

Editorial

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The World Council for Psychotherapy (WCP) was established in 1995. Its first Congress took place in Vienna in 1996, since when it has held Congresses, again in Vienna (1999 and 2002), in Buenos Aires (2005), and in Beijing (2008). Last year it held its sixth Congress in Sydney, Australia, with the title of “World Dreaming”. In its invitation to the Congress the WCP recognised that: “we are a long way from appropriate recognition and understanding across the many cultural divides that shape the richness of humanity”, and went on to suggest that:

Many indigenous Australians say that the capacity to hold in mind a living connection with the environment has been integral to the culture of “the Dreaming” . . . [a] worldview [that] reflects a form of human life in relative balance with its surround . . . [and that] The Indigenous vision . . . may contain something relevant to the needs of humanity in the new millennium. (World Council for Psychotherapy, 2011b)

The Congress was marked by an indigenous stream of presentations and papers, and the significant presence of Aboriginal and Māori healers and psychotherapists. I attended the Congress and had the good fortune to hear several stimulating keynote speeches, and to attend a number of excellent presentations, especially in the indigenous stream of papers and workshops. While I was at the Congress I conceived the idea of publishing the more political papers presented at the Congress, and this special issue of *Psychotherapy and Politics International* is the result of that thought and subsequent invitations and submissions. The papers in this issue represent only some of these presentations and I anticipate publishing more papers based on presentations made at the Congress in future issues of the journal.

Since 1999 the WCP has been involved in the Sigmund Freud Award for Psychotherapy, which is issued by the City of Vienna, in recognition of contributions to psychotherapy which may encompass: an entire lifework; exceptional projects in the development of psychotherapy, or outstanding scientific publications in the field of psychotherapy (see WCP, 2011a). To date this award has been presented to Ntomchukwu Madu (South Africa/Nigeria), Paul Parin (Switzerland), and Daniel Stern (USA/Switzerland) (1999); Jalil Benani (Morocco), Hector Fernandez-Alvarez (Argentina), Horst Kaechele (Germany), Francine Shapiro (USA), and Helmut Thomae (Germany) (2002); Vamik Volkan (USA) (2003); Roberto Opazo Castro (Chile) (2005); Peter Fonagy (United Kingdom) (2007); Deutsch-Chinesische Akademie Für Psychotherapie [The German Chinese Academy for Psychotherapy] (2008); and Dr Irvin Yalom (USA) (2009). Last year, in Sydney, the award was given jointly to a group of Ngangkari

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indigenous healers: Toby (Ginger) Baker, Mr Peter, and Andy Tjilari, and to Professor Helen Milroy, and Lorraine Peeters. In the first article of this issue Craig San Roque reflects on the significance of this prestigious award being given to this group. In it, he acknowledges *aranke* or the lineage of the culture of traditional indigenous healing and therapy that can be traced from the present day, back over the past 100 years of “psycho-therapy” to the great grandfathers and grandmothers of psychotherapy, including Freud, and back further to indigenous healers which, in case of the Aboriginal peoples of Australia, provides a lineage that stretches back in an unbroken line over some 40 000 years or longer. At the Congress I attended the workshop given by the Ngangkari healers, together with others from the Indigenous Ngaanyatjarra Pitjantjatjara Yankunytjatjara [Women’s Council (Aboriginal Corporation)], a workshop which had a profound impact on the audience as well as on my own thinking about psychotherapy and healing, and gave me further pause for thought as to how those of us trained in the West (and North), broadly in Western psychology and in particular forms of (psycho)therapy conceptualise health, illness, pathology, assessment, treatment, cure, etc. I am grateful to Craig for writing this article, which includes the context speech he gave at the Sigmund Freud Award ceremony to introduce and honour the Ngangkari group; as such it stands as an appropriate introduction to this special issue of the journal. Sadly, since the Congress, one of the recipients of the award, Ngangkari Peter, passed away in Central Australia, on Friday evening, 3 February 2012. He was a passenger in a motor vehicle accident. This is a great and untimely loss, not only to Ngangkari but also to the cause of indigenous healing, and it is significant that the South Australian Government honoured Mr Peter with a state funeral (held on 7 March 2012).

In the previous issue of the journal three Māori colleagues wrote an article about the psychotherapeutic discourse in Aotearoa New Zealand and, within that, the development of an indigenous professional organisation, Waka Oranga (Hall, Morice, & Wilson, 2011) – an organisation that is now a member of the Editorial Advisory Board of *Psychotherapy and Politics International*. The next article in this issue also addresses the development of indigenous psychology, this time in South Africa. Set against the background of psychology under Apartheid and, now, in post-Apartheid South Africa, Matshepo Matoane discusses the importance of accounting for local context, including indigenous healing traditions and practices, in influencing the development of a non-Western, South African indigenous psychology. She places her analysis of this development within the framework of a particular model of development of indigenous psychology – from a Japanese author, Azuma (1984).

Together, these articles – from the (rugby) tri nations of Aotearoa New Zealand, Australia, and South Africa – reflect something of what San Roque refers to in his article as “Southern Psychotherapies”. My paper presentation at the Congress and my own contribution to this issue takes up the challenge of developing a “Southern Psychotherapy” or, more accurately, “Southern Psychotherapies”. The analysis offered in the article is based on the seminal work of the Australian sociologist, Raewyn Connell, in her book on *Southern Theory: The Global Dynamics of Knowledge in Social Sciences* (Connell, 2008). Following some discussion of context, culture and theory, and in response to the hegemony of Western – and Northern – theory, I identify four counterpoints which define the theory and practice of Southern psychotherapies.

The last two articles in this special issue reflect different political concerns.

Harlene Anderson’s article, based on her keynote speech at the World Congress, describes collaborative practice as a dialogic, conversational way of being “with” the other, i.e., the

client. She elaborates the philosophical or “perspective-orienting” assumptions that underpin this practice, including two examples of clients’ experiences, and argues that this is a therapeutic practice which responds to and is consistent with human rights, social justice, and clients’ voice and, in this sense, is political.

Some years ago I read Doug Kirsner’s (2000) book on *Unfree Associations*, which provided political histories of some of the leading psychoanalytic institutes in the United States and offered some insight into and analysis of splits, doctrinal disputes and group dynamics in our collective theoretical and organisational history. At the time I was myself a director of a training institute and found Doug’s work both fascinating and useful. I was, therefore, delighted to meet him at the World Congress, and am equally delighted to introduce his article in this issue which deals with other aspects of psychoanalytical training: the development of psychoanalytic institutes in the private sector; the “top-down” foundation of the International Psychoanalytical Association as an organization and its impact on the field; and the desirability of the “local” (as distinct from the international).

I am again grateful both to the contributors and to the reviewers for this issue, namely: Raewyn Connell, Louise Embleton Tudor, Christopher Hauke, Del Loewenthal, Margaret Poutu Morice, Augustine Nwoye, Claire Parlane, Elise Snyder, Mark Thorpe, and Wiremu Woodard.

As I said in my first editorial (Tudor, 2012), I am asking the Associate Editors, both new and existing, to introduce themselves by way of writing short articles on the theme of psychotherapy, politics and international. In this issue I am delighted to welcome Richard House, who offers us a short article that focuses on power. Richard is a prominent practitioner, academic and activist in the field and I am particularly grateful that he has agreed to join the group of Associate Editors.

A couple of years ago, when I took up the role of Reviews Editor for the journal, I expressed a hope that the journal would attract not only more book reviews but also reviews of other media and, in this issue, I am pleased to welcome the journal’s first film review. In the Reviews section, the first book review is linked to the theme of this special issue in that it is a review, by me, of the book *Globalized Psychotherapy* edited by Alfred Pritz, the current President of the WCP; the second review, from Richard House, is of *The Turning Tide*, a book which tells the story of psychotherapy in the post-regulation landscape of Aotearoa New Zealand; the third review, by Helena Hargaden, is of Cronenberg’s recent film *A Dangerous Method*. I am grateful to Richard and Helena for these thoughtful reviews – and welcome other reviews of relevant public works: books, films, conferences, events, etc.

Finally, in this issue, we have some “Notes from the Front Line”, which comprise an update on regulation from Aotearoa New Zealand which, in many ways, forms an addendum to *The Turning Tide* and to Richard’s review. The struggle continues!

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