

YEAR BOOK 2001

From the Editorial

On occasion certain themes will emerge within publications like the *Adlerian Year Book* with no prior contrivance. In this regard, we focus on the issue of spirituality in Individual Psychology as a thematic constellation that warrants editorial comment. Amongst this year's collection, five articles (Mansanger, Savage, Alvernaz Mulcahy, Maddox and Manaster) draw or significantly touch upon this issue. Perhaps our pendulum is swinging. Psychology as discipline has always been either reluctant or downright hostile to the spiritual question in human life. How odd. One of the principal architects of the discipline of psychology, William James, set out a foundation of psychological enquiry that explicitly included spirituality. In his *Principles of Psychology*, a classic and foundational set of writings for psychology as a whole (published in 1890), James outlined his tripartite model of the human self. The self, accordingly, was set up to be (1) material, (2) social and (3) spiritual. James made his views in terms of preference well known; for him the most important self is the spiritual self, a self that should be cherished and rendered "supremely precious" (ibid., p. 203).

[...]

The theme of spirituality is enriched by the range of content presented by each of the other contributions to this 2001 Year Book. After the exercise in critical collaboration between Mansanger (USA) and Savage (Canada), we have assembled an eclectic and interesting collection, starting with an article by Maddox (UK) who looks at the challenge humankind face in the 21st century and draws for its solution on Adler's Individual Psychology and Frankl's Logotherapy. Manaster (USA) follows with an analysis of true happiness in which an essential ingredient is the level of social interest present in human interactions for the greater good of humankind. Alvernaz Mulcahy (Canada) offers an article in which she explores how the Medicine Wheel Teachings of First Nations people can serve as a bridge to contemporary psychotherapy practices in order to bring to clients a sense of wholeness and a deep connection with others and the world.

In collaboration, Sonstegard (UK), Bitter (USA) and Pelonis-Penneros (Greece) look at recent and dramatic violence enacted by children and adolescents in the United States to highlight a socio-teleological conceptualisation of delinquent and criminal activity. In the next article, Clarke (UK) examines how body therapy principles and techniques may be integrated with an Adlerian therapy model. As an example of an individual able to rise above illness, Bird (UK) looks at the achievements made during the very short life of the artist Aubrey Beardsley, an

outstanding figure in the aesthetic movement of the 1890s. Pound (UK), as part of a larger collaborative action research study, examines her values and beliefs that affect her work with families in order to improve the practice of health visiting. And finally, turning to the future, Toner (UK) presents a critical appraisal of counselling on the internet to find out how the Adlerian approach could be employed on-line.

The collection here, we think, brings not only a range of subjects and enquiry but also a rich variety of cross-reference to theories that takes us beyond Alfred Adler and back again. As has been argued by Jon Carlson in the 2000 special issue of the *Journal of Individual Psychology*, there are more commonalities than not among therapy schools; and the Adlerian principles would be best served by an integrative function in regard to other schools. Perhaps this is an idea to argue, among others, in our next Year Book.

The Editors

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References

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