

Editorial

Welcome to this issue of *Psychotherapy and Politics International*, which is both full and varied in the range and nature of the contributions. Although this is a generic issue, there are, nevertheless (and as I have noted in previous editorials), some common themes: of abuse, (mis-)diagnosis and power (represented by the articles by Kinder and by Johnstone); of critical analysis of the history of psychology and psychotherapy (Pavón Cuéllar, and Yakushko); of religion, spirituality and secularism (Florence and Mikahere-Hall, and Bazzano); and of the repositioning of debates, practice and action taking account of indigeneity (Florence and Mikahere-Hall, and Came, myself and Woodard).

In many, if not most, cultures in the world it is customary to honour the dead before addressing the living, and yet it is more common, certainly in the Western press, to find obituaries at the end of a newspaper, magazine, or (if at all) a journal. So, observing custom rather than practice, the first contribution to this issue of the journal is an obituary—of Dorothy Rowe (1930–2019), written by Craig Newnes. Dorothy was a clinical psychologist, an expert into the biological basis of mental disorder, in particular, depression, and a great and prolific writer. In the tradition of Donald Winnicott, she was able to translate complex psychological ideas into everyday language and wrote a number of successful books aimed at laypeople. Although I didn't know her personally, when my wife and I moved from London to Sheffield (in the UK) in 1992, Dorothy wrote us a lovely and generous letter welcoming us as two of the then small number of psychotherapists in the city and followed this up with several referrals. I am grateful to Craig for writing this obituary, which not only reflects Dorothy's work but also captures something of her radical spirit.

This is followed by three articles. In the first, Sarah Kinder discusses her own sexual abuse by a psychologist/therapist and further abuse in the form of the denial and amplification of that original trauma by the psychiatric system. This is not an easy article to read, but it is a story that needs to be told, heard, understood for what it was and processed. I am very appreciative of Sarah's courage in telling her story, which should touch and trouble all of us in the “psy” professions. Sarah has gone on to become a clinical psychologist, and it is clear that she is not alone in being a therapist (counsellor, psychologist, psychotherapist, etc.) who has lived experience (of abuse, mental “illness”, trauma, violence, and so on). This is a fact of some therapists' lives that is beginning to be more acknowledged. I am pleased that this subject is being discussed more in the pages of this journal and that next year a special issue, edited by Deborah Lee, will be devoted to it.

In some ways, the second article in this issue could be read as one way of understanding the kind of abuse that is described in the first article. Drawing on the theories of both Jacques Lacan and Louis Althusser, David Pavón Cuéllar describes the way in which psychological theories justify ideology (Althusser), and psychology itself objectifies people in a way that serves society (Lacan) and, as David puts it, “fulfils the social functions of ideologisation, adaptation and exploitation” (Pavón Cuéllar, 2019). The article offers a sophisticated and detailed account of the contribution of both Lacan and Althusser to an analysis of ideology, focusing on the ideologisation of psychology itself, as distinct from a critique of its reduction to the individual. I am particular grateful to David for this submitting this article in response to a call for papers for this issue, and, more generally, for his support of the journal.

The third article, by Helen Florence and Alayne Mikahere-Hall, focuses on integrating religion, spirituality and indigenous tradition, specifically, Māori perspectives in psychotherapy in Aotearoa New Zealand. The relationship between religion and spirituality and psychotherapy has, since—and, to a large extent, because of—Freud, been uneasy and fraught. Based on Helen's doctoral research, using grounded dimensional analysis and with input from

Alayne, who provided cultural supervision and advice, the article examines the relationship between religion and spirituality and psychotherapy in the context of the bicultural nation that is Aotearoa New Zealand. The article discusses biculturalism in the context of Te Tiriti o Waitangi, the founding document of the country (see Green & Tudor, 2014), and the responses of contemporary psychotherapists to this context.

This article is followed by a substantial contribution under the journal's "Notes From the Front Line" from Lucy Johnstone. Together with Mary Boyle, Lucy has developed a conceptual framework, the "power threat meaning framework," which is an attempt to outline a conceptual alternative to psychiatric diagnosis and the medicalisation of distress (Johnstone et al., 2018a, 2018b). These "notes" describe this framework, report on a two-day workshop held in Auckland, Aotearoa New Zealand (hence the pairing of this contribution with the previous article) and offer some critical reflections on this workshop. This is followed by another, briefer contribution, also from Aotearoa New Zealand, this time a report by Heather Came, myself and Wiremu Woodard of a "Front Line" struggle regarding an occupation of land in South Auckland.

This is followed by two more articles. The first, by Manu Bazzano, also discusses religion, this time accounting for the post-secular "turn." Representing a socially engaged, politically astute approach to meditative practice, Manu discusses meditation practice in the context of debates about immanence and transcendence and the popularisation of secular forms of meditation such as mindfulness in an ethical context. Manu is a great thinker and prolific writer; this article is his first contribution to the journal and I sincerely hope not his last. The last article in this issue, by Oksana Yakushko, is on the subject of eugenics and its evolution in the history of Western psychology. In a detailed article that, amongst other features, includes an archival and theoretical review of eugenics, Oksana argues that eugenics has had a significant influence on psychology especially with regard to the classification of individuals, and to an undue focus on the individual (in terms of fitness and happiness) at the expense of social context and influence.

These contributions are followed by three reviews, the first of the book *Therapy, Stand-Up, and the Gesture of Writing* by Jonathan Wyatt, reviewed by Nick Champion. The next two are the result of a new initiative by Deborah Lee, the journal's reviews editor, by which, in response to some questions from Deborah, the reviewer reviews, or perhaps more accurately re-views, a favourite and/or classic book in the field which has influenced them and their practice. The first two such reflexive re-views are from Bob Hinshelwood, a long-time supporter of the journal, who reflects on *Eros and Civilisation: A Philosophical Enquiry into Freud* by Herbert Marcuse (Beacon Books, 1955), and Ruth Smith, who reflects on *Counselling, Class and Politics: Undeclared Influences in Therapy* by Ann Kearney (PCCS Books 1996/2018). I am excited by this initiative—and thank Deborah for it. Deborah and I plan to ask everyone involved in *PPI* to contribute such a review, which will provide not only a substantial re-view of a significant literature, but also an opportunity for the readers of the journal to get to know the editors, associate editors and members of the editorial advisory board.

This issue ends with another note from the Front Line, this time a critique from Erin Stevens of the British Association of Counselling and Psychotherapy's draft framework for the education and practice of counselling and psychotherapy. It is perhaps no accident that this issue contains three such "notes" as, in an increasingly conflicted world and an increasingly professionalised context, it appears that there are more front lines that we need to note and know about. La lotta continua; ka whawhai tonu matou; the struggle continues!

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