

Editorial

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The articles in this issue range across what we might think of as psychosocial levels of analysis: from the macro level, through the meso level, to the micro level. While we are perhaps more used to considering these in “ascending” order, from the personal to the political, here, the articles are presented from the larger, wider level or range to the more specific, beginning with a big question: “Why evil?” While these levels are useful in categorizing sociological analysis – the person, the couple, relationships, families, etc. (the micro); clan, tribe, community, organisation, the state (the meso); and nation, society, the global (the macro) – when we consider psychotherapy and politics, we not only understand but also experience the complex interrelationship between these different levels of analysis.

The first article of this issue is a case in point. In the context of the Shoah or Holocaust, in which a third of his family were systematically murdered, David Freeman’s question about evil is both highly political and theological, and deeply personal. In the article, Freeman explores the clinical and philosophical paradox of victim power from a Jungian perspective. The article is based on a talk given to the Association of Jungian Analysts in London 2014 but has its origins in a talk given 20 years previously, and, indeed, the article reflects the maturity of the author’s thinking over time – and the movement between the micro and the macro.

In the second article, Hasmet Ulorta and Lawrence Quill offer a meso-level analysis of two social movements: the Tea Party Movement (TPM) in the USA, and the Occupy Movement, both in the USA and beyond (see Land, 2012; Keys, 2012). The authors’ critique is informed by the work of Slavoj Žižek, the Slovenian Marxist philosopher and cultural critic, and specifically addresses the Christian underpinnings of the TPM and, in particular its premillennialist, dispensationalist worldview. The authors discuss dissent – or, at least, the dissent of the TPM – as representing both activism (an analysis with which most of us will be familiar), but also withdrawal, which, as the authors point out, forms a synthesis between the evangelical Christian-Right and (right-wing) libertarians. They then link this to Žižek’s (2010) argument that the true revolutionary moment entails withdrawing from the political realm. For those of us who identify as political activists, this is not only an interesting but also a challenging article. The next article also discusses the politics of dissent.

Farhad Dalal is a well-known group analyst, speaker, and author (Dalal, 1998, 2002, 2012), and I have the privilege and pleasure of knowing him personally. We recently met again at a conference in Sydney, Australia, where I asked him about contributing to the journal. He responded immediately by sending me the article that appears in this issue. It is typical of his work that he asks thought-provoking

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questions which challenge the status quo, including that of the psychoanalytic establishment; as he puts it: “Psychoanalytic discourse tends to view itself as an explanation for, and solution to, the problem but less apparent to itself are the ways in which it is also an expression and a manifestation of the problem.” (p. 183) Dalal questions the individualistic nature of certain thinking about prejudice, racism, similarity and difference, anti-racism, and the manufacture of “us” and “them”, and, in response, offers four elements of a non-individualistic paradigm: that of radical group analytic thinking. Dalal’s is a critical and dissenting voice, and, as such, is highly political. I am delighted to see his work in the pages of this journal and look forward to publishing more of it.

The next two articles are concerned with the body, again on different levels of analysis and experience.

In the first, Roz Carroll describes how the impact of witnessing violence and war, either directly or indirectly through the news, can be mediated through Authentic Movement (AM), a therapy that derives from the pioneering work of Mark Starks Whitehouse (1911–1979). In the article Carroll describes the framework of AM: dividing the group into movers and witnesses (who later change roles). The role of witness reminds me of Alice Miller’s famous phrase about “the enlightened witness”, a concept which Carroll briefly develops at the macro level of community. The article moves between the various psychosocial levels, interweaving ideas about the collective psyche, the underworld and enantiodromia (from Jungian analytic psychology), and catharsis, tragedy, and pity (from Ancient Greek philosophy and theatre) with references to literature and poetry, as well as reflections on and from a specific AM group.

In the second article on the body, Shamit Kadosh reflects on meeting the wounded body, in the therapeutic encounter, whether the client – or, for that matter, the therapist – is wounded visibly or invisibly. While the article is written with a focus on the micro level of therapy itself, Kadosh’s reflections touch on wider, social, political levels and issues regarding illness and disability, beauty, perfection, and health, topics which have been examined previously in the journal by Asaf Rolef Ben-Shahar (see Rolef Ben-Shahar, 2015, whose support Kadosh acknowledges). This is a rare article on disability in the journal and I welcome more submissions on this area of psychotherapy and politics.

In the final article of the issue, Steve Vinay Gunther presents a discussion from his doctoral research on alternatives to adversarial approaches in the regulation of professional ethics. Gunther, some of whose work has been previously published in the journal (see Gunther, 2014), reviews and critiques the use of adversarial models of investigation and discipline, questions the pseudo legal processes of professional bodies regarding complaints and grievances, and outlines possible alternatives. Gunther’s work is topical for the majority of psychotherapists in the world who live in countries where their professional bodies regulate the profession; and also of interest to those of us who live in the few countries in which the state registers psychotherapists and/or regulates or seeks to regulate the whole field of related practice, i.e. supervision, education and training, research, consultancy, etc.

The issue concludes with two book reviews.

The first is a review of Teresa Belton’s *Happier People Healthier Planet: How Putting Wellbeing First Would Help Sustain Life on Earth* by Jonathan Fay, who, in addition to being an Associate Editor of the journal is also the Reviews Editor. Jonathan is looking for reviews across a range of media: books, DVDs, theatre, film, exhibitions, websites, etc. Reviewers may submit reviews online (at <https://mc.manuscriptcentral.com/ppi>) or contact him directly at jfay@aut.ac.nz to offer a review or to discuss media that you might like to review. The second

review is of *Sexual Revolutions: Psychoanalysis, History and the Father*, edited by Gottfried Heuer, another Associate Editor of the journal. Since first receiving and reading the book and completing this review, I had the good fortune to meet Gottfried, with whom I had previously only corresponded, and enjoyed a lovely evening on the South Bank in London getting to know him and experiencing at first hand not only his knowledge of Otto Gross and that particular period of psychoanalytic history, but also Heuer's passion for Gross, his ideas, and his contribution to psychoanalysis. Re-reading the book following that meeting, I had more of a sense of connection (in terms of a personal and professional relationship) and family (as in a broader psychotherapeutic "family" history) – with both the author and the text. This personal/professional/political connection extends to the fact that two of the chapters in his book – one by Andrew Samuels and the concluding chapter by Heuer himself – are based on articles previously published in *Psychotherapy and Politics International*. In another chapter in the book, Birgit Heuer addresses a diversity of approaches to the complex concept of forgiveness, which is not simply private, but also public and political. I mention this as, for a long time, I have been interested in the psychotherapy and politics of apology and forgiveness, a topic that I hope will form a special issue of the journal.

This issue is the last in the first year of *Psychotherapy and Politics International* as an online-only journal. Despite some resistance on the part of some colleagues to this move and, indeed, some objection to the requirement of submitting articles online through the ScholarOne system, overall I think we've done quite well. From my position as Editor, the main issue with the electronic submission and production is that not all our reviewers have registered as such with the journal, with the result that I cannot send articles to them – you – for peer review. The peer review process is crucial to the life, quality, and sustainability of the journal, and I urge those of you who have reviewed for us in the past as well as any others who wish to act as peer reviewers to go to the website – <https://mc.manuscriptcentral.com/ppi> – and register your name, e-mail address, and areas of interest with regard to subject, theory and modality, and geography. Your journal needs you!

I am planning more special, themed issues. The next volume, *14(1)*, co-edited by Teresa von Somaruga-Howard and myself, will be on "Austerity"; the following volume, *14(2)*, co-edited by Jonathan Fay and myself, will be on "Global Transformation", and based on the contributions to an international online event organized and hosted by Online Events in the UK (onlineevents.co.uk). Further special, themed issues are planned on "Apology and Forgiveness", "Research", and "Supervision". As ever, I hope you enjoy and are stimulated by this issue of the journal.

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