

Editorial

I am delighted to introduce what I think is a particularly rich, stimulating, and varied issue of *Psychotherapy and Politics International*, the majority of contributions to which are from authors who are new to the journal, a fact that speaks to the journal's continuing and expanding appeal.

The lead article addresses how feminism, psychoanalysis, and Islamic traditions intersect with and learn from each other. Influenced by her own psychoanalytic training, inspired by critical psychoanalysis, and drawing on case study material, the author, Susanne Schade, situates her discussion(s) in the context of broader debates regarding the Muslim-feminist movement, and Freudian psychoanalytic theory. The scope and range of the article is reflected in the issues Schade addresses: Islamic feminisms, the possibility of a queer reading of the Qu'rān, intersectional movement, and class. As Schade herself acknowledges, this is an underresearched area of psychotherapy and politics. Moreover, in the context of the rise of Islamophobia, this article is not only very important but also timely.

The next article also discusses the intersection between three subjects, though in a different country and a different context: indigenous Māori psychotherapy in Aotearoa New Zealand, non-Māori (Pākehā) practitioners, and hospice care. In it Hayden Isaac, a psychotherapy student, drawing on his experiences of placement in a hospice, reflects on the appropriateness—and inappropriateness—of non-indigenous service provision for indigenous clients. The article discusses how Pākehā psychotherapists and, more broadly, practitioners can bridge the gap between culture and practice, that is, Māori patients and Pākehā-led services. The author, who was supported in his thinking by Dr Heather Came, his academic supervisor, weaves a kete or basket of knowledge that holds bicultural wisdom, as well as specific knowledge about models of health and specific illness (in this case, cancer), and challenges practitioners from the dominant (non-Māori, Pākehā) culture to be willing to learn and to commit to becoming allies in the struggle for culturally-relevant and -sensitive health care provision.

The third article again focuses on three subjects. Drawing on Freud's *New Introductory Lectures on Psychoanalysis*, Bert Olivier offers a pathoanalysis of the subject of capitalism by means of three examples of what he identifies as "pathoanalytical perspectives", namely, obsessional neurosis, perversion, and schizophrenia. Olivier analyses capitalism from these perspectives and, in doing so, elaborates them by means of discussions that encompass production and consumption, religion, avarice, adaptation, normality, sadism, competition, and deterritorialisation. Olivier's analysis is clear and persuasive, and the article concludes with some comments about the application of such analysis of postmodern capitalist society to the patient in the clinic and the relations of power s/he experiences both inside and outside the clinic.

The fourth article in this issue continues the journal's contribution to reclaiming the work of the anarchist and early psychoanalyst Otto Gross (1877–1920), a project in large part driven by the good offices of Gottfried Heuer, a neo-Reichian psychotherapist and associate editor of *PPI*. In this article, and drawing on correspondence especially that between Sigmund Freud and Carl Jung, Marcelo Checchia demonstrates how Gross was excluded from the history of psychoanalysis, and discusses the impact of this not only on Gross himself, but also with regard to the neo-Reichian tradition.

The previous issue of the journal was a special themed issue on the subject of anniversaries (Tudor, 2018), inspired by the anniversary of May '68 (see Totton, 2018). The next contribution, in the journal's Talks section, continues that theme with an article based on a talk given to a conference of Psychotherapists and Counsellors for Social Responsibility in May this year on the theme of Change, Transition, and Transformation. In the talk/article, Manu

Bazzano contends that most revolutionary projects (including May '68) leave the human "unchanged and unchallenged" (p. 1), and so challenges the anthropocentrism of humanism, and invites us to consider metamorphosis of the human to a concept and an entity closer to Nietzsche's concept of the "over human". Bazzano's next book is on *Nietzsche and Psychotherapy* (Bazzano, in press), so I particularly like and appreciate the fact that, in this short contribution, we have something of a preview of a longer work and a greater argument, which I anticipate we will review in a forthcoming issue of the journal.

The regular reader of this journal may have seen and noticed that this issue was originally due to have been a special, themed issue on the subject of "The Politics of Ageing." Unfortunately, we didn't have enough submissions to warrant a separate special issue, although, interestingly, in addition to the two articles and two reviews we did receive and have published, we received a number of poems that explore the subject of ageing, and thus have seven contributions that explore this theme.

The first of the two articles on ageing explores the phenomenon of unsecured ageing in "secure" communities, and is the second of two articles published in this issue associated with Heather Came, whom I thank for her enthusiasm for writing and for her support not only of the journal but also of her students and colleagues in writing and publishing. In this article, Came and Humphries-Kil critique the commodification of later life by the retirement village industry. Drawing on the ideas of Horkheimer and Adorno (2002), they examine the degradation of thought (to a commodity), obedience to disciplines, and the loss of capacity (specifically to critique society), and consider transformative responses to such realities—responses that could, and, arguably, should, include psychotherapy. In many countries, the elderly population is increasing as a proportion of the total population, and thus both services and responses are becoming the focus of politics and psychotherapy alike. This demographic also applies to the profession. Last year, I did a small piece of research into the membership of the New Zealand Association of Psychotherapists by age, which revealed that, in 2016, 49.7% of the respondents (representing 31.8% of the membership) were 60 years old or over; in 2017 this figure rose to 54.3% (based on figures from 41.9% of the membership) (see Wrennall & Tudor, 2017). The second article on ageing, by Sue Eusden, explores ethical issues associated with ageing and elderly practitioners and argues that we need to face both maturity and fallibility not only individually but also collectively. Eusden offers a couple of vignettes and reflects on this with regards to rights and responsibilities, and risk. Again, this is an underresearched area in psychotherapy, let alone psychotherapy and politics, and is one that, clearly and increasingly, we as a profession will need to address—and I invite contributors to do so in the pages of this journal. These articles are followed by two reviews: the first of Simone de Beauvoir's classic on *Old Age* (Weidenfeld and Nicholson, 1972), reviewed by Els van Ooijen; and the second of Lynn Segal's *Out of Time* (Verson, 2013), reviewed by Emma Tickle. The issue concludes with three poems: "Ageing" by Maureen Anderson, "Witchy Power" by Jayne Pigford, and "Towards the Autumn Equinox" by Lyon Blair. I am delighted to see more poems in *PPI*, and look forward to more contributions in this medium as well as other media.

The next issue (Volume 17, Number 1), which will be published in February 2019, is another generic issue. This will be followed by two special, themed issues on: "Therapists' Lived Experiences" (Volume 17, Number 2), edited by Dr Deborah Lee, which will be published in May 2019, and for which there is a call for papers on the journal's website (see <https://onlinelibrary.wiley.com/journal/15569195>); and "Body Psychotherapy" (Volume 17, Number 3), edited by Nick Totton, which will be published in October 2019. I hope that these notices will not only inspire you to continue to subscribe to and read the journal, but also to submit articles, talks, controversial discussions, reviews, art, and poetry.

As ever, enjoy!

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