Editorial

On Crying
Paul McGinley

Abstract
This paper seeks to raise questions about crying. It points out that, despite crying being a peculiarly human phenomenon, and despite it being an almost everyday occurrence in therapy, there is a lack of phenomenological research into it. The paper goes on to suggest that crying may only be adequately understood as language and ends with an attempt at a phenomenology of crying that neither seeks to describe nor explain, proclaim or teach, but rather, to say.

Keywords
Crying, tears, calling, language, phenomenology, Heidegger.

Hell – Is Other People!
Genetic Theory of Personal Relations
Christopher Macann

Abstract
By adopting a genetic methodology, a theory of personal relations has been developed that both accounts for the worst and allows for the best in human relationships. Sartre's method of a 'dialectical degeneration' is employed to account for our Alienation from each other while Empathy and Sympathy are introduced to allow for the closeness of a personal rapport.

Key words
'Genetic', 'Phenomenology', 'Ontology', 'Empathy', 'Alienation', 'Isolation', 'Sympathy', 'Love', 'Friendship', 'Co-operation'.

The Biased Therapist
Towards a Gadamerian Analysis
Marcia Gamsu

Abstract
This paper explores Gadamer’s work on interpretation of texts in chapter four of *Truth and Method* (Gadamer 2004) and considers how this might be applied to psychotherapy. Hans-Georg Gadamer was a disciple of Martin Heidegger. In his magnum opus, *Truth and Method*, completed in 1960, he germinates the seed of Heidegger's thinking on philosophical hermeneutics. Gadamer argues that, in order to approach a text in an authentic manner, we need an open and questioning stance, which also acknowledges the existence of our preconceptions. If come to the text in this way, our assumptions shift and we approach the text again from an altered perspective. There is no fixed pre-existing meaning to a text which exists independently of the horizon from which it is viewed. Its meaning can always alter and be seen from a broader perspective. Arguably, this has great relevance for the stance from which we, as psychotherapists, approach our clients. We need to bring ourselves with our own biases into the therapy without attempting to achieve illusory neutrality and allow ourselves to be challenged, as well as challenging. The focus of the therapy will be on the truth or meaning of existence which directly affects us, as opposed to the client's psychology, which does not. This truth is fluid and cannot be predetermined. Such an approach is opposed to general psychological theories and results based therapy.

Key words
Prejudice, objectivity, hermeneutics, truth, understanding, horizon, therapeutic stance.
Towards a New Conception of the Human Condition
George Berguno

Abstract
The present paper is a revised version of a talk given at the Department of Philosophy, Saint Petersburg State University, as part of a series of roundtable discussions held at the Laboratory for Metaphysical Researches in June 2007. At that meeting, the speaker raised the question whether existential thought has a vital contribution to make to our understanding of the postmodern condition. One approach to this question would be to examine the way the central tenets of existential philosophy have been explored. In this respect, the concept of the boundary or limit situation, defined as a universal situation that can neither be surpassed nor subjected to rational analysis, has been a key existential idea. But boundary situations are of two kinds: there are situations that are imposed upon us, and there are those that are brought about by our own actions. Early existentialism tended to focus on limit situations as impositions, but this approach to understanding limit situations leaves us with a conception of the human condition that is static. Moreover, only with the recognition of those limit situations that are created by our own actions (conflict, guilt, history, communication, evil, fidelity, technology, sexuality) do we arrive at a dynamic conception of human freedom. Whilst acknowledging the work of Sartre, Jaspers and Marcel in these areas, it will be the purpose of this paper to illustrate how the fundamental ambiguity that lies at the heart of our self-created boundary situations is revelatory of our capacity for creative freedom-towards-others.

Key Words
Boundary Situation, History, Technology, Terrorism, Freedom

Being-towards-death and Its Relevance to Psychotherapy
Mo Mandić

Abstract
This paper focuses on Heidegger’s distinction in Being and Time between Being-ahead-of-itself and Being-a-whole, in order to show how this informs psychotherapeutic work with clients. These terms in turn relate to Heidegger’s explication of an inauthentic relation to death, on the one hand, and an authentic stance of Being-towards-death, on the other. Three possible ways in which our stance towards Being-towards-death is relevant to therapeutic work are highlighted, all based on a transition from an everyday sense of experiencing life, to a more open and intense experience of living founded upon the recognition of one’s life as a whole or totality.

Keywords
Dasein, Being, death, Being-towards-death, Being-ahead-of-itself, Being-a-whole, freedom towards death, authenticity, thrownness, releasement, anxiety, care, the 'they'.

Love Is a Hell of a Job!
Some Considerations about Love and its Importance to Psychotherapy
Edgar Correia

Abstract
Love seems to be fundamental to human existence and, I would dare to say, to human happiness. Paradoxically, love seems to carry with it a great many uncertainties and be a source of anxieties. Love seems omnipresent in our daily life: it features in books, songs and theatre, and also in our ordinary daily conversations and in our weekly conversations with our clients. Paradoxically, little thought is devoted to this subject by existential psychotherapists. Since it is evidently a crucial subject of existence, I believe is also a crucial subject for psychotherapy. My aim in this paper is to think love as a lived experience, putting emphasis on its paradoxical nature: As both a source of happiness and existential meaning and uncertainties and anxiety. The thoughts of Søren Kierkegaard and Emmanuel Levinas are used to help us to explore this subject.
Everyday Courage
Living Courageously Without Being A Hero
Marc Medina

Abstract
The world in which we live is crowded, so crowded that we can become lost in the experience of making our own way through. This can manifest itself in feeling powerless to protect ourselves from the pushing and shoving of others, relying on them for direction and meaning, being swamped and 'petrified' by fear and doubt and generally getting swept along above the ground never really knowing what it feels like to be connected to the earth beneath, to have a strong sense of our own being and to feel truly alive. Regaining our ability, in the midst of the resultant despair, to deliberately intervene in our own lives and live according to our own inner wisdom requires a constant commitment to be personally courageous. There is indeed currently a heightened interest within the psychological community and wider society in the concept of courage and specifically the importance of giving primacy to the subjective experience of courage when assessing its relevance to the challenges and obstacles that each of face in our daily lives. This paper introduces the five key components of ‘everyday courage’, namely, being, self-hood, choice, faith and creativity, surveys their antecedents in existential thought, assesses their significance for the challenge of everyday living and comments upon their relevance for and resonance with the practice of existential psychotherapy. Concluding thoughts highlight the need for both qualitative and quantitative phenomenological research in this field which would include a deeper emphasis on personal courage in the inter-relational dimension as well as studies of how everyday courage relates to different client groups and therapists from the existential as well as other theoretical orientations.

Keywords
Courage, being, non-being, self-hood, choice, faith, creativity

Thinking Changes
Stanley Cavell and Eugene Gendlin
Donata Schoeller-Reisch

Abstract
The two American thinkers Stanley Cavell and Eugene Gendlin independently from one another open up perspectives on human experience and language, that strive to overcome conventional concepts based on the tradition of scepticism. Both thinkers are linked to Psychotherapy, yet in very different ways. Stanley Cavell detects at the root of scepticism the experience of alienation from a "world object", and also from the meaning of words: words are treated as if they were labels for things. Eugene Gendlin sees process rather than representation as fundamental for the relation of symbol and experience. In his work he shows how words can be conceived in their interaction with our bodily situation.

Key Words
Scepticism, Wittgenstein, experience, meaning, language, symbols, body, connection, process, implying, carrying forward.

Debunking Antipsychiatry
Laing, Law, and Largactil
Thomas Szasz

The term “anti-psychiatry” was created by David Cooper (1931-1986), a collaborator and friend of Ronald David Laing (1927-1989), and was first used in Cooper’s book, Psychiatry and Anti-Psychiatry (1967). Cooper does not define the term. The closest he comes to identifying “anti-psychiatry” is the following: "We have had many pipe-dreams about the ideal psychiatric, or rather anti-psychiatric, community."3 Who are the “we”? This question is answered in The Dialectics of Liberation (1968), edited by Cooper with the lead chapter by Laing. In the Introduction, Cooper writes: “The organizing group of [the ‘Congress on the Dialectics of Liberation,’ held in London in 1967] consisted of four psychiatrists who ... counter-label[ed] their discipline as anti-psychiatry. X
The Phenomenon of Self-Disclosure in a Psychotherapy Group
Rimantas Kočiūnas and Tatjana Dragan

Abstract
The purpose of this work is to investigate how members of a psychotherapeutic group experience
and understand the phenomenon of self-disclosure, what is a conception of the self-disclosure
and what is the dynamics of the process of self-disclosure in a psychotherapy group.
The phenomenon of self-disclosure was investigated in three psychotherapeutic groups of
existential experience. In the introductory part of this work, the concept of self-disclosure is
defined, and the psychotherapy group is presented as a part of the broader context of
interpersonal relationships. The types of self-disclosure are listed and the features of self-
disclosure in therapeutic groups of existential experience are analysed.
The method of focus groups was used in this research. Focus group interviews were conducted
according to the focus group work schedule prepared in advance. The participants of the focus
groups were questioned about their experience of self-disclosure in a psychotherapeutic group.
23 persons – 4 men and 19 women took part in 3 focus groups. The researchers moderated the
focus groups. The duration of discussions in the focus groups was about 1.5-2 hours, the whole
process was audio- and videotaped.
The original texts of the focus group discussions were obtained by transcribing audio records.
The analysis of the phenomenon was performed on the basis of the written texts, which included
4 stages: (1) the formulation of summary statements; (2) the organization of summary
statements; (3) the comparison of summary statements and the formulation of the descriptions of
the structural parts of the phenomenon; (4) the formulation of the final description. The result of
this process is a detailed description of the phenomenon of self-disclosure in a psychotherapy
group, which consists of 3 parts – experiences before, at the time and after the self-disclosure.
The description also reflects the experiences of factors that facilitate or block self-disclosure in a
group. The final description not only conforms, but also broadens and significantly complements
the assumptions of the introductory part.

Sartre's Existentialism and Current Neuroscience Research
Digby Tantam

Abstract
Sartre's brilliant and indefatigable investigations of consciousness are less well read than they
used to be. But the advent of positron emission tomography, functional magnetic resonance
imaging, and magnetoencephalography has enabled neuroscientist to look at the functioning brain
during tasks requiring consciousness, and they are ratifying many of the insights that Sartre
obtained from phenomenology. This paper reviews these, and introduces a self-propelling, flock
living machine as an illustration of them, and of the basics of being human that Sartre set out,
principally in the early phase of his career culminating in 'Being and Nothingness'.

Hazel E. Barnes 5-8
A Farewell to America's Foremost Sartre Scholar
Betty Cannon

This is the second essay for the Journal of the Society for Existential Analysis on my friend and
mentor, Hazel E. Barnes. The first, written in 2000, started out as a short review of her
autobiography, The Story I Tell Myself (1997). It ended as a thirty-page article about her
autobiography as an existential-analytic example of the good life. It is hard to write about Hazel
Barnes without getting lengthy. This is so not only because of her marvelous contribution of
bringing existentialism to the English speaking world with her translation of Sartre's Being and
Nothingness and her many books and articles on humanistic existentialism. It is also true
because of her deep personal influence on her students, friends and colleagues.

Book Reviews