

Editorial

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INTRODUCTION

I am honoured, excited—and also somewhat relieved—to introduce this issue of *Psychotherapy and Politics International* (*PPI*).

I am honoured to be entrusted by Nick Totton, Andrew Samuels and the previous Associate Editors to take on the mantle of the editorship from Nick, who conceived the idea of the journal, brought it into being and, for nine years, has guided it through 26 issues and over 150 articles. *PPI* now stands as a leading journal in the field, and one that marks a particular contribution to our understanding and analysis of the context of psychotherapy—and, indeed, the psychotherapy of context, i.e. the political, social, cultural world.

I am excited to take on this editorship as it brings together three aspects of my own life and interests that I consider fundamental, i.e. psychotherapy, politics, and the international sphere and, indeed, internationalism.

I have been involved in the field of psychotherapy since 1984 when, as a working counselor, I began training in gestalt therapy and contribution training at the Pellin Centre in Clapham, London, UK, and in Montercorice, Italy. Since then, my journey has encompassed training in transactional analysis (TA) (to qualification in 1994 as a certified transactional analyst), in further gestalt therapy, and in the person-centred approach, together with a number of short courses, including an introduction to the work of Melanie Klein. My practice in the UK as a psychotherapist and now, in Aotearoa New Zealand as a transactional analyst, has included working extensively with groups (Tudor, 1999a), with usually a high proportion of men (Tudor, 1999b), and with, for some time, children and young people (Tudor, 2007a)—and, increasingly, writing about my experience. I then went on to undertake training in supervision and in teaching/training and, in 2004, qualified as a teaching and supervising transactional analyst. My personal therapeutic journey, begun before training, has included working with therapists informed by different theoretical modalities or orientations (gestalt, TA, integrative, Jungian analytic psychology, and psychoanalytic psychotherapy).

My own interest in and involvement with politics began in 1976 when I was a temporary probation officer, during which time I had a client who told me that he had been beaten up by the police. I responded (naively) by suggesting that we should report the matter and, thereby, (somehow) sort it out. My client laughed and said that, if I took it any further, he would say that he had fallen down the stairs in the police station. It was my first lesson in political realism. I felt like I had “woken up” or, perhaps more accurately, like I had been woken up. I began to read books and papers about probation, radical alternatives to prison, the politics of abolition

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(Matheson, 1974) and, more widely, radical social work. At the end of that year, when it came to choosing a social work training course, I decided that I wanted it to be one on which I would have some exposure to radical ideas and critical thinking and so I applied to and was accepted on the social work course at the University of Kent at Canterbury, where the staff included Mike Brake (Bailey & Brake, 1976; Brake & Bailey, 1980), Vic George (George & Wilding, 1976), and Janet Sayers (Sayers, 1982, 1986) and, importantly, there was a small but significant group of students who identified as Marxists—and who went on to complete theses based on the application of Marxist and feminist ideas to different aspects of social work. Although the course did fulfil my expectations in terms of critical thinking, radical praxis, stimulating and committed colleagues, interesting course work and placements, there was little that was radical about the philosophy or practice of the education itself (in terms of educational methodology, teaching method, or learning strategies). I got involved in the politics of education from a student perspective, negotiating self-assessment criteria, and joining up with other social and community work students to establish a national network and edit a social work student magazine which was inspired by *Case Con* (see Weinstein, 2011). A couple of years after the course I published my first article, on radical social work education (Brown & Tudor, 1981). Following a move to London in 1979 I became involved in community politics; being part of a group that established a local Housing Association, and a collective that published a local socialist newspaper; joining a left-wing political organisation; and becoming involved in disability politics as an ally (Hunt, Leaman, Tudor, & White, 1988). In 1985 I went to Italy, where I lived for two years, during which I continued my involvement in disability politics (Tudor, 1989). In the 1990s my politics was expressed in a developed interest in the politics of education (and training), specifically in the field of psychotherapy and counselling (Tudor, 2007b); and, since I moved to Aotearoa New Zealand in 2009, in pluralism (Tudor, 2011) and biculturalism. In 1993 Louise Embleton Tudor and I founded Temenos, an organisation which was based on and promoted—and still promotes—person-centred education and training (Embleton Tudor & Tudor, 1999; Tudor & Embleton Tudor, 1999; www.temenos.ac.uk). Temenos established the UK's first person-centred psychotherapy and counselling training at a postgraduate level that was also validated as a Master's degree (by Middlesex University), thereby pushing the glass ceiling under which training in the person-centred approach had previously been seen as “only” at an undergraduate level and concerned “only” with counselling. This political initiative and development, as it were, in the external world, was matched by our attention within Temenos, to the congruence or “fit” between the philosophy, principles and politics of the person-centred approach and its praxis with regard to the education and training of therapists (Embleton Tudor, Keemar, Tudor, Valentine, & Worrall, 2004) and the organisation itself (Tudor & Lewin, 2006). This encompasses an emphasis on relationship; freedom and self-direction; learning through experience and personal development; the facilitation of learning through the co-creation of certain conditions and qualities of both facilitator and the student; and a view of democratic education as a process marked by process outcomes (Rogers, 1969; Embleton Tudor et al., 2004; Tudor, 2007b), all of which reflect and, indeed, require a politics as well as philosophy of education. Finally—or, most recently—on the political front, since arriving in Aotearoa New Zealand (in June 2009), I have, with others, been engaged in the debate about the statutory regulation of psychotherapy and the state registration of psychotherapists (Tudor, 2011).

My sense of the international and of internationalism goes back to my childhood, during which, through my father's work as a teacher of German, we regularly hosted foreign

students. We also had family holidays in continental Europe, on which I remember enjoying the transition between different countries and cultures, and from which I gained a sense both of connection and similarity and of difference and “foreignness”. Later, in the mid 1980s, when I lived in Italy, as the *straniero* (foreigner/stranger), I not only learned what it was like to be the “other”, but I also discovered my sense of what it was/is to be English, a perspective I came to understand as “cultural intentionality” (Shweder, 1990). When I returned to the United Kingdom, I realised that I had more of a sense of myself as a cultural person and, from that position, was able to work more effectively with people from different cultures and think about theory in cultural terms (Naughton & Tudor, 2006; Singh & Tudor, 1997). Given this background and interest, it is perhaps no coincidence that I have emigrated and am living in what is for me a new country in which I am most definitely “other” and there is, at least in the public sector and in some circles, a significant debate about otherness (Tudor, 2009).

I offer this autobiographical note as I consider that the personal is political and that the political is personal, and that my personal/political perspective, of course, influences—and will influence—the political/personal perspective of the journal.

THE JOURNAL

In his last editorial Nick (Totton, 2011) was kind enough to refer to me hopefully bringing a much stronger Pacific presence to the journal and, indeed, I hope to bring not only a Pacific but, generally, more “Southern” perspectives to psychotherapy which, traditionally, has been seen as predominantly Western—and “Northern”. I intend to take this up with regard not only to articles that appear in the journal, but also to the composition of the Associate Editors’ group and the Editorial Advisory Board and, in that spirit, I have particular pleasure in introducing four new Associate Editors: Jonathan Fay (from Aotearoa New Zealand), Richard House (UK), Augustine Nwoye (Tanzania), and David Pavón-Cuéllar (Mexico). As I welcome new members of this group—and I am looking to balance it further with regard to distribution across the globe, theoretical orientation, and gender—I am asking them to introduce themselves by means of articles and brief biographical pieces, three of which appear in this issue. I am grateful for the continued support of Edward Emery, Christopher Hauke, and Gottfried Hauer, all of whom have agreed to continue as Associate Editors; for their work over the past nine years I thank both Hilary Prentice and Denis Postle, who are stepping down as Associate Editors but who will still be part of the wider Editorial Advisory Board; and finally, I thank Hilde Rapp, John Southgate, and Heward Wilkinson for their support of the journal over the years. Finally, in terms of personnel and organisation, I am delighted that Nick Totton has agreed to be a Consulting Editor and joins Andrew Samuels in this role; I have already appreciated and gained from both Nick’s and Andrew’s advice and input, and know that I will continue to draw on their experience and support.

The relationship between psychotherapy and politics is, of course, the stuff of this journal, and has been well conceptualised, notably by Nick (Totton, 2000), and well elaborated in the journal over the past nine years. I appreciate Nick’s recording of the journal’s history in his last editorial (Totton, 2011), and share much of his vision for the journal, especially its representation of a wide range of theoretical orientations. I plan to maintain this and hope to extend it to include more behavioural therapies—and so would welcome submissions from politically-minded cognitive behavioural therapists. Like Nick, I appreciate the support for the journal of Psychotherapists and Counsellors for Social Responsibility (of which I have

been a member since its inception); I hope the journal will also appeal to other, national and international organisations and look forward to increasing organisational and institutional subscriptions. Nick's review of topics over the past nine years is both interesting and useful in reminding me, readers and potential contributors of some of the gaps in *PPI* to date which, like Nick, I hope the journal can address with (more) articles: from Palestinian writers; on class; from a body psychotherapy perspective; from the political "Right" from new or emerging modalities; and, I would add, from more international as well as indigenous perspectives; in short, multitude (as articulated by Hardt & Negri, 2006) and pluralism.

To this end, I am wanting to build up the submission and processing of articles—which is a good point at and about which to remind readers and potential contributors that submissions are welcome throughout the year—so that we can ensure their review (through a rigorous double-blind peer review process) in a reasonable time frame, and their publication in both online and print versions. I have asked both the Associate Editors and members of the Editorial Advisory Board to be active in promoting the journal and encouraging submissions. There are inspirational practitioners and projects in the world which embody both psychotherapy and politics and the relationship between them; I see the journal as an international forum in which these can be reported and discussed. There are exciting theorists all over the world who are thinking about the relationship between psychotherapy and politics in local, national, and international contexts; I see the journal as an intellectual space in which these relationships can be articulated, interrogated, and developed. There are significant struggles in both the psychotherapeutic world and the social/political world, again at all levels, which impact on us as psychotherapists, counsellors, counselling psychologists, health care providers and citizens; I see the journal, especially its section "Documents from the Front Line", as an important place for reports of and reflections on such struggles and front lines. In terms of promoting and developing the journal, I am planning a number of special issues. The first, the next issue, will comprise political articles from the World Congress of Psychotherapy, held in Sydney in August last year. As most psychotherapy training is still based on specific theoretical orientations or modalities, I am also interested in encouraging contributions for a number of special issues on these; for example, "Psychoanalysis and Politics", "Gestalt and Politics", "Transactional Analysis and Politics", and so on. If you are interested in contributing to or editing such an issue, again please contact me. I am also interested in developing, in due course, special, themed issues or collections to be published online.

I indicated at the beginning of this editorial that, in addition to being honoured and excited, I am relieved. This is because my aspiration for the journal and its development have been matched by a certain amount of perspiration in learning about what is involved in editing an ongoing journal (as distinct from editing a single issue); in thinking about the journal in terms of vision, administration, and organisation; and, of course, in producing this first issue, in which task, I owe particular thanks to Nick Totton, Jonathan Fay, Louise Embleton Tudor and all those involved in *PPI* at and through Wiley-Blackwell for their support and responsiveness.

THIS ISSUE

In a number of ways, this issue reflects the third aspect or the "T" of *PPI*, i.e. the international. I am particularly delighted to introduce the first article of this issue, which discusses the development of a Māori organisation of therapists in Aotearoa New Zealand, Waka Oranga, which comprises both Māori and non-Māori psychotherapists, counsellors, and health care

providers who represent and support an indigenous perspective on psychotherapy and healing; the article places this initiative in context and presents Waka Oranga in terms of the meaning of its name and the significance of its logo, its structure, values, processes, principles, and vision. This is followed by an article written by Jonathan Fay, who has been deeply informed by biculturalism and has, for a number of years, developed the concept and practice of “international psychology”; in his present article, he offers his vision of what a truly international psychotherapy looks like and might be. This article also stands as an introduction to Jonathan as a new Associate Editor of *PPI*, and is followed by two further introductions, from Augustine Nwoye and David Pavón-Cuéllar. Augustine is known to readers of *PPI* through his articles on “Understanding and treating African immigrant families” (Nwoye, 2009), “A psycho-cultural history of psychotherapy in Africa” (Nwoye, 2010), and on psychotherapeutic hope (Nwoye, 2011); in this short, biographical piece, he echoes aspects of the lead article in his emphasis on the importance of social context in understanding distress, and of non-Western, indigenous models of psychological healing. In his introductory article, David articulates his “ambivalent standpoint” on the connections between the three elements: politics, psychotherapy, and international. One of the “unacceptable complicities” that David points out is the subordination of psychotherapy to the political projects of the ruling economic powers. One such political project is discussed in the next article by Leslie Chapman (from the UK), who offers a critique of evidence-based practice (EBP) and its use to justify the (so-called) Improving Access to Psychological Therapies in the English National Health Service. Leslie argues that EBP is used to support the implementation of a new form of management ideology, that of Digital Taylorism. Following this, Shelia Spong, also from the UK, informed by politically radical approaches to psychotherapy and her own research, advances the concept of “power-sensitised practice” which, based on arguments about social responsibility, engages with differences in social power manifested in therapeutic work and the therapeutic relationship. The final two articles, from antipodean authors, discuss dreams and politics, and dreams and poetics. In the first, Margaret Bowater (from Aotearoa New Zealand) highlights the relevance of dreams to politics through a review which includes historical examples of “political” dreams as examples of divine guidance, inspiration and psi dreaming. In her article, Anna Huenke (from Australia) discusses intergenerational trauma and how this can be transformed through poetics; she does so not only by drawing on certain theories but also by sharing poignant and painful aspects of her own family history over several generations and, appropriately, by including her own poetry. In 2006 the journal began a section on “Documents from the Front Line”, with the intention of including material of a practical and immediate nature, and which is not necessarily academic (and, therefore, would not necessarily be subject to the same peer review process as the main articles that appear in the journal). This is a section that I plan to continue and, indeed, to develop and, to that end, welcome further contributions which report on, represent and reflect on ongoing psycho-political struggles and process. In this issue I am delighted to include two articles from different centres of the worldwide “Occupy” movement, written by colleagues and activists—Suzanne Keys (from London, UK) and Crea Land (from Auckland, Aotearoa New Zealand)—which include reflections on the contribution that therapists have made to these particular struggles. I am hoping to include in a future issue a longer piece about the occupations in cities in the USA. This issue concludes with a book review by Paul Solomon (also from Aotearoa New Zealand).

The existence and maintenance of a journal rely on many people and, in terms of the production cycle, firstly, its contributors, and I am particularly grateful to the contributors to this, my first issue. I am also grateful to and wish to acknowledge the peer reviewers of the articles

that appear in this issue, namely, Louise Embleton Tudor, Jonathan Fay, Ros Lewis, Paul Solomon, and Nick Totton. Last, but by no means least, a journal depends on its readers.

Enjoy!

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