

EDITORIAL

We are delighted to be able to welcome readers to this, the twenty-third edition of *Existential Analysis*. No fewer than 21 authors have contributed to the 15 original papers that have been included here. They range far and wide over the world of existential theory and practice, but we may suggest that the variety of subject matter to be found testifies to the curiosity about Being which most – perhaps all – of us hold to be the *sine qua non* of our therapeutic orientation.

While the range is broad, these papers, in general, evidence an engagement with one or more of the following: debate about the position of existential-phenomenological practice in relation to other – perhaps currently favoured and state-sanctioned – modalities; clarification of existential-phenomenological theory and its relevance to practice; and enthusiastic use of qualitative research congruent with the values of our approach to build a body of evidence of its richness and uniqueness

Papers do not neatly divide between these three themes, and they may address all of them to varying degrees. Mike Hicke's and Daniel Mirea's discussion, *Cognitive Behavioural Therapy and Existential-Phenomenological Approaches: Rival paradigms or fertile ground for therapeutic synthesis?* raises important questions for us at a time when governments and insurance companies are increasingly promoting a particular notion of efficacy. Neil Lamont, in his paper on our existential understanding of time in the context of time-limited practice, clearly contributes to our understanding of theory, while relating it to the exigencies of contemporary practice in the UK. Charlotte Macgregor, Ciaran O'Connor, Titos Florides, and Maro Bellou *et al*, each explore an aspect of human experience through the lens of existential theory and, in doing so, enrich our understanding of ways of working with, respectively, depression, ageing, severe disability, and chronic illness. Chloe Paidoussis-Mitchell offers us a piece of descriptive phenomenological research on the experience of traumatic bereavement and, in so doing, makes an important contribution to the evidence base for existential approaches to understanding this experience. Simon Cassar and Pnina Shinebourne write about their interpretative phenomenological analysis of spirituality, while John Rowan argues for greater engagement with the transpersonal and Kirk J. Schneider responds with a reflection on recent exchanges between Eastern and Western spiritual paradigms in existential psychology. Interestingly, this debate takes place in an edition that includes Zoe Apostolidou's paper *Heidegger's Being-in-the-World and its Relation to Tao Te Ching*.

Niklas Serning's paper is the first presentation to be published from the recent Society for Existential Analysis Conference 'The Permeation of

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Technology in our Everyday Lives'. This journal issue also commences with a brief 'addendum' to the conference by Greg Madison, keeping the topic alive until the journal publishes the remaining presentations in the next issue.

Finally, the editors would like to convey our deep appreciation and fond farewell to Ian Jones-Healey, whose technical ability has been such an asset to the journal since 1994. We wish Ian well with his new endeavours. The current issue is the first to be produced by our new technical team, comprised of Katrina Pitts and Kevin Martin. It is also the first issue to be fully administered by our new Review Coordinator, Helen Acton. Thanks to all of you for such excellent work – we welcome you all to the journal family and look forward to working closely in the future.

Simon du Plock

Greg Madison