

Editorial

This month (May) marks the 50th anniversary of “May ’68,” a date that refers to a period of civil unrest in France which was marked by demonstrations, general strikes, and the occupation of universities and factories, as well as a phrase that refers to what became a social movement that had a profound impact not only on French society but also in other countries throughout the world. Nine years ago this journal acknowledged this event with a special issue on the subject, edited by Dick Blackwell (2009a), comprising some of the papers from a conference “Psychotherapy and Liberation: The Legacy of May 68,” which had taken place the previous year, 2–4 May 2008, at the Institute of Group Analysis in London (Blackwell, 2009b; Jones & Scaife, 2009; Miller, 2009; Mitchison, 2009; Rigg, 2009; Samuels, 2009; Sears, 2009; Seidler, 2009; Vosniadou, 2009). Re-reading those articles and reflecting on May ’68 and its cultural, social, political, and psychological impact, I thought about producing another special, themed issue of this journal on the subject of “May ’68, 50 years on,” and its continued impact on psychopolitics: the politics of therapy, and the therapy of politics. To this end, I wrote to some colleagues who had been involved in reflecting on this 10 years ago, as well as others. I got little response, and there didn't appear to be much energy for further reflections. Moreover, other colleagues who had been involved in and directly affected by the original events both in France and in Britain are sadly no longer with us. As I let go of the idea of dedicating another whole issue of *PPI* to the events of May ’68, I began to think more about anniversaries in general and the process of acknowledging, marking, remembering, reflecting on, and celebrating events, people, and moments in history. Thus, I changed the focus of this issue to a wider one of “Anniversaries,” which I have arranged in terms of the months of the year, beginning, appropriately enough, with May.

May is represented by an article on May ’68 by Nick Totton. In the article, Nick discusses the nature and aftermath of the uprising in France as representing the radical movement(s) of the 1960s and ’70s, and explores how it and they affected the psychological milieu of therapy. In the article, Nick discusses liberation, trauma, depression, and repression, his passion for group therapy and the rise of radical therapy, and reflects on the value of some of the “extremist” slogans of May ’68 and their continued relevance as “they identify and [still] slice through the unendurable problem of everyday life” (Totton, 2018, p. 5).

June is represented by a poem *Fighting Dictators* by Bob which refers to the evacuation of British and Allied soldiers from the beaches and harbour of Dunkirk, France between 26th May and 4th June 1940.

Some years ago, I was invited to give a lecture, which happened to take place on 4th **July** (Tudor, 2007). As I have always had a strong interest in history, I decided to take as the inspiration for the theme of that lecture the central philosophy and “self-evident truths” of the United States’ *Declaration of Independence*, i.e., “Life, Liberty, and the Pursuit of Happiness.” For this special issue I have returned to the original lecture, and revised and updated it as an article in which I discuss (plural) lives mattering, freedom with responsibility, and social well-being, as antidotes to the individualism of independence and as examples of interdependence.

At midnight on 14–15th **August** 1947, what had been the British Raj was dissolved and replaced by the two self-governing countries of India and Pakistan. However, this partition, which involved the division of the three provinces of Assam, Bengal, and the Punjab, based on per-district Hindu or Muslim majorities, displaced over 14 million and resulted in large-scale violence and several hundred thousands if not millions of deaths. The psychological legacy of this partition is discussed in the next article written by Karen Minikin and Farah Cottier, both daughters of fathers

whose lives were profoundly affected by this catastrophic political event. Drawing on their fathers' stories, and on theories of alienation and "extractive introjection" (Bollas, 1987, p. 158), Karen and Farah consider the political and personal impact of partition, which not only divided nations and families at the time, but which has clearly and profoundly affected—and continues to affect—subsequent generations.

On 6th **September** last year, Kate Millett (1934–2017) died. Millett was a ground-breaking American feminist, writer, educator, and activist. She was a huge influence on second wave feminism and is best known for her book on *Sexual Politics* (Millett, 1970). From the early 1970s, Millett was affected by mental illness (manic depression) and, on several occasions was committed to psychiatric hospitals. Her involvement with psychiatry and medication led her to several suicide attempts—and to critiquing diagnoses and psychiatric labels, experiences she documented in her book *The Loony Bin Trip* (Millett, 1990), which Rachel Freeth has revisited and reviewed for this issue.

October is represented by an article (in the journal's "Talks" section) by Gottfried and Birgit Heuer that reports on the 10th International Otto Gross Congress, held in Moscow last year against the background of the 100th anniversary of the October (Russian) Revolution. The article focuses on the sexual revolution and, specifically, on Otto Gross, psychoanalysis, and culture. Gottfried's work on Otto Gross is well known to regular readers of the journal (see Heuer, 2010, 2012). This article, based on their presentations at the Congress, comprises a brief report of the event, Gottfried's and Birgit's opening addresses, Gottfried's concluding words, and a poem.

The next contribution takes as its starting point the 5th **November** or Guy Fawkes Night, which is celebrated not only in the United Kingdom but also in a number of other countries around the world. In the article, Anton Ashcroft discusses the nature and context of such traditions, especially as the societies in which those traditions are maintained change and become more culturally diverse, and which, as their populations change, may not relate so much to the history of the event (s) being remembered and/or celebrated. Reflecting on the English folk verse about Guy Fawkes Night, "Remember, remember the Fifth of November," Anton examines the psychology and politics of remembering and forgetting, and the distinction between celebrating and commemorating.

December is represented by an image of Franz Fanon (1925–1961), who was a Martinican psychiatrist, philosopher and revolutionary, whose work, *Black Skin, White Masks* (Fanon, 1952/1967), *A Dying Colonialism* (Fanon, 1959/1965), *The Wretched of the Earth* (Fanon, 1961/1963), and *Toward the African Revolution* (Fanon, 1964/1969), was — and still is— hugely influential in the fields of post-colonial studies, critical theory, Marxism and, of course, psychopolitics, the elaboration of which forms a large part of the purpose and focus of this journal. Fanon died on 6th December 1961.

The next article, which is framed as a "Controversial Discussion" between its authors, Fernando González Rey and David Pavón-Cuéllar, focuses on subjectivity, psychology, and the Cuban Revolution, which began in July 1953 and culminated on 1st **January** 1959 when President Fulgencio Batista fled Cuba. The following day Fidel Castro's forces took over the city of Havana, which Castro himself entered on 8th January. In a detailed debate, Fernando and David discuss objective and subjective factors in the Cuban revolution and the subsequent socialist regime, the lack of interest of Cuban psychologists in subjectivity, the history of Cuban psychology over the past 70 years, and the negative consequences on the subjective sphere of human life of what the authors regard as the appropriation of the revolutionary legacy.

On 2nd April this year, Winnie Madikizela-Mandela (1936–2018) died. On hearing the news, I was reminded of the recent history of the liberation struggle in South Africa and of the day, 11 **February** 1990, when Nelson Mandela was released from prison and walked with Winnie, holding hands, with their fists raised in the Black Power salute. In response to my call for a paper, Bert Olivier responded immediately with an article that discusses this iconic image, and two other related images. Drawing on Barthes' (1993) semiotic analysis, Bert reflects on and decodes the power of myth and the myth-making capacity of photographs and images and, thereby, offers some insight into the different reactions to the death of Winnie Madikizela-Mandela.

March is represented by the image of the cover of the book *An Introduction to Humanistic Psychology*, written by Charlotte Bühler and Melanie Allen and published in March 1972 (Bühler & Allen, 1972). I chose this for two reasons. Firstly, I regard humanistic ("third force") psychology and its therapies as, at best, offering a critical perspective (see Tudor, 2015), originally in response to the dominance of both psychoanalysis and behaviourism. Secondly, I consider

that Charlotte Bühler (1893–1974) has been somewhat airbrushed from the history of humanistic psychology. She was one of only two women who attended the invitational conference held in November 1964 at a small country inn in Old Saybrook, Connecticut, the event that DeCarvalho (1990) has argued dates the emergence of humanistic psychology as a third force in American psychology. Bühler was 71 at the time and would have been one of the elders at that meeting. She was an early pioneer in gerontopsychology, and had proposed four “basic tendencies” of human beings, i.e., gratification, self-restricting accommodation, creative expansion, and maintaining internal order (Bühler, 1959), and laid the early foundations of humanistic psychology some time before some of her more famous male counterparts (see also Bühler, 1965).

The last article in the issue, by Miriam Sessa, offers a personal reflection on la Festa della Liberazione, Italy's national day, which is celebrated on 26th April each year. In the article, Miriam discusses her own awakening to a heritage that includes resistance. She identifies and illustrates three themes that inform this particular Festa or, picking up on the distinction Anton makes in his article, commenoration and celebration, and makes a case for the value of collective celebration as well as collective grief.

In many ways producing this particular issue of the journal has been quite a personal journey for me as I have revisited places with which I have strong associations, namely Italy, where I lived for two years (1985–1987), and Cuba, which I visited in 1985 on a study tour (see Hunt, Leaman, Tudor, & White, 1988), and during which I had the privilege of meeting the parents of Camilo Cienfuegos; I have revisited the work of some authors who have influenced my thinking and practice (Millett and Fanon); and I have revisited childhood memories of bonfires and fireworks (on Guy Fawkes' Night). I imagine—and hope—that, you, the reader, may also have various associations with the different articles in this special, themed issue, and I am particularly grateful to all the contributors to it for their interest in acknowledging the various events and people they discuss, for their creativity, and for their responsiveness. As ever, I hope you enjoy it.

NOTICE OF FORTHCOMING ISSUES AND CALL FOR PAPERS

I thought I would take this opportunity to give some notice of the forthcoming issues for this year and next year, which are as follows:

- Volume 17, Number 1 (February 2019), a generic issue, the submission deadline for which is 30th September 2018.
- Volume 17, Number 2 (May 2019), a special, themed issue on “Therapists' Lived Experiences,” which will be edited by Dr Deborah Lee and about which Deborah writes:

This is an invitation to you psychotherapists, qualified or in training and from any theoretical modality, to write about your own lived experiences that you may not have written about before or in depth. The lived experience could be anything, though it might include those experiences and their consequences to which psychotherapists don't usually “admit,” especially in front of peers. This special issue invites contributors to break the silence and tell their stories.

What do your lived experiences tell you? Has your thinking and feeling changed over time and, if so, how? In what ways do your lived experiences challenge, complicate, extend, and contribute to the academic/practitioner/activist literature you've read? How do your lived experiences inform and support you as a psychotherapist? How might reading about aspects of your lived experience inform others, including psychotherapists? In what ways might the personal be political, and how might the profession and, indeed, society be changed by your work? In what ways might theory and philosophy be impacted? What's it like to self-disclose lived experiences in writing for peers and, indeed, the public? What are the processes, the politics, and the ethics of this? How might psychotherapy change if its practitioners engage in more written self-disclosure? What might this

mean for the future of psychotherapy? These questions are intended as prompts. As long as you are a psychotherapist (qualified or in training) and you are writing about your lived experiences and include a political perspective, you are welcome to make a submission.

You can write for any section of the journal (articles, talks, controversial discussions, notes from the front line, arts and poetry, book reviews), and, indeed, the intention is that all sections will include material relating to lived experiences. All articles will be peer-reviewed; other contributions will be reviewed in-house. If you draw on any client material in your submission (other than your own), please include a statement to say that the client (s) agree that information about them may be included in the submission.

An unusual feature of this special issue is that all contributors will be invited to read all the contributions that will appear in it and to contribute to a separate paper, to be published in the same special issue reflecting upon its content. This is intended to develop community, something that can be missing when people self-disclose.

The submission deadline is 31st January 2019. This call for papers has been made early, as I appreciate that any self-disclosure requires careful thought and reflection and suitable support (which I strongly encourage you to seek). You are welcome to discuss ideas with me, Dr Deborah Lee, at deborah.lee@ntu.ac.uk. Thank you.

- Volume 17, Number 3 (October 2019), a special, themed issue on "Body psychotherapy," which will be edited by Nick Totton and about which I will publish a call for papers and further details about the submission deadline in due course.

I am most grateful to Deborah and Nick for offering to be guest editors for these special issues. In the longer term, I am planning further, special, themed issues on gender and sexuality in psychotherapy, indigenous psychotherapy, and the politics of psychotherapy training and supervision. I welcome submissions and ideas for these and, of course, for the journal in general.

Finally, I want to acknowledge a change in personal in the production team. Since becoming the editor of the journal in 2011, I have had the good fortune to work with Rodolfo S. Adrada, the Production Editor for the journal, based in Manila in the Philippines. Rodolfo has just resigned from this role with *PPI* and I want to take this opportunity to acknowledge his work on the journal over the years, and especially the 19 issues for which I have worked with him, which he undertook with great professionalism, responsiveness, and patience, and to wish him well for the future. I also take this opportunity to welcome his successor, Mary Grace Melendez, who, I must acknowledge, has something of a baptism of fire with regard to what has been a somewhat complex and challenging issue to produce.

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