

**Existential, Phenomenological, & Humanistic Psychotherapy [= EPHum]**

GSAPP, Rutgers University; instructor = Louis Sass;  
Spring 2022: Wednesday, 4:45 to 7:30 pm.

## COURSE DESCRIPTION for catalogue:

The course concerns psychotherapeutic applications of existential, phenomenological, and humanistic perspectives in clinical psychology. The focus is on specific models, skills, and techniques, as well as on the theoretical grounding (in psychology & philosophy) required to understand and apply these approaches. The primary emphasis is on existential-humanistic therapy and existential analysis, and on phenomenological approaches to treatment (especially of severe mental illness). We will also pay attention to cultural and multi-cultural issues connected with these perspectives. (This is an “Effective Individual Intervention” course)

*(For more re the rationale for the course, see Appendix at end of this syllabus.)*

## REQUIREMENTS:

1. *Attend class; participate in discussion.*
2. Do the *required reading* (and be prepared to demonstrate this in class)
3. Offer a *brief presentation* (5 – 10 minutes long) *re some of the readings* (include a handout, no more than a page long) once or twice *during the semester*. This can involve questions, criticisms, applications, or any thoughts relevant to the readings for the week you are assigned; it is meant to be a preliminary to class discussion of the reading in question. Many of these possible items are marked on the syllabus with %%. These will be assigned in an early class meeting. (These presentations: should be brief, around 5 minutes, certainly not more than 10. It should offer a brief summary—more extensive if the reading assigned was not a required one—and should focus on your thoughts on the reading, e.g., what you found interesting, confusing, difficult to understand, or otherwise problematic; how the issues raised might apply in psychotherapeutic contexts, applications.
4. *Brief Case Presentation in class* (in classes #10-#13; 5-7 minutes only) and *Final Paper* (10-12 double-spaced pages), offering reflections on a therapy case you are currently seeing or have seen in the past—re-considered from a phenomenological and/or existentially oriented stance (Phenomenological=focus on time, space, causality, self-experience, intersubjectivity. Existential = focus on issues of freedom, mortality, *Angst* etc.) You should consider your case in terms of at least two of the frameworks or perspectives discussed in the course (such as those of Yalom, Schneider, Spinelli, van Deurzen, Cohn, Laing, Frankl). If you wish to alter your paper from this model, that is possible, but in that case please clear your topic with the instructor.

*Grade based on all the above*

## CONCERNING THIS SYLLABUS AND READINGS:

All required readings available on CANVAS.

Required readings are listed below in the order in which I suggest you read them.

*Recommended and Background readings & videos or films:* Some readings or videos or films are only recommended. These will be listed at the end of each class entry, always preceded by *RECOMMENDED ONLY*:

You are NOT expected to read or to view these recommended items; I list them just in case you have extra time and want more information re a particular topic, or should be aware of certain sources. Most of the recommended readings are available on the CANVAS website. The instructor will sometimes offer brief comments on or summaries of the recommended readings.

*To repeat: the readings that are listed under Recommended Only are not required.*

Videos and some other items are listed under the rubric *In Class*. There will of course also be some lecturing and much discussion in class sessions.

Note: %% indicates a possible text for presentation by student; these will be assigned in an early class meeting.

Readings listed are somewhat tentative. I will occasionally adjust the required and recommended readings (as well as audio-visual material) to fit student interests and needs.

*Please note:* in preparation for the first class meeting, you are asked to read a few brief items.

*\*\*Please be aware that the excerpts placed on CANVAS reserves are sometimes longer than what is actually assigned; only the specified pages are required, as listed in this syllabus; follow the syllabus closely.*

## A KEY TEXT:

Cooper, Mick (2003). *Existential Therapies*. London: Sage. The Table of Contents of this book can be found below in Appendix One below.

(15 CLASS MEETINGS, WITH READINGS ETC.)

## **PART ONE: INTRODUCTORY (1 session)**

### **CLASS #1: OVERVIEW: HUMANISTIC, EXISTENTIAL, AND PHENOMENOLOGICAL APPROACHES TO PSYCHOLOGY & PSYCHOTHERAPY**

#### *Readings:*

Cooper Chap 1: Introduction: the rich tapestry of existential therapies, pp 1-5 of Cooper, M. (2003), *Existential Therapies*.

Cooper chap 2: Existential philosophy: An introduction, pp 6-34 of Cooper, M. (2003), *Existential Therapies*.

Shahar, G., & Schiller, M. (2016). A conqueror by stealth: Introduction to the special issue on humanism, existentialism, and psychotherapy integration. *Journal of Psychotherapy Integration*, 26(1), 1-4. <http://dx.doi.org/10.1037/int0000024>

Literary text: Hemingway, E. (1926). "A clean, well-lighted place." Original published in *Winner Take Nothing*, 1933 (a very short, short story—only 4 pp—illustrating mood of existentialism/nihilism).

*In Class:*

See LAS's PPT re Humanistic & Existential Psychology (and re Sartre).

Video: Carl **Rogers** speaking; explaining origins of his pov:

[https://www.thepositiveencourager.global/carl-rogers-and-the-person-centered-approach-videos/ \(<3"\)](https://www.thepositiveencourager.global/carl-rogers-and-the-person-centered-approach-videos/)

Video: Abraham **Maslow** speaking: [https://www.youtube.com/watch?v=MRd-ajUbN98 \(6"\)](https://www.youtube.com/watch?v=MRd-ajUbN98)

Video: Re "Psychology of **Conformity**": mentions Ernest Becker, Kierkegaard, Emerson, <https://www.youtube.com/watch?v=ARGczzoPASo>. (11")

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## **PART TWO: JEAN-PAUL SARTRE & EXISTENTIALISM (2 sessions)**

### **CLASS #2: SARTRE, FREEDOM, AND EXISTENTIAL HUMANISM**

*Readings:*

Spinelli chap 1: The philosophical foundations of Existential Psychotherapy, pp. 7-30, in Spinelli, Ernesto (2007). *Practising Existential Psychotherapy: The Relational World*. London: Sage.

Sartre, J.-P. (1938). excerpt from *Nausea*. NY: New Directions, 1964, pp. 431-447 (from an anthology; re confrontation with the absurd).

Sartre, J.-P. (1943). "Patterns of bad faith." Excerpt from *Being and Nothingness (L'Être et le Néant, 1943)*; reprinted in *Existential Psychoanalysis*, NY: Philosophical Library 1953, pp. 172-191. %%

*In Class:*

Video: info re Sartre: <http://www.ovovideo.com/en/jean-paul-sartre-culture> (3")

Video, one minute only: Sartre emerging from Simone de Beauvoir's apartment in Paris at time he won Nobel Prize—which he refused.

<https://www.nobelprize.org/prizes/literature/1964/sartre/documentary/>

#### *RECOMMENDED ONLY:*

*Recommended Readings:*

Rec: Sartre, J.-P. (1943). The origin of nothingness. *Being and Nothingness*, pp. 21-41.

Rec literary text: Dostoevsky, F. (1990/ 1880), "The Grand Inquisitor," chapter 5 of *The Brothers Karamazov*, trans. Peaver&Volokhonsky, NY: Farrar Straus, pp 246-264 (= a meditation on freedom and its challenges, on human ambivalence re freedom).

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### **CLASS #3: SARTRE #2: EXISTENTIAL PSYCHOANALYSIS**

*Readings:*

Sartre (1943). "The existence of others" (section re "the look") excerpt from *Being and Nothingness*, pp. 233-248. %%

Lacan, J. "The mirror stage as formative of the *I* function," (1949 as essay; 1937 as lecture) in *Ecrits* (2006/1966), pp. 75-81.

Sartre, J.-P. (1943). Quality as a revelation of being (re "the viscous" etc). Excerpt from *Being and Nothingness*, reprinted in Sartre, *Existential Psychoanalysis*, NY: Philosophical Library 1953, pp. 117-141. %%x

Anzaldua, G., "Border arte: Nepantla, el lugar de la frontera," pp 176-186 (in English). In A. Keating (Ed.) (2009). *The Gloria Anzaldua Reader*. Duke Univ. Press.

*In Class:*

Video re Sartre on Bad Faith:

[https://www.google.com/search?client=safari&rls=en&q=sartre+on+bad+faith&ie=UTF-8&oe=UTF-8#kpvalbx=\\_VE99YeHcE5DM\\_AamhL\\_ACA47,<4"\)](https://www.google.com/search?client=safari&rls=en&q=sartre+on+bad+faith&ie=UTF-8&oe=UTF-8#kpvalbx=_VE99YeHcE5DM_AamhL_ACA47,<4)

#### RECOMMENDED ONLY:

*Recommended Readings:*

Rec: Phillips, J, "Bad faith and psychopathology," *Journal of Phenomenological Psychology* 19(2), 117-146. 1988. %%

Rec: Nagel, T. (1969). Sexual perversion. *Journal of Philosophy* 66: pp. 5-17 (a Sartrian analysis)

Rec literary text: Barthelme, Donald (1963). "A shower of gold" (short story: a parody of existentialism).

*Background text:*

Rec Background: Cannon, B. (1991). *Sartre and Psychoanalysis: An Existential Challenge to Clinical Metatheory*. Lawrence KS: University Press of Kansas.

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### **PART THREE: EXISTENTIAL AND EXISTENTIAL-HUMANISTIC THERAPY (3 sessions)**

#### **CLASS #4: R. D. LAING, THEORY AND THERAPY**

*Readings:*

Cooper chap 6: R.D. Laing, Meeting without masks, pp 91-106 of Cooper, M. (2003), *Existential Therapies*.

Laing, R.D. (1960). *The Divided Self*. Harmondsworth UK: Penguin, chapters 1 (excerpt pp 27-35), 4, 5, 6.

*In Class:*

Videos: of R.D. Laing, including:

"R. D. Laing I" on reconceptualizing SMI and medicine:

[https://www.youtube.com/watch?v=k0ZvZAG\\_XRg](https://www.youtube.com/watch?v=k0ZvZAG_XRg) (15"; watch first 14")

POSSIBLY SEE SOME OF THESE (LAS: 12 03 2021):

"R D Laing Part One: 12 "

<https://www.youtube.com/watch?v=S3JGS63RgMw>

"R D Laing Part Two: 8"

<https://www.youtube.com/watch?v=3ZbwT7oge-E>

“On Forgetting Depression”:

<https://www.youtube.com/watch?v=pKOxp2q2lss> (4”),

“On Kingsley House”: [https://www.youtube.com/watch?v=nTEZ\\_eumRKI](https://www.youtube.com/watch?v=nTEZ_eumRKI) (2”)

*RECOMMENDED ONLY:*

*Recommended Readings:*

Crossley, Nick. 1998. R.D. Laing and the British anti-psychiatry movement: A socio-historical analysis. *Social Science & Medicine* 47/7, 877–889.

*Mildly Recommended Video:*

Laing on Transpersonal Psychology, describing fragmented contemporary self-experience as a historically contingent illusion: <https://www.youtube.com/watch?v=FiCOazoizjU> (78”; relevant segment is 22”-58”)

*Background Text (just to be aware of):*

Laing, Ronald D. & David G. Cooper. 1964. *Reason and Violence: A Decade of Sartre’s Philosophy, 1950–1960*. London: Tavistock Publications. Not on CANVAS.

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**CLASS #5: LOGOTHERAPY & AMERICAN SCHOOLS OF EXISTENTIAL-HUMANISTIC PSYCHOTHERAPY**

*Readings:*

Cooper chap 4: Logotherapy: Healing through meaning, pp 51-62 of Cooper, M. (2003), *Existential Therapies*.

Cooper chap 5: The American Existential-Humanistic approach: Overcoming a resistance to life, pp 63-90 of Cooper, M. (2003), *Existential Therapies*.

*Video to watch in advance:*

Existential therapist Kirk Schneider discussing personal background and his approach to therapy, (67” but view 18”-42”)

<https://www.youtube.com/watch?v=eYTVa8cNzTk>

*In Class:*

Video: Interview with Victor Frankl on Logotherapy, “Self-actualization is not the goal”, <https://www.youtube.com/watch?v=OL8DyVusLeE> (12”)

Video: Interview with Rollo May on Existential Psychotherapy, <https://www.youtube.com/watch?v=NLPJtV8XwM> (28” but view from 6”30’-20”)

Video: Irving Yalom on “Inpatient Group Psychotherapy”, <https://www.youtube.com/watch?v=05Elmr65RDg&t=144s> (6”)

??possible GUEST LECTURE BY Professor Kristen Riley, re meaning-centered psychotherapy for cancer patients; one-hour guest lecture in spring 2022; to be scheduled.

*RECOMMENDED ONLY:*

*Recommended Readings:*

Rec: Schneider, K. J. (2011). *Existential-humanistic psychotherapies*. In S. B. Messer & A. S. Gurman (Eds.), *Essential psychotherapies: Theory and practice* (p. 1–34). Guilford Press.

Rec: May, R., & Yalom, I. (2005). *Existential psychotherapy*. In R. J. Corsini & D. Wedding (Eds.), *Current psychotherapies* (p. 269–298). Thomson Brooks/Cole Publishing Co.

Rec: Schneider, K. J. (1998). *Existential processes*. In L. S. Greenberg, J. C. Watson, & G. Lietaer (Eds.), *Handbook of experiential psychotherapy* (p. 103–120). Guilford Press.

*Review articles re empirical studies:*

Rec: Angus L, Watson JC, Elliott R, Schneider K, Timulak L. (2015). Humanistic psychotherapy research 1990-2015: from methodological innovation to evidence-supported treatment outcomes and beyond. *Psychotherapy Research* 2015;25(3):330-47. doi: 10.1080/10503307.2014.989290. Epub 2014 Dec 17. PMID: 25517088

Rec: Vos, J., Craig, M. & Cooper, M. (2014). Existential therapies: A meta-analysis of their effects on psychological outcomes. *Journal of Consulting and Clinical Psychology* 83(1), 115-128.

*Background Video:*

Logotherapist Victor Frankl: “Finding meaning in difficult times”,  
<https://www.youtube.com/watch?v=LIC2OdnhiQ> (28” but view only first 12” or so)

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## **CLASS #6: BRITISH SCHOOL OF EXISTENTIAL ANALYSIS**

*Readings:*

Cooper chap 7: The British school of Existential Analysis: the new frontier, pp 107-128 of Cooper, M. (2003), *Existential Therapies*.

Review/re-reread Cooper chap 2, “Existential philosophy,” pp 17-30 (which you already read for first class)

*Video to watch in advance of class:*

Video featuring existential psychotherapist Emmy van Deurzen, “On Existential Therapy”, <https://www.youtube.com/watch?v=Yzt23ifzK6M> (25”)

**ALSO BEGIN READING HEIDEGGER:**

Heidegger (1927), *Being and Time* (BT) (Stambaugh translation; SUNY Press 1996), pp. 30-34 (concept of phenomenology)

59-67 (Being-in-the world, worldliness) (both in Heid BT set 1) %%

88-94 (aroundness and Dasein’s spatiality),

335-338 (de-distancing etc, temporality of spatiality) %%

*In Class:*

Ernesto Spinelli interview, “Existential Therapy: a Personal Reflection on its Defining Features”, (39” but view 3”-33”):

<https://www.youtube.com/watch?v=B4rCuHpa5hE>

*RECOMMENDED ONLY:*

*Recommended films to watch, if you have time and inclination:*

“Wings of Desire,” 1988, feature film directed by Wim Wenders.

“*La Jetée*,” 1962, short experimental film (25”) by Chris Marker

(Consider the above in light of Heidegger’s perspectives on “care” and distancing (Wings) and on time and memory (*La Jetée*), and their possible relevance in psychotherapy.)

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## **PART FOUR: HEIDEGGER AND EXISTENTIAL ANALYSIS (3 sessions)**

## CLASS #7: HEIDEGGER AND DASEINSANALYTIC THERAPY

### Readings:

Review the Heidegger *Being and Time* pages read for last class.  
Heidegger, *Being and Time*:  
126-134 (attunement, fear)  
314-317 (fear and *Angst*) (above in Heid BT set 2)  
169-178, (primordial totality, *Angst* as disclosedness) (in Heid BT set 3) %%  
Cooper Chap 3: Daseinsanalysis: Foundations for an existential therapy, pp 35-50  
of Cooper, M. (2003), *Existential Therapies*.  
Major, R., Whelton, W., & Duff, C. (2016). Secure your buffers or stare at the sun? Terror management theory and psychotherapy integration. *Journal of Psychotherapy Integration*, 26, 22–35. <https://doi.org/10.1037/a0039631> %%

### In Class:

Discuss Heidegger B&T readings for this class session and the previous session.  
Videos: Sheldon Solomon summarizing “Terror Management Theory”,  
<https://www.youtube.com/watch?v=SQb93wBF97c> (4’)  
Philosopher Hubert Dreyfus summarizing Heidegger’s conception of Dasein,  
<https://www.youtube.com/watch?v=PIXSOPy8VhU> (45’’, but view 8’35’ – 31’15’)

### RECOMMENDED ONLY:

#### Recommended Readings:

Rec: Sass, L. (1990). “The ‘truth-taking stare’: A Heideggerian interpretation of a schizophrenic world.” *Journal of Phenomenological Psychology*, 21, 121-149.  
Rec background: excerpts from Sechehaye (Ed.), *Autobiography of a Schizophrenic Girl*.

#### Recommended videos:

Video: w William Barrett re Heidegger, interviewed by Bryan Magee from 1977, 45’:  
<https://www.youtube.com/watch?v=27bo4FMP3vo>

#### Recommended Films to Watch, if you have time and inclination:

“Hiroshima mon Amour,” 1959, director Alain Resnais, screenplay Marguerite Duras.  
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## CLASS #8: HEIDEGGER & EXISTENTIAL-PHENOMENOLOGY

### Readings:

Heidegger, *Being and Time*, pp:  
118-122 (everyday being one’s self and the They) (check if in set 2)  
231-240 (death) (in Heid BT set 4)  
Rilke, “8<sup>th</sup> Duino Elegy” (Snow translation; or Hunter translation; re the animal’s  
Open vs the human beings” World)  
(for an audio reading of this, Mitchell translation:  
<https://www.youtube.com/watch?v=woucl9ZZSI0> )  
Cooper chap 8: Brief existential therapies, pp 129-137; %%  
Cooper chap 9: Dimensions of Existential Therapeutic practice, pp 138-146;  
Cooper chap 10: Conclusion: The challenge of change, pp 147-151, of Cooper, M.  
(2003), *Existential Therapies*.

*In Class:*

Video: Existential Phenomenological therapy demonstration; therapist Alfried Längle (colleague of Frankl) working with a real client, <https://www.youtube.com/watch?v=X6hdJ8dtilk> (48", but view 12" - 33"40'; for context: the client—Bruce—was adopted, and he never felt loved by his adoptive mother)

Discuss: Rilke's "8<sup>th</sup> Duino Elegy" in relation to Heidegger's thought.

*RECOMMENDED ONLY:*

*Rec literary text:* Leo Tolstoy story, "The Death of Ivan Ilyich." (1886; re this issue of mortality)

*Recommended Film to Watch, if you have time and inclination:*

"A Single Man," 2004, directed by Tom Ford, based on novel by Christopher Isherwood 1964.

*Deep Background Video:*

Existential Therapist Erik Craig presenting on Daseinanalytic approach,

<https://www.youtube.com/watch?v=fKv6FxIjgAw> (24")

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**CLASS #9: FEELINGS OF BEING: ONTOLOGICAL ISSUES IN PSYCHOPATHOLOGY AND PSYCHOTHERAPY**

*Readings:*

Ratcliffe, M. (2005). "The feeling of being," *Journal of Consciousness Studies*, 12: 43-60. %%

Literary ex: Beckett, S. (1938). chap 6 of novel *Murphy*. NY: Grove Press, pp. 107-113.

Fuchs, T. (2019). The interactive phenomenal field and the life space: A sketch of an ecological concept of psychotherapy. *Psychopathology* 52: 67-74. %%

*In Class:*

Film: Terence Malick's "Tree of Life" (2011). View excerpts from this film (or preview); discuss their relevance for existentially oriented therapy. Malick is a former student of philosophy, espec of Heidegger (even translated one of H's books).

Video: Kirk Schneider re awe in therapy, "Psychotherapy and the Mystery of Being", <https://www.youtube.com/watch?v=ResfXydlGAM&t=6s> (10")

*RECOMMENDED ONLY:*

*Recommended Readings:*

Rec: Sass, L. (1992). Heidegger, schizophrenia, and the ontological difference. *Philosophical Psychology*, 5: 109-132.

Rec: Gingerich, W. (1987). Heidegger and the Aztecs. In Swann & Krupat (Eds.), *Recovering the Word: Essays on Native American Literature*. U California Press, pp. 85-111.

Rec literary text (illustrating ontological dimensions of existence): Robert Musil story, "The Perfecting of a Love," excerpts (to be contrasted with excerpts from Virginia Woolf's *To the Lighthouse*—also online)... Musil, Robert (1911). "The Perfecting of a Love," in Musil, *Five Women*, pp 124-125, 132-137, 142-149, 154-159, 162-165.

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## PART FIVE: PHENOMENOLOGY (4 sessions)

### CLASS # 10: PHENOMENOLOGICAL PSYCHOTHERAPY: EMPATHY AND UNDERSTANDING

#### Readings:

Englander, M. (2019). Empathy training from a phenomenological perspective *Journal of Phenomenological Psychology* 50 (2019) 42–59. %%

Sass, L. (in press, 2022). Subjectivity, schizophrenia, and the self : An introduction to phenomenological psychopathology. In B. Slife, S. Yanchar & F. Richardson (Eds.), *Routledge International Handbook of Theoretical and Philosophical Psychology*. New York: Routledge.

#### In Class:

Video: “Husserl and the Adventure of Phenomenology”: 12 minute lecture: view and discuss. <https://www.youtube.com/watch?v=PjknxljepKA>

Sass present re “EAWWE: Examination of Anomalous World Experience.”

Powerpoint or video.

Discuss autobiographical passages from Ellen Saks and Antonin Artaud: implications for therapeutic intervention.

Student case presentations.

#### RECOMMENDED ONLY:

#### Recommended Readings:

Rec: Nordgaard, J., Sass, L., Parnas, J. (2013). The psychiatric interview: Validity, structure, and subjectivity. *European Archives of Psychiatry and Clinical Neuroscience*, 263: 353-364.

Rec: Englander, M. (2014). The practice of phenomenological empathy. *Journal of Phenomenological Psychology* 45 (2014) 5–26. %%

Rec: Ratcliffe M. (2012). Phenomenology as a form of empathy. *Inquiry*. 2012;55(5):473–95.

Masterpasqu, F. (2016). Mindfulness, mentalizing, humanism: A transtheoretical convergence [namely, of humanistic with psychodynamic and with 3<sup>rd</sup> wave CBT, especially around “mentalization” and “mindfulness”]. *Journal of Psychotherapy Integration*, 26, 5–10. <https://doi.org/10.1037/a0039635>

#### Background Texts:

Background: Ellenberger, Henri (1958). A clinical introduction to psychiatric phenomenology and existential analysis. In R. May, E. Angel & H.F. Ellenberger (eds), *Existence*, NY: Simon & Schuster, pp. 92-124.

Background: Parnas J, Møller P, Kircher T, Thalbitzer J, Jansson L, Handest P, et al. (2005).

EASE: Examination of anomalous self-experience. *Psychopathology*. 2005 Sep-Oct;38(5):236–58.

Background: Sass L, Pienkos E, Skodlar B, Stanghellini G, Fuchs T, Parnas J, Jones, N. (2017).

EAWWE: Examination of anomalous world experience. *Psychopathology*. 2017; 50(1):10–54.

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### CLASS # 11: SCHIZOPHRENIA: LANGUAGE AND PSYCHOTHERAPY

#### Readings:

Sass, L. & Pienkos, E. (2015). Beyond words: Linguistic experience in melancholia, mania, and schizophrenia. *Phenomenology and the Cognitive Sciences*, 14 (3): 475-495. <http://link.springer.com/article/10.1007/s11097-013-9340-0>

Lander&Nahon Chap 9: Working with the schizophrenic, schizotypal, or psychotic-core individual, pp 136-146, of N. Lander & D. Nahon (2005). *The Integrity Model of Existential Psychotherapy in Working with the "Difficult Patient."* London&NY: Routledge. %%

Davidson, L. History of the Peer Support Movement: PowerPoint summary: <https://na4ps.files.wordpress.com/2015/03/history-of-peer-support-davidson-webinar-19.pdf>

*In Class:*

Video of interview of SMI patient with severe language anomalies.

Sass re the experience of language in schizophrenia.

Student case presentations.

*RECOMMENDED ONLY:*

*Recommended Readings:*

Rec: Sass, L. (2017). "Languages of inwardness," chap 6 of *Madness & Modernism Revised Edition*, Oxford University Press, pp 141-169 (orig edition 1992).

Rec literary illustration: short story by Steven Millhauser (2007), "The history of a disturbance." *New Yorker*.

*Background Texts – by instructor, re the nature of phenomenology, etc:*

Sass, L. (2021). Everywhere and nowhere: Reflections on phenomenology as impossible and indispensable. *Critical Inquiry*.

Sass, L. (in press). Husserl, Heidegger, and the paradox of subjectivity. *Continental Philosophy Review*

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**CLASS #12: DELUSIONS AND THEIR TREATMENT**

*Readings:*

Sass, L. & Pienkos, E. (2013). Delusions: The phenomenological approach. In W. Fulford, M. Davies, G. Graham, J. Sadler & G. Stanghellini (eds.), *Oxford Handbook of Philosophy of Psychiatry*, pp. 632-657. Oxford UK: Oxford University Press.

Sass L. (2019). Three dangers: phenomenological reflections on the psychotherapy of psychosis. *Psychopathology*. 2019;52:126–134.

Škodlar B, Henriksen M, G (2019). Toward a phenomenological psychotherapy for schizophrenia. *Psychopathology* 2019;52:117-125. doi: 10.1159/000500163 %%

Cohn Chap 11: Withdrawal and delusion. In Cohn, H. (1997). *Existential Thought and Therapeutic Practice: An Introduction to Existential Psychotherapy*. London: Sage, pp 105-118. %%

*In Class:*

Videos of interview with two patients, one male one female (male patient with apparent delusions): view and discuss.

Student case presentations.

*RECOMMENDED ONLY:*

*Recommended Readings:*

Rec: Feyaerts, J., Henriksen, M.G., Vanheule, S., Myin-Garmey, I., Sass, L.A. (2021). Delusions beyond beliefs: A review of diagnostic, etiological, and therapeutic schizophrenia-research from a clinical-phenomenological perspective. *Lancet—Psychiatry*.

Rec: Sass, L. & Byrom, G.N. (2015). Self-disturbance and the bizarre: On incomprehensibility in schizophrenic delusions. *Psychopathology*, 48, pp. 1-8.

*Background texts:*

Background: Skodlar, B., Henriksen, M.G., Sass, L.A., Nelson, B., Parnas, J. (2013). Cognitive-behavioral therapy for schizophrenia: A critical evaluation of its theoretical framework from a clinical-phenomenological perspective. *Psychopathology*. 46: 249-265. [doi: 10.1159/000342536]

Nelson, B., Torregrossa, L., Thompson, A., Sass, L.A., Park, S., Hartmann, J.A., McGorry, P.D., Alvarez-Jimenez, M. (2020). Improving treatments for psychotic disorders: Beyond cognitive behavior therapy for psychosis. *Psychosis: Psychological, Social, and Integrative Approaches*.

DOI: [10.1080/17522439.2020.1742200](https://doi.org/10.1080/17522439.2020.1742200)

Sass, L. (2014). Explanation and description in phenomenological psychopathology. *Journal of Psychopathology*, 20: 366-376.

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### **CLASS # 13: PHENOMENOLOGY AND PHENOMENOLOGICAL THERAPY OF MOOD DISORDERS (AND SOME OTHER CONDITIONS)**

*Readings:*

Ratcliffe, M. (2018). Interpersonal structure of depression, *Psychoanalytic Psychotherapy*, 2: 1220139. (discusses implications for treatment)

\_\_\_\_\_. Roseth, I. & Bongaardt, R. (2018). A phenomenological understanding of post-partum depression and its treatment. In Englander, M. (ed), *Phenomenology and the Social Context of Psychiatry*, London: Bloomsbury 2018, pp 121-136. %%

Lander & Hahon chap 8: Working with post-traumatic stress, pp 126-135, of Lander&Nahon, *Integrity Model of Existential Psychotherapy*. %%

*In Class:*

FILM: Lars von Trier's "Melancholia": view and discuss excerpts (illustrates the lived-world of psychotic depression); compare to excerpts from "Last Year at Marienbad."

POEM: Read (also listen) and discuss Sylvia Plath's poem, "Lorelei" (melancholia, suicidal depression):

We will link to YouTube video of Sylvia Plath reading her poem, Lorelei

<https://www.youtube.com/watch?v=SMXLRVNeMMQ>

Student case presentations.

*RECOMMENDED ONLY:*

*Recommended Readings:*

Rec: Shahar, G., & Govrin, A. (2017). Psychodynamizing and existentializing cognitive-behavioral interventions: The case of behavioral activation [re treatment of depressive anhedonia] (BA). *Psychotherapy*, 54(3), 267-272. <https://doi.org/10.1037/pst0000115>

Rec literary example: Sarah Kane, *4:48 Psychosis* (a play), pp. 205-212 (whole play is recommended). (illustrates psychotic depression; play first performed in year 2000)

Rec: Lander & Nahon chap 6: Working with the antisocial personality, pp 107-116, of Lander&Nahon, *Integrity Model of Existential Psychotherapy* %%

Rec: Sass, L. & Pienkos, E. (2013). Space, time, and atmosphere: A comparative phenomenology of melancholia, mania, and schizophrenia, Part II. *Journal of Consciousness Studies*, 20: 131-152.

Rec: Fuchs, T. (2005). Corporealized and disembodied minds: A phenomenological view of the body in melancholia and schizophrenia." *Philosophy, Psychiatry & Psychology*, 12: 95-107.

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## **PART FIVE: MULTI-CULTURAL ISSUES, CONCLUSION (2 sessions)**

### **CLASS #14: MULTI-CULTURAL DIMENSIONS OF TREATMENT; MICK COOPER RE EXISTENTIAL, HUMANISTIC, AND CBT APPROACHES**

#### *Readings:*

Hoffman, L., Granger, N., Jr., & Mansilla, M. (2016). *Multiculturalism and meaning in existential and positive psychology*. In P. Russo-Netzer, S. E. Schulenberg, & A. Batthyany (Eds.), *Clinical perspectives on meaning: Positive and existential psychotherapy* (p. 111–130). Springer International Publishing %%

AG. [https://doi.org/10.1007/978-3-319-41397-6\\_6](https://doi.org/10.1007/978-3-319-41397-6_6)

Lander & Hahon chap 10: Working with cultural diversity, pp 147-156, of Lander&Nahon, *Integrity Model of Existential Psychotherapy* %%

Zahavi, D. & Loidolt, S. (submitted), “Critical phenomenology” (re Frantz Fanon largely).

Anzaldúa, G. “Creativity and switching modes of consciousness,” pp 103-110; “Metaphors in the tradition of the shaman,” pp 121-123—in: Keating, A. (Ed.) (2009). *The Gloria Anzaldúa Reader*. Durham NC: Duke University Press.

#### *Video (or possibly view in class: TBA)*

Watch Mick Cooper interview, comparing and contrasting various approaches to therapy, [https://www.youtube.com/watch?v=pf2L5kr2U5M\(29”\)](https://www.youtube.com/watch?v=pf2L5kr2U5M(29”))

#### *In Class:*

Discussion of Cooper video

LAS re Fanon; see his notes.

Video re Fanon’s *Black Skin White Masks*, about 9 minutes long. A summary, with various visuals including photos, film clips, and text, with a lecturer all the while:

<https://www.youtube.com/watch?v=LXmsW1yr4pI>

#### *RECOMMENDED ONLY:*

#### *Recommended Readings:*

Rec: Sanchez, C.A. (2020). Mexican existentialism. In R.E. Sanchez (Ed.), *Latin American and Latinx Philosophy: A Collaborative Introduction*, pp 120-136. New York: Routledge.

Rec: Fanon, Frantz. 2008. *Black Skin, White Masks*. Trans. R. Philcox, New York: Grove Books, excerpt pp TBA

Rec: Luxon, Nancy. 2021. Fanon’s psychiatric hospital as a waystation to freedom.” *Theory, Culture & Society* 0(0) 1–21. DOI: 10.1177/0263276420981612

Rec: Robcis, C. (2020). Frantz Fanon, institutional psychotherapy, and the decolonization of psychiatry. *Journal of the History of Ideas*, 81/ 2, 303–325.

#### *Background texts:*

-Fanon, Frantz. 2014. *Decolonizing Madness: The Psychiatric Writings of Frantz Fanon*, ed. N. Gibson, trans. L. Damon. London: Palgrave Macmillan. OR

--Frantz, Frantz. 2018. *Alienation and Freedom*, eds. J. Khalfa and R.J.C. Young, trans. S. Corcoran. London et al.: Bloomsbury Academic.

Beneduce, R. 2014. Afterword. Frantz Fanon: From a phenomenology of oppression to the birth of a critical ethnopsychiatry. In Frantz Fanon, *Decolonizing Madness: The Psychiatric Writings of Frantz Fanon*, eds. N. Gibson and R. Beneduce, 155-184. London: Palgrave Macmillan.

*Background text:*

Weiss, G., Murphy, A.V., Salamon, G. (Eds.). 2020. *50 Concepts for a Critical Phenomenology*. Evanston, IL: Northwestern University Press.

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## **CLASS #15: INDIGENOUS PSYCHOLOGY; CONCLUSION**

*Readings* (one or both of the following):

Sass, L. (2021). "A flaw in the great diamond of the world": Reflections on subjectivity and the enterprise of psychology (a diptych). *The Humanistic Psychologist*. (with followup: "Intersecting Perspectives")

Sass, L. & Alvarez, E. (in press). Metaphor, magic, and mental disorder: Poetics and ontology in Mexican (*Purépecha*) *curanderismo*. *Transcultural Psychiatry*.

*In Class: TBA.*

### *RECOMMENDED ONLY:*

*Recommended Readings:*

Rec: Cohn Chap 3: Existential psychotherapy and psychoanalysis: A comparison, pp 21-28. in Cohn, H. (1997). *Existential Thought and Therapeutic Practice*. %%

Rec: Spinelli Chap 2: The worldview, p 31-52, in Spinelli, Ernesto (2007). *Practising Existential Psychotherapy: The Relational World*

Rec: Maffie, J. "Philosophy without Europe," in R.E. Sanchez, Jr (Ed.), *Latin American and Latinx Philosophy*, pp 13-35.

*Background Texts:*

Ortega, Mariana. 2016. *In-between: Latina Feminist Phenomenology, Multiplicity, and the Self*. Albany: State University of New York Press.

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## **END OF COURSE**

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### *APPENDICES BELOW*

*APPENDIX ONE:* Cooper, M. (2003), *Existential Therapies*. London: Sage.

TABLE OF CONTENTS:

1: Introduction: the rich tapestry of existential therapies, pp 1-5 of Cooper, M. (2003), *Existential Therapies*.

- 2: Existential philosophy: An introduction, pp 6-34 of Cooper, M. (2003), *Existential Therapies*.
- 3: Daseinsanalysis: Foundations for an existential therapy, pp 35-50 of Cooper, M. (2003), *Existential Therapies*.
- 4: Logotherapy: Healing through meaning, pp 51-62 of Cooper, M. (2003), *Existential Therapies*.
- 5: The American Existential-Humanistic approach: Overcoming a resistance to life, pp 63-90 of Cooper, M. (2003), *Existential Therapies*.
- 6: R.D. Laing, Meeting without masks, pp 91-106 of Cooper, M. (2003), *Existential Therapies*.
- 7: The British school of Existential Analysis: the new frontier, pp 107-128 of Cooper, M. (2003), *Existential Therapies*.
- 8: Brief existential therapies, pp 129-137. of Cooper, M. (2003), *Existential Therapies*.
- 9: Dimensions of Existential Therapeutic practice, pp 138-146, of Cooper, M. (2003), *Existential Therapies*.
- 10: Conclusion: The challenge of change, pp 147-151, of Cooper, M. (2003), *Existential Therapies*.

#### APPENDIX TWO: Heidegger's *Being and Time*

If, in the future, you wish to read more of Heidegger's key work, *Being and Time*, beyond the pages required for the course, here are some additional sections to recommend:

- 49-55; 139-144 (*understanding and interpretation*)  
 178-183 (*care and pre-ontological self-interpretation*)  
 186-196 (*Dasein, worldliness, and reality*)  
 326-335 (*taking-care vs theoretical discovery*)  
 397-398 (*Dasein and meaning of being in general*).

#### APPENDIX THREE: SOME USEFUL REFERENCE WORKS OR OTHER SOURCES TO BE AWARE OF:

**Phenomenological Philosophy:** Moran, Dermot (2000). *Introduction to Phenomenology*. London&NY: Routledge—especially chapter 6, 7, 11 re Heidegger and Sartre.

**Phenomenological Psychopathology:** Stanghellini, G., Broome, M., Raballo, A. et al (Eds.). 2019. *The Oxford Handbook of Phenomenological Psychopathology*. Oxford: Oxford University Press.

**Phenomenological approaches to therapy:** Special Issue (2019): Phenomenological Approaches to Psychotherapy. *Psychopathology* Vol. 52, No. 2, 2019, edited by T. Fuchs, G. Messas & G. Stanghellini. ISBN 978-3-318-06622-7  
<https://doi.org/10.1159/000502266>

**ALSO:** New Life for Schizophrenia Psychotherapy in the Light of Phenomenology. Marino Pérez-Álvarez, José M. García-Montes, Oscar Vallina-Fernández, Salvador Perona-Garcelán, & Carlos Cuevas-Yust. *Clinical Psychology and Psychotherapy Clin.*

*Psychol. Psychother.* 18, 187–201 (2011) Published online 30 July 2010 in Wiley Online Library (wileyonlinelibrary.com). DOI: 10.1002/cpp.716 Copyright © 2010 John Wiley & Sons, Ltd.

**Existential Psychotherapy:** Spinelli, Ernesto (2007). *Practising Existential Psychotherapy: The Relational World*. London: Sage.

ALSO: DuPlock, S. (ed.) (1997) *Case Studies in Existential Psychotherapy and Counselling*. Chichester: Wiley. (= a collection of case studies illustrating the practice of 12 different existential therapists assoc with British school of existential analysis. See especially case studies by Milton, DuPlock and Goldenberg.

ALSO: *Existential Analysis* (formerly known as *The Journal of the Society for Existential Analysis*). Twice-yearly journal that publishes papers on all existential therapy and philosophy.

**Humanistic Psychotherapy:** Cain, D. J., Keenan, K. & Rubin, S. (Eds.) (2016). *Humanistic Psychotherapies: Handbook of Research and Practice, 2<sup>nd</sup> Edition*. APA Books.

**Existential-Humanistic Psychotherapy:** Schneider, K.J. & Krug, O.T. (2010). *Existential–Humanistic Therapy*. American Psychological Association.

**Brief Existential Psychotherapy:**

*ADD RE BRIEF = from refs in Cooper book*

Bugental, J. (1995) ‘Preliminary Sketches for a Short-Term Existential-Humanistic Therapy’, in K. Schneider and R. May (eds) *The Psychology of Existence: An Integrative, Clinical Perspective*. New York: McGraw-Hill.

“Brief thoughts on a time limited existential-humanistic approach.” Strasser, F. and Strasser, A. (1997) *Existential Time-Limited Therapy*. Chichester: Wiley.

**Person-Centered counseling and therapy:** Tolan, Janet (2017). *Skills in Person Centered Counseling*, 3<sup>rd</sup> edition. Sage.

**Humanism, Existentialism and Psychotherapy Integration:** Special Issue (2016): on humanism, existentialism, and psychotherapy integration. *Journal of Psychotherapy Integration*, 26(1), edited by G. Ghahar & M. Schiller.

*APPENDIX FOUR: RATIONALE FOR AND BACKGROUND RE THE COURSE:*

More than any other therapeutic approach, those of existentialism and humanism emphasize the importance of a sense of meaning and the role that a person’s general orientation, worldview, or vision of existence can play in psychological well-being. Phenomenology and existentialism particularly stress the importance of implicit factors and formal aspects of experience not typically emphasized by other schools of psychology, including the “lived body,” cultural horizons, and other implicit or “pre-reflective” modes of experience. There has been a particular focus on problematic experiences including feelings of inauthenticity, anomie, bodily alienation, abandonment, and radical cultural conflict or dislocation, among others. It is therefore imperative for clinical students to have some familiarity with the psychological, philosophical, and cultural perspectives that have inspired and undergird these approaches. The focus of the

course is, however, on clinical interventions and their theoretical basis, hence on the relevance such models and perspectives have for practice, especially in psychotherapy.

While phenomenological and existential approaches have long been central in psychology and the mental health professions, they have taken on special importance in recent years—not only in psychotherapy but also in psychopathology and cognitive science.

There has been a major revival of specifically existential approaches in therapy, with innovative work especially in the UK and the USA, and considerable research affirming the efficacy of such approaches. At the same time, it is widely acknowledged that existential and humanistic approaches have come to imbue novel practices in both third-wave CBT and in the now-dominant psychodynamic approaches termed “relational” and “intersubjective.” Phenomenological psychopathology has also seen a major revival and much innovation over the past couple of decades, especially in Europe and South America. Noteworthy as well is the fact that “embodied and embedded” approaches (a.k.a. the “4 E” approach) have become prominent in important areas of cognitive science; these trace much of their ancestry to phenomenological perspectives initiated by the philosophers Husserl, Merleau-Ponty, and Heidegger.

In this course, students will view excerpts from various films that illustrate clinical and therapeutic issues. They will also consider certain literary works or autobiographical writings by patients that illustrate clinically relevant topics and should foster discussion of issues that arise in therapy. In addition, a range of teaching videos (using selected extracts) of therapy and other interactions with patients will be used to illustrate tools and approaches offered by prominent schools of existential or humanistic psychotherapy. The course also includes discussion of existential and phenomenological aspects of students’ ongoing or recent treatment cases. Students will periodically be asked to reflect on the relevance of the class topic for cases they have seen, and will be asked to present a case re-considered in light of one or more of the specific therapeutic models to be presented.