural, political, or economic context, and as such it provides an opportunity to create a space for discourse, not only for its various users, but also for its founders. The educational aspect of counseling studies is revealed not so much in the discipline itself as a specific theory or science, but in the process of its foundation and development, in the multidisciplinary discourse of the researchers of counseling practice.

However, counseling researchers can only learn on condition that they view every counseling session as only a seemingly “normal” and common situation with nothing out of the ordinary about it, that they do not reduce it to the provision/reception of simple recommendations, but see it as engaging in a highly complex interpersonal relationship. An in-depth analysis of this situation in an interdisciplinary team may reveal that the ostensibly ordinary everyday event of establishing a relationship with a counselor (whether a personal, medical, legal, consumer, vocational, or any other one) involves not only deeply felt psychological processes, but also the entire complexity of the reality in which they take place and in which we live (Czerkawska 2013; Drabik-Podgórną 2007), that they are part of a larger therapeutic and educational practice, which is entangled politically, economically, socially, and culturally (Jacyno 2007). Interdisciplinary studies of counseling

take into account the role of the context in which actions are taken and the above-mentioned experiences unfold. The context is treated as a “sensitive” background to counseling, which interacts with it and makes it necessary to take into account various changes that occur both in the participants of the counseling relationship and in the context itself (Bilon 2016; Giddens 2003). The context changes counseling techniques, from directive, expert interventions to laissez-faire license that lets one “be one’s own counselor” (Minta 2012; Szumigraj 2011; Wojtasik 2011).

These issues are not addressed daily because everyday life moves so quickly and provides so many impressions that thinking about the non-practical relevance of counseling does not seem important. However, critical reflection on the meaning and significance of the problem experienced by the counselee and on the ways of helping them can play an important educational role for all counseling researchers and make natural and technical scientists realize that counseling practice is not just the counselee’s “cry for help” and the counselor’s efforts in organizing the help situation, but a highly complex, strongly embodied, and integrally contextualized psycho-socio-material whole, with the counselor’s action only being one of its elements.

The educational nature of counsellogy is also evident in the way it was founded and developed. It is not a science of a specific invention or a one-off discovery, but the fruit of encounters of practitioners of various disciplines (medicine, law, politics, sociology, education, psychology, marketing, etc.), who possess their distinctive knowledge resources. Once constructed, as Stefan Nowak (1970: 19) put it, “under the banners of other sciences,” counsellogy, which is now, in Clifford Geertz’s terminology, the result of “licensed scientific poaching” (qtd. in Maliszewski 2016: 16), is used to describe, explain, and interpret various types of counseling. Counseling researchers attend to various institutions and authorities, not all of which fit into the traditionally understood system of counseling, education, or therapy. Therefore, counseling researchers learn as they share their knowledge of the operations of these social entities and their specialist disciplinary knowledge, which is used in their own counseling practice. Thanks to this, counsellogy, which is practiced by people who combine activism and research, is an engaged science with substantive value and a potential to further important social interests. This is facilitated not only by the research curiosity of the constructors of counsellogy and the reflexivity of counseling practitioners, but also by several circumstances related to the general changes taking place in the modern world and in counseling itself.

Firstly, globalization and technological advancement promote the development of international contacts, experience-sharing, the flow of scientific thought, and learning about the findings of researchers with different cultural resources that are applied in solving the problems of people from different countries and continents (Bilon 2016; Bilon, Kargul 2012; Słowik 2016). Secondly, increased mobility and the ubiquity of migrations make ever more people dependent on various forms of intercultural, multicultural, and transcontinental counseling (Bańka 2006; Siarkiewicz, Słowik, Bilon-Piórko 2021). Thirdly, as new technologies emerge, they are incorpo-

rated into counseling, which is notably exemplified by the tools based on artificial intelligence (e.g., Mejssner 2024).

In addition, there has been a development of counseling in various areas of life, ranging from personal, vocational, family, civic, consumer, medical, legal, and other segments to expert guidance and counseling provided by multidisciplinary advisory teams appointed at the national, regional, and global levels. In reflecting on counseling practice, counsellological knowledge is used on (real and/or virtual) platforms that create opportunities for practitioners of various disciplines, often from distant continents and diverse cultures, to present and compare their discoveries in the field of counseling work. This information and knowledge go far beyond findings concerning counseling itself. Specialists who do research into various types of counseling practice recognize its varieties by drawing on the resources of their own fields and guided by their personal understanding of the world. They often develop new strategies for action and expand the common "toolbox."

As researchers of different types of counseling share their specialized knowledge through descriptions, explanations, and interpretations of counseling practice, an excellent opportunity for mutual learning arises. In-depth analyses reveal hidden processes, such as social resonance, empathetic support, compassion, constructing illusions of a better life, human kindness, and solidarity. These are processes and experiences that engage the mind, emotions, and will of the participants in the relationship. They are primarily noted by humanities scholars and to a lesser extent by researchers from other sciences and specialties who are also interested in counseling and can recognize its previously unnoticed attributes in their multidisciplinary discourse.

In addition, counsellological knowledge is often based on various views on the nature of human beings and their place and role in the universe. This is important because these views largely channel the way that counseling is practiced. In the anthropocentric approach, which assumes that humans, being the center of life, constitute the existence of the universe and are the goal of the world, the counselee will be treated differently than in the physiocentric approach, which recognizes human responsibility for nature; differently than in the biocentric approach, according to which humans and all living beings construct unique images of the universe in their personal lives; and differently than in the pathocentric approach, where not causing suffering to others is the guiding principle (Marczak 2015: 171). A behavioral counselor will treat a client differently than a psychoanalyst or a proponent of the cognitive or humanistic concept of the human being does (Kargulowa 1986; Wojtasik 1993).

These views are not always explicitly expressed by counselors; indeed, they are often pushed into the subconscious, but they are reflected in their work. They influence the understanding of counselees' problems and the way that dialogue is conducted, questions are asked, statements are paraphrased, and recaps are made. Researchers of counseling practice can recognize these views, and they can also become aware of their own preferences in this regard. By reflecting on their own views and

those of others, they can expand both their self-knowledge and their knowledge of philosophy, culture, politics, ecology, and economy. By developing this knowledge, they can shed new light on some of the research findings of adult educators, educators, and psychologists who deal with learning processes, as well as of specialists from other humanities, social sciences, and even natural, technical, economic, and political sciences who study counseling. The multi-paradigmatic and multidisciplinary knowledge gained in this way not only broadens the horizons from which counseling is perceived, but also – in a shared discourse – shapes up into coherent interdisciplinary knowledge, which bolsters the underpinnings of our understanding of counseling. Marcin Muszyński (2020: 20) explains that “[t]his is evident in the adoption of [...] common premises, common concepts/theories/models, a common conceptual grid, and a common method of analysis and interpretation.” As Krzysztof Maliszewski (2016: 17) argues:

The interdisciplinary approach is a consequence of shifting attention from the social plane of research design and power that legitimizes the effects of knowledge to the cultural area of the (re)construction of the object of research. [...]. [Especially because] the indispensable, exciting, and serious interdisciplinarity of cultural analysis requires conceptual thinking in which various perspectives clash and expose the disputes we encounter, along with their possibly fullest argumentation.

The second type of knowledge, which can be called instrumental or methodological knowledge, is developed by counseling researchers because they engage in a collective discourse that examines in-depth certain methods of working with counselees and ways of communicating the preferred values or ideas (responsibility, solidarity, cooperation, empathy, and kindness), constitutive in counseling practice. Thus, the generated practical knowledge on the modes of counseling interventions is verified in the accounts of the actions of guidance-providers and guidance-seekers. Because the interdisciplinary construction of counselology relies on observations of real-world actions and behaviors, it creates opportunities for mutual discoveries not only of what the meaning of counseling is, but also of how counseling should be practiced and used as a context-embedded and highly complex interpersonal communication (Badowska et al. 2020: 27).

Counselology ponders the ways of implementing knowledge on how guidance is provided, why people seek advice, what they experience when they do, etc. As a result, counselology educates its own founders, at the same time becoming a science of educating, learning, and teaching in different settings from those produced in educational institutions. It also evolves into an integrated and agreed knowledge of “gentle therapy,” that is, a treatment of the “soul,” and a theory that is used by applied sciences such as psychiatry, logotherapy, geriatrics, as well as in the theory of interpersonal relations, the theory of mediation, negotiation, etc. This knowledge explains and interprets the behavior of people who are reflective, healthy, and rational, but who nevertheless experience confusion, uncertainty, doubt and helplessness, and seek help from the Other.

Conclusion

All scientific work seems to have an educational dimension for its practitioners. Counselology is unique in this respect because education refers both to the research object of this subdiscipline (i.e., counseling) and to the learning of its proponents. The education that takes place in counseling is not the main goal of the counseling relationship, which is established to help to solve the counselee's problem; however, as if unintentionally, it does happen as part of counselees' and counselors' existential, biographical learning. The education of counseling researchers, who represent various disciplines, occurs as they participate in multidisciplinary discourse and share their findings and views on counseling. This is primarily facilitated by the development of diverse counseling practices, from personal counseling to multispecialist counseling and transnational counseling. The experiences of people involved in a variety of counseling interventions, support practices, and the context in which they develop are of interest to researchers from many fields. Counselology seeks to bring together the findings of humanities scholars, social scientists, and researchers from other fields of knowledge who also analyze various types of counseling. However, since counselology is still a young science, it is easier to note certain threads than to clearly identify and capture each of them and arrange them into a regular system of knowledge, as is characteristic of mature theories. The theoretical resources of counselology are still too "personal" and scattered to be rigorously categorized the way such a strategy of science-building would impose. The most general methodological directive for the construction of both theoretical and practical counselological knowledge requires that the essence of human experience be understood and that the active and intensive relationship of counseling with its social, cultural, economic, and political context be taken into account. As counseling researchers heed this principle and engage in an interdisciplinary scholarship-generating discourse, they are likely to miss the unplanned outcome of this process – their own education. In general, when tracing its educational aspects, they discover the theoretical, methodological, or applied layer of the discipline. These are now very modest. The output of counselology consists of accounts of counseling practice and its applications, proposals of methodological approaches, values that it seeks to implement, definitions of concepts and terms, patterns and hypotheses, research questions and answers about the foundations of practical solutions, ways of applying knowledge, and the relationship between counseling and its context.

However, regardless of research pursuits, counseling practice attracts a lot of public interest, so developing a science of counseling must not be given up. Currently, this effort is continued in the work of individual researchers, at conferences and meetings attended by scholars from different countries, and through discussions in problem-focused teams. The dynamic development and differentiation of counseling practice and the increasing interest of researchers from different fields of knowledge in its unique features can expand this interparadigmatic and interdisciplinary narrative, at the same time creating conditions for learning (from each other and from others) for counselees, counseling-practitioners, and counseling researchers from different disciplines.

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Alicja Kargulowa – profesor zwyczajny, związana z Uniwersytetem Gdańskim (magisterium i doktorat), Uniwersytetem Wrocławskim, Uniwersytetem Zielonogórskim i Dolnośląską Szkołą Wyższą we Wrocławiu. Inicjatorka badań nad poradotwawstwem w Polsce. Autorka, redaktorka i współredaktorka około 200 publikacji z zakresu poradotwawstwa. W najnowszej książce *Poradotwawstwo od nowa. Emergencja i relacja rezonansu społecznego w dyskursie poradotwawczym* (Warszawa, 2023) podsumowuje wyniki swoich zainteresowań naukowych, które koncentrują się na możliwościach integrowania wiedzy poradotwawczej.