

## Four Positions on the Relationship between Existential Psychotherapy and Philosophical Practice

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### Abstract

This paper identifies four positions that represent the views of both philosophical practitioners and existential psychotherapists on their disciplines and the nature of the relationship existing between them. These positions are the *antagonistic* one, claiming that the two disciplines are radically different and should follow different criteria in choosing their clients and methods. The second position is the *ancillary* one, suggesting that the therapist can also be a philosopher, but the philosophical component of his or her practice is limited to the therapist's theoretical background and the role of the therapist is distinct from that of a philosophical practitioner. The "*family resemblance*" position suggests that the two disciplines can and should increase the exchanges in terms of methodologies and ideas, since the similarities between them outnumber the differences. The majority of the authors that share this view consider the philosophical practitioners as therapists and *vice versa*. The *merger* position falls at the opposite pole from the antagonistic one, for it claims that existential psychotherapy is a form of applied philosophy and that philosophical practice and existential psychotherapy are two labels referring to the same discipline. The conclusion of the first section is that the "*family resemblance*" position is the most convincing one, for it recognises the distinction between the two disciplines, but it points out that those differences are mostly terminological or determined by misleading stereotypes.

**Keywords:** *Existential Psychotherapy, Philosophical Practice, Therapy, Philosophical Discussion*

**“Life in the Light of Truth”  
The “Art of Meaning” Approach to Formulating Life’s Meaning**

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**Abstract**

The “Art of Meaning” aims to uncover personal meaning through dialogue. There is an art to drawing out personal meaning (Yaguri, 2018). Meaning in life links to psychological wellbeing (Frankl, 2014). It appears at the overlap of self-identity and worldview. The art of dialogue with an interviewee aims to express a mutually satisfying formulation, a simple but powerful phrase that encapsulates the interviewee’s meaning. Once formulated, this radiant kernel contributes to clarity of thought, and connects fundamental life decisions and values.

**Keywords:** *meaning in life, existential meaning, self-identity, worldview, Victor Frankl, Ronald Dworkin.*

## Nietzsche on Depression and *Décadence*

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### Abstract

Scholars seldom mention that part of Nietzsche's criticism of Christianity in *On the Genealogy of Morals* is that it not only fails to treat the depression it causes beyond attempting to allay the symptoms, but that it also worsens it. Nietzsche worries that humanity's depressed state, coupled with the death of God, will leave it enervated and without a future. While in the works of his final productive year he claims to have a solution, it is not clear what it is. To many scholars, the central chapter in his so-called autobiography, *Ecce Homo*, appears to be a disconnected set of recommendations about daily life. I argue that Nietzsche is actually sharing strategies to combat depression now that he has found its physiological underpinnings in what he calls *décadence*.

**Keywords:** *On the Genealogy of Morals*, *Ecce Homo*, *amor fati*

## **A Critical Review of Philosophers' Advice on Facing Meaning Crisis in Ageing and Dying**

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### **Abstract**

In this paper, I will explore different philosophers' advice and comments on the meaning crisis in ageing and dying and evaluate their application. Firstly, I will discuss why meaning crises arise and what bothers people most. Then, I will discuss different classes of coping ideas suggested by philosopher. Third, I will draw from practical philosophical counseling insights on this topic. Lastly, I will critically evaluate the practical application of the coping ideas.

**Keywords:** *Ageing, Dying, Seneca, Existentialism, Christianity*