

Contents

<i>Preface</i>	x
<i>Notes on Contributors</i>	xii
Introduction	xviii
<i>Emmy van Deurzen and Claire Arnold-Baker</i>	
PART I	
OVERVIEW	1
1 Philosophical Background	3
<i>Emmy van Deurzen</i>	
2 Therapeutic Background	15
<i>Mick Cooper</i>	
PART II	
PHYSICAL DIMENSION	25
3 Introduction to the Physical Dimension	27
<i>Emmy van Deurzen and Claire Arnold-Baker</i>	
4 Procreation	31
<i>Claire Arnold-Baker and Miriam Donaghy</i>	
5 Human Development	39
<i>Steve Kirby</i>	
6 The Body and Sexuality	48
<i>Paul Smith-Pickard and Richard Swynnerton</i>	
7 Eating Problems	58
<i>Kirk J. Schneider and Zoë Fitzgerald-Pool</i>	
8 An Existential Perspective on Addiction	67
<i>Simon du Plock and Jonathan Fisher</i>	
9 Death	78
<i>Mick Cooper and Martin Adams</i>	

PART III

SOCIAL DIMENSION 87

- 10 Introduction to the Social Dimension 89
Emmy van Deurzen and Claire Arnold-Baker

- 11 Language 93
Michael Harding

- 12 Dialogue and Communication 100
Lucia Moja-Strasser

- 13 Emotions 110
Emmy van Deurzen

- 14 Relationships 121
Digby Tantam and Emmy van Deurzen

- 15 Families 133
Naomi and Anthony Stadlen

- 16 Groups 143
Digby Tantam

PART IV

PERSONAL DIMENSION 155

- 17 Introduction to the Personal Dimension 157
Emmy van Deurzen and Claire Arnold-Baker

- 18 The Self 160
Emmy van Deurzen and Claire Arnold-Baker

- 19 Authenticity and Inauthenticity 171
John Pollard

- 20 Anxiety and Engagement 180
Nick Kirkland-Handley and Diana Mitchell

- 21 Depression and Apathy 189
Claire Arnold-Baker

- 22 Bereavement and Loss 197
Greg Madison

- 23 Dreams 207
Sarah Young

PART V

SPIRITUAL DIMENSION 215

24 Introduction to the Spiritual Dimension 217
Emmy van Deurzen and Claire Arnold-Baker

25 Interpretation: Explanation or Understanding? 221
Hans W. Cohn

26 Time and Purpose 227
Karen Weixel-Dixon and Freddie Strasser

27 Values and Beliefs 236
Bo Jacobsen

28 Political and Ideological Issues 245
Martin Milton

29 Meaning and Transformation 253
Myrtle Heery and James F. T. Bugental

30 A New Ideology 265
Emmy van Deurzen

Conclusion: Therapeutic Work on Four Dimensions 277
Emmy van Deurzen

Bibliography 303

Index 320

CHAPTER I

Philosophical Background

EMMY VAN DEURZEN

For some it is all darkness; for me too,
it is dark. But there are hands
there I can take, voices to hear
solider than the echoes
without. And sometimes a strange light
shines, purer than the moon,
casting no shadow, that is
the halo upon the bones
of the pioneers who died for truth.

Thomas, *Groping, Later Poems: A selection*: 99

Introduction

The existential approach to psychotherapy is unique in its firm location in philosophy. Existential psychotherapy focuses on life rather than on personality. The questions addressed are the questions all human beings ask themselves. What does it mean to be alive? Who am I? What is the purpose of my existence? Why is there anything at all? How should we live? What can I hope to achieve? Is happiness possible? What is expected of me? How should I act and be in relation to other people? Is there fairness in the world? Can I make a change for the better? Is it possible to understand life and get a grip on it? Can I find ways of overcoming my troubles? Is it necessary to suffer this much? How can I live a good life within the constrictions of the world? How can I be a better person? How can I live a worthwhile life?

Existential therapists base their interventions with clients on a careful consideration of human issues and on the clarification of what it means to be alive. They address the ontological level as well as the ontic level of human existence. This will often mean enabling people to ask the right questions, rather than providing them with the answers. Existential work is about understanding and clarifying what is problematic for an individual and enabling clients to tackle their problems in a creative and courageous manner. There is a wide range of

philosophical writing available to therapists who work in this way. Not all philosophy is relevant, since some philosophy is based around epistemological, logical or linguistic problems and is more preoccupied with questions about knowledge or language than with human or moral issues. Nevertheless, many of the philosophers that have come to the fore over the past three millennia have made important contributions to the understanding of the human condition and their work deserves to be more widely known amongst counsellors and therapists.

Some people confuse the existential approach to psychotherapy with more narrowly based existentialist or humanistic forms of psychotherapy. This confusion arises because there is a considerable overlap between them as will become evident in the following pages. The continental movement of existentialism which was in vogue in the 1940s, 1950s and 1960s has certainly provided the impetus for a renewed focus on existential issues. It provided the inspiration for humanistic psychology, but it is by no means the only, or the most important, source of existential explorations in philosophy or psychotherapy. In fact, there is a well-established tradition of existential thinking throughout the history of philosophy. Most classical philosophers have written about the human issues and life challenges which psychotherapists and their clients are concerned with and have to deal with.

Existential foundations of psychotherapy

Throughout the history of philosophy numerous roads towards human well-being have been charted. Philosophers, those lovers of wisdom, made it their business to understand the human condition and show people how they could live more resourcefully. Philosophers as varied and widely apart as Heraclitus, Socrates, Plato, Aristotle, Zeno, Marcus Aurelius, Augustine, Spinoza, Kant, Rousseau, Hume, Hegel, Kierkegaard, Nietzsche, Heidegger, Wittgenstein or Sartre can give therapists new insight and encouragement. Some people would add to their list of inspirational works the old religious texts such as the Torah, the Koran, the Bible, the Sutras, the I-Ching, the Vedas or the Upanishads. The advantage of philosophical texts over religious ones is that the former set out to explore the issues rather than to preach about the correct way of dealing with them. Philosophy requires readers to think for themselves rather than to follow a particular doctrine. Psychotherapy and counselling have much to gain from being founded on philosophy rather than on dogma.

Many practitioners breathe a sigh of relief when they realize that their profession has much earlier antecedents and deeper roots than they had originally thought. They soon discover that they have ignored philosophical issues at their peril. Pathologizing clients and their problems in living can turn moral issues into illnesses. These can easily become personalized, internalized and intractable. It is much harder to enable clients to overcome their problems once these have become medicalized. Approaching a client's issue as a problem in living can allow us to open it up and externalize it, putting it back into its situational socio-cultural context. This allows us to make more pragmatic and

direct interventions that enable clients to get a grip on their difficulties and find a new direction for themselves. But this is easier said than done. The fact of the matter is that many therapists and counsellors are not trained to explore philosophical questions. The pattern seems to be that therapists gain such perspective only as they become more experienced. When they are confident enough to leave behind a strict adherence to a particular theoretical framework and technique, they begin to think about human issues in a more philosophical way. They may then realize that it was not just with the advent of psychoanalysis or psychology that people became interested in helping each other to live good lives.

Philosophers through the ages have thought of ways in which the human condition can be understood and improved. There is a rich and varied literature on the predictable problems of human existence and how best to deal with them. As our understanding of human living improves through further research and evidence-based practice, this new information will supplement our current picture. Even so we will need a disciplined method of thinking through contradictory bits of information, whilst staying in touch with people's actual experiences rather than get blinded by the science. Keeping track of the history of the evolving human struggle to master life can also be productive in helping individuals realize how they replicate the evolutionary process in their own lives. Philosophy has as much to offer therapists as psychology. Of course not all therapists will want to put such a bold existential emphasis on their therapeutic work. Nevertheless, most practitioners will benefit from widening their perspective to include an existential dimension. So let us define what this entails.

Philosophical themes in psychotherapy

Death and nothingness

The philosophical theme of death is arguably most central when working from an existential perspective. Death is the great leveller. It is the background against which everything else is played out. It is the bottom line of human living. When we face up to our death it brings life back into its wider frame. Heidegger (1927) has written about the essential role of death in human existence. The human condition is such that it only comes to its completion in death and that we are always moving forwards towards this end. Dying is something we do, little by little and on a daily basis. Living is dying. We have to accept our own finality and temporary nature if we are to rise to the challenges of human living. For Sartre (1943) it is not death but nothingness that forms the basis of our existence. We are a fundamental lack and accepting our own emptiness is the *sine qua non* of becoming real. Much of our days are spent pretending that we are something when actually we are nothing. There can be great relief in seeing crisis situations as an opportunity to come to terms with the death and nothingness that our lives are built on or are attempting to hide.

Anxiety and despair

As we become aware of the importance of limits and of the temporary nature of human existence, the confrontation with the possibility of nothingness brings anxiety. Angst or existential anxiety is the experience of being confronted with the abyss. It is that very peculiar fear we feel in the face of nothing. It is the feeling of disappearing, of being in danger, of being on the edge. It is the possibility of impossibility. Heidegger (1927) claimed that anxiety is what makes us capable of standing alone, aside from other people, and also of coming to terms with our responsibility to live life in our own way. Kierkegaard (1845, 1980b) saw despair as the opposite pole of anxiety. We are either open to the infinite and feel the dizziness of Angst, the challenge of infinite possibility and of impossibility, or we close ourselves off from all of this and become despairing. Somehow in human living we need to find a way to contend with both these sentiments, both states of mind, and learn to live in the tension between them.

Absurdity and meaning

Many people come to a point in life where they question everything. According to Sartre (1943) life is absurd and it is only when we allow ourselves to see this and experience the nausea that comes from facing a meaningless world that we can begin to live for real. Until such time as we open our eyes we make do with fake meanings and falsehoods. Afterwards, and not before we have gone through a phase of despondency, we make the discovery that life has to be chosen in a deliberate way and that meaning has to be created. We realize that we have to opt for significance and happiness and that the creation of these things is worth the effort of living (Camus, 1942). Meaning is created, not found. We have to make a deliberate effort to make life worthwhile.

Alienation and freedom

As long as we do not make this effort to live deliberately, we live by default. Much of human existence is then experienced in an estranged way. People become taken over by others and by situations, by the practicalities and necessities of survival. It is very easy to remain enslaved by the world and by conventions in this way. We reach out for that which is easily available and which can apparently sustain us. It is hard to let go of our illusions and our attachments. Terrific loss is involved in the process of letting go of the things that determine our identity. More often than not we only let go of them when we are forced to do so, through a crisis or by accident. Then we may discover that we are essentially free (essentially nothing) and that we can use this freedom to make new connections, new attachments, form new identities and become more self-determining in the process. Frequently we will become absorbed by the new identities all over again and the same process will start anew.

Authenticity and inauthenticity

Heidegger recognized that our tendency to be fallen with others was a form of inauthenticity or dispossession (*Uneigentlichkeit*). He considered this to be the fundamental mode of human existence, since we do not usually ask too many questions about who we are and how we should and could live. We merely let ourselves be absorbed by circumstances and taken over by others. Yet it is possible to reach, through anxiety and the awareness of our own possibilities and limitations, including our mortality, to a more authentic way of being. Authentic or self-possessed living (*Eigentlichkeit*) consists of owning one's own decisions and being alert to one's own potential for being a self. Like Heidegger, Sartre also thought that bad faith, or inauthenticity, is a necessary evil, since we always have to present ourselves in a particular manner and pretend that we are something when we actually are nothing but consciousness.

Choice and responsibility

It was Sartre too who believed that human beings have to come to terms with the fact that everything we do is in some ways chosen, or rather opted into. We are always at liberty to make a change or abandon whatever lifestyle we have adopted. To put it more extremely – suicide is always an option. This means that we have to become responsible for the choices we make and rather than continue to make them by default start living deliberately, opting for those things that are in line with our original project and with our beliefs. Becoming self-reflective about our intentions and beginning to direct our values, projects and even our emotions more carefully is a real possibility for those who want to take responsibility for themselves. To be responsible is to find our ability to respond to tradition in a reflective and self-possessed way. By becoming answerable to ourselves we take charge of the possibilities of our lives.

Moods and emotions

This also involves becoming aware of our moods. For Sartre emotions are a kind of magic we do to the world in order to transform it. Emotions are the glue between our own worldview and a particular situation. Through our emotions we apprehend problems in the world in a specific way and give our world a particular colouring or flavour (Sartre, 1929; Tantam, 2002). It is, however, possible to become reflective about our own stance and intentionality and thus take charge of it more. We can then become more emotionally effective and more self-aware of the interactions between self and world. For Heidegger, moods were an expression of the close connection between human beings and their world. We feel into the world, resonate with it, respond to it. We are like musical instruments, always attuned to the world in a particular manner. We are always in a mood and can only get out of a mood by getting into another mood. Moods are the constant background to our existence. They express our fundamental bond with the world. Like the weather

they are always there and show us many different ways of being in relation. We can suffer them, suppress awareness of them or we can learn to read their messages and face our existential truth.

Truth and self-deception

Truth has become taboo in our post-modern society. We have become aware that truth is often subjective and relative, complex and multi-sided. This has led to deconstructive statements about the non-existence of truth. At the same time, authors such as Heidegger aim for a new, greater truth, which is not partial but whole and which can only be arrived at after careful stripping of self-deceptive and deceptive layers which cover over the actual realities underneath. This search for truth is based on the idea that beyond our partial impressions and errors of interpretation there is an ultimate truth of being. Human beings might be as wrong to assume that nothing is true as to assume that they know what is true. Truth is something that is never acquired or owned once and for all. It has to be continuously searched for. Truth, according to Heidegger, requires us to keep uncovering and exposing what is, rather than covering it up as we all have an inclination to do.

Good and evil

Together with the taboo in relation to truth there is a cultural taboo around moral issues. We have become used to relativizing our thinking about good and evil in an effort to be less judgemental. Politically correct evaluations of ethical problems can stop us making clear judgements about right and wrong. Each person or each situation has to be considered carefully in its own right rather than making Manichean judgements that divide the world into two camps. Enquiring into what lies hidden behind surface appearances, recognizing that things are rarely what they seem or are rarely only one thing, is the beginning of a process of re-evaluation of our values, in line with Nietzsche's recommendation. This process has to be taken to its logical conclusion if we are to escape from moral relativism once and for all. Individuals have the ability to engage with moral questioning on a daily basis. No one is exempt from accounting for his or her opinions and decisions. Clarity of action can only come from clear thinking about right and wrong.

Time and limit situations

Most existential thinkers grapple with issues of time. Heidegger posited that human beings are not just in time, but are themselves time and experience time as an essential dimension of their lives. Our lives are directional and we always move from past through present to future. Awareness of time, of aging and of change all go hand in hand. Such awareness only becomes possible if we face up to the limit situations, which make us aware of the relativity of our experience. Tillich (1952) was particularly vocal about our ultimate concerns,

Jaspers (1969, 1971) spoke of limit situations and both believed that the more we were aware of these ultimates, the more we were alive. Kierkegaard (1844) juxtaposed our capacity for reaching to the infinite with our capacity for dealing with the finite and he believed that both polarities of existence were equally important. Living is to keep a balance between them. To be alive is to allow the inspiration of the infinite and the expiration of finitude in equal measure. We have to breathe in and breathe out, in-spire and ex-spire, live and die.

The theoretical contributions of philosophy

Whilst these existential themes reverberate throughout the history of philosophy, it will be useful to give a brief overview about the philosophical views that provide the cornerstones of western thinking. This bird's eye view can be expanded for those who want to explore this further by turning to other sources (van Deurzen-Smith, 1997; Howard, 2000).

Early Athenian and Roman forerunners

From the pre-Socratics onwards, human issues were the focus of Greek philosophy. But it is particularly Socrates and Plato who established the tradition of systematic thinking about human problems. Their objective was always that of helping people to live the good life (Vlastos, 1991). Socrates' lifestyle and his engagement in dialogue with his pupils and opponents have given us a model for existential therapy. Socratic dialogue is the sort of dialogue where the teacher acts as midwife, enabling pupils to give birth to their own understanding of the world. Socrates believed that there were universal ideas that lay beyond our imperfect grasp of particular situations and experiences. Philosophy, the love of wisdom, was a method for clarifying these ideas. In doing so we can begin to lay the foundations of a just and truthful life in harmony with the principles of the Good.

Nussbaum's book *The Therapy of Desire* (1994) describes some of the other Athenian and Roman contributions to psychotherapy. She shows Aristotelian practice to be particularly therapeutic. Aristotle wanted the philosophy teacher's discourse with the pupil to be cooperative and critical, following the virtues of orderliness, deliberateness and clarity. Teacher (therapist) and pupil are both active and independent, though the teacher is able to offer experienced guidance. The ethical enquiry that they engage in together is seen as a 'winnowing and sifting of people's opinions' (Nussbaum, 1994: 76). Pupils are taught to separate true beliefs from false beliefs and to modify and transform their passions accordingly. The idea that emotion can be educated, rather than ignored, or merely expressed or suppressed, is important. We will find this idea also in the later writings of Spinoza and Sartre. Aristotle's descriptions of the various emotions and what can be done with them are similar to Spinoza's approach in the *Ethics* (1677) where he shows that it is possible to work with emotions in a constructive manner through understanding their meaning and

purpose. At the same time, Aristotle's critique of Socrates' teaching that virtue is all and can overcome anything is powerful. For Aristotle the philosophical solution is more pragmatic and less idealistic than for Plato.

The Epicurean answer to dealing with difficulties is different again and consists of removing all corrupting desires and temptations, eliminating pain and disturbance in the process. Epicurean pupils (clients) are taught to adjust their values in order to retain only those that are attainable and may bring them pleasure. This is quite similar to what happens in modern cognitive approaches such as cognitive-behavioural therapy (CBT) or rational emotive behaviour therapy (REBT). Epicureans teach a kind of detachment, which is also not so dissimilar to Buddhist teaching and which encourages people to live in communal settings to help them stick to the right way of life. Epicures also understood something that neither Plato nor Aristotle had fully grasped, that is, that false beliefs are often settled deep in the soul and that they may not be available for argument.

While Epicurean therapy consists of teaching people to adjust their needs downwards so that they can freely pursue realistic pleasures, the Sceptics take the view that the only way to stop anxiety, pain and suffering is to simply not believe or desire anything. So whilst Epicureans try to get rid of false beliefs, the Sceptics want to get rid of all beliefs. So whilst Plato and Aristotle see reason as the answer, Plato in a value-based way and Aristotle in a pragmatic manner, the Epicureans and Sceptics reject reason as a way out of difficulties and they teach people to respectively control desire or eradicate it. The Stoics go another step further and teach people to order the self and the soul. They take the view that we have to tone the muscles of the soul in the same way as we tone the muscles of the body. Stoic therapy can begin anywhere because everything is connected, but different temperaments need different approaches. According to the Stoics there is a critical moment (*kairos*) for intervention, where a small contribution will make a big difference in a person's life. This view is shared by the Epicureans and referred to by some modern existential authors such as Paul Tillich and Rollo May (May, 1983). The Stoics make a point of finding ways of penetrating deep into the soul and again use storytelling to do so.

The educational aspect of this therapy as of all Greek and Roman therapies is very strong, but this particular one also emphasizes the aspect of self-scrutiny, which includes an understanding of relationships. For the Stoics the goal is for pupils to become their own teacher and learn about life continuously. In this process the soul must be exercised everyday, for instance, by the use of logic and poetry. The objective is wisdom, which is the only ultimate value. This virtue leads to *eudaimonia*, the flourishing life. The contention is that such wisdom is primarily achieved through detachment and self-control. The Stoics contend that to achieve this we have to extirpate our passions.

Modern forms of existential therapy would on the whole enable a person to expand their capacity for passion at the same time as their ability to manage it, rather than to either get rid of passion (as do the Sceptics), or minimize it (as do the Epicureans) or increase control over it (as do the Stoics). One thing

that most ancient philosophies have in common and which existential therapies can benefit from is the recognition that an individual's pursuit of the flourishing life should always benefit the community at large rather than only the individual. This is something that an existential approach, with its emphasis on social, political and cultural context, is firmly committed to.

Renaissance and Enlightenment philosophers

During the centuries that followed and all the way through the middle ages, most of European philosophy was dominated by Christianity. The values that philosophers adhered to were those of the churches. Delivery of help with problems in living was mostly in the clergy's hands. It was only in the seventeenth century that a new wave of thinking was set into motion, in England with Hobbes and Locke, in France with Descartes and Pascal, in Holland with Spinoza and in Germany with Leibniz. Some of the thinking of these philosophers was an attempt to systematize our understanding of the human condition. With Descartes in particular there was an early sketching of the workings of the mind in an attempt to be scientific, famously leading to the split between body and mind. During the Enlightenment period of the eighteenth century these observations became even more systematic and some important philosophical theories were proposed in relation to the inner workings of the human mind. This is the era of Berkeley and Hume in Britain, Rousseau in France and Kant in Germany. These philosophers attempted, each in their own specific way, to create a system of philosophy that would explain human understanding and human interaction with the world in a quasi-scientific way. There is a tremendous amount of insight in their work especially in relation to the workings of the human mind, but the existential angle on the whole is not particularly sharply emphasized.

Philosophers of freedom

In the nineteenth century a new impulse came into philosophy that revolutionized thinking about the human condition once more. In reaction to the increasing dominance of science, some philosophers began to challenge the status quo, proposing a new emphasis on human freedom. Hegel's work set a tone of ideological reflection and his dialectical approach was highly influential. It led to the socio-political thinking and action of Marx and Engels. At the same time there were two other philosophers who showed the way towards clear thinking in human affairs and who both advocated independence of mind and a recovery of human freedom and individuality. They were Søren Kierkegaard in Denmark at the beginning of the century and Friedrich Nietzsche in Germany at the end of the century. Kierkegaard introduced the idea that all human experience was underpinned by paradox. The tension between both polarities is necessary if we are to live life to the full. Kierkegaard's exploration of the possibility of a very individual and passionate engagement with life has been a strong influence on the existential tradition. Nietzsche's bold statement that

‘God was dead’ and that human beings henceforth had to be their own gods and creators of values continues to be of ground-breaking importance. His recognition of the position of man as spanning between animal and superman led him to advocate a Dionysian and invigorating way of life based on the will to power, providing an interesting counterpart to Kierkegaard’s melancholy struggle with anxiety and despair.

Phenomenological and existential thinkers

There were other influences in philosophy during this period, which placed new emphasis on human relations and human understanding. Franz Brentano and Edmund Husserl brought us out of the Cartesian impasse of the body–mind split. Husserl’s phenomenology (Husserl, 1925, 1929) was a method intended to replace the exact methods of the natural sciences and it was meant to revolutionize our thinking about the world and in particular about the way in which human beings interact with it. Phenomenology formalizes the possibility of doing qualitative research. It rests on the premise that all human experience is based on intentionality: that is, all human actions, intentions, thoughts and feelings have an object. Human experience is never to be seen in isolation. Everything therefore is situational, contextual, and even subjectively determined. We need to learn how our subjectivity and our particular point of view on the world affect the way in which we see things, rather than aiming for an abstract objectivity, which can always ultimately be questioned or found to fall short.

It was Heidegger, Husserl’s pupil, who applied these basic ideas to understanding human beings. His writings about self-possessed or dispossessed modes of living one’s life is highly relevant to the quest of psychotherapy and counselling. As we have already seen, this dispossession or disowned form of living (*Uneigentlichkeit*) is referred to as inauthenticity and self-possession or owned living (*Eigentlichkeit*) as authenticity. This is confusing since the word Heidegger uses means something more like actuality or engagement. Heidegger’s descriptions of the ways in which human beings are alienated from themselves, because they are essentially connected to the world of things and other people, are very compelling. He proposed a drastic alternative to the classical idea of the self and he also showed the importance of people’s existence in time. According to Heidegger we exist outside of ourselves and always in relation to a world. From there on psychotherapy has to become an analysis of existence rather than of the self or the psyche, and of course Boss and Heidegger spoke of Daseinsanalysis (Boss, 1957, 1988), or existential analysis, rather than of psychotherapy. Heidegger also said that human beings always project themselves into a future. We are never complete, always seeking to fulfil our destiny. He proposed that a resolute anticipation of death and a recognition of past, present and future dimensions of our experience was the best way of becoming resolute, engaged and authentic. Even so he showed that we would inevitably continue to fall into forgetfulness of being and disengaged inauthenticity. The moment of vision, which involves the recognition of all that we are, with both strengths and weaknesses, past and future, potential

and limitations, is the best we can aim for. It seems a pretty realistic outlook and a good basis for existential psychotherapy.

Sartre (1943) took up some of these ideas, especially those in relation to inauthenticity, which he referred to as self-deception, or bad faith. He argued that people had to create an image of themselves in order to fill the emptiness and nothingness that really exist at the heart of each person. He developed a complex socially based theory about human relations where people are essentially in the business of dominating each other and competing for survival. Later on he recognized that cooperation and generosity could enable people to create a world that was more worth living in, and some of his ideas can also provide interesting guidelines for work from an existential perspective (Sartre, 1960).

There are many other philosophers who have formulated existential principles, for instance Jaspers and Tillich, Merleau Ponty and Camus. Each of them has come up with their own contribution to thinking about the human predicament and they are all worth studying if we want to get more clarity on the issues our clients bring us (van Deurzen-Smith, 1997).

Philosophical principles underlying existential praxis

Not all existential forms of therapy are pinned on the work of these philosophers. They will usually take some of the above-mentioned existential principles into account but not necessarily all of them. So what makes the philosophical difference between an existential approach and a non-existential approach? For an approach to be existential it needs to focus resolutely on life issues in a philosophical manner. This usually means that it emphasizes the search for well-being in relation to an understanding of the human condition. Existential work often means dealing directly with life's inevitable crises and focusing the therapeutic endeavour around a client's struggles with values, purpose and meaning, helping them to find a new direction in their lives.

There are some underlying philosophical factors that all existential approaches have in common.

- The therapeutic work will address questions about life and human living. It will encourage clients to explore their personal understanding of their existence. It will explore the meaning of their particular predicaments, both in terms of their universal significance and their very individual and personal implications.
- There will be an ongoing search for models of living that can improve people's lives, without prescriptive endorsement of any particular model. Clients will usually be encouraged to consider how they are deceiving themselves or hanging on to counterproductive beliefs or illusions.
- There will be openness to individual experience and a considered attempt to resonate with and articulate the life world and worldview of the client.
- There will be considerable emphasis on grasping the cultural, political and social context that defines the client's position and attitudes.

- The therapist will have the philosophical maturity to consider the opposite of any particular idea or experience that is discussed, keeping in mind the wider picture.
- Clients will usually be encouraged to explore the polarities and paradoxes that underpin human living in general and their lives in particular.
- The search for truth that existential therapists engage in with their clients is handled like a philosophical research project that cannot be embarked on lightly and that requires commitment and full engagement on both parts.
- The process will consist in careful description of the client's experience and full exploration of its implications, reasons, purpose and consequences.
- Verification with the client of any interpretations put forward is crucial in this process. It is the client's own narrative that leads the way, not the therapist's theoretical model.
- There has to be an awareness of the importance of dialogue and exchange of views in quiet conversation, where each person is equal and capable of considering what can be learnt from the collaborative exploration.
- There has to be a willingness to test out hypotheses about human living and revise these in the light of new findings. Existential therapy is a form of applied philosophy and needs to comply with rigorous standards of philosophical research and verification as well as with the requirements of direct and reciprocal human interaction and encounter.

Conclusions

The philosophical underpinnings of existential psychotherapy are diverse and complex. People wishing to work in an existential manner do not necessarily need to inform themselves of the rich literature and philosophical heritage that is available. They do, however, have to find some discipline and method in their own philosophical thinking about the world. Existential interventions have to come from informed discussions about life and from deep reflection on what it means to be human. They cannot come from superficially asserted dogmas about living or from over-simplified formulae about therapeutic practice. The next chapter will show the variety of applications that practitioners have come up with over the decades. This will demonstrate how wide-ranging and individually malleable the existential approach is. Its underlying philosophy is that human beings have to keep searching to understand the realities of the human condition and of existence. Life remains the teacher we have to keep attending to. What can be learnt will always surprise us and it can never be fully summarized in books or in prescriptive teachings. We are responsible for our own point of view and our own learning.

Index

A

absurd, 6, 267
aesthetic, 41, 162, 238
alienation, 6, 43, 45
alterity, 48, 51, 52, 53, 56, 147, 148
ambiguity, 41, 46, 51, 53, 108, 128, 137, 275, 285
anger, 46, 63, 64, 90, 97, 119, 194, 198, 211, 233, 234, 290, 291
anxiety, xvi, 6–7, 10, 12, 19, 23, 33, 34, 35, 36, 44, 46, 72, 73, 74, 76, 79, 80, 82, 85, 93, 99, 111, 113, 118, 122, 125, 146, 149, 150, 159, 161, 164, 166, 168, 172, 174, 175, 176, 180–9, 191, 193, 196, 198, 201, 207, 234, 235, 236, 246, 258, 283
aspirations, 62, 70, 168, 193, 217, 232, 234, 275, 296
attunement, 58, 94, 97, 112, 190, 191, 193
authenticity, 7, 12, 42, 43, 97, 123, 125, 128, 146, 159, 164, 170, 171–5, 177–9, 181, 258, 262
availability, 33
awareness, xix, xx, 7, 8, 14, 19, 20, 28, 34, 35, 41, 47, 54, 56, 57, 104, 121, 122, 123, 124, 157, 164, 173, 183, 188, 199, 201, 202, 211, 233, 250, 257, 260, 265, 270

B

bad faith, 7, 13, 139, 146, 165, 166, 172, 250, 251
Beauvoir, Simone de (1908–1986), 31, 34, 38, 126, 127, 247
becoming, xvi, 5, 7, 12, 35, 42, 46, 83, 125, 146, 160, 162, 164, 165, 166, 172, 174, 192, 229, 271
Befindlichkeit, 97, 112, 191
behaviour, xix, 42, 43, 45, 46, 50, 52, 54, 58, 59, 60, 61, 62, 63, 64, 65, 66, 70, 71, 72, 73, 75, 76, 79, 84, 96, 115, 118, 123, 129, 134, 137, 140, 144, 168, 176, 192, 197, 201, 204, 205, 210, 214, 233, 234, 256, 272, 295
being, xx, xxi, 7, 8, 12, 17, 19, 20, 21, 23, 28, 31, 32, 37, 38, 41, 42, 44, 45, 46, 48, 49,

50, 52, 53, 54, 59, 60, 62, 70, 71, 73, 74, 75, 79, 80, 81, 84, 85, 89, 91, 95, 96, 97, 98, 99, 100, 102, 103, 104, 105, 109, 112, 113, 121, 122, 123, 124, 125, 126, 128, 133, 135, 137, 145, 146, 151, 152, 154, 157, 158, 160, 161, 162, 163, 164, 165, 166, 168, 169, 170, 171, 172, 173, 174, 175, 178, 181, 182, 183, 184, 187, 190, 191, 196, 200, 201, 202, 207, 208, 210, 222, 223, 224, 225, 227, 228, 229, 230, 233, 234, 239, 242, 248, 250, 251, 253, 254, 255, 256, 257, 259, 260, 261, 263, 264, 270, 291, 293, 295, 298, 299
Being and Nothingness, x, 48, 51, 100
Being and Time, x, 52, 80, 85, 94, 98, 110, 188, 199, 221, 223, 227, 228, 229
being-for-itself, 81, 165
being-for-others, 81
being-in-the-world, xviii, xix, xxi, 16, 17, 27, 42, 44, 46, 48, 53, 59, 64, 67, 71, 74, 89, 94, 95, 109, 121, 135, 137, 150, 163, 164, 166, 174, 191, 199, 200, 204, 208, 222, 223, 224, 230, 248, 250, 285
being-there, 145, 170, 208, 222, 223
being-towards-death, 79, 80, 81, 85, 173, 229
being-with, xviii, xxi, 50, 59, 89, 104, 121, 128, 137, 164, 173, 174, 175, 199, 222, 224, 242, 254, 259, 289, 291
beliefs, xx, 7, 9, 10, 13, 22, 30, 37, 44, 58, 60, 62, 65, 70, 72, 75, 110, 132, 166, 169, 214, 217, 218, 219, 233, 236, 237, 238, 239, 240, 241, 243, 244, 250, 265, 266, 276, 295, 296, 302
Binswanger, Ludwig (1881–1966), xviii, xix, 15, 16, 21, 44, 59, 62, 63, 65, 113, 127, 135, 138, 192, 193
body, xix, 10, 11, 12, 27, 28, 33, 34, 35, 39, 42, 43, 44, 45, 48, 49, 50, 51, 52, 53, 55, 56, 59, 60, 62, 76, 95, 97, 98, 106, 109, 120, 137, 157, 160, 163, 190, 195, 200, 205, 246, 256, 267, 285, 286, 287, 288, 289, 293, 302

- Boss, Medard (1904–1990), xv, 12, 16, 17, 22, 24, 113, 135, 136, 137, 138, 191, 192, 193, 196, 208, 209, 210, 212, 213, 214, 238
- Brentano, Franz (1838–1917), 12
- Buber, Martin (1878–1965), xix, 16, 104, 109, 127, 132, 137, 150, 151, 152, 165, 255, 269
- Bugental, James, xii, xiv, 18, 19, 20, 253, 254, 255, 256, 258, 259, 264
- C**
- call of conscience, 173–4
- Camus, Albert (1913–1960), 6, 13, 81, 179, 247, 267, 268
- care, 34, 40, 52, 76, 80, 90, 110, 118, 127, 163, 174, 175, 191, 197, 201, 223, 228, 229, 230, 241, 243, 286, 288, 290
- causality, 133, 141
- challenging, xi, 21, 22, 74, 75, 81, 82, 90, 94, 95, 101, 106, 107, 204, 231, 247, 255, 257, 258, 259
- change, 3, 7, 8, 24, 30, 32, 35, 37, 63, 65, 71, 75, 90, 94, 127, 130, 131, 134, 143, 149, 150, 151, 159, 162, 163, 165, 173, 174, 177, 178, 179, 183, 185, 186, 190, 202, 212, 218, 226, 235, 236, 239, 241, 242, 243, 249, 256, 261, 262, 266, 271, 274, 283, 285, 288, 295
- choice, 7, 17, 20, 32, 33, 35, 37, 41, 42, 45, 46, 60, 64, 69, 70, 74, 83, 84, 94, 97, 122, 124, 136, 145, 146, 165, 173, 174, 175, 181, 183, 194, 195, 199, 200, 202, 219, 225, 229, 230, 231, 232, 235, 239, 241, 249, 255, 256, 257, 261, 264, 267, 268, 269, 273
- clarification, xi, xx, 3, 62, 70, 71, 75, 211, 214, 240, 243, 247, 248, 270, 271
- client-centred psychotherapy, 15
- cognitive-behavioural therapy, xiii, 10, 58, 65, 69, 71, 110, 180, 237, 282
- Cohn, Hans W. (1916–2004), xii, 22, 180, 181, 184, 188, 192, 193, 196, 197, 211, 221, 226, 235, 247, 250
- compulsive, 58, 61, 70, 71, 72, 74, 84, 193, 234
- concealment, 74, 152, 214, 224
- concept, xi, xv, xviii, xix, 20, 31, 40, 46, 67, 68, 69, 70, 72, 76, 94, 97, 98, 109, 120, 126, 134, 136, 137, 147, 159, 163, 166, 170, 171, 178, 182, 188, 198, 199, 202, 208, 219, 222, 223, 228, 229, 230, 232, 293, 294
- Condrau, Gion, 17, 135, 209, 214, 238
- confirmation, 258, 259, 293, 294
- conflict, xii, xvi, 37, 40, 71, 72, 83, 107, 111, 139, 140, 151, 152, 160, 176, 183, 201, 219, 226
- consciousness, 7, 37, 42–3, 48–53, 56, 72, 78, 120, 121, 164, 165, 172, 188, 208, 209, 223, 263
- contradiction, xx, 24, 64, 96, 101, 103, 168, 268, 275, 277, 279, 285, 298
- control, xix, 10, 29, 33, 34, 35, 36, 38, 59, 61, 62, 63, 64, 65, 70, 72, 75, 78, 80, 95, 112, 116, 130, 149, 172, 180, 185, 186, 187, 194, 199, 204, 219, 233, 234, 239, 261, 278, 294
- Cooper, David (1931–1986), 21, 136, 137, 146
- Courage to be, 36, 66, 113, 135, 166, 177, 179, 180, 182, 184, 188, 193
- crowd, the, 126, 144–5, 148
- curiosity, 76, 128, 258, 259, 260, 268
- D**
- daimonic, 20
- Dasein/Da-sein, xxi, 38, 52, 79, 121, 125, 128, 145, 150, 163–4, 170, 171, 172, 179, 181, 191, 201, 208, 222, 223, 224, 227, 228, 229, 246, 251
- Daseinsanalysis, xiv, 12, 16–18, 23, 24, 137, 208, 214, 238
- death, xx, 5, 12, 20, 27, 30, 32, 34, 36, 38, 44, 50, 59, 63, 64, 73, 74, 78–85, 112, 114, 115, 116, 123, 125, 137, 152, 159, 164, 166, 170, 173, 181, 182, 183, 190, 193, 197–203, 206, 229, 230, 233, 240, 247, 248, 257, 264, 267, 268, 271, 272, 276, 285, 286, 299, 302
- death anxiety, 73, 74, 84, 85, 149
- defences, psychological, 20, 73, 82, 84
- desire, xix, 9, 10, 41, 51–2, 56, 90, 91, 94, 116, 118, 135, 175, 176, 183, 207, 272, 290
- despair, 6, 12, 17, 23, 34, 35, 36, 40, 112, 114, 120, 128, 139, 140, 153, 161, 162, 168, 180, 189, 196, 280, 283
- dialectic, 105, 127
- dialectical, 11, 20, 48, 137, 145, 147
- dialogue, xv, 9, 14, 18, 43, 54, 91, 100–9, 140, 142, 150–2, 162, 174, 202, 203, 211, 248, 298
- disclosure and disclosedness, 94, 164, 202
- discourse, 9, 94, 95, 103, 112, 154, 203, 211, 218, 255
- disposition, 46, 112, 123, 132, 148
- doubt, 40, 41, 46, 74, 113, 139, 162, 273, 274, 275, 280, 281, 282, 283, 292, 294
- dreams, 17, 134, 159, 207–14, 261, 302

- Dreyfus, Hubert, 182, 187, 223, 224
 du Plock, Simon, xiii, 22, 67, 72, 247, 248, 249
- E**
ec-stasies, 228–9
 Eigenwelt, xix, 44, 60, 62, 63, 135, 157
 Either/Or, 47
 embodied, 20, 27, 42, 48, 49, 50, 51, 52, 53, 57, 59, 62, 63, 64, 80, 96, 97, 165, 285, 286, 289, 297
 emotions, xvi, 7, 9, 28, 64, 90, 91, 110–20, 121, 125, 143, 148, 149, 150, 153, 213, 235, 252, 256
 encounter, xv, 14, 18, 19, 21, 23, 24, 50, 53, 54, 55, 56, 58, 71, 75, 93, 124, 133, 144, 165, 184, 188, 192, 208, 209, 214, 217, 230, 231, 248, 255, 266
 engagement, 9, 11, 12, 14, 46, 51, 75, 99, 103, 109, 118, 153, 159, 180, 229, 230, 248, 250, 270, 278
 engulfment, 20, 63, 113, 166
 en-soi, 146
 essence, 67, 70, 95, 99, 103, 124, 125, 161, 164, 171, 199, 208, 211, 214, 280
 ethical, xv, xvi, 8, 9, 41, 42, 46, 76, 128, 129, 148, 162, 174, 175, 190
 evil, 7, 8, 41, 144, 153, 179, 218, 236, 272, 302
 existence, x, xi, xv, xviii, xix, xx, xxi, 3, 5, 6, 7, 8, 9, 12, 13, 14, 15, 16, 18, 19, 21, 23, 24, 30, 31, 32, 33, 36, 37, 41, 43, 44, 49, 50, 51, 52, 53, 56, 59, 62, 64, 65, 67, 73, 75, 77, 78, 80, 81, 82, 83, 84, 89, 91, 92, 112, 113, 121, 124, 126, 128, 131, 136, 146, 157, 159, 161, 162, 163, 164, 165, 171, 172, 173, 174, 176, 179, 181, 182, 183, 185, 189, 192, 196, 199, 201, 202, 207, 208, 209, 210, 217, 218, 225, 227, 228, 229, 230, 231, 232, 235, 239, 240, 245, 246, 248, 249, 250, 253, 255, 259, 265, 266, 269, 271, 274, 277, 278, 284, 285, 296, 298, 300
 existence precedes essence, 124, 161, 164
existentiell, 128
 explicit, 103, 106, 149, 229, 247, 249, 253, 254, 288, 289
 extravagance, 62, 193
- F**
 facticity, 50, 51, 54, 174, 183, 230
 failure, 40, 46, 60, 95, 119, 140, 144, 174, 225, 232, 233, 274, 277, 292
 fallen/fallenness, 7, 125, 128, 131, 181
 falling, 145, 172, 178, 192, 230, 267, 275
 fear, 6, 18, 20, 29, 32, 33, 34, 41, 45, 46, 54, 61, 62, 63, 65, 71, 74, 75, 80, 83, 90, 91, 96, 113, 115, 117, 118, 119, 120, 122, 123, 125, 130, 131, 150, 158, 166, 172, 176, 182, 183, 185, 186, 188, 192, 195, 212, 213, 218, 232, 233, 244, 260, 272, 273, 274, 280, 282, 284, 289, 291, 297, 298, 302
 feelings, xix, 12, 17, 20, 32, 35, 36, 48, 62, 78, 82, 83, 84, 90, 107, 108, 110, 111, 113, 115, 116, 117, 118, 119, 120, 129, 139, 140, 146, 153, 154, 163, 175, 177, 189, 190, 193, 195, 196, 197, 211, 212, 213, 254, 255, 257, 258, 265, 302
 finite, 9, 20, 60, 80, 81, 161, 162, 173, 182, 201, 202, 227, 230, 253, 271
 focus, xix, xx, 3, 4, 9, 13, 16, 18, 23, 32, 33, 34, 36, 37, 40, 41, 43, 45, 49, 50, 51, 53, 54, 61, 63, 64, 69, 70, 71, 72, 75, 76, 80, 91, 94, 96, 102, 106, 119, 130, 131, 137, 138, 152, 159, 168, 172, 175, 181, 190, 193, 195, 200, 210, 217, 219, 233, 237, 245, 246, 249, 254, 255, 256, 257, 261, 267, 284, 292, 293
 focusing, xiv, 13, 19, 31, 63, 112, 122, 206, 226, 234, 255, 256, 297
 for-itself, 172
 forgetting, 274
 Foucault, Michel (1926–1984), 50, 51, 247, 248, 251, 252, 266
 Foulkes, Sigmund Heinrich, 148, 151, 152, 154
 Frankl, Viktor (1905–1997), 17–18, 24, 193, 202, 238, 240, 243, 244, 247, 252, 253, 264
 free will, 193, 232
 freedom, xi, xv, xx, 6, 11, 17, 20, 23, 33, 37, 42, 51, 52, 61, 64, 67, 70, 104, 119, 124, 125, 128, 129, 130, 132, 145, 146, 150, 158, 163, 164, 165, 166, 167, 168, 170, 171–3, 174, 177, 178, 181, 183, 186, 187, 193, 204, 229, 231, 232, 242, 246, 250, 251, 266, 269, 271, 272, 295
 Freud, Sigmund (1856–1939), xv, xvi, 16, 17, 29, 39, 40, 41, 43, 68, 93, 94, 133, 134, 135, 138, 160, 181, 197, 207, 208, 213, 214, 224, 236, 255
 future, 8, 12, 17, 23, 35, 40, 71, 73, 74, 81, 82, 83, 97, 125, 159, 161, 163, 164, 165, 168, 169, 173, 174, 176, 177, 183, 185, 186, 190, 192, 193, 195, 201, 202, 204, 213, 219, 228, 229, 230, 235, 241, 242, 260, 261, 265, 270, 272, 273, 291, 302

G

- Gadamer, Hans-Georg (1900–2002), 101, 104, 223
 Gendlin, Eugene, 19, 96, 97, 99, 112, 200, 202, 205, 206, 255
 generosity, 13, 126, 128, 237, 271, 298
 goals, 62, 176, 239
 good, 3, 5, 8–9, 28, 29, 33, 39, 41, 58, 63, 68, 72, 80, 82, 91, 98, 105, 106, 107, 108, 113, 115, 119, 123, 129, 139, 140, 141, 148, 149, 152, 158, 159, 165, 166, 167, 185, 194, 203, 204, 207, 217, 218, 235, 236, 237, 239, 247, 251, 255, 257, 260, 262, 266, 267, 269, 271, 272, 273, 275, 279, 280, 281, 282, 283, 285, 286, 288, 291, 293, 295, 296, 297, 298, 302
 Grundbefindlichkeit, 181
 guilt, 23, 34, 39, 40, 60, 61, 96, 99, 113, 173, 174, 177, 181, 182, 189, 190, 192, 193, 194, 195, 196, 201, 235, 281

H

- Heidegger, Martin (1889–1976), x, xii, xiv, xviii, xix, xx, xxi, 4, 5, 6, 7, 8, 12, 15, 16, 17, 21, 22, 35, 37, 38, 43, 48, 52, 61, 78, 79, 80, 81, 82, 83, 84, 85, 89, 93, 94–9, 103, 105, 110, 112, 113, 121, 122, 123, 124, 125, 128, 135, 136, 137, 141, 145, 146, 150, 151, 152, 157, 161, 163, 164, 166, 170, 172, 173, 174, 175, 178, 179, 181, 185, 187, 188, 190, 191, 199, 201, 207, 208, 211, 214, 222, 224, 227, 228, 229, 230, 235, 238, 247, 250, 257, 267
 herd, the, 145, 172, 249
 hermeneutics, 221, 223, 226
 homeless, 125, 150
 humanistic psychology, xii, xv, 4, 18–19, 66, 111, 169, 253, 254, 255, 259, 261, 263, 264
 Husserl, Edmund (1859–1938), 12, 15, 48, 135, 137, 214, 223

I

- identity, xii, xiv, xix, 6, 20, 27, 32, 33, 35, 37, 40, 48, 50, 64, 73, 85, 125, 127, 137, 157, 158, 159, 160, 167, 168, 169, 173, 174, 176, 192, 195, 247, 248, 264, 271, 272, 294, 295, 302
 implicit, 41, 43, 46, 103, 149, 168, 175, 177, 202, 209, 217, 229, 249, 253, 254, 256, 288
 implosion, 20, 113, 166
 in-itself, 172
 inauthenticity, 7, 12, 13, 42, 97, 146, 152, 164, 171–3, 174, 175, 177, 179, 182

- indifference, 126
 individual, the, 11, 33, 40, 41, 50, 59, 60, 61, 62, 72, 80, 99, 102, 123, 126, 128, 133, 134, 161, 171, 174, 178, 182, 185, 187, 189, 190, 199, 200, 201, 222, 237, 241, 245, 246, 253, 254, 255, 256, 260
 infinite, 6, 9, 41, 79, 161, 162, 253, 271
 insight, xi, xx, 4, 11, 17, 21, 54, 64, 65, 73, 84, 96, 102, 103, 104, 105, 112, 113, 133, 135, 138, 141, 157, 191, 195, 210, 213, 214, 219, 220, 238, 291, 295
 intentionality, 7, 12, 49, 52, 465
 interpretation, x, 8, 14, 22, 52, 65, 95, 96, 103, 108, 139, 175, 184, 187, 202, 207, 208, 209, 213, 214, 221–6, 237
 intersubjectivity, 37, 42, 49, 50, 53, 127, 129, 137, 175, 199
 intuition, 218, 243, 255, 302
 ironist, 177–8
 irony, 101, 109
 isolation, 12, 20, 37, 40, 44, 59, 60, 61, 74, 91, 158, 172, 190, 198, 199, 230, 271, 277, 302
- J
- Jaspers, Karl (1883–1969), xix, 9, 13, 15, 35, 78, 79, 80, 82, 85, 121, 128, 166, 189, 190, 192, 247, 257, 276, 277
 judgement, 8, 70, 75, 104, 106, 144, 146, 239, 260, 262, 266, 268, 273, 281, 284, 292, 295, 297
- K
- Kierkegaard, Søren (1813–1855), xix, 4, 6, 9, 11, 12, 19, 35, 41, 42, 43, 46, 47, 78, 109, 112, 120, 126, 127, 134, 137, 144, 145, 146, 153, 161, 162, 166, 170, 178, 179, 181, 183, 187, 188
 knowing, 22, 50, 79, 101, 111, 131, 185, 199, 202, 253, 259, 261, 283, 288, 298
 knowledge, 4, 18, 19, 22, 33, 80, 93, 96, 100, 101, 102, 105, 127, 135, 141, 191, 195, 210, 214, 233, 238, 266, 272, 276
- L
- Lacan, Jacques (1901–1981), 43, 98, 101, 109
 lack, 5, 20, 29, 32, 46, 52, 58, 128, 131, 132, 140, 144, 191, 192, 201, 279, 283, 291, 293
 Laing, Ronald D. (1927–1989), xv, 15, 20, 21, 22, 23, 24, 113, 132, 134, 135, 136, 137, 138, 142, 146, 166, 170, 190
 Längle, Alfred, 17

- language, xiv, xix, 4, 43, 44, 50, 52, 91, 93–9,
100, 104, 105, 106, 123, 136, 137, 138,
140, 146, 149, 158, 181, 188, 221, 288
- leap of faith, 42, 46, 162
- Lemma, Alessandra, 59, 60, 65, 189
- Levinas, Emmanuel (1906–1995), 128,
129, 138
- limit situations, 8–9
- limitations, xx, 7, 13, 60, 61, 159, 164, 172,
184, 226, 230, 231, 232, 240, 261, 265,
270, 283
- lived world, 22, 75, 76, 122
- logos, 17, 104
- logotherapy, 17–18, 23, 24, 252
- look, the, 49
- love, 9, 44, 45, 59, 61, 62, 69, 73, 89, 107,
108, 109, 116, 117, 118, 119, 120, 126,
127, 128, 132, 134, 141, 148, 176, 199,
201, 211, 218, 233, 237, 238, 239, 240,
242, 261, 269, 271, 272, 280, 281, 291,
297, 298, 302
- M**
- Macquarrie, John, 78, 80, 81, 91, 180, 181,
188, 237, 246, 247, 251
- masochism, 126
- master and slave, 51
- May, Rollo (1909–1994), xv, xviii, xix, 10,
16, 18, 19, 20, 24, 59, 60, 65, 77, 80, 81,
82, 113, 120, 127, 132, 180, 181, 182,
183, 184, 185, 188, 193, 196, 246
- meaning, x, xiv, xv, xx, 6, 9, 13, 17, 18, 22,
31, 35, 37, 43, 50, 60, 62, 63, 64, 67, 69,
70, 72, 74, 75, 76, 78, 81, 96, 98, 101,
103, 104, 105, 106, 117, 132, 141, 151,
173, 176, 178, 179, 180, 181, 183, 193,
195, 198, 201, 202, 207, 209, 214, 217,
219, 222, 223, 224, 226, 228, 229, 232,
235, 239, 240, 245, 246, 249, 251,
253–64, 268, 270, 272, 275, 279,
296, 297
- meaninglessness, 6, 17, 20, 42, 50, 59,
73, 74, 122, 137, 182, 192, 193,
259, 272
- Merleau-Ponty, Maurice (1908–1961), 33,
35, 42, 43, 44, 45, 47, 48, 49, 50, 51,
52, 53, 55, 56, 59, 137, 200, 228, 246,
265, 276
- Minkowski, Eugène (1885–1972), 16, 136,
192, 196
- Mitwelt, xix, xxi, 44, 59, 62, 63, 67, 89,
135, 138
- mood, 7, 32, 54, 55, 56, 68, 97, 110, 111,
112, 119, 120, 132, 153, 189, 190, 191,
193, 195, 210, 212
- mortality, 7, 33, 34, 36, 40, 44, 79, 80, 113,
164, 199, 201, 206, 222, 230
- motivation, 36, 56, 65, 73, 121, 205, 270,
275, 291
- mutuality, x, 126, 270
- N**
- nausea, 6, 98, 125, 143
- Nietzsche, Friedrich (1844–1900), 4, 8, 11,
19, 39, 42, 43, 47, 48, 58, 67, 93, 98,
112, 126, 144, 145, 146, 162, 163, 170,
213, 267, 301
- not knowing, 101, 259
- nothingness, 5–6, 13, 48, 51, 52, 70, 81,
100, 125, 126, 164
- Nussbaum, Martha, 9, 112, 120
- O**
- ontic, 3, 51, 54, 56, 59, 96, 112, 122, 123,
132, 137, 163, 181, 182, 185, 187
- ontological, 3, 20, 48, 49, 50, 51, 52, 53,
54, 56, 59, 96, 99, 112, 122, 123, 130,
132, 163, 181, 182, 185, 187, 222
- ontological insecurity, 20, 113
- ontology, 48, 51, 52, 57, 122, 123, 124,
182, 208
- Other, the, 43, 49, 51, 52, 53, 57, 75, 81, 90,
102, 104, 105, 126, 127, 128, 130, 131,
147, 151, 165, 175, 190, 228, 241, 242,
248, 269
- P**
- panic, 36, 98, 175–7, 183, 184, 188,
232, 278, 279, 280, 281, 283, 285,
286, 287, 288
- paradox, xii, xx, 11, 14, 22, 65, 132, 161,
168, 171, 179, 202, 253, 254, 261, 270,
275, 298
- paradoxical intention, 18
- passion, xii, 9, 10, 70, 72, 112, 113, 116, 132,
134, 144, 148, 179, 261
- past, xiii, 4, 8, 12, 17, 22, 23, 55, 63, 73, 74,
119, 138, 140, 143, 145, 146, 164, 165,
168, 172, 174, 176, 177, 192, 193, 204,
219, 224, 225, 228, 230, 241, 258, 262,
265, 269, 270, 278, 280, 282, 288, 289,
290, 291, 296, 297, 300
- perception, xviii, 34, 35, 42, 45, 47, 48, 49,
50, 51, 56, 124, 131, 134, 139, 140,
141, 169, 182, 191, 192, 233, 253
- petrification, 20, 113, 166
- phenomenological method, 190, 205, 249
- phenomenology, xv, 12, 15, 24, 47, 48,
51, 52, 67, 75, 159, 190, 208,
219, 223

- phenomenon, 50, 51, 52, 55, 124, 152, 181, 189, 205, 208, 209, 211, 214, 221, 222, 223, 224, 249
- Plato (427–347 BC), 4, 9, 10, 95, 102, 105, 109, 207
- possibility, 6, 7, 11, 12, 30, 34, 35, 42, 45, 54, 75, 76, 79, 80, 81, 84, 96, 104, 105, 109, 112, 126, 136, 161, 163, 164, 169, 172, 173, 176, 177, 181, 183, 193, 198, 202, 210, 225, 229, 230, 235, 251, 271, 274, 287, 298
- praxis, 13, 137, 138, 147
- presence, 19, 44, 53, 55, 69, 103, 107, 126, 198, 199, 257, 258, 259, 262, 263
- primordial, 42, 52, 95, 164, 202, 229, 241
- project, original, 7, 45, 47
- psychoanalysis, xiv, 5, 24, 32, 59, 98, 208, 214, 222, 236, 237
- psychopathology, 15, 96, 190, 279, 287
- purpose, xii, xx, 3, 10, 13, 14, 17, 28, 35, 46, 72, 75, 79, 93, 127, 132, 144, 183, 217, 219, 227–35, 237, 241, 255, 267, 297, 302
- R**
- rational emotive behaviour therapy, 10, 65
- ready-to-hand, 164
- reciprocity, x, 126, 147, 148, 154, 270, 271, 272, 296
- relationship, x, xii, xiii, xviii, xix, 10, 20, 22, 23, 27, 28, 29, 32, 36, 37, 40, 48, 49, 50, 53, 54, 55, 56, 57, 62, 63, 64, 73, 74, 75, 80, 82, 83, 89, 90, 91, 92, 95, 98, 100, 101, 102, 103, 105, 106, 107, 109, 114, 115, 117, 118, 119, 121–32, 134, 135, 137, 138, 141, 145, 147, 148, 149, 150, 151, 157, 159, 160, 161, 162, 163, 165, 173, 175, 176, 177, 178, 184, 185, 187, 196, 197, 198, 199, 200, 201, 202, 203, 204, 206, 209, 210, 211, 212, 213, 217, 225, 229, 231, 233, 234, 237, 238, 241, 245, 247, 248, 255, 261, 262, 263, 270, 278, 279, 280, 281, 282, 285, 287, 288, 289, 290, 291, 292, 293, 295, 296, 297, 298, 299, 300
- religious, 4, 41, 42, 44, 45, 46, 61, 144, 152, 217, 218, 227, 237, 239, 244, 268, 296
- resistance, 19, 20, 139, 254, 255–6, 257, 269
- resolute living, 113
- resoluteness, 164, 230
- resonance, 110, 148, 270
- responsibility, xv, 6, 7, 23, 33, 34, 36, 60, 61, 63, 64, 82, 83, 84, 101, 117, 126, 127, 128, 130, 138, 140, 141, 145, 166, 170, 172, 173, 174, 175, 176, 177, 178, 181, 182, 187, 194, 200, 211, 212, 213, 235, 255, 256, 261, 264
- Rogers, Carl (1902–1987), 15, 19
- S**
- sadism, 126
- Sartre, Jean-Paul (1905–1980), x, 4, 5, 6, 7, 9, 13, 24, 33, 35, 47, 48, 49, 50, 51, 52, 53, 56, 69, 70, 72, 81, 89, 98, 113, 120, 124, 125, 126, 132, 136, 137, 143, 145, 146, 147, 148, 149, 150, 161, 164, 165, 166, 168, 169, 170, 171, 172, 174, 247, 265
- Schneider, Kirk, xv, 18, 19, 58, 60, 61, 62, 65, 66
- searching, 14, 19, 219, 253, 254, 255, 256, 257, 258, 259, 261, 262, 263
- seinlassen, 238
- self, xiii, xiv, xv, xix, 6, 7, 10, 12, 13, 20, 22, 24, 35, 39, 40, 43, 44, 45, 46, 48, 53, 60, 63, 66, 70, 78, 126, 128, 132, 142, 150, 157, 159, 160–70, 172, 177, 178, 192, 193, 202, 256, 260, 262, 267, 270, 271
- self-concept, 293
- self-deception, 8, 13, 21, 180, 274
- separateness, 20, 81, 125, 198, 289
- seriality, 145
- sexuality, xvi, 29, 30, 48–57, 99, 178, 225, 246, 247, 248, 249, 250
- shame, 40, 60, 64, 119, 145, 146, 153, 154, 158, 262, 281
- Sickness unto Death*, 112, 170
- social construct, 31, 68
- Socrates (470–399 BC), 4, 9, 10, 78, 100, 101, 102, 105
- Socratic method, 100, 102
- solicitude, 122, 175
- solution-focused therapy, 76
- Spinelli, Ernesto, 22, 23, 24, 70, 71, 73, 74, 75, 81, 99, 238, 241, 243, 244, 246, 247, 248, 249, 250, 252
- Stadlen, Anthony, xv, 133, 134, 136, 137, 138
- Stimmung*, 112, 191
- Strasser, Freddie, xvi, 22, 70, 193, 227, 232, 235, 247, 250, 252
- stress, 43, 73, 180, 184, 189, 223, 232, 299
- subjectivity, 12, 48, 49, 52, 126, 254
- Szasz, Thomas, 134, 135, 137, 141, 190, 247, 248
- T**
- Tantam, Digby, xvi, 7, 114, 121, 143
- temporality, 192, 227, 228, 229, 230, 232
- They, the, 79, 164, 181

- thrownness, 35, 36, 38, 61, 94, 172, 181, 191, 230
 Tillich, Paul (1886–1965), xix, 8, 10, 13, 18, 34, 35, 60, 66, 79, 80, 113, 127, 166, 180, 181, 182, 183, 184, 185, 187, 188, 193
 time, xiv, xvi, 8, 12, 16, 17, 22, 34, 35, 37, 52, 69, 73, 74, 80, 82, 85, 94, 95, 98, 99, 102, 103, 105, 110, 112, 136, 188, 191, 192, 195, 199, 217, 219, 221, 223, 225, 226, 227–35, 242, 247, 255, 261, 264, 266, 267, 269, 270, 271, 274, 275, 281, 285, 287, 291, 297, 300
 transcendence, 60, 61, 62
 transference, 22, 101
 trust, 29, 30, 40, 46, 82, 83, 90, 102, 104, 106, 107, 114, 116, 138, 212, 231, 234, 250, 261, 263, 275, 293, 297, 298, 299
 truth, xvi, 3, 8, 9, 14, 34, 53, 69, 93, 94, 95, 96, 101, 102, 104, 106, 131, 144, 145, 151, 152, 187, 224, 238, 254, 258, 264, 267, 270, 271, 272, 273, 275, 283, 294, 301
- U**
 Überwelt, xix, 44, 60, 62
 ultimate concerns, 8, 20, 35
 Umwelt, xviii, xix, 27, 44, 59, 62, 135
 uncertainty, 34, 41, 44, 46, 51, 59, 60, 61, 73, 74, 80, 174, 176, 177, 178, 186, 228, 232
 understanding, xi, xvi, xx, 3, 4, 5, 9, 10, 11, 12, 13, 15, 22, 28, 30, 32, 35, 36, 46, 47, 50, 51, 52, 54, 56, 57, 62, 65, 66, 75, 90, 91, 94, 96, 97, 103, 105, 112, 117, 118, 119, 122, 127, 131, 132, 134, 138, 140, 141, 146, 151, 158, 159, 163, 166, 169, 172, 177, 178, 182, 183, 184, 186, 187, 188, 190, 195, 198, 200, 201, 206, 208, 210, 211, 212, 213, 217, 219, 221–7, 228, 237, 242, 246, 250, 251, 258, 266, 271, 275, 276, 277, 291, 293, 294, 297
 unfolding, 47, 204, 244, 255
 Unheimlichkeit, 125, 150, 181
 unknowing, 22, 24, 266
- V**
 values, xx, 7, 8, 10, 11, 12, 13, 22, 35, 36, 37, 42, 44, 45, 60, 62, 64, 67, 70, 75, 84, 102, 103, 104, 110, 112, 120, 131, 132, 150, 151, 168, 169, 174, 176, 177, 178, 179, 193, 202, 214, 217, 218, 219, 231, 232, 233, 234, 236–44, 250, 265, 266, 267, 268, 269, 270, 271, 272, 274, 275, 276, 295, 296, 297, 302
 van Deurzen, Emmy, xi, xii, xviii, xix, xx, 3, 9, 13, 21, 22, 23, 24, 27, 32, 35, 44, 89, 100, 102, 110, 113, 121, 129, 132, 146, 157, 160, 166, 167, 179, 208, 217, 231, 235, 238, 240, 243, 244, 245, 247, 248, 250, 265, 267, 276, 277
- W**
 West, Ellen, 16, 59, 77, 113, 135
 wisdom, xi, xiv, 4, 9, 10, 15, 22, 101, 219, 272, 275, 276, 277
 wish-world, 61, 63
 Wittgenstein, Ludwig (1889–1951), xiv, 4, 94, 96, 97, 99
 worldview, xix, 7, 13, 60, 62, 78, 96, 187, 195, 205, 217, 218, 231, 232, 233, 234, 265, 297, 302
 worship, 58, 60, 61, 65, 199, 296
- Y**
 Yalom, Irvin, 18, 19, 20, 24, 60, 73, 74, 79, 82, 83, 85, 113, 138, 144, 146, 154, 189, 201, 238, 241, 243, 244, 257, 264