

Philosophical Counseling for Philosophers
A Confession of Images

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Abstract

The main aim of this essay is to open up an area of philosophical counseling (PCg) that may be described as philosophical counseling for philosophers, where philosophical disabilities or impairments can be identified and treated. This is done by going to the field of mental imagery, which is the context in which the author presents his own imagery impairments and the negative impact they have had on his work in philosophy. The author also tries to show how attending to differences in imaging ability can help to settle such classic disputes in philosophy as that between Locke and Berkeley on abstract general ideas.

Keywords *philosophical impairment, non-imagers, typical mind fallacy, Francis Galton, William James, eidetic imagers.*

Family as Horizon and as Agency
Rudiments of an Approach to Philosophical Counseling

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Abstract

Philosophical counseling can be understood as the facilitation of personal narratives in which an individual's moral frameworks are clarified and re-prioritized. Drawing on Charles Taylor's notion of narrative, hyper-goods and moral frameworks, and applying them to a case study, this article shows the different roles family can play in the formation of a personal narrative.

Keywords *agency, Charles Taylor, family, hyper-goods, moral frameworks, narrative, ordinary life.*

Encountering the Diagnosis in Philosophical Counseling Practice

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Abstract

This paper articulates a dilemma posed by philosophical counseling literature that presupposes diagnostic recognition. In addition, guests often bring self-ascribed mental health diagnoses from their previous experience, and requests the philosophical counselor to de-diagnose or otherwise reinterpret their problems. Although philosophical counselors can do this, we cannot skirt philosophical diagnosis. The paper's thesis is that it behooves philosophical counselors to differentiate these types of diagnosis and to know when we are doing one or the other, including the utilization of diagnostic recognition. Anecdotes from the author's philosophical counseling sessions are included to illustrate the discussion. The paper concludes that the space of philosophical diagnosis is neither incommensurate with, nor incompatible with clinical diagnosis. On the contrary, the space of philosophical diagnosis ought to harbor the possibility of clinical diagnostic recognition. The philosophical counselor's repertoire of diagnostic intuitions should cultivate the intuitive recognition of clinical prototypes.

Keywords *Diagnosis, Clinical, Mental Health, Philosophical Counseling*

Cultivating ‘the Capacity for an Unconstrained View’

Nietzsche, Education and Psychotherapy

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Abstract

This paper takes up a theme in Nietzsche’s philosophy and argues that the capacity to take an unconstrained view can be seen to be of great importance in philosophy, and more specifically, in counselling and psychotherapy, and that therefore much thought needs to be given to the cultivation of this capacity in the education of philosophical practitioners. This paper is specifically concerned with the education of psychotherapists and counsellors and how this process can constrain and restrict the practitioner, because it fails to give enough attention to matters that are often termed ‘philosophical’. It claims that counsellors and therapists often respond to the constraints—the answers, dogmatism, fixity and being stuck—of their clients with the constraints they have acquired from their training in counselling and psychotherapy, and so are unable to take an unconstrained view with a client, or of psychotherapeutic models and theories. As well as examining some of the seductions of counselling and psychotherapy which makes it difficult for practitioners and students to strive to take an unconstrained view, it outlines a view of education in general and of counselling and psychotherapy in particular that has the cultivation of this capacity as its goal.

Keywords *education, counsellors, psychotherapists, Nietzsche*