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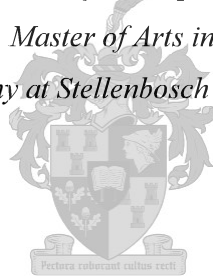
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See below the **Title Page** and **Abstract**:

# Pyrrhonian reflections: A sceptical inquiry into Philosophical Counselling

by Jaco Louw

*Thesis presented in fulfilment of the requirements for the degree of  
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## ABSTRACT

Philosophical counselling is generally understood as the discussion or resolution of everyday problems with the help of philosophy. However, few agree on this definition. This leads to a crisis of definition for philosophical counselling which in turn causes practical problems regarding, inter alia, the teaching of future philosophical counsellors, the question of method, and the potential scope of philosophical counselling.

I identify in this study a prevalent therapeutic thesis on the nature of philosophical counselling which ties together some of the more popular conceptions of philosophical counselling. This thesis predominates when philosophical counsellors focus on the counselling part and neglect the philosophical part of philosophical counselling. This stance keeps philosophical counselling firmly contained within a medico-therapeutic framework. In opposition to this predominant view, I propose a reconceptualisation of philosophical counselling which does *not* subscribe to the therapeutic thesis and by implication works *outside* of a medical framework.

More specifically, in fleshing out my non-therapeutic understanding of philosophical counselling, I propose twelve context-dependent conditions of philosophical counselling by drawing on a Pyrrhonian disposition and also on examples of philosophical counsellors who begin to work outside of the medico-therapeutic framework. I argue that these conditions should be met for philosophical counselling to stay firmly within the realm of philosophy as an aim in itself, thereby remaining true to its origin and basic orientation, and drawing on its innate strengths.

With this fundamental reconceptualisation and the accompanying twelve context-dependent conditions, I propose a novel account of philosophical counselling which (i) does not subscribe to the therapeutic thesis, (ii) gives a novel answer to the problem of educating future philosophical counsellors, and (iii) has a clear scope of potential counselees.