

## Editorial

KEITH TUDOR, Auckland University of Technology, Auckland, Aotearoa New Zealand

“Out with the old, in with the new!” It seems appropriate to begin this Editorial and the first issue of 2015 with this New Year’s phrase as this is the first issue of the new online-only version of the journal: the “old” print version of the journal has been replaced by a more sustainable, electronic version. Other new features include a new Reviews Editor, my colleague and friend, Dr Jonathan Fay, who welcomes reviews (of books, conferences, films, DVDs, exhibitions, and so on); please contact him at [jfay@aut.ac.nz](mailto:jfay@aut.ac.nz) with reviews or suggestions for reviews. The other new aspect of the journal is the fact that it is now accepting submissions through the ScholarOne system. If you wish to submit a manuscript, please go to <http://mc.manuscriptcentral.com/ppi> and follow the instructions. I anticipate that this will streamline the process of submission, peer review, and online publication. Finally, there are some new additions and changes to the Editorial Board that, I hope, will bring freshness and vitality to the life of the journal.

As usual, this issue reflects all the elements of *Psychotherapy and Politics International*, i.e. psychotherapy – including morality and ethics (Bazzano), body psychotherapy (Rolef Ben-Shahar), subjective experience and schizophrenia (Rahimi), groupwork (Carter), ethical guidelines and professional identity (Winter), and development and identity (Nwoye); politics – including citizenship and culture (Bazzano), the body, consumerism and addiction (Rolef Ben-Shahar), political subjectivity and Turkish identity (Rahimi), the social within the individual and the individual in the group (Carter), and social justice (Winter); and it is international – with contributions from the UK, Israel, Canada, Aotearoa New Zealand, and South Africa. We also have a balance of the old, in this case, contributors who have previously been published in the journal (Rolef Ben-Shahar, Carter, and Nwoye), and the new, i.e. those contributors who appear for the first time (Bazzano, Rahimi, and Winter), though, I hope, not for the last time.

In the lead article of this issue, Manu Bazzano discusses therapy as unconditional hospitality, and, in doing so, weaves together the concept of citizenship, drawing on Hannah Arendt’s definition of the citizen, with post-structuralism, Zen, and radical ethics. It seems to me that, in recent years, more psychotherapists have been drawn to and are drawing on the work of Emmanuel Lévinas (1906–1995). The articles in this journal that have drawn on and referred to his work have increased over the past three years from one (in 2012), to two (in 2013), to three (last year), and Bazzano is clearly influenced by Lévinas’s work, as evidenced by his own work on *The Spectre of the Stranger* (Bazzano, 2012), a book that was reviewed in this journal by Jocelyn Chaplin (2013). The extent to which the psychotherapist is a host, and the client a guest

Correspondence to: Keith Tudor, Auckland University of Technology, Private Bag 92006, Auckland 1142, Aotearoa New Zealand.  
E-mail: [keith.tudor@aut.ac.nz](mailto:keith.tudor@aut.ac.nz)

(see Orange, 2012), I think, deserves further attention, especially from a political perspective, and I would certainly welcome further articles on this subject.

In another wide-ranging article that encompasses Barbie, Mickey Mouse, corsets, consumerism, and addiction, Asaf Rolef Ben-Shahar examines the relationship between oral traits that are inherent and those that are extant in the culture. Rolef Ben-Shahar, who is a new member of the journal's Editorial Board, writes poignantly about how the body is conceptualised in culture, and how culture is embodied, literally and somatically. Interestingly, as this article was being edited for production, I came across a news item reporting that a woman had been asked by Claridge's Hotel in London to cover herself while breast-feeding her baby in the store's restaurant (see Johnston, 2014), although a month later, Ola Jordan, a ballroom dancer and celebrity, had attended a UK Radio Times awards dinner at the same hotel in a sheer top – and had not been asked to cover up. While “breast is best”, it appears that some breasts – and bodies – are more equal or acceptable than others!

In the third article of the issue, Sadeq Rahimi examines what she refers to as “political subjectivity” by means of a discussion of Turkish identity, and her interview work with Emel, a young Turkish woman, diagnosed with schizophrenia. Rahimi identifies recurring themes in Emel's psychotic – and non-psychotic – speech, and “unpacks” this within the context of, and in a way that explores, Turkish political history and culture. As Rahimi herself puts it: “the analyses of psychotic utterances seemed to open a direct window onto the most fundamental processes involved in the production of that common frame [of analysis]” (p. 32). In addition to being most interesting and stimulating, this article also represents a way of conducting research. The issues – and politics – of research in psychotherapy is something that I would like to see discussed more in the journal, and would welcome submissions on this subject.

Over the 13 years of the journal's existence, there has been some debate about the nature of the articles, and the use of language and different forms of writing. In response, and while retaining the usual and appropriate standards of the assessment of submissions through the double-blind peer review process, I think that the journal has been very open to different styles of writing. The next article is a case in point. Philip Carter's writing – see also his previous article in *PPI* (Carter, 2013) – is imaginative in its style, and ambitious in its scope. In this article, which encompasses self, imagination, power, and choice, Carter offers us evocative and challenging images, from the deck of a yacht to death camps. Carter's reference to the relationship between heaven and earth reminds me of the observation Shakespeare's Hamlet made to his friend Horatio: “There are more things in heaven and earth, Horatio | Than are dreamt of in your philosophy” (Shakespeare, 1603, *Hamlet*, I.v.166). Carter invites us to reflect on “more things”, doing so in a style of writing that moves between the academic and the poetic, and reflects “the movement back and forth between inner and outer worlds” (p. 46).

In the next article, Laura Anne Winter examines the presence – and absence – of principles of social justice in professional codes of ethics (including professional practice guidelines, and standards of conduct, performance, ethics, and proficiency). She compares the American Psychological Association (APA)'s *Ethical Principles of Psychologists and Code of Conduct* with the British Psychological Society's *Generic Professional Practice Guidelines*, and *Code of Ethics and Conduct*, and the UK's Health and Care Professions Council's *Standards of Conduct, Performance and Ethics*, and *Standards of Proficiency for Practitioner Psychologists*; and finds that the APA Code has more basis in and references to principles of social justice than its UK

equivalent. She also discusses the role of professional and ethical guidelines, and the link between these and professional identity. This is the second article in three years specifically about codes of ethics, both written by psychologists (see Clark, 2012). I am glad to see discussion of this aspect of professional identity and behaviour, and would welcome submissions from psychotherapists and counsellors on the interplay between professional codes or frameworks of ethics, and the politics of the profession, professionalisation, and the regulation of practitioners and practice.

In the final article of the issue, Augustine Nwoye, an Associate Editor of the journal, offers a review of Eric Erickson's (1958) work on *Young Man Luther*, and in doing so takes the opportunity to reconsider Erikson's work on identity in the light of more recent work on development and identity and, specifically, the work of James Côté and his distinction between "developmental individualisation" and "default individualisation". Nwoye finds Erickson's study of the young Luther still relevant to contemporary ideas and to the African situation, which he illustrates briefly with reference to the lives of Nelson Mandela (1918–2013) and Steve Biko (1946–1977), as well as characters in the novels of Alasan Mansaray from Sierra Leonean, and Wole Soyinka from Nigeria.

As ever, I hope you enjoy the issue.

## REFERENCES

- Bazzano, M. (2012). *Spectre of the stranger: Towards a phenomenology of the stranger*. Brighton, UK: Sussex Academic Press.
- Carter, P. (2013). From kingdom to community: Lessons from the Crucible. *Psychotherapy and Politics*, 11(3), 251–264.
- Chaplin, J. (2013). Review of the book *Spectre of the stranger: Towards a phenomenology of the stranger* by M. Bazzano. *Psychotherapy and Politics*, 11(2), 176–178. doi: 10.1002/ppi.1296
- Clark, C. M. (2012). Individual moralities and institutional ethics: Implications for the Canadian Code of Ethics for Psychologists. *Psychotherapy and Politics International*, 10(3), 187–204. doi: 10.1002/ppi.1272
- Erikson, E. H. (1958). *Young man Luther: A study in psychoanalysis and history*. New York, NY: Norton.
- Johnston, C. (2014, December 6). Mothers breastfeed outside Claridge's in support of woman told to cover up. *The Guardian*. Retrieved December 30, 2014, from <http://www.theguardian.com/uk-news/2014/dec/06/mothers-breastfeed-claridges-cover-up-protest-hotel-nurse-in>
- Orange, D. (2012). Clinical hospitality: Welcoming the face of the devastated other. *Ata: Journal of Psychotherapy Aotearoa New Zealand*, 16(2), 165–178. doi: 10.9791/ajpanz.2012.17