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Related topics In Austria, **Viktor Frankl** developed an existential therapy called **logotherapy (Frankl, 1964, 1967)**, which focused particularly on finding **meaning**. Wikipedia **Explore: Viktor Frankl, Logotherapy** **Rollo Reece May** . . . was an American existential psychologist. Wikipedia **Explore: Rollo May** **Emmy van Deurzen** is a counselling psychologist, psychotherapist and philosopher who is a world authority on existential psychotherapy and who established existential therapy in the United Kingdom. amazon.co.uk **Explore: Emmy van Deurzen**

Existential therapy From Wikipedia, the free encyclopedia

Existential psychotherapy is a philosophical method of therapy that operates on the belief that inner conflict within a person is due to that individual's confrontation with the givens of existence.^[1] These givens, as noted by **Irvin D. Yalom**, are: the inevitability of **death**, **freedom** and its attendant **responsibility**, existential **isolation**, and finally **meaninglessness**. These four givens, also referred to as ultimate concerns, form the body of existential psychotherapy and compose the framework in which a therapist conceptualizes a client's problem in order to develop a method of treatment. In the British School of Existential therapy (Cooper, 2003), these givens are seen as predictable tensions and paradoxes of the four dimensions of human existence, the physical, social, personal and spiritual realms (**Umwelt**, **Mitwelt**, **Eigenwelt** and **Überwelt**). The Viennese School of Existential therapy (Längle, 2003b) describes four fundamental existential dimensions as a structural model of therapy. Their accomplishment (therapeutically endorsed by the method of Personal Existential Analysis) leads to personal existential fulfillment.

Background

The philosophers who are especially pertinent to the development of existential psychotherapy are those whose work is directly aimed at making sense of human existence. But the philosophical movements that are of most importance and that have been directly responsible for the generation of existential therapy are **phenomenology** and **existential philosophy**.

The starting point of existential philosophy (see Warnock, 1970; Macquarrie, 1972; Mace, 1999; Van Deurzen and Kenward, 2005) can be traced back to the nineteenth century and the work of **Søren Kierkegaard** and **Friedrich Nietzsche**. Both were in conflict with the predominant ideologies of their time and committed to the exploration of reality as it can be experienced in a passionate and personal manner. Kierkegaard (1813–55) protested vigorously against popular misunderstanding and abuse of Christian dogma and the so-called 'objectivity' of science (Kierkegaard, 1841, 1844). He thought that both were ways of avoiding the **anxiety** inherent in human existence. He had great contempt for the way in which life was being lived by those around him and believed that truth could ultimately only be discovered subjectively by the individual in action. What was most lacking was people's courage to take the leap of faith and live with passion and commitment from the inward depth of existence. This involved a constant struggle between the finite and infinite aspects of our nature as part of the difficult task of creating a self and finding meaning. As Kierkegaard lived by his own word he was lonely and much ridiculed during his lifetime.

Nietzsche (1844–1900) took this philosophy of life a step further. His starting point was the notion that **God is dead**, that is, the idea of God was outmoded and limiting (Nietzsche, 1861, 1874, 1886) and that it is up to us to reevaluate existence in light of this. He invited people to release moral and societal constraint and to discover

their free will in order to live according to their own desires, now the only maintainable law in his philosophy. He encouraged people to transcend the mores of civilization and choose their own standards. The important existential themes of freedom, choice, responsibility and courage are introduced for the first time. While Kierkegaard and Nietzsche drew attention to the human issues that needed to be addressed, [Edmund Husserl's](#) phenomenology (Husserl, 1960, 1962; Moran, 2000) provided the method to address them in a rigorous manner. He contended that natural sciences are based on the assumption that subject and object are separate and that this kind of [dualism](#) can only lead to error. He proposed a whole new mode of investigation and understanding of the world and our experience of it. Prejudice has to be put aside or 'bracketed', in order for us to meet the world afresh and discover what is absolutely fundamental and only directly available to us through [intuition](#). If people want to grasp the essence of things, instead of explaining and analyzing them, they have to learn to describe and understand them.

[Max Scheler](#) (1874-1928) developed a philosophical anthropology on the basis of a material ethic of values ("Materielle Wertethik") such opposing Immanuel Kant's ethics of duty ("Pflichtethik"). He described a hierarchical system of values that further developed phenomenological philosophy. He described the human psyche as of four layers in analogy of the layers of the organic nature, but in the human being it is opposed by the principle of the human spirit. - Scheler's philosophy forms the basis of Viktor Frankl's Logotherapy and Existential Analysis.

[Martin Heidegger](#) (1889–1976) applied the phenomenological method to understanding the meaning of being (Heidegger, 1962, 1968). He argued that poetry and deep philosophical thinking can bring greater insight into what it means to be in the world than can be achieved through scientific knowledge. He explored human beings in the world in a manner that revolutionizes classical ideas about the self and psychology. He recognized the importance of time, space, death and human relatedness. He also favored [hermeneutics](#), an old philosophical method of investigation, which is the art of interpretation. Unlike interpretation as practiced in psychoanalysis (which consists of referring a person's experience to a pre-established theoretical framework) this kind of interpretation seeks to understand how the person himself subjectively experiences something.

[Jean-Paul Sartre](#) (1905–80) contributed many other strands of existential exploration, particularly in terms of emotions, imagination, and the person's insertion into a social and political world. The philosophy of existence on the contrary is carried by a wide-ranging literature, which includes many other authors than the ones mentioned above. Other existential authors include [Karl Jaspers](#) (1951, 1963), [Paul Tillich](#), [Martin Buber](#), and [Hans-Georg Gadamer](#) within the Germanic tradition and [Albert Camus](#), [Gabriel Marcel](#), [Paul Ricoeur](#), [Maurice Merleau-Ponty](#), [Simone de Beauvoir](#) and [Emmanuel Lévinas](#) within the French tradition (see for instance Spiegelberg, 1972, Kearney, 1986 or van Deurzen-Smith, 1997).^[full citation needed]

From the start of the 20th century some psychotherapists were, however, inspired by phenomenology and its possibilities for working with people. [Otto Rank](#), an Austrian psychoanalyst who broke with Freud in the mid-1920s, was the first existential therapist. [Ludwig Binswanger](#), in [Switzerland](#), also attempted to bring existential insights to his work with patients, in the [Kreuzlingen](#) sanatorium where he was a psychiatrist. Much of his work was translated into English during the 1940s and 1950s and, together with the immigration to the USA of [Paul Tillich](#) (Tillich, 1952) and others, this had a considerable effect on the popularization of existential ideas as a basis for therapy (Valle and King, 1978; Cooper, 2003). [Rollo May](#) played an important role in this, and his writing (1969, 1983; May et al., 1958) kept the existential influence alive in America, leading eventually to a specific formulation of therapy (Bugental, 1981; May and Yalom, 1985; Yalom, 1980). [Humanistic psychology](#) was directly influenced by these ideas. [Viktor Frankl](#) did possibly the most for spreading existential psychology in the world. He was invited by over 200 universities worldwide and accomplished over 80 journeys to North America alone, first invited by Gordon Allport at Harvard Univ.

In [Europe](#), after [Otto Rank](#), existential ideas were combined with some psychoanalytic principles and a method of existential analysis was developed by [Medard Boss](#) (1957a, 1957b, 1979) in close co-operation with Heidegger. In [Austria](#), [Viktor Frankl](#) developed an existential therapy called [logotherapy and existential analysis](#) (Frankl, 1964, 1967), which focused particularly on finding meaning. In France the ideas of Sartre (1956, 1962) and Merleau-Ponty (1962) and of a number of practitioners (Minkowski, 1970) were important and influential but no specific therapeutic method was developed from them.

Development in Britain

Britain became a fertile ground for the further development of the existential approach when [R. D. Laing](#) and [David Cooper](#), often associated with the [anti-psychiatry](#) movement, took Sartre's existential ideas as the basis for their work (Laing, 1960, 1961; Cooper, 1967; Laing and Cooper, 1964). Without developing a concrete method of therapy, they critically reconsidered the notion of mental illness and its treatment. In the late 1960s they established an experimental therapeutic community at [Kingsley Hall](#) in the East End of London, where people could come to live through their madness without the usual medical treatment. They also founded the Philadelphia Association, an organization providing alternative living, therapy and therapeutic training from this perspective. The [Philadelphia Association](#) is still in existence today and is now committed to the exploration of the works of philosophers such as [Ludwig Wittgenstein](#), [Jacques Derrida](#), Levinas, and [Michel Foucault](#) as well as the work of the French psychoanalyst [Jacques Lacan](#). It also runs a number of small therapeutic households along these lines. The Arbours Association is another group that grew out of the Kingsley Hall experiment. Founded by [Joseph Berke](#) and Schatzman in the 1970s, it now runs a training program in psychotherapy, a crisis center, and several therapeutic communities. The existential input in the Arbours has gradually been replaced with a more neo-Kleinian emphasis.

The impetus for further development of the existential approach in Britain has largely come from the development of a number of existentially based courses in academic institutions. This started with the programs created by [Emmy van Deurzen](#), initially at [Antioch University](#) in London and subsequently at [Regent's College, London](#) and since then at the New School of Psychotherapy and Counselling, also in London. The latter is a purely existentially based training institute, which offers postgraduate degrees validated by the [University of Sheffield](#) and [Middlesex University](#). In the last decades the existential approach has spread rapidly and has become a welcome alternative to established methods. There are now a number of other, mostly academic, centers in Britain that provide training in [existential counselling](#) and psychotherapy and a rapidly growing interest in the approach in the voluntary sector and in the [National Health Service](#).

British publications dealing with existential therapy include contributions by these authors: Jenner (de Koning and Jenner, 1982); Heaton (1988, 1994); Cohn (1994, 1997);^[2] Spinelli (1997); Cooper (1989, 2002); Eleftheriadou (1994); Lemma-Wright (1994); Du Plock (1997); Strasser and Strasser (1997); van Deurzen (1997, 1998, 2002); van Deurzen and Arnold-Baker (2005); and van Deurzen and Kenward (2005). Other writers such as Lomas (1981) and Smail (1978, 1987, 1993) have published work relevant to the approach although not explicitly 'existential' in orientation. The journal of the British Society for Phenomenology regularly publishes work on existential and phenomenological psychotherapy. The Society for Existential Analysis was founded in 1988, initiated by van Deurzen. This society brings together psychotherapists, psychologists, psychiatrists, counsellors and philosophers working from an existential perspective. It offers regular fora for discussion and debate as well as major annual conferences. It publishes the *Journal of the Society for Existential Analysis* twice a year. It is also a member of the International Federation of Daseinsanalysis, which stimulates international exchange between representatives of the approach from around the world. An international Society for Existential Therapists also exists. It was founded in 2006 by [Emmy van Deurzen](#) and [Digby Tantam](#), and is called the International Community of Existential Counsellors and Therapists (ICECAP).^[3]

Existential therapy's view of the human mind

Existential therapy starts with the belief that although humans are essentially alone in the world, they long to be connected to others. People want to have meaning in one another's lives, but ultimately they must come to realize that they cannot depend on others for validation, and with that realization they finally acknowledge and understand that they are fundamentally alone (Yalom, 1980). The result of this revelation is anxiety in the knowledge that our validation must come from within and not from others.

Psychological dysfunction

Because there is no single existential view, opinions about psychological dysfunction vary.

For theorists aligned with Yalom, psychological dysfunction results from the individual's refusal or inability to deal with the normal existential anxiety that comes from confronting life's "givens": mortality, isolation, meaninglessness, and freedom.^[4]

For other theorists, there is no such thing as psychological dysfunction or mental illness.^[citation needed] Every way of

being is merely an expression of how one chooses to live one's life. However, one may feel unable to come to terms with the anxiety of being alone in the world. If so, an existential psychotherapist can assist one in accepting these feelings rather than trying to change them as if there is something wrong. Everyone has the freedom to choose how they are going to be in life, however this may go unexercised because making changes is difficult; it may appear easier and safer not to make decisions that one will be responsible for. Many people will remain unaware of alternative choices in life for various societal reasons.

The good life

Existentialism suggests that it is possible for people to face the anxieties of life head-on and embrace the human condition of aloneness, to revel in the freedom to choose and take full responsibility for their choices. They courageously take the helm of their lives and steer in whatever direction they choose; they have the courage to be. One does not need to arrest feelings of meaninglessness, but can choose new meanings for their lives. By building, loving, and creating, one is able to live life as one's own adventure. One can accept one's own mortality and overcome fear of death. Though the French author [Albert Camus](#) denied the specific label of existentialist, in his novel, *L'Étranger*, his main character Meursault, ends the novel by doing just this. He accepts his mortality and rejects the constrictions of society he previously placed on himself, leaving him unencumbered and free to live his life with an unclouded mind.^[citation needed] Also, [Achenbach](#) has refreshed the Socratic tradition with his own blend of [philosophical counseling](#). So did [Michel Weber](#) with his [Chromatiques Center](#) in Belgium.

The strictly Sartrean perspective of existential psychotherapy is generally unconcerned with the client's past; instead, the emphasis is on the choices to be made in the present and future. The counselor and the client may reflect upon how the client has answered life's questions in the past, but attention ultimately shifts to searching for a new and increased awareness in the present and enabling a new freedom and responsibility to act. The patient can then accept they are not special, and that their existence is simply coincidental, without destiny or fate. By accepting this, they can overcome their anxieties, and instead view life as moments in which they are fundamentally free.

Four worlds

Existential thinkers seek to avoid restrictive models that categorize or label people. Instead they look for the universals that can be observed cross-culturally.^[citation needed] There is no existential personality theory which divides humanity into types or reduces people to part components. Instead, there is a description of the different levels of experience and existence with which people are inevitably confronted. The way in which a person is in the world at a particular stage can be charted on this general map of human existence (Binswanger, 1963; Yalom, 1980; van Deurzen, 1984).

In line with the view taken by van Deurzen,^[5] one can distinguish four basic dimensions of human existence: the physical, the social, the psychological, and the spiritual. On each of these dimensions, people encounter the world and shape their attitude out of their particular take on their experience. Their orientation towards the world defines their reality. The four dimensions are obviously interwoven and provide a complex four-dimensional force field for their existence. Individuals are stretched between a positive pole of what they aspire to on each dimension and a negative pole of what they fear.

Physical dimension On the physical dimension (*Umwelt*), individuals relate to their environment and to the givens of the natural world around them. This includes their attitude to the body they have, to the concrete surroundings they find themselves in, to the climate and the weather, to objects and material possessions, to the bodies of other people, their own bodily needs, to health and illness and to their own mortality. The struggle on this dimension is, in general terms, between the search for domination over the elements and natural law (as in technology, or in sports) and the need to accept the limitations of natural boundaries (as in ecology or old age). While people generally aim for security on this dimension (through health and wealth), much of life brings a gradual disillusionment and realization that such security can only be temporary. Recognizing limitations can bring great release of tension.

Social dimension On the social dimension (*Mitwelt*), individuals relate to others as they interact with the public world around them. This dimension includes their response to the culture they live in, as well as to the class and race they belong to (and also those they do not belong to). Attitudes here range from love to hate and from cooperation to competition. The dynamic contradictions can be understood in terms of acceptance versus

rejection or belonging versus isolation. Some people prefer to withdraw from the world of others as much as possible. Others blindly chase public acceptance by going along with the rules and fashions of the moment. Otherwise they try to rise above these by becoming trendsetters themselves. By acquiring fame or other forms of power, individuals can attain dominance over others temporarily. **Sooner or later, however, everyone is confronted with both failure and aloneness.**

Psychological dimension On the psychological dimension (*Eigenwelt*), individuals relate to themselves and in this way create a personal world. This dimension includes views about their own character, their past experience, and their future possibilities. Contradictions here are often experienced in terms of personal strengths and weaknesses. People search for a sense of identity, a feeling of being substantial and having a self. But inevitably many events will confront them with evidence to the contrary and plunge them into a state of confusion or disintegration. Activity and passivity are an important polarity here. Self-affirmation and resolution go with the former and surrender and yielding with the latter. Facing the final dissolution of self that comes with personal loss and the facing of death might bring anxiety and confusion to many who have not yet given up their sense of self-importance.

Spiritual dimension On the spiritual dimension (*Überwelt*) (van Deurzen, 1984), individuals relate to the unknown and thus create a sense of an ideal world, an ideology, and a philosophical outlook. It is here that they find meaning by putting all the pieces of the puzzle together for themselves. For some people, this is done by adhering to a religion or other prescriptive world view; for others, it is about discovering or attributing meaning in a more secular or personal way. The contradictions that must be faced on this dimension are often related to the tension between purpose and absurdity, hope and despair. People create their values in search of something that matters enough to live or die for, something that may even have ultimate and universal validity. Usually the aim is the conquest of a soul, or something that will substantially surpass mortality (as for instance in having contributed something valuable to humankind). Facing the void and the possibility of nothingness are the indispensable counterparts of this quest for the eternal.

A structuring into the first three of these dimensions was proposed by Binswanger on the basis of Heidegger's description of *Umwelt* and *Mitwelt* and his further notion of *Eigenwelt*. The fourth dimension was added by van Deurzen on the basis of Heidegger's description of a spiritual world (*Überwelt*) in Heidegger's later work.^{[5][6]}
See also

- Ludwig Binswanger
- Medard Boss
- Gestalt Therapy
- Existentialism
- Viktor Frankl
- Martin Heidegger
- Thomas Hora
- Søren Kierkegaard
- R. D. Laing
- Rollo May
- Clark Moustakas
- Karlfried Graf Dürckheim
- Friedrich Nietzsche
- Otto Rank
- Jean-Paul Sartre
- Irvin D. Yalom
- Karl Jaspers
- Martin Buber
- Contextual therapy
- Emmy van Deurzen
- William Glasser
- Metapsychiatry
- Philosophical Consultancy
- Jan Hendrik van den Berg
- Martti Olavi Siirala
- Kirk J. Schneider
- Ontological hermeneutics
-

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- 2 **Jump up** [^] Michel Weber, "Hans W. Cohn, Heidegger and the Roots of Existential Therapy, London, Continuum, 2002, SPC Series. Critical review," *The Journal of the British Society for Phenomenology*, Volume 36/3, October 2005, pp. 336-337.
- 3 **Jump up** [^] "Existential Psychotherapy". Retrieved 2007-08-29.
- 4 **Jump up** [^] Yalom. 1980. *Existential Psychotherapy*
- 5 [^] **Jump up to:** ^a ^b Richard Sharf (1 January 2015). *Theories of Psychotherapy & Counseling: Concepts and Cases*. Cengage Learning. pp. 171–172. ISBN 978-1-305-53754-5.
- 6 **Jump up** [^] Emmy van Deurzen; Raymond Kenward (12 May 2005). *Dictionary of Existential Psychotherapy and Counseling*. SAGE Publications. p. 112. ISBN 978-1-4462-3993-3.



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Existential psychotherapy is a style of therapy that places emphasis on the human condition as a whole. Existential psychotherapy uses a positive approach that applauds human capacities and aspirations while simultaneously acknowledging human limitations. Existential psychotherapy shares many similarities with [humanistic psychology](#), experiential psychotherapy, [depth psychotherapy](#), and [relational psychotherapy](#).

- [Timeline of Existential Therapy](#)
- [Existential Psychotherapy 'Givens'](#)
- [Accepting Fears and Overcoming through Existential Psychotherapy](#)
- [Existential Therapists' Process](#)
- [What Mental Health Conditions Can Existential Psychotherapy Treat?](#)
- [Common Concerns and Limitations](#)
-

Timeline of Existential Therapy

Existential therapy developed out of the philosophies of [Friedrich Nietzsche](#) and Soren Kierkegaard. As one of the first existential philosophers, Kierkegaard theorized that human discontent could only be overcome through internal wisdom. Later, Nietzsche further developed the theory of existentialism by introducing the idea of free will and personal responsibility. In the early 1900s, philosophers such as Martin Heidegger and Jean-Paul Sartre began to explore the role of investigation and interpretation in the healing process. Over the next several decades, other contemporaries started to acknowledge the importance of experiencing in relation to understanding as a method to achieving psychological wellness and balance.

[Otto Rank](#) was among the first existential therapists to actively pursue the discipline, and by the middle of the 20th century, psychologists Paul Tillich and [Rollo May](#) brought existential therapy into the mainstream through their writings and teachings, as did [Irvin Yalom](#) after them. The popular approach began to influence other theories, including humanistic psychology and [logotherapy](#), developed by [Viktor Frankl](#). At the same time, British philosophers expanded existentialism further with the foundation of The Philadelphia Association, an organization dedicated to helping people manage their mental health issues with experiential therapies. Other institutions that embody the theory of existentialism include the Society for Existential Analysis, founded in 1988, and the International Community of Existential Counselors, created in 2006.

Existential Psychotherapy 'Givens'

Existential psychotherapy is based upon the fundamental belief that each individual experiences intrapsychic conflict due to his or her interaction with certain conditions inherent in human existence called givens. The theories recognize at least four primary existential givens:

Freedom and associated responsibility

Death

[Isolation](#)

Meaninglessness

A confrontation with any of the aforementioned conditions, or givens, fills an individual with a type of dread commonly referred to as existential [anxiety](#). This anxiety is thought to reduce a person's physical, psychological, social, and spiritual awareness, which may lead to significant long-term consequences.

For example, the fact that each one of us and each one of our loved ones must die at some unknown time may be a source of deep anxiety, and this may tempt us to ignore the reality and necessity of death in human existence. By reducing our awareness of death however, we may fail to make decisions that can actually safeguard or even enrich our lives. At the other end of the spectrum, people who are overly conscious of the fact that death is inevitable may be driven to a state of neurosis or [psychosis](#).

The key, according to existential psychotherapy, is to strike a balance between being aware of death without being overwhelmed by it. Individuals who maintain a healthy balance are motivated to make decisions that can positively impact their lives as well as the lives of their loved ones. Though these people may not know how their decisions will actually turn out, they do appreciate the need to take action while they can. In essence, the reality of death encourages us to make the most of opportunities and to treasure the things we have.

Find a Therapist

Like death, the threat of isolation, the [perceived meaninglessness of life](#), and the weighty responsibility of making life-altering decisions may each be a source of acute existential anxiety. According to the theories of existential therapy, the manner in which an individual processes these internal conflicts and the subsequent decisions he or she makes will ultimately determine that individual's present and future circumstances.

Accepting Fears and Overcoming Through Existential Psychotherapy

Existential psychotherapy encourages people to address the emotional issues they face through full engagement and to take responsibility for the decisions that caused them to develop. People who undergo this form of therapy are guided to accept their fears and are given the skills necessary to overcome them through action. By gaining control of the direction of one's life, the person in therapy is able to design the course of his or her choosing. This creates in the individual a sense of liberation and a feeling of letting go of the despair associated with insignificance and meaningless. Existential psychotherapy involves teaching the person in therapy to grow and embrace his or her own life and to exist in it with wonder and curiosity. By doing so, a person is able to view his or her life experience as a journey rather than a trial, and can eradicate the fear associated with death.

Existential Therapists' Process

Therapists who practice existential psychotherapy do not focus on an individual's past, rather they work with the client to discover and explore the choices that lie before him or her. Through retrospection, the person in therapy and therapist work to understand the implications of past choices and the beliefs that led those to take place, only as a means to shift to the goal of creating a keener insight into oneself. The emphasis is not to dwell on the past, but to use the past as a tool to promote freedom and newfound assertiveness. By coming to the realization that they are not unique nor are they destined for a specific purpose, the person in therapy is allowed to release the obligatory chains that encumbered him or her from existing in fullness from moment to moment. When that happens, he or she is truly free.

What Mental Health Conditions Can Existential Psychotherapy Treat?

People in therapy who are willing to explore the reasons for their intrapsychic conflicts and the decisions that led to their current circumstances can benefit greatly from existential psychotherapy. There are many behavioral and [mental health issues](#) that may be successfully treated with this therapeutic approach, including [depression](#), anxiety, [substance dependency](#), and [posttraumatic stress](#) resulting from exposure to military combat, rape, childhood sexual abuse, interpersonal violence, or other life-threatening experiences. Individuals who respond to treatment tend to find meaning and purpose in their lives and often experience heightened self-awareness, self-understanding, self-respect, and self-motivation. The realization that they are primarily responsible for their own recovery increases the likelihood that people in treatment will see beyond the limits of a therapy session, and view recovery as a therapeutic process.

Common Concerns and Limitations

Existential psychotherapy, much like other [types of therapy](#), may be misunderstood by people who do not have a thorough grasp of the fundamental principles or scope of the associated theories. Common misperceptions of existential psychotherapy include the following beliefs:

- There is one distinctive, united existential theory which is free of internal tension and covers all the basic assumptions of existential psychology.
- There is no difference between existential psychology and existential philosophy.
- Existential psychology takes an antireligious or anti-spiritual approach, for example, denying the existence of God.
- Existential and humanistic theories are the same thing.
- Existential psychotherapy involves taking a negative, dark, or pessimistic view of life.
- The approach is fundamentally an intellectual one.
- It is only beneficial to people of high intellect, who are not experiencing chronic behavioral or mental health conditions.

Due to the fact that existential psychotherapy targets the underlying factors of perceived behavioral and mental health concerns, these approaches may not directly address the primary issue that the person in treatment is experiencing. As such, existential psychotherapy is often used in conjunction with other treatments in order to maximize its effectiveness and promote recovery. Additionally, the in-depth, penetrative approach used in existential psychotherapy may not appeal to individuals who do not wish to explore their intrapsychic processes, or who are solely interested in finding a quick fix for their mental health challenges.

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