Reviews

I am delighted to introduce a renewed section of Reviews in *PPI*. I want to thank Nick Totton for inviting me to undertake this role, and James Taylor for fulfilling this role since the launch of *PPI* in 2003 to 2008. I hope to expand this section in a number of ways.

Firstly, I would like to extend the medium of books to include different media such as DVDs, and CD-ROMs; websites; film and theatre; and events such as exhibitions. We live in an era of multi- and expanding media and my hope and ambition are that these pages reflect this as much as possible. To this end I welcome contributions in the form of reviews of such media as well suggestions for reviews, including links to media or events.

Secondly, I would like to develop more of a dialectic between and development of the elements of the subject of the journal, that is: psychotherapy and politics. As Nick outlined it in his book *Psychotherapy and Politics* (Totton, 2000) there is: psychotherapy in politics; a psychotherapy – or, more accurately, plural psychotherapies and analyses – of politics; and there are politics of psychotherapy; and, of course, politics in psychotherapy. To this end I welcome reviews of books and other media concerned with psychotherapy (and, by this, I include the fields of counselling and counselling psychology) from a political perspective, and those concerned with the political or social world from a therapeutic perspective.

Thirdly, I would like to welcome new reviewers. I have inherited a list of reviewers and would very much like to expand this to include those from countries other than the UK and the USA so as to expand the 'international' in and the internationalism of *PPI*. To this end I welcome people contacting me about their interest in becoming reviewers for *PPI* and in reviewing specific books (see list below).

Finally, I would like to encourage different forms of review. To this end, in addition to the traditional book or media review (of between 750 and 1000 words), I want to encourage people to submit review articles where they might develop the themes of a particular book or media; contributions which review more than one book (as in my review below), as well as shorter pieces; and reviews of articles of relevance and interest published in other journals.

It is often said that we live in interesting times and it is certainly true that we live in turbulent times in a changing world and a shifting planet. I hope that this section of *PPI* can reflect such turbulence, disturbance and changes – for worse or better.

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REFERENCE

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BOOKS AVAILABLE FOR REVIEW

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'BROTHERLY LOVE': DWELLING, AUDIT AND REGULATION

An Uneasy Dwelling: The Story of the Philadelphia Association Community Houses. By Paul Gordon. Ross-on-Wye: PCCS Books, 2010; 148pp, £12.50.

Rethinking Audit Cultures: A Critical look at Evidence-Based Practice in Psychotherapy and Beyond. Edited by Lucy King and Christina Moutsou. Ross-on-Wye: PCCS Books, 2010; 154pp, £15.00.

These two books come from a common stable or home, that is, the Philadelphia Association, which name, as Gordon reflects, derives from the Greek for brotherly – and, by implication, sisterly – love. The first book is the – or, rather a – story of the Philadelphia Association community houses, and the second an edited volume of papers from a one-day conference of the Association held in 2006 on the subject of audit and evidence-based practice.

In the first book Paul Gordon, a psychotherapist and a member of the Philadelphia Association, with considerable experience of working as a therapist to one of the Association's community homes, writes eloquently and succinctly about the history of the Association, its work in the form of community houses, and its impact. In his introduction Gordon makes an important point about his interest in story and history. He says that this story is not so much about who did what when but rather what does then mean now. As he puts it:

> this is a book about how our houses are *now*, what we do and why. How did we get here and how do we account for ourselves. What is it that we do and does it matter? How are we different from others who may seem similar and why? (p. 2)

In response to the questions he poses, Gordon certainly fulfils the task in a book which is interesting, well constructed, and well written.

In Chapter 1 Gordon charts and reviews the history of the first of the Philadelphia Association's community houses, Kingless Hall (1965–1970) and, in doing so, introduces the Association and its purpose (to provide genuine asylum); the key figures in the development of the Association and the houses, including R. D. Laing, Aaron Ester son, Clancy Sigel,

Joan Unmold, Sid Brisk in, David Cooper, Joe Burke, Mary Barnes, Morton Schwartzman, and others; the practice and theory, its relationship with 'anti-psychiatry', its critics – and responses.

In Chapter 2, which discusses the community network (1970–2006), Gordon extends this story to include the development of other community houses (in Archway, the Grove, Portland Road, Sherlund Road, Mangrove Road, and Freegrove Road, all in London), as well as a film *Asylum*, based on the work of the Archway community, produced and directed in 1972 by Peter Robinson (and re-released as a DVD in 2004).

Chapters 3 and 4 comprise the story of two particular houses – the Portland Road and Freegrove Road houses, respectively – and cover issues such as joining the houses; the life of the houses; money (as commitment); food; boundaries of behaviour, friendships (which were crucial) and sexual relationships (which were rare); ways of being (which, to this reviewer, has echoes of both Carl Rogers and Daniel Stern, though Gordon does not make these links); crises and episodes; the difficulties therapists had; and external threats. As case studies, both chapters are very interesting, although Gordon's treatment of therapist difficulties is frustrating in its brevity (less than two pages).

At the beginning of Chapter 5, in which Gordon discusses the concepts of hospitality, dwelling, and home, he claims that 'Kingsley Hall and the communities that preceded it and those that followed did not arise from, or follow, a theoretical position or stance' (p. 83). He appears to contradict himself, however, when he says in the following sentence: 'the practice [of providing asylum] went hand in hand with the articulation of a critique of the existing dominant practice – the so-called medical model of psychiatry' – which points to some, at least, implicit theory. The chapter is an excellent and, again, succinct exposition of the themes, including references to the work of various philosophers: on home (Heller and Levinas) – and on the relevance of Homer's *Odyssey*; on dwelling (Levinas, Heidegger, Cooper, and Bachelard); and on hospitality (Homer and Friedman) – all of which makes Gordon's apparent reluctance to claim or identify the Association's theoretical base, influences and contribution all the more strange.

Chapter 6 offers a guide to what Gordon refers to – and Mary Barnes referred to – as the 'ordinary living' that the Association's houses offer. The chapter describes how people come, who comes; house meetings; the therapy and the therapists; and includes some discussion about efficacy, and the difference between community house and therapeutic communities.

One of the great strengths of the book is the way in which Gordon contextualises the Association and its community houses: in Chapter 1 he discusses the political context of l960s Britain; and, in a final chapter, which offers some concluding remarks, he returns to this theme in his reflections on the influence of the 1960s, and of its movements, as well as of the Association and its houses.

One of threads that runs through Gordon's story of the Association's community homes is the various attempts on the part of local authorities and the state to regulate and medicalise the houses, their management, and the treatment. Thus, at one point, in 1966, a Chief Welfare Officer argued that as Kingsley Hall was a home 'for persons suffering from mental disorder' then it was liable to registration and regulation. Later, in 2003, following the government's introduction of a funding programme, *Supporting People*, which was intended to provide housing-related support for vulnerable people, and which the Association, according to Gordon, somewhat 'drifted into', it found itself so overwhelmed by paperwork that it had to appoint a houses manager and introduce policies some of which were antithetical to the Association's ways of working.

This culture of bureaucracy, managerialism, technology, professionalisation and, specifically, of audit, is the subject of the second book from Philadelphia Association. As editors, Lucy King and Christina Moutsou have done an excellent job of organising papers from a conference into a readable and coherent book. They arrange seven papers, including one from Paul Gordon, into three parts which cover: the context of 'audit cultures'; auditing in psychotherapy and its discontents; and accountability and constructive audit. The background to the book is the concern that the concept of audit (from its origins in accountancy) has spread to become the almost universal means by which all practice is assessed and valued. The conference from which the papers derive was also concerned about the proposed encroachment on the profession from the UK government's Health Professions Council through its proposals about the statutory regulation of psychotherapy. As King and Moutsou put it in their introductory chapter:

> The main reason for the protest is that state regulation of the profession is seen as incompatible with the nature of contemporary psychoanalytic practice, where the emphasis is not on treatment of an illness or symptoms, but rather on the establishing of a conversation with someone suffering from some form of distress. (p. 1)

Although this protest can claim a victory in that the government has now withdrawn its proposal, this book is still relevant as the broader issue of the audit culture still remains and, indeed, needs rethinking. Set against the background of New Public Management reforms, particularly evident in the UK, Australia and New Zealand, in Part I two chapters by Chris Shore on audit culture and illiberal governance, drawing on the example of universities, and by John M. Heaton on measurement in psychotherapy, critique the ensuing audit cultures. Shore makes a particularly important and, for those of us who, with regard to psychotherapy, live in post-regulatory societies, pertinent point: that such audit processes transform the environment into which they are introduced, often with dire consequences (such as the exclusion and harassment of practitioners who chose not to register, increased costs, and the undermining of professional associations and standards, and peer relationships and accountability). In the context of education, Shore elaborates the problems of staff on short-term contracts; the erosion of professional autonomy; the increased numbers of bureaucrats, inspectors, commissioners, regulators, and assessors; and the priority of outcomes, measurement, outputs, and plans over teaching, learning, and relationships. In his chapter Heaton offers an interesting, if somewhat brief, comment on the concept of measurement in psychotherapy.

Three chapters in Part II elaborate various discontents about the audit culture with regard to psychotherapy. In his chapter Miles Clapham argues that notions related to audit, namely total quality management, evidence-based practice, protocol-determined practice, 360-degree appraisal, and even patient choice are all killing off medicine as a practice – and that psychotherapeutic practice is next on the list. In her chapter Rosalind Mayo critiques the regulation of continuing professional development (CPD) and places this in the context of an aggressive, free market, 'phallic' economy and the resultant 'Skills–Knowledge Framework' of training and, by implication, supervision and CPD. In his chapter Del Loewenthal critiques the concept of audit and audit culture with particular reference to Plato's *Therapeia* and the primacy of the human soul, and its application to therapeutic education. I particularly enjoyed these chapters both for the rigour of their analysis and the creativity of their synthesis.

Finally, in Part III, two chapters consider accountability and constructive audit. In a fascinating chapter entitled 'Auditing the unconscious in the NHS', Kevin Ball raises – and answers – the question 'whether it is possible to maintain a practice that is informed by hermeneutic thinking and unfettered free association and, at the same time, satisfy the statutory requirements of clinical governance in the NHS' (p. 97). He reports on an innovative parent–infant health service in London and, specifically, on an audit of engaging fathers in parent–infant psychotherapy – and, in doing so, reminds us of Lacan's contribution to our theoretical understanding of the role of the father. In his chapter, which poses the question of 'Acceptable audit?', and using the example of the Philadelphia Association's community houses, Paul Gordon offers a critique of audit and of the lack of audit, and offers a number of principles of a system of acceptable audit. While both chapters are strong on their engagement with the concept and practice of audit, neither addresses the concept of accountability and, given their analysis and politics, I was surprised that neither made reference to the concept of 'civic accountability'.

This book is deeply political and strongly therapeutic. It is well written and well edited. The chapters are particularly rich in their scope; in the depth and breadth of theory discussed; in their contextualisation of the concept of audit with reference to specific economics and politics; and in the relevance of their analysis.

Both these books are published by PCCS Books (Ross-on-Wye, UK), which is committed to producing books which reflect a reflexive, radical and critical contemporary psychology theory and practice. These books certainly reflect that commitment and, in these days of large and uncritical corporations, including some publishing houses, PCCS Books are to be congratulated and supported for continuing its commitment and the struggle.

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POIGNANT REMINDER

Stepping out of the Shadows: Insights into Self-Stigma and Madness. Edited by Debbie Peterson and Sarah Gordon. Wellington: Case Consulting, 2010; 206pp, NZ$30.

There is some small literature on identity-based motivation, the premise of which is that people respond to life situations in ways that are consistent with the socially constructed identity they carry. This discourse is often in relation to ethnicity. In Aotearoa/New Zealand and elsewhere this has included, for example, the dynamics of why children of certain ethnicities do not succeed at school. They may not consider that they will succeed if societal messages are about their group failing, joining gangs and the criminal world, being drug and alcohol abusers and living with violence. This self-limiting stigma is only recently being explored in relation to people diagnosed with mental illness.

The recovery discourse has been stimulated by the many people with experience of mental illness who break the pattern and narrative of chronic illness and significant social disability.

One of the main contributors to this disability is the stigma and discrimination experienced by people who use the mental health services. More recently this discussion has expanded to the concept of self-stigma. *Stepping out of the Shadows* is written by people who use or have used the mental health services. Thus it provides a forum for the hidden voice, a voice all mental health professionals hear too infrequently.

This book is further to a research project conducted by the Mental Health Foundation and Like Minds 'Like Mine' de-stigmatisation programme in Aotearoa/New Zealand (www.likeminds.org.nz). After the report on the research was published the authors thought that were was too much left unstated. The authors of the chapter were selected because of the varied paths they have travelled to overcome their own self-stigma and the unique perspectives they have on self-stigma. They each have something significant to say on the topic. This provides a rich tapestry of informed discussion and personal reflection.

The cover of the book deserves special mention. Artist and mental health service user Valerie Bos donated her piece 'The Elusive Connection'. In yellow and brown toning there are female people of indeterminate age looking out, looking in, hiding and perhaps seeking. This visual treat augments the theme of the book. Additionally each chapter has an artwork chosen from the 2008 Wellington postcard competition in which children responded to the theme: 'How to help a friend through a tough time'.

The first chapter provides an overview of the initial research and introduces the unique 'Discrimination Intervention Model'. The following chapters comprise responses from the invited authors. Mary O'Hagan remembers a childhood experience of perpetuating stigma then experiencing stigma when she was using the mental health services. Sarah O'Connor shares the relief and support she found in an online peer support group. Dr Lynn Pere repeats the review of the initial project. This adds little to the book but presumably she did not know that this was to be addressed elsewhere. However, the second half of this chapter is a discussion in relation to Māori, the indigenous population of Aotearoa/New Zealand. Dr Pere presents a challenge/whero to whanau (family groupings) for Māori to live their values of manaaki/support and not to perpetuate the stigma of people living with mental illness. Ruth Jackson shares how it was necessary for her to find a resilient sense of self in order to find her journey of recovery and move through and beyond the embarrassing behaviours when manic. Nikki Smith discusses how terminal unemployment, heavy use of opiates and other drugs led not so much to self-stigma as to an acceptance that 'normal' meant that she would have extraordinarily low energy levels and aspirations in life. She then highlights the discussion between harm minimisation and abstinence as well as disease versus bad behaviour. Ivan Yeo provides unique insight into his experience as an immigrant Chinese Malaysian, with strong filial responsibilities which were threatened through his experience of stigma because of his sexual orientation and mental illness. Sarah Gordon tells her story of living with mental illness, of never allowing her 'deposition' to determine her life plans, and determining to live like there is no stigma! Using the metaphor of boxes, Vito Nonumalo shares his experiences of discrimination on the basis of his ethnicity, in response to scarring on his face following an accident and on his wrists as a result of suicide attempts, both evidence of his personal perceived weakness. These 'boxes' that protected him also helped him to find strengths for living in recovery. Denise Duerr challenges the concept of delusional thinking and psychosis, finding the concept of 'sixth sense' and believing in her experiences as much more helpful for getting on with life. Anne Helm provides a poignant

reminder that, while much of the stigma and stigmatising practices are in the past, many people still live with these disabling life experiences. As examples, she recalls the challenge of waking from deep sleep treatment with severe muscle wastage and needing months to regain her physical health; and how the experience of forced seclusion is alienating. In my work I often hear that the person concerned drew the conclusion that they were not fit to be part of humanity. In the final chapter Debbie Peterson shares her experiences of hearing voices and disassociation and of her treatment in the mental health services. She concludes that self-stigma could protect her from the harm of discrimination from others but that, in order to move ahead on her journey of recovery, she needed – and needs – to address the issues of hearing voices and disassociation from her childhood, and that these are not separate from herself.

The book implies that stigma is limited to people diagnosed with mental illness. I found this limitation of the discussion to the stigma of mental illness a disadvantage. The early consumer movement actively identified that the limitations placed on people with mental illness was similar to the limitations of any group of people who did not conform to the dominant view of what it is to be human. They actively joined campaigns with gays and lesbians, non-dominant ethnic groups, plus environmental and peace groups. These people in turn heard the pain of stigma from the consumer movement and assisted the fight towards de-institutionalisation for people with mental illness, intellectual disability as well as physical disability.

Fortunately, Manly (in chapter 5) discusses the long history and many ways in which we set people apart, limit them in our eyes, perpetuate discrimination, and cause societal limitations. This includes limitation for housing, employment, education and other areas of social acceptance. On this theme, in their respective chapters, Leo discusses the stigma regarding sexual orientation, the conflict of filial responsibility, the rejection he experienced within the family and how this contributed to his mental illness, and Nonumalo discusses racism and physical disfigurement and how this contributed to the development of mental illness.

The concept and process of self-stigma is an extension of the well-documented and now well-understood phenomenon of social stigma that severely disables people diagnosed with mental illness. This new area of enquiry, research and discussion is welcome, and this book is significant in contributing to this development and understanding, and both the editors and contributors clearly and actively intend their work to contribute to this discourse. The book succeeds well in informing mental health professionals, educators, researchers, as well as the informed public, and increasing their understanding of the shadow that stigma that can put on people – and that people can take and put on themselves. It does so by providing a forum for the voices of people who use the mental health services and, as such, this book is part of a growing international consumer literature. The book contains poignant reminders of how professionals can so easily fall into fostering the limitation of self-concept in people diagnosed with mental illness, and in doing so should be on the desk of every mental health professional.

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