

**The Depathologization of Everyday Life:  
Implications for Philosophical Counseling**

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**Abstract**

Philosophical counseling offers a depathologizing practice that can benefit both the practitioner and the client. Philosophical practitioners ought to give up claims to value neutrality of their practices and instead, acknowledge that the interventions of philosophical counseling in clinical diagnostic discourses are normative, theory-laden, and politically significant. Michel Foucault's account of biopower is a useful analytic of the psychopathologization of everyday life, and can show the significance of depathologizing gestures by philosophical counseling practice. The conflation, by some philosophical practitioners, of the medical disease model and all psychotherapeutic methods is critiqued. Foucault's conflation of human normativity and normalization is shown to imply a social determinism that is self-defeating for depathologizing practices. Historian of science Georges Canguilhem's alternative account of human normativity within the medical disease model is offered as an antidote to the conflations by these philosophical practitioners and Foucault.

**Keywords:** *pathologization, psychopathologization, biopower, normativity, normalization, philosophical counseling, psychiatry, DSM, feminism, Foucault, Canguilhem*

## Sartre on Bad Faith and Existential Responsibility: Theory and Practice

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### Abstract

Jean-Paul Sartre's seminal work on bad faith exposes the structure of self-defeating consciousness and identifies its existential-psychological causes. For Sartre, the "patterns of bad faith" are attempts to evade responsibility for our character traits, attitudes and actions. The contemporary existential-therapeutic movement with its robust notion of free agency owes much to Sartre's unyielding philosophy of freedom and his critique of psychological determinism. Existential practitioners adopt the Sartrean premise that "a patient creates his own distress" and seek to realize his project of libera[ting] individuals from bad faith." Meanwhile, therapeutic practice effectively challenges Sartre's methodology and refines his uncompromising position on responsibility avoidance. The article discusses some practical-therapeutic implications of Sartre's rejection of the unconscious, his perspective on existential anxiety and intrapersonal responsibility, and the role of the other in the process of liberation and change.

**Keywords:** *bad faith, Sartre, existential psychotherapy, freedom, anxiety, responsibility, Yalom*

**A Way of Practice:  
On Confucian Learning as a Communal Task**

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*While I am alive, I practice and serve, and when death comes I rest.*  
—Zhang Zai, *The Western Inscription*

**Abstract**

This article aims at showing the applicability of the Confucian Way in non-Confucian contexts, through referring to the inner connectedness between theory and practice in Confucianism. Its first part addresses the Confucian ideas of knowledge, learning, dialogue and self-realization. Its second part suggests an application of the ideas in a project with women who are looking for a way to “check out” from prostitution. The article suggests that treating these women as partners to the Confucian humanistic Way brings to a new state of mind, which decriminalizes prostitution, and leads both teacher and students to a meaningful practice.

**Keywords:** *Confucianism, prostitution, Way, human, learning, dialogue, self-realization, responsibility*

**Rational Emotive Behavioral Therapy: An Existential Therapy  
Conversation with John Viterito**

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**Abstract**

John Viterito is an applied philosopher, a licensed professional counselor and a member of the Albert Ellis Institute and the Viktor Frankl Institute. In this interview, he explains how his passion for helping people through clinical practice led him to study two disciplines that he has been able to incorporate in an extraordinary way into his work with his clients. John Viterito is the only person in the world who has double qualifications in Rational Emotive Behavioral Therapy (REBT) and Logotherapy and Existential Analysis. With these methodologies, he has developed a singular psychotherapeutic style, far apart from conventional approaches in this field.

**Keywords:** *Rational Emotive Behavioral Therapy (REBT), logotherapy, applied philosophy*