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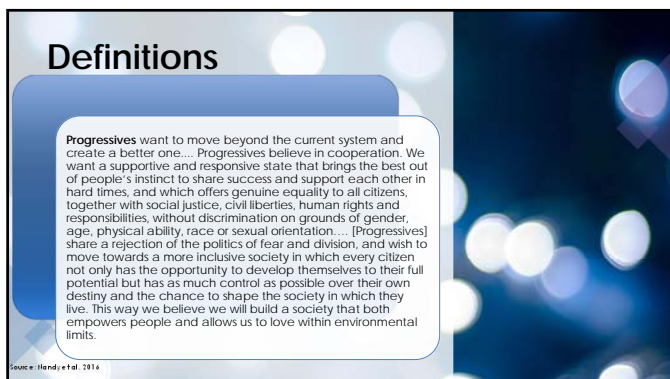
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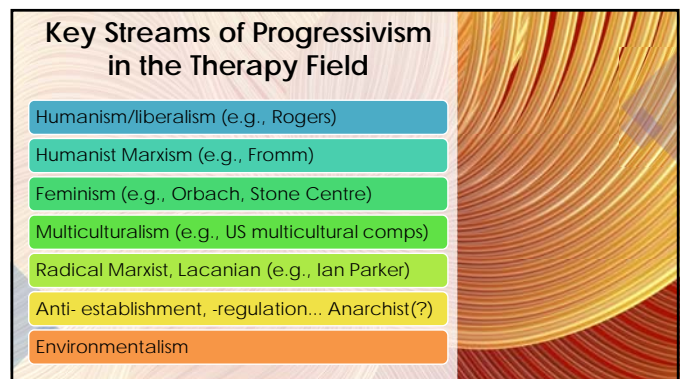
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Aims of the Workshop

- To map out the intersections between therapy and social justice: Introduce participants to a wide range of possibilities for follow up
- How can we advance our therapeutic work through social justice ideas and practices?*
- How can we advance social justice work through the incorporation of therapeutic ideas and practices?*



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Summary of Map

Social Justice Contributions to Therapy

- Therapeutic Practice
 - Understanding clients/formulation
 - Therapist self-awareness
 - Therapeutic relationship
 - Methods/techniques (micro-level)
 - Therapeutic interventions (macro-)
- Training
 - Content
 - Process
 - Access
- Research
 - Content/Highly active areas
 - Measures
 - Methodological issues
- Therapy Provision
- Politics of the Therapy Profession
 - Equitable status with other professions
 - Equitable status within the profession
 - Against regulation and control

Therapy Contributions to Social Justice

- Therapy Informed Analyses of Social Injustices
- Therapy as Contributing to a More Socially Just World
- Therapy Informed Practices for Social Justice
 - Positive parenting
 - Social and emotional learning
 - Nonviolent communication
 - Conflict resolution work
 - Emotionally literate politics
 - Therapists as political advisors
 - Therapists as political advisors
 - Wellbeing economics
- Activism
 - Providing support to Activists
 - The Therapist as Activist

Integrated Frameworks

- Integrated Psycho-Political Frameworks
- Common Processes of Change

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Challenges in Mapping the Interfaces

- Enormous, and ever-growing, field
- Implicit (vs. explicit) social justice perspectives: e.g., Rogers' non-directive approach
- Very varied streams, often with little interconnection: e.g., US multicultural counselling vs Lacanian Marxist analyses
- Therapy vs psychology demarcation: What is it and is it meaningful?
- Little empirical evidence for many practices (e.g., advocacy)



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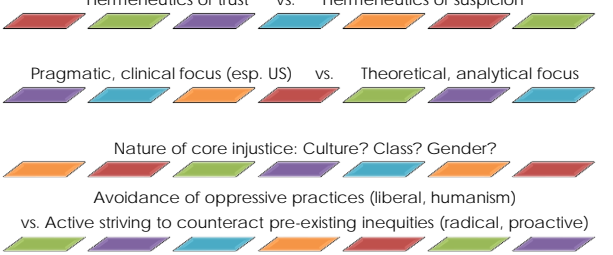
Key Dimensions Across Approaches

Hermeneutics of trust vs. Hermeneutics of suspicion

Pragmatic, clinical focus (esp. US) vs. Theoretical, analytical focus

Nature of core injustice: Culture? Class? Gender?

Avoidance of oppressive practices (liberal, humanism) vs. Active striving to counteract pre-existing inequities (radical, proactive)



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Social Justice

Therapy

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Therapeutic Practice


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Essential Text

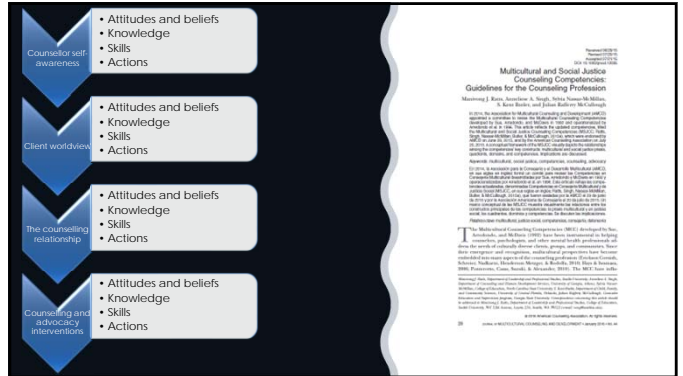
Ratts, M. J. et al. (2016). Multicultural and Social Justice Counseling Competencies: Guidelines for the Counseling Profession. *Journal of Multicultural Counseling and Development, 44*(1), 28-48. <https://doi.org/https://doi.org/10.1002/jmcd.12035>

See, for instance, also:

- Social justice competences (Constantine et al., 2007)
- Social justice and international competencies for counselling psychologists (Wang & Clift, 2019)
- Counselling competencies for counselling with lesbian, gay, bisexual, queer, questioning, intersex, and ally individuals (ALBGITC LGBTQIA Competencies Taskforce, 2013)
- Counselling competences for transgender clients (American Counseling Association, 2010)



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- Attitudes and beliefs
- Knowledge
- Skills
- Actions

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Understanding Clients/ Formulation



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A Basic Humanism: Client as...

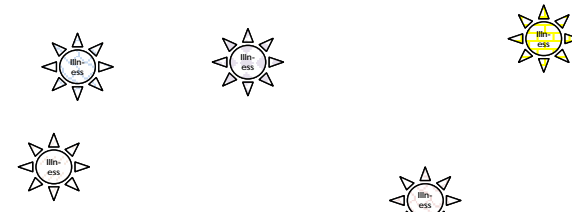
- Intelligible, directional, agentic, growth-oriented
- Laden with strengths, potentialities, and wellness (the 'heroic client')—not deficits, illnesses, and pathologies
- 'Thou' not 'It'
- Subject not object

A human being like us... not lesser



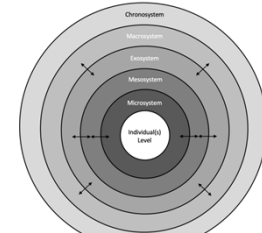
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People, and their Distress, Understood in Terms of Socio-Political Context—Rather than as Isolated Individuals



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People, and their Distress, Understood in Terms of Socio-Political Context—Rather than as Isolated Individuals








- Psychological problems not just a result of 'internal' factors
- Social and political factors (macrosystem) can also cause distress: e.g., minoritization, prejudice, alienation, inter-group conflict, political oppression
- Psychological distress not necessarily the result of individual dysfunction, but of social injustices

e.g., Bronfenbrenner's Ecological Model

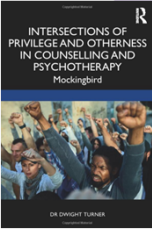
Source: Wikimedia Commons

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Clients, and their Distress, Needs to Be Understood in the Context of Socio-Political-Economic-Cultural ('Cultural') Identities

-  Race/ethnicity/nationality
-  Social class
-  Gender and sexual identity
-  Physical ability
-  Religion and spirituality

... and the intersections between them



Source: Dunn & Brown, 2015

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Clients, and their Distress, Needs to Be Understood in Terms of Social Power Structures and Relationships

The main aspects of the Framework are summarised in these questions, which can apply to individuals, families or social groups:


- 'What has happened to you?' (How is Power operating in your life?)
- 'How did it affect you?' (What kind of Threats does this pose?)
- 'What sense did you make of it?' (What is the Meaning of these situations and experiences to you?)
- 'What did you have to do to survive?' (What kinds of Threat Response are you using?)

In addition, the two questions below help us to think about what skills and resources people might have, and how we might pull all these ideas and responses together into a personal narrative or story:

- 'What are your strengths?' (What access to Power resources do you have?)
- 'What is your story?' (How does all this fit together?)

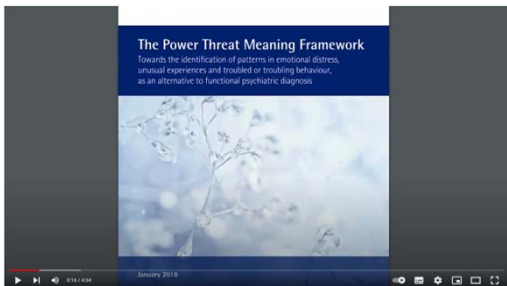
The Power Threat Meaning Framework

Towards the identification of patterns in emotional distress, unusual experiences and troubled or troubling behaviour, as an alternative to functional psychiatric diagnosis



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Clients, and their Distress, Needs to Be Understood in Terms of Social Power Structures and Relationships



Source: Johnstone et al., 2016

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Clients' Distress may be Rooted in Real, In-the-World Political and Social Happenings: e.g.,



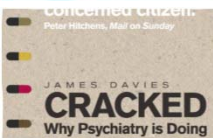
- Climate destruction
- War
- Tories



Photo by Dikseve on Unsplash

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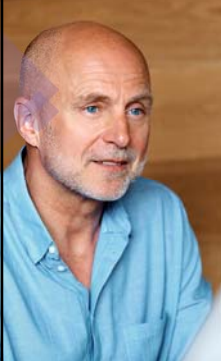
A Challenge to Bio-medical, Diagnostic, 'Disease model' Understandings of Psychological Distress

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Implications for Practice

- Engaging with client as intelligible, directional other—not broken 'thing'
- Understanding issues of oppression and the impact they can have on clients' wellbeing: e.g., discrimination, microaggressions
- Using appropriate terminology (e.g., 'people-first')
- Being sensitized to, acknowledging, and learning about, each client's particular: identities and intersectionalities, power structures they lived with, and socio-political concerns
- Recognising, and addressing with clients, the impacts of social injustices and in-the-world issues—not pathologizing or interpreting in intrapsychic terms
- Helping clients consider how they might address social injustices



Source: Dunn & Brown 2015; Batta & Pedersen 2014

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A Basic Humanism: Therapist as...

- Real, congruent
- Flawed, with vulnerabilities (though not necessarily sharing explicitly)
- Not a 'white-coated professional' or unchallengeable expert

A human being like their client... not better

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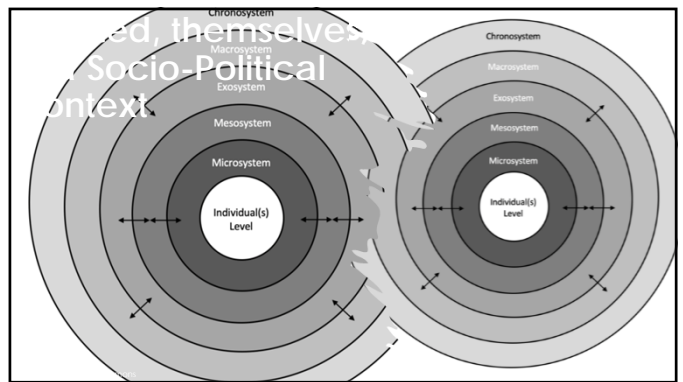
Liberalism >> Radicalism

From **Nice Counsellor Syndrome (NCS)**: 'Good-hearted, well-intentional psychologists and counselors who are commonly viewed as being the "nice" person at the agency, school, or organization'

To **advocacy**: 'addressing, initiating, and confronting issues of equity and...advocating for fair treatment and access to opportunities and resources'

Source: Chung & Bernak, 2011

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Recognising our Privileges: Unconscious as Well as Conscious

White privilege: 'an invisible and weightless knapsack of unearned assets granted to White people that can be cashed in each day for advantages that are unavailable to those who do not resemble the people who are in power.'

Source: Duan & Brown, 2015, p. 163; Photo by Antonino Visalli on Unsplash

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Are We in the Same Social Reality?

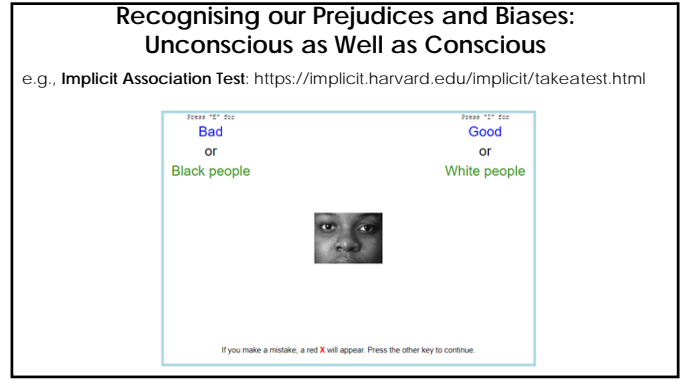
- If I should need to move, I can be pretty sure of renting or purchasing housing in an area that I can afford and in which I would want to live.
- I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
- Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
- If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
- I can go home from most meetings of organizations I belong to feeling somewhat tied in rather than isolated, out of place, outnumbered, unheard, held at a distance, or feared.
- I can take a job with an affirmative action employer without having coworkers suspect that I got it because of race.

Source: Duan & Brown, 2015, p. 33

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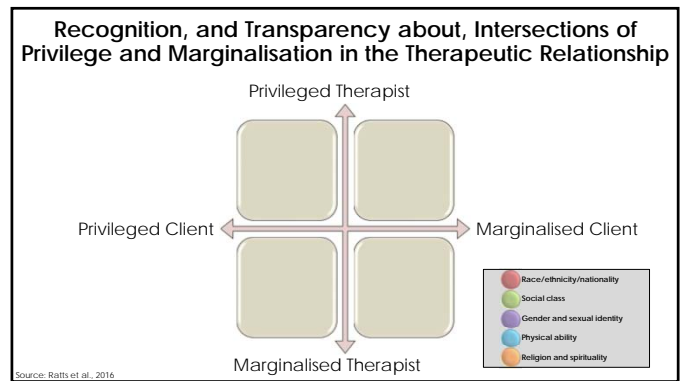
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**Methods/
Techniques
(Micro- level)**

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Broaching

- 'It is critical for therapists to not only recognize socio-cultural-political contexts that impact clients' presenting concerns but also demonstrate a willingness and comfort to explicitly discuss or broach racial, ethnic, and cultural factors with clients in therapy.'
- Broaching refers to the therapist's 'deliberate and intentional efforts to discuss issues across racial, ethnic, and cultural domains that may impact the client's presenting concerns' (Day-Vines et al., 2020, p. 107).
- Evidence of positive impact




Source: King, 2021; Day-Vines, 2021; Lee, 2022.

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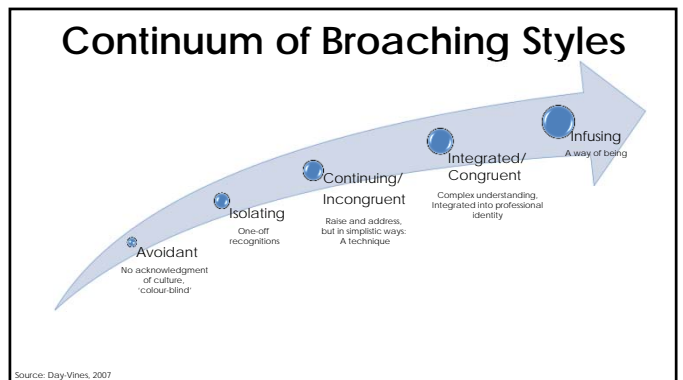
Broaching

- 'I wonder if you could tell me more about who you are culturally. This could include your race, class, sexual orientation, gender, among other identities.'
- 'You mentioned enjoying going to services at the synagogue. Could you tell me a bit more about your religious identity?'
- 'What is it like to feel different from everyone else at your workplace?'
- 'Your identity as Pakistani sounds really important to who you are, especially since you have experienced discrimination. I wonder how you think this could affect our relationship, given that I am White?'
- 'I want to acknowledge that I am heterosexual, and while I will do my best to understand where you are coming from, you will always have more insight into what being a member of the lesbian, gay, bisexual, transgender, and queer community means. Would you be willing to tell me if I misstep in our work together?'
- 'Although we are both women, and it sounds like we have both felt similar pressure around being a great mother, you are also Asian, and this might be an important area of difference for us. Is there more you would like for me to know about your ethnicity?'
- 'I wonder how much the low self-esteem you have described comes from being disabled from an early age?'



Source: Adapted from King, 2021

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Bridging

- Discussion about shared identities with the client to connect or to anticipate something about their experience
- 'I'm aware of the anti-semitism that you've faced, and as a fellow Jew I have a strong sense of that as well. In my experience, it's really painful and upsetting to experience that, particularly as it can often feel shameful to talk about. How was it for you...'




Source: King, 2021; Lee, 2022

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Advocacy

- Acting as an agent of social change, intervening not just in the lives of clients but in the world around them as well
- US tradition of professional as advocate for mentally ill, unemployed, etc: counselling/social work crossover (cf. UK 'boundaryd counsellor')


'Cultural empowerment is built into psychotherapy or counseling as an integral aspect of the work. For example, with the client's permission, making phone calls together, writing letters to agencies, calling other professionals to determine the status of services and acquire information, and similar activities become part of the therapeutic encounter and are redefined as valuable uses of time in therapy and counseling. Hence, the professional is undertaking multiple tasks that contribute to the mental health and psychological well-being of the client.'



Source: ACA Advocacy Competencies; Myers, 2002; Chung & Bernak, 2011, p. 88

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Advocacy vs Psychology



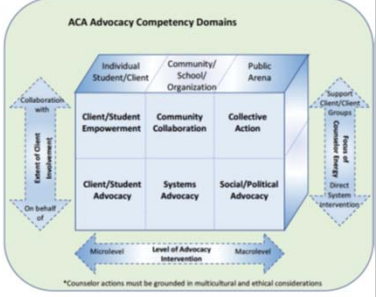
'An example of this can be seen with Ade, a client who emigrated from Somalia and works as a baker. At work, he has three coworkers who are continuously making hostile comments such as, "Go back to Africa," or "Bet you never had food like this in Somalia land," or "You're making problems for us here, all you people coming over here and taking our jobs. I have a friend that could have used this job instead of you." Ade is very upset about his coworkers and is losing sleep worrying. On the advice of members of his church, he sought out a psychologist for help. A psychologist whose perspective is that her role is to help the client adjust might help Ade gain new perspectives on his colleagues (e.g., they are jealous, they are ignorant, they are threatened, they are scared, they are uneducated, etc.) so that the comments have less impact on Ade. The psychologist might also strategize with Ade about how to react differently, possibly doing or saying something differently that would help Ade feel better about the situation.

In contrast, a mental health professional with a social justice orientation would explore with Ade not only how to change his reactions to coworkers but also how to change the actual situation, so the comments and attitudes themselves are confronted. This would require exploring with Ade his comfort with and interest in changing the hostile circumstances in which he works rather than just working with him to feel better with his own response. If Ade decides to try to change both himself and the situation, the next Somali or immigrant that comes to work at the bakery may not have to face the same situation or circumstances.'

Source: Chung & Bemak, 2011, p.177

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Advocacy



Two dimensions:

- Extent of client Involvement
- 'Level' of intervention (individual to system-wide)


Original model by Lewis, Arnold, House & Toporek (2003) updated by Toporek & Daniels (2018)

Move to interdisciplinary and community-based work...

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Indigenous Healing Practices

Engagement with—and respect for—non-Western, traditional healing practices




Source: Chung & Bemak, 2011; Photo by ABDALLA M on Unsplash

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Challenging Clients' Prejudices

Questioning and disputing clients' own prejudices, biases, discriminatory behaviours and attitudes: e.g., homophobia, misogyny, anti-Islamic stereotypes



Source: MacLeod, 2013

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Therapeutic Interventions (Macro- level)



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Culturally-Sensitive Interventions

Tailored interventions for marginalised communities

- Ethnic cultural groups: e.g., people of Maori, Native American, Turkish ethnicities
- Refugees: e.g., Culturally adapted psychosocial interventions for refugee families
- Feminist therapies: e.g., relational-cultural therapy
- LGBTQA+ therapies: Gay affirmative therapies, Victims of violence: e.g., post-election trauma, Intimate partner violence
- People with disabilities: e.g., deaf clients
- Class: People living in poverty
- Intersectionalities: e.g., Arab Americans with disabilities, gay men in black churches

Orientation-specific interventions adapted in culturally-sensitive ways

- Solution-focused brief therapy for Native Americans
- CBT for African American Youth
- Antiracist adaptations to DBT
- Narrative exposure therapy for PTSD symptomatology with refugee and migrant children
- Imagery rescripting for PTSD in refugees and asylum seekers in NHS

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Non-Hierarchical, Egalitarian Therapies

- Therapeutic communities: e.g., Soteria
- Community-based mental health and wellbeing interventions:
- Therapeutic networks, e.g. Hearing Voices Network
- Peer therapies: e.g., co-counselling, leaderless groups, Talk for Health

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Training

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Content of Training

Liberalism >> Radicalism

Skills in respectful, non-authoritarian relating: e.g., core conditions, non-directivity

Multicultural and social justice competences, culturally sensitive interventions

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Process of Training

Liberalism >> Radicalism

Democratic, non-hierarchical learning structures (e.g., self-assessment)

Tackling racism and other forms of prejudice and power within course, e.g., exploring white privilege

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Access to training

- Who gets to train?
- Who delivers the training?
- How can we make it more diverse?

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Research

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Research:
Highly
Active
Areas

Practice

- Effectiveness of therapies with marginalised groups
- Effectiveness of culturally-sensitive therapy
- Therapists' attitudes to multicultural work
- Impact of multicultural competences on therapists
- Factors that determine therapists' degree of multicultural competences/social justice advocacy : e.g., personality, political view
- Experiences of microaggressions in therapy

Training

- Experiences of training for marginalised students
- What multicultural competences are taught on courses?
- Extent of multicultural training and awareness
- Impact on therapists of developing multicultural skills on clients and outcomes: e.g., self-esteem

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Measures...

Multicultural Awareness/Knowledge/Skills Survey
Multicultural Counseling Inventory
Multicultural Counseling and Psychotherapy Test
Multicultural Knowledge and Awareness Scale (MCKAS)
Cross-Cultural Counseling Inventory-Revised (CCCI-R)
Social Justice Self-Efficacy Scale (SJSE)
Cultural Humility Scale
Social Class and Classism Training Questionnaire
White Racial Consciousness Developmental Scale (revised)
Racial Microaggressions in Counselling Scale
Microaggressions against Women Scale
Broaching Attitudes and Behavior Scale

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The Multicultural Awareness, Knowledge, and Skills Survey (MAKSS)

3. At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?

Very limited Limited Good Very good

4. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?

Very limited Limited Good Very good

5. How would you react to the following statement? While counseling enshrines the concepts of freedom, rational thought, tolerance of new ideas, and equality, it has frequently become a form of oppression to subjugate large groups of people.

Strongly disagree Disagree Agree Strongly agree

6. In general, how would you rate your level of awareness regarding different cultural institutions and systems?

Very limited Limited Good Very good

7. The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of ethnic minorities.

Strongly disagree Disagree Agree Strongly agree

Source: D'Andrea et al. 2003

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Methodological Issues

Questioning dominance of...	Alternatives...
Positivistic, mechanistic, 'de-personalising' research	Qualitative research, case studies
Outcome-focused	Process-focused
Hierarchical, 'objective', researcher-researchee relationships	Action research, collaborative research, service user-informed, auto-ethnography
	De-colonising

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Therapy Provision

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Equitable Access to Therapy

Overcoming financial barriers

E.g., Low cost services

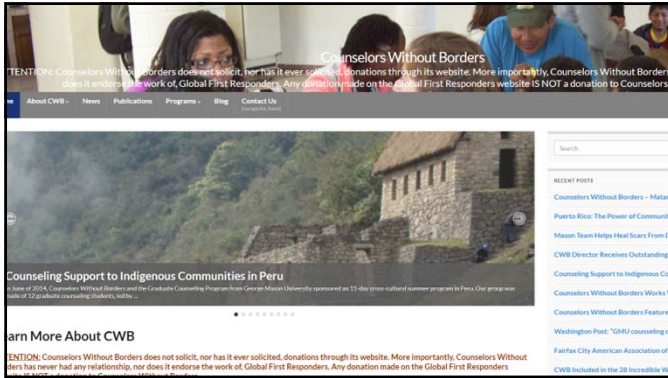
Overcoming physical barriers

• E.g., disabled access

Overcoming barriers for marginalised groups

• E.g., Therapy service for disadvantaged women, PTSD work in Uganda

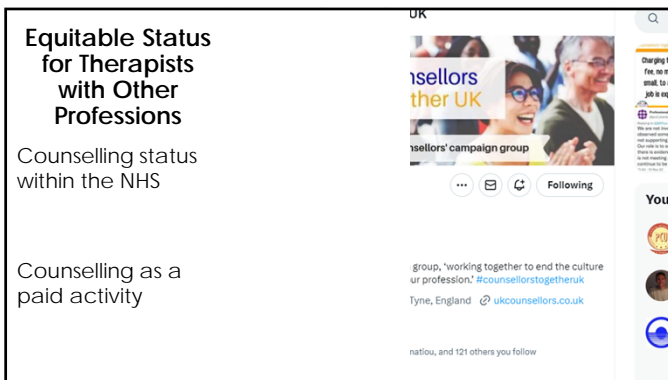
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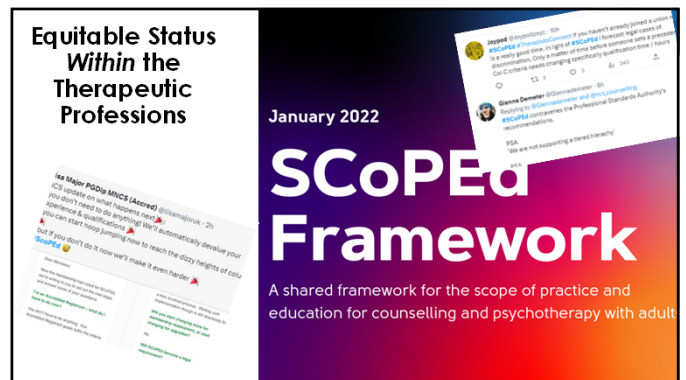
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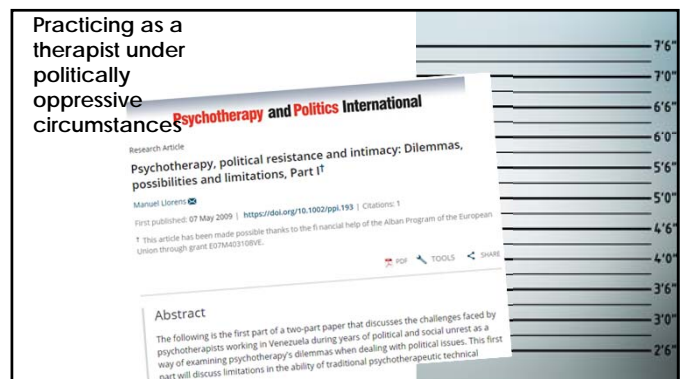
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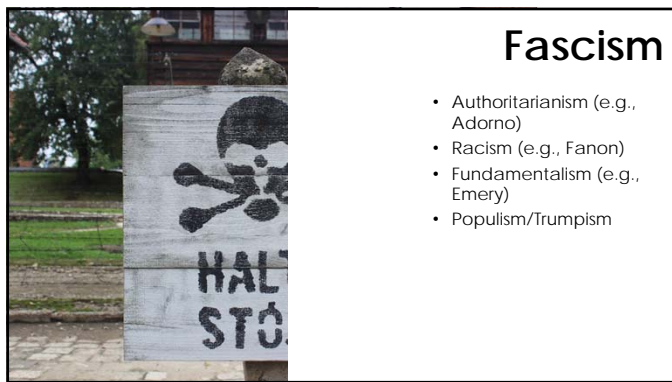
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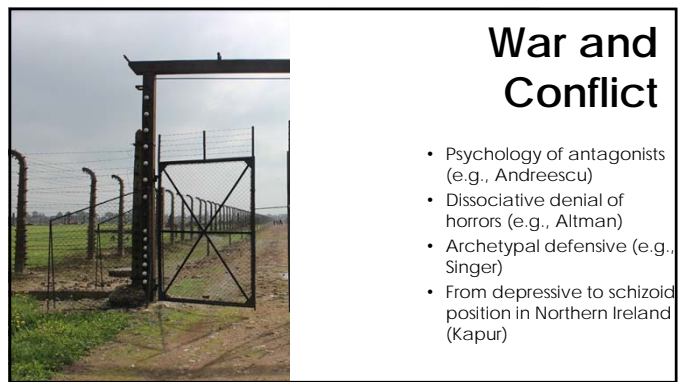
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Fascism

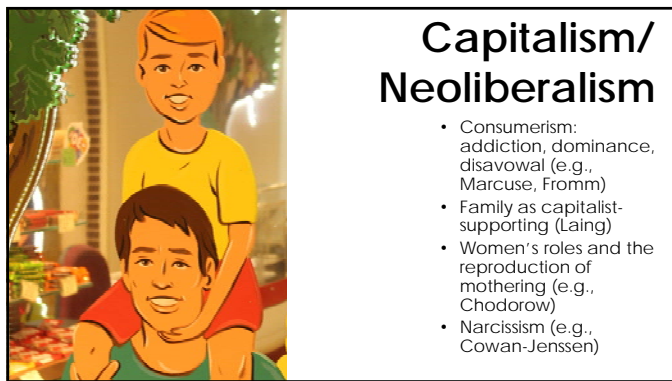
- Authoritarianism (e.g., Adorno)
- Racism (e.g., Fanon)
- Fundamentalism (e.g., Emery)
- Populism/Trumpism



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War and Conflict

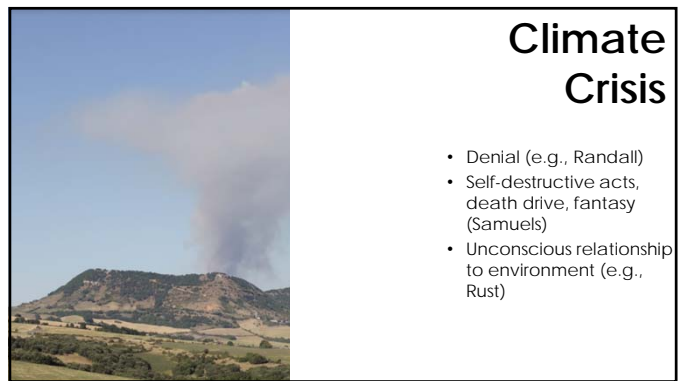
- Psychology of antagonists (e.g., Andreescu)
- Dissociative denial of horrors (e.g., Altman)
- Archetypal defensive (e.g., Singer)
- From depressive to schizoid position in Northern Ireland (Kapur)



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Capitalism/Neoliberalism

- Consumerism: addiction, dominance, disavowal (e.g., Marcuse, Fromm)
- Family as capitalist-supporting (Laing)
- Women's roles and the reproduction of mothering (e.g., Chodorow)
- Narcissism (e.g., Cowan-Jenssen)



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Climate Crisis

- Denial (e.g., Randall)
- Self-destructive acts, death drive, fantasy (Samuels)
- Unconscious relationship to environment (e.g., Rust)



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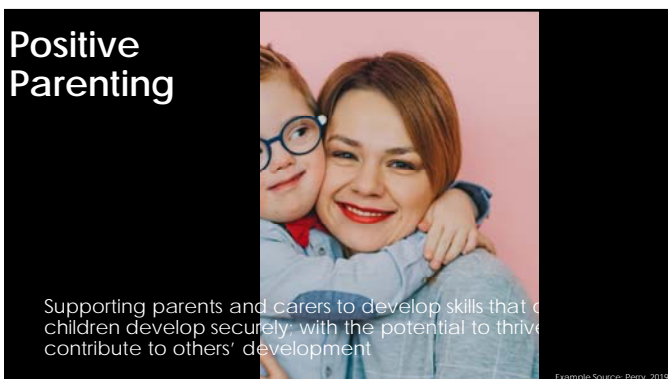
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Nonviolent Communication




- A set of principles for resolving conflict through cooperative, assertive, non-blaming communication with others
- 'When *a*, I feel *b*, because I am needing *c*. Therefore I would now like *d*'.

Source: Rosenberg, 2015

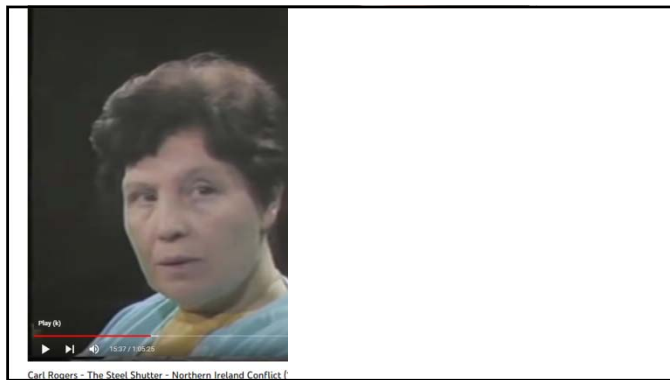
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Conflict Resolution Work



- Rogers/person-centred: encounter groups, Going Global workshops
- Mindel/Process oriented psychology: 'worldwork', development of 'deep democracy'

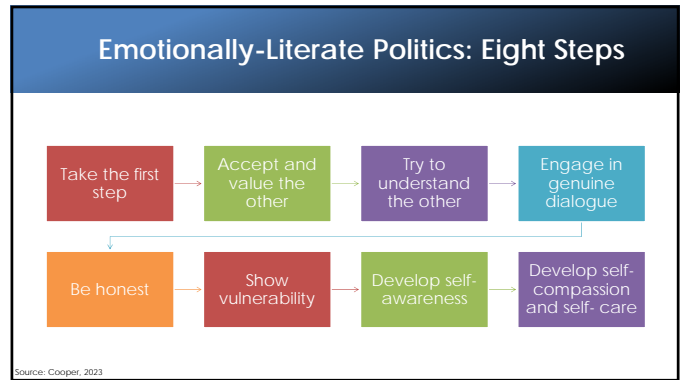
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Carl Rogers - The Steel Shutter - Northern Ireland Conflict

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Emotionally-Literate Politics: Eight Steps



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    graph LR
      A[Take the first step] --> B[Accept and value the other]
      B --> C[Try to understand the other]
      C --> D[Engage in genuine dialogue]
      D --> E[Be honest]
      E --> F[Show vulnerability]
      F --> G[Develop self-awareness]
      G --> H[Develop self-compassion and self-care]
  
```

Source: Cooper, 2023

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Therapists as Political Advisors

'Our inner worlds and our private lives reel from the impact of policy decisions and the existing political culture. Why, then, do our policy committees and commissions not have psychotherapists sitting on them as part of a range of experts?'



Source: Samuels, 2004, p. 819

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Wellbeing Economics

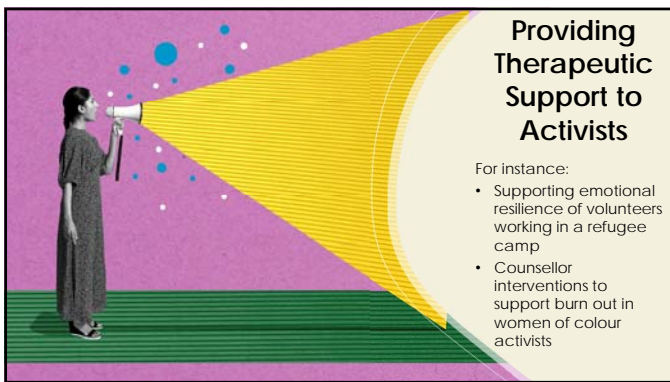
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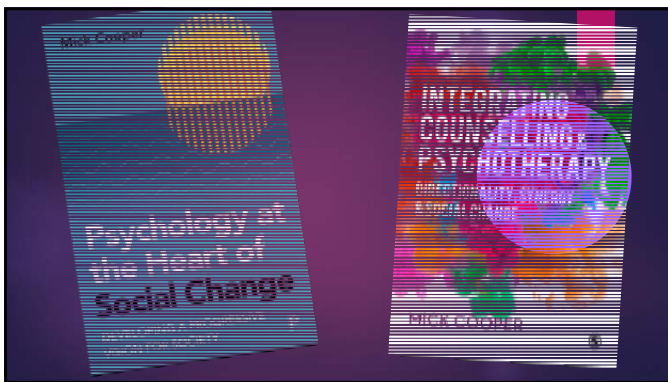
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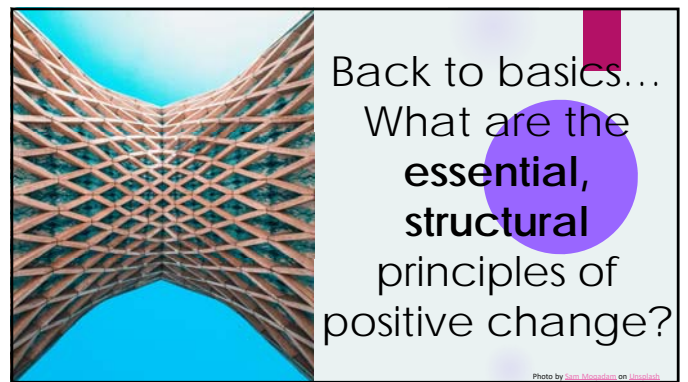
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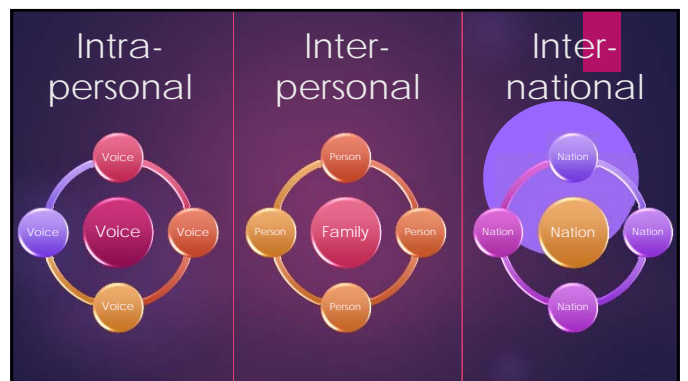
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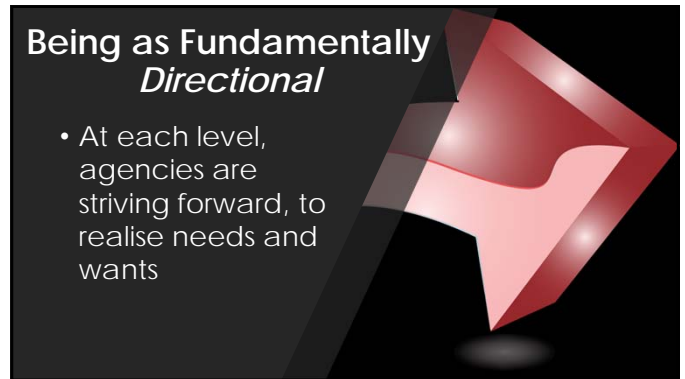
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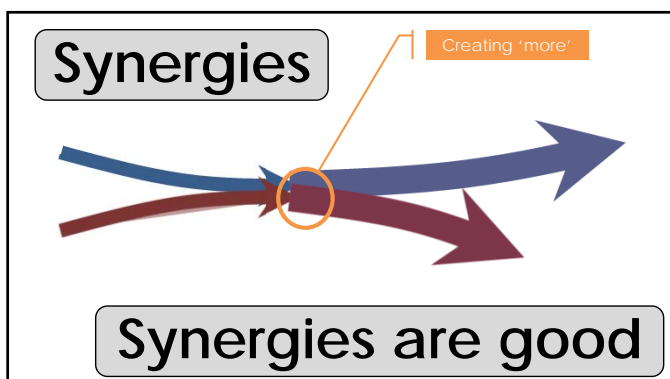
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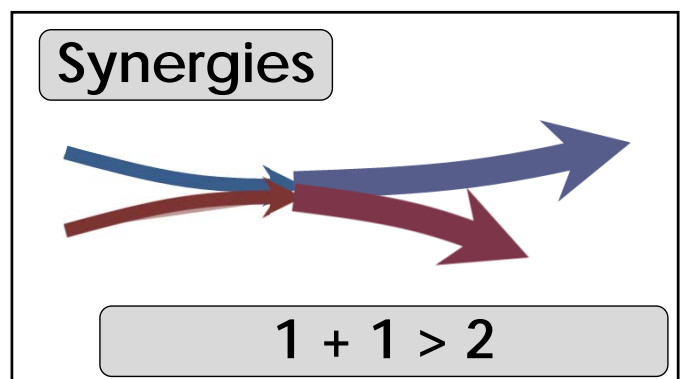
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How do you create synergies? (ideally)



Intra-personal
Inter-personal
Inter-national

103

1. See the 'Bigger Picture'

- Lose-lose outcomes characterised by 'thinking individually in interdependent context': failure to see larger whole, other as directional agent
- Synergies require capacity to 'stand back'/'helicopter view', and understand context within which own actions are embedded



(image: h heyerlein, Unsplash)

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1. See the 'Bigger Picture': Intra-personal Level

- Developing self-awareness: reflection, re-evaluation, re-decision
- *Mentalisation*: Capacity to stand back from any single need/want ('rogue goals') and see larger whole



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1. See the 'Bigger Picture': Inter-personal Level

- Facilitation through couples therapist/mediator




Photo by: Andrius Dikulis on Unsplash

106

1. See the 'Bigger Picture': Inter-national Level

- Capacity to consider needs and wants of other nations, and the world as a whole
- International aggression/nationalism/xenophobia as *rogue goals*: denying the agency of other
- Inter-national mediators
- Ecocide as rogue goal



107

2. Take Responsibility

- The 'tragedy of the commons'/bystander apathy
- Agencies need to proactively initiate synergetic processes, not just wait for them to happen (or for someone else to do it)



(image: h heyerlein, Unsplash)

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2. Take Responsibility: Intra-personal Level

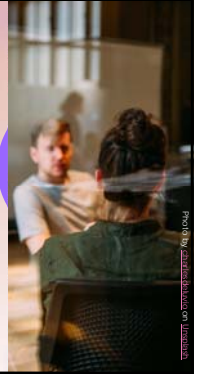
- A client's willingness to change
- Motivational interviewing: 'change talk'
- 'System 2' thinking (slow, rational, deliberative, constructive) takes effort



109

2. Take Responsibility: Inter-personal Level

- Taking leadership: serving the greater whole in a facilitative, coordinating, mediating role



110

2. Take Responsibility: Inter-national Level

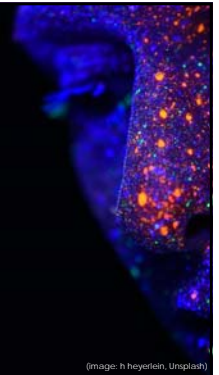
- A willingness to forge solutions



111

3. Trust

- 'The willingness to rely on the other's actions, to forego attempts to control them'
- Hard to build, easy to destroy: Like an arch bridge, needs to be build slowly from both sides
- TIT-FOR-TAT as trusting (but not naive)
Prisoner's Dilemma strategy: most 'successful' overall



(image: h heyerlein, Unsplash)

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3. Trust: Intra-personal Level

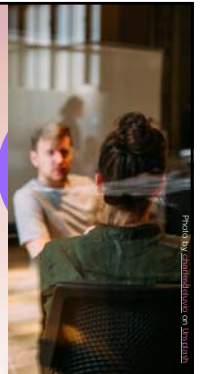
- A willingness to listen to, acknowledge, and value all voices: including those that are vulnerable, angry, and hostile
- Recognising the 'higher-order' need/want behind more internally destructive voices



113

3. Trust: Inter-personal Level

- Interpersonal negotiations: engaging with the higher-order needs and wants behind destructive actions
- Moving beyond **blame** and **contempt** (two of the relational 'Horsemen')



114

3. Trust: Inter-national Level

International conflict resolution, 'Human needs' theory—understanding underlying needs and wants:

'For example, in a conflict over territory, such as the Israeli–Palestinian conflict in its current phase (with its focus on the West Bank and Gaza), the parties would be urged to talk about why each wants the contested territory. At the risk of oversimplifying the issue for the sake of illustration, let us propose that the Palestinians want it primarily to establish and express their national identity, while the Israelis want it primarily to safeguard their national security. Once the conflict is redefined in terms of these underlying needs, the parties may be able to invent solutions that would satisfy Palestinian identity needs and Israeli security needs without threatening the other's existence.' (Kelman, 1990)



115

4. Be Nice

- In the Prisoner's Dilemma round robin tournaments there was, 'a single property which distinguishes the relatively high-scoring entries from the relatively low-scoring entries. This is the property of being nice, which is to say never being the first to defect' (Axelrod, 1984)
- Friendliness facilitates friendliness, openness, safety, trust...
- Also synergetic in that being friendly (as giving, volunteering, helping) satisfies higher-order direction for relatedness itself

(image: h heyerlein, Unsplash)

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4. Be Nice: Intra-personal Level

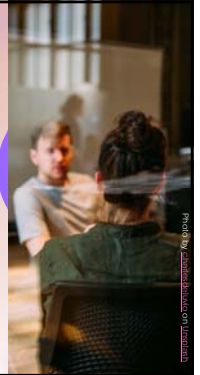
- Value of self-acceptance, self-compassion, positive self-regard
- Recognising, and transforming, critical inner voices



117

4. Be Nice: Inter-personal Level

- Value of care, kindness, warmth, acceptance...
- E.g., couples therapy: 'positive start ups'
- Confirming the humanity of the Other: Buber's I-Thou stance



118

4. Be Nice: Inter-national Level

- Peace, non-violence, openness across borders
- 'Humanizing the enemy': realising our shared humanity across borders



119

5. Prize Difference and Diversity

- Valuing the Other whatever their otherness
- Prizing all voices maximises opportunities to bring strengths and resources together in synergetic fashion
- Denying/repressing other (as agentic, intelligible expressions of directions) always doomed to fail
- Approach, ultimately, trumps avoidance

(image: h heyerlein, Unsplash)

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5. Prize Difference and Diversity Intra-personal Level

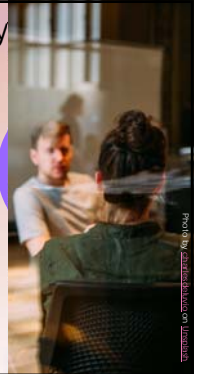
- 'The return of the repressed' (e.g., vulnerability, 'shameful' aspects): Sense of threat, not being in control, 'taken over' by self-otherness
- Valuing own otherness maximises opportunity for self-harmony, creativity, growth, spontaneous discovery



121

5. Prize Difference and Diversity Inter-personal Level

- Marginalised communities cannot stay marginalised forever: the return of the repressed
- Prizing maximises opportunities for learning, growth, development



122

5. Prize Difference and Diversity Inter-national Level

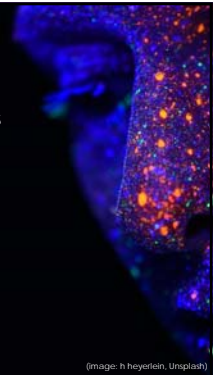
- International domination/colonisation has no 'endgame': the return of the repressed



123

6. Be Assertive

- A part sacrificing or denying its own needs and wants—'lose-win' outcomes—is not synergistic
- Assertiveness = ability to calmly, non-aggressively, and non-manipulatively state our own needs and wants, and to hold them as of equal value to others



(image: h heyerlein, Unsplash)

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6. Be Assertive: Intra-personal Level

- Marginalised voices (e.g., in chair work) come to express needs and wants



125

6. Be Assertive: Inter-personal Level

- Greater assertiveness (to others) is very common therapeutic goal
- Assertiveness training is effective therapeutic method



126

6. Be Assertive: Inter-national Level


- Nations need, at times, to stand up and fight for self



127

7. Communicate

- Win-Win solutions much more common in Prisoner's Dilemma when 'players' can talk to each other
- Essential means to understanding others higher-order needs and wants: not assuming intentions from effects
- Creatively generating synergetic solutions
- Humanising the Other >> Trust



(image: h heyerlein, Unsplash)

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7. Communicate: Intra-personal Level

Critical Part: You are just so weak, pathetic, you get hurt so easily. I want you to 'man up' and be strong.

Vulnerable Part: I can't. I can't control it. I just get hurt and I want to cry.

Critical Part: Shut up! You're pathetic!

Vulnerable Part: [Cries]. I- You're always picking on me, always telling me I'm no good.

Critical Part: I want you to be stronger. I want you to be strong. I'm ashamed of you.

Vulnerable Part: [Cries]. And the more you shout at me, the worse I feel.

Critical Part: [Pauses]. So what do you want?


Vulnerable Part: I want you to give me a break sometimes. I want you to- just talk to me in a different tone. I'm trying.

Critical Part: Not shouting so much...?

Vulnerable Part: Not shouting, not blaming.

Critical Part: But I need to say when I feel this is too much. When I feel like you just need to get on with it.

Vulnerable Part: Yes, I can see sometimes I can dominate as well. I guess I also need to let go...



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7. Communicate: Inter-personal Level

- Couples therapy, mediation, negotiation ... bringing people together to talk




Photo by: Andrius Duda on Unsplash

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7. Communicate: Inter-national Level

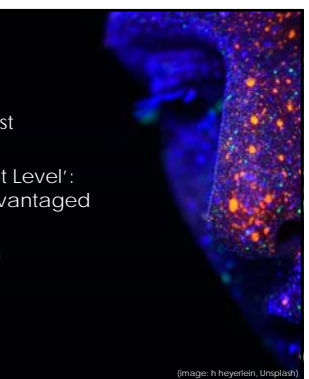
- International conflict resolution, peace work ... bringing nations together to talk



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8. Be Fair

- Egalitarian, democratic systems most synergetic
- Inequality is bad for us *all*—the 'Spirit Level': disadvantaged feel mistreated; advantaged feel threat, stress, and vulnerability
- Inequality undermines basic human empathy and desire for fairness
- Deep democracy (Mindell)



(image: h heyerlein, Unsplash)

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8. Be Fair:
Intra-personal Level

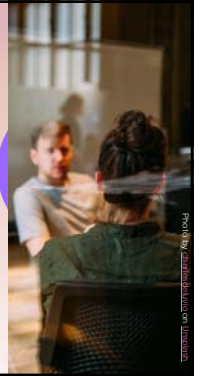
- Most therapies tend to encourage clients towards internally democratic structures: openness and respect towards all inner voices; not an inner totalitarian state



133

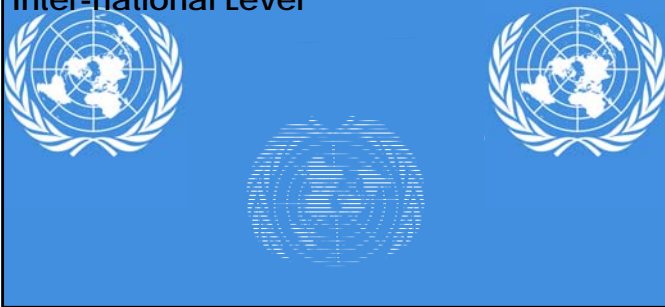
8. Be Fair:
Inter-personal Level

- Valuing of fairness, equality, and justice (e.g., the Golden Rule, 'Do unto others...') is found in virtually every society
- 'For about 95 per cent of the last 200,000-250,000 years of human existence...human societies have been assertively egalitarian' (Wilson & Pickett, 2018)



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8. Be Fair:
Inter-national Level



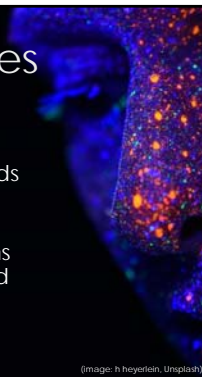
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Discussion

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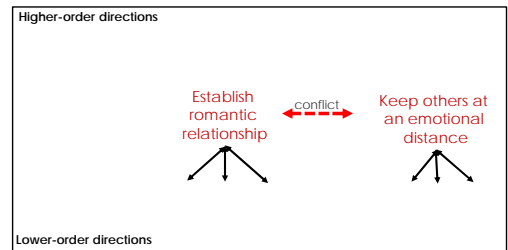
Across levels, synergies are achieved by:

1. Understanding the higher-order needs and wants behind lower-order conflicts
2. Explore/brainstorm alternative means by which the higher-order needs and wants can be realised
3. Choose the most synergistic



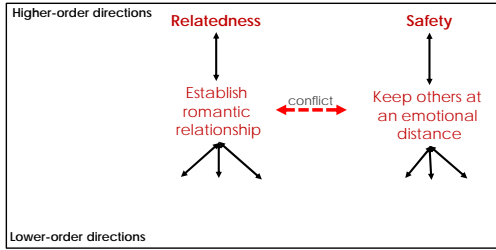
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Initial Conflict
 (e.g., at intra-personal level)



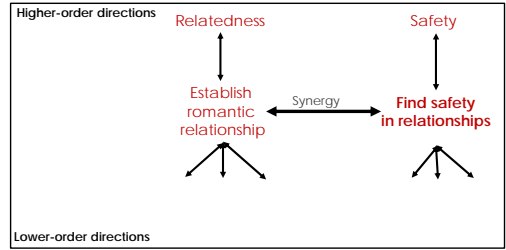
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Recognise higher-order needs and wants



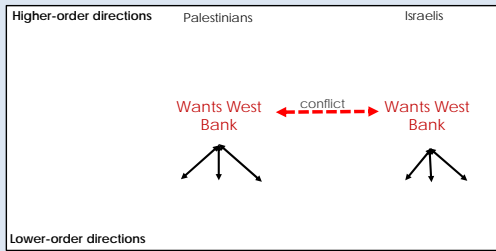
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Find alternative, more synergetic strategy



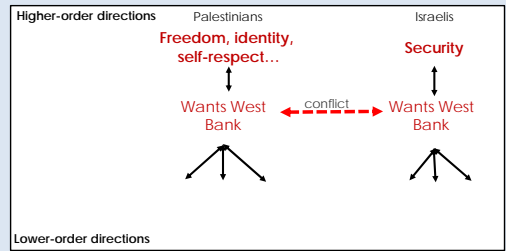
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Initial Conflict (e.g., at inter-national level)



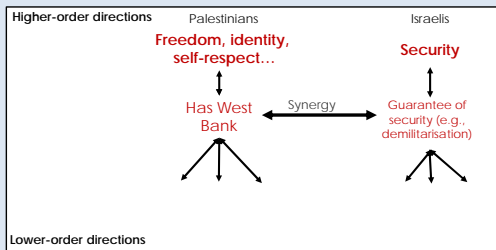
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Recognise higher-order needs and wants



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Find alternative, more synergetic strategy



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How Do you Create Synergies with Rogue, Dysergetic Forces?

- Complex and critical question...
- Balance between 'niceness' and 'assertiveness'
- Understand higher-order needs and wants and 'talk to' them
- Establish common set of standards of what is 'good'
- Create alliances with other synergy-promoting agencies

(image: h. heyerlein, Unsplash)

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Implications

1. Establishes common set of principles that can set norm/standard for how we should act, across levels (cf. nonviolent communication)
2. Can be used to apply insights from different levels: e.g., What can therapy learn from politics about 'internal democracies'?
3. Cross-level analysis shows inherent value of democratic, progressive principles

(image: h heyerslein, Unsplash)

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Implications

- Systemic approach provides framework for enquiring into wellbeing: generating strategies across levels
- **Key question:** How do you create synergies with agencies that are determinedly 'rogue'?

(image: h heyerslein, Unsplash)

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Conclusions

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Summary of Map

Social Justice Contributions to Therapy <ul style="list-style-type: none"> • Therapeutic Practice <ul style="list-style-type: none"> ◦ Understanding clients/formulation ◦ Therapist self-awareness ◦ Therapeutic relationship ◦ Methods/techniques (micro-level) ◦ Therapeutic interventions (macro-) • Training <ul style="list-style-type: none"> ◦ Content ◦ Process ◦ Access • Research <ul style="list-style-type: none"> ◦ Content/Highly active areas ◦ Measures ◦ Methodological issues • Therapy Provision • Politics of the Therapy Profession <ul style="list-style-type: none"> ◦ Equitable status with other professions ◦ Equitable status within the profession ◦ Against regulation and control 	Therapy Contributions to Social Justice <ul style="list-style-type: none"> • Therapy Informed Analyses of Social Injustices • Therapy as Contributing to a More Socially Just World • Therapy Informed Practices for Social Justice <ul style="list-style-type: none"> ◦ Positive parenting ◦ Social and emotional learning ◦ Nonviolent communication ◦ Conflict resolution work ◦ Emotionally literate politics ◦ Therapists as political advisors ◦ Therapists as political advisors ◦ Wellbeing economics • Activism <ul style="list-style-type: none"> ◦ Providing support to Activists ◦ The therapist as activist
Integrated Frameworks <ul style="list-style-type: none"> • Integrated psycho-political interventions • Common processes of change 	

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