

# Editorial: Pluralism and the basis of freewill in psychotherapy

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**Abstract** *In the context of the European Association for Psychotherapy (EAP)'s strengthening of its pluralistic vision through the accrediting of organisations to award the European Certificate of Psychotherapy, and its democratic development of its constitutional structures the papers in this issue are an expression of this pluralistic system of values. Geoff Heath's new paper charts a journey for psychotherapy away from positive science models of reality, towards a model or vision of an irreducibly value-laden form of embodied and emotional being in the world. Paul Ziolo explores the part monastic history played in creating the culture we still are suffering from, of the emotional cauterisation and emasculation, in education, of children. John Nuttall's exploration is of how there is open to us the possibility of, in a very post-modern way, juxtaposing, and thus relativising, models of integration in psychotherapy, not only with each other, but with their analogues in the social world and the world of cultural artefact, such as in architectural design. The issue culminates in Dr Goldberg's emphasis upon the basis, in upbringing, of acquiring an ethical-emotional conscience, and the consequences of its lack in the Nazi functionaries, whose values, though not crudely insane or sadistic, were those of introjected obedience. The implication is that psychotherapy has to regain emotional values, such as those of friendship, which are wider than those derived from the Freudian superego, and its analogues, which are based primarily upon environmental introjection.*

## The development of psychotherapy and the European Certificate of Psychotherapy

The European Association for Psychotherapy (EAP) is moving towards developing processes which will accredit psychotherapy institutions and organizations Europe-wide to award the European Certificate of Psychotherapy, and thus lend authority and European Community standing to a *Europe-wide qualification in psychotherapy as a discipline in its own right*, in line with the Strasbourg Declaration. Within the context of the EAP's grounding and strengthening of its constitutional structures through the recent years' revisions of the Statutes, this makes the EAP, for all the difficulties it has had in its gradual democratization, *the foremost body world wide which stands for a pluralistic and autonomous 'profession in its own right' basis for psychotherapy.*

We pay tribute to the extraordinary pioneering energy and drive, now, in an inevitable process of development, necessarily more fully grounded in the wider democracy of the EAP, of Alfred Pritz, whose fiftieth birthday we recently celebrated, and here wish 'Happy Birthday', without whom undoubtedly the EAP could not have come into being and become what it now is.

Changes to the Journal, (which has also had its troubles within the EAP, but which difficulties have been creatively resolved in three way dialogue between the EAP, Taylor and Francis, and the three main Editors, the Senior Editor and the American and European Associate Editors), have taken place alongside this, which will give it a stronger EAP and European identity, without taking away its International character, and these will come into place, and be introduced, in the first issue of 2003, when the Editorial Board will also be restructured and we shall have a more lively new cover for the Journal. We shall also by then have resolved the book reviews situation with a

new book reviews editorial team. We welcome Hamid Peseschkian as European Associate Editor joining myself as Senior Editor and Carl Goldberg as Associate Editor for the Americas.

So, while the World Council for Psychotherapy begins to develop, the EAP is the foremost pluralistic organization in Psychotherapy worldwide, and this is its uniquely pluralistic journal, about to enter its eighth year of publication. We go forward together.

### The papers

The papers in this issue are an expression of this pluralistic system of values, and they trace a fascinating path which is concerned with the potential humanity and the potential breadth of our field, all of them, in different ways, all of them moving us away from stereotypes of an either broadly biological or of an environmental conditioning based kind.

First, Geoff Heath's new paper, starting us out from philosophy, charts a journey for psychotherapy away from positive science, pure fact-based, models of reality, towards a model or vision of an irreducibly value-laden form of embodied and emotional being in the world, which thus paves the way towards the emphases upon human values, which though subtle, are also broad and sane, in the subsequent papers.

Next comes Paul Ziolo's profound and challenging exploration of the part monastic history played in creating the culture we still are suffering from, of the emotional cauterisation and emasculation, in education, of children. This paper emphasizes the depth and power of *historical* and *ideological* imprinting, as opposed to the imprinting of a supposedly factual or merely contextually environmental kind in terms of which we habitually think.

John Nuttall's rich and subtle exploration, which is strongly ecumenical in its trend, is of how there is open to us the possibility of, in a very post-modern way, *juxtaposing*, and thus relativising, models of integration in Psychotherapy, not only with each other, but with their analogues in the social world and the world of cultural artefact, such as in architectural design. This once again opens our perspective to the situation of psychotherapy in relation to the wider world, and gives a post-modern twist to integration, which, however, whilst anti-totalitarian and opposed to grand synthesis, is not either relativistic or reductive in a positivistic sense.

The issue culminates in Dr Goldberg's emphasis upon the basis, in upbringing, of acquiring an *ethical-emotional conscience*, and the consequences of its lack in the Nazi functionaries, whose values, though not crudely insane or sadistic, were those of introjected obedience. The implication that psychotherapy has to regain emotional values, such as those of friendship, which are wider, and more intrinsic, or *sui generis*, than those derived from the Freudian superego, and its analogues, which are based primarily upon environmental introjection. And this raises fundamental questions for us, which bring us back full circle to Heath's emphasis upon embodied phenomenological values.

### Heath

Geoff Heath leads us through a demolition of a variety of scientific positivist assumptions about the theory of mind, which he views as an issue impossible for psychotherapists not to address. In particular he challenges at bedrock any view which would model human mentality upon a computer or cybernetic analogy. He then, in striking coincidence with Goldberg's analysis in the final paper, draws upon Kantian phenomenological and existential traditions to develop a notion of the primacy of social responsibility as a fundamental and irreducible category in its own right, without which human life is inconceivable, and develops this in rich and also personally owned detail in a most touching way, in the latter parts of the paper.

This also carries with it the implication that *belief*, a system or matrix of primary assumptions or groundings of our being in the world, is also an irreducible moral-epistemological fundamental, and that therefore there is and can be no ultimate 'reduction' to objectivity in our account of knowledge but that we are responsible equally ethically and in terms of our knowledge-grounding beliefs.

## Ziolo

Paul Ziolo's paper is an intricate and deeply worked historical tapestry which nevertheless has the most dramatic implications for us now, and it is a paper which repays prolonged and careful study and yields its riches over time. He shows how the long process of the Western Monastic tradition, a much more politicized and also absolutistic institutional process than its counterparts in the East, led both to a degree of absolute control over the development of children which still influences us today, but also perforce to exposure to forces, including the humanity of women and, as corollary, the influence of powerful creative individuals *not* initially trained as oblates (as children within the system from an early age) within the monasteries and therefore 'open to the world', such as the central figure (so important in so many contexts!) of Anselm of Canterbury, — who also gave us one of the greatest Christological formulations and the most fascinating of all arguments (the 'ontological') for the existence of God!

Here is the beginning of modern scientific thinking, modern individualism, and modern humanitarian values, and Ziolo goes on, drawing especially on Guenther's important work, fascinatingly to map core elements in the contemplative traditions in both West and East which made this possible. He brings out the affinities to modern psychotherapy, and how at the same time hiddenly the *values of the creative child* were embodied, but which at the same time are vulnerable and *need massive institutional support*. Thus this paper supports, from an utterly different route, the implications of those of Heath and Goldberg.

## Nuttall

More and more approaches to integration in Psychotherapy are implicitly mindful of what one may call the paradox of integration: that a successful and thoroughgoing integration becomes a new psychotherapy! Classic examples are Gestalt, Transactional Analysis, and Neuro-Linguistic Programming. Accordingly psychotherapy schools of integration are increasingly pursuing paths to integration, which do not propound a positive model of integration but encourage students to develop their own from a range of resources for integration. This is a pluralistic approach to integration. As can be seen it is also more congruent with the values of facilitating free will which are implicit in the other papers in this issue.

John Nuttall's paper is very much within this vein. It offers us one of the fullest surveys one would wish to find, of the major models of integration available, drawing on the models of: 'classical integration' based on technical eclecticism, common factors and theoretical integration; 'complicit' or core structures integration, here drawing upon Clarkson's relationship based model; and 'contiguous integration' which emphasises the 'outer world' correspondences of the psychotherapy approach. Here he, like Andrew Samuels, John Rowan, and myself among many others, in relation to pluralism, draws upon the Jungian alchemical metaphors..

Nuttall then evokes the *juxtaposition* of these approaches in a way which is simultaneously ambitious and modest, and is essentially pluralistic.

## Goldberg

Dr Goldberg offers us a paper which goes to the heart of his vision, developed in this journal over the years, and expressed most clearly in his paper in the last issue, about the development of freewill and its basis in a genuine concept of emotional education. Once more we have the impression of a kind of dazzling commonsense, a restatement of the obvious, or of what should be the obvious, of such clarity that we wondered why we never saw it so clearly before. Drawing the implications for education in moral values today, Dr Goldberg notes that senior Nazis such as Eichmann were neither insane nor sadistic monsters, but that they were without the capacity for *independent* ethical values, i.e. in the Freudian sense they had internalised a conformist superego.

Considering the implications Dr Goldberg develops, drawing on Mark Twain's *Huckleberry Finn* and Rousseau's *Emile*, an account of how autonomous emotional-ethical development is possible, which implies that the capacity for freewill has itself to be *created*, and thus that the old freewill versus environmental determinism antithesis can be dissolved.

The implied consequence for psychotherapy also is to draw it much nearer to a model of friendship and free human meeting, which is a model which creates dilemmas for a fee-paying and professional boundaries based profession such as ours. I simply note these and leave them hanging in the air here as questions!

### Book Reviews

Once more we regret the absence of book reviews which will be remedied in the 2003 issues. These papers offer rich enough reading in their own right to substantially compensate for this!

**Résumé** *Les articles de ce numéro sont une expression du système pluraliste de valeurs que l'association européenne de psychothérapie (AEP) s'efforce de renforcer au travers des organismes d'accréditation pour l'attribution du certificat européen de psychothérapie ainsi que par le développement démocratique de ses structures constitutionnelles. Le nouvel article de G.Heath est un voyage de reconnaissance d'une psychothérapie qui s'éloigne des modèles de réalité offerts par le positivisme, et va vers un modèle ou une vision d'une forme non réductible de valeurs personnifiées et de manière d'être dans le monde. P. Ziolo explore le rôle joué par l'histoire monastique dans la création d'une culture dont nous souffrons toujours, celle de la cautérisation des émotions et de l'émasculatation de l'éducation des enfants. J. Nuttall contemple la possibilité qui nous est ouverte, d'une manière très post-moderne, de juxtaposer et donc de relativiser les modèles d'intégration en psychothérapie, pas seulement l'un contre l'autre, mais avec leurs analogues dans la société et dans le monde culturel tel que celui des projets architecturaux. Ce numéro culmine avec l'article de Goldberg qui met l'emphase sur les fondations de l'éducation et l'acquisition d'une conscience éthique-émotionnelle et les conséquences de ce manque chez les dignitaires nazis, dont les valeurs, bien que pas profondément folles ou sadiques, étaient celles d'une introjection de l'obéissance. Implicitement cela veut dire que la psychothérapie se doit de retrouver des valeurs telles que l'amitié, qui sont plus étendues que celles dérivées du super-ego freudien et de ses analogues, basés en tout premier sur une introjection de l'environnement.*

**Zusammenfassung** *Die Aufsätze dieser Ausgabe unterstreichen, im Einklang mit der Erstarbung der pluralistischen Vision der European Association for Psychotherapy (EAP) durch deren Anerkennung des European Certificate of Psychotherapy und der demokratischen Entwicklung seiner konstitutionellen Strukturen, dieses pluralistische Wertesystem. Geoff Heaths Artikel zeichnet den Weg der Psychotherapie weg von positiven Wissenschaftsmodellen der Realität hin zu einem Modell oder einer Vision einer nicht reduzierbaren wertebeladenen Form des verkörperten und emotionalen Daseins in der Welt. Paul Ziolo untersucht, welchen Anteil klösterliche Geschichte bei der Entstehung der Kultur, unter der wir immernoch leiden, der emotionalen Kauterisation und Kastration in der Kindererziehung spielte. John Nuttalls Untersuchung beschäftigt sich mit der Frage, wie für uns die Möglichkeit des Gegeneinanderhaltens, in einer sehr postmodernen Weise, besteht und damit Integrationsmodelle in der Psychotherapie relativierend, nicht nur miteinander sondern auch mit deren Analogien in der sozialen Welt und der kulturellen Welt, wie zum Beispiel in der Architektur. Die Ausgabe endet mit Dr Goldbergs Betonung der Basis in Erziehung, nämlich der Aneignung eines ethisch-emotionalen Gewissens, und die Konsequenzen des Fehlens desselben in Nazifunktionären, deren Wertesystem, obwohl nicht primitiv verrückt oder sadistisch, der introjierte Gehorsam war. Es wird impliziert, dass Psychotherapie emotionale Werte wie Freundschaft, wiederfinden muss, die breiter gefächert sind als die vom Freudischen Superego abstammenden Werte und deren Analogien, die primär auf Milieuentifikation basieren.*

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