

## **Editorial: Introduction — Traditional Healing and Critical Mental Health, Volume 2**

With this second issue of Traditional Healing and Critical Mental Health, we are happy to provide further work which we believe promotes fresh perspectives on counseling and psychotherapy by fostering a dialogue between traditional and modern perspectives. As stated in our first issue, our purpose is to provide a forum for quality scientific papers and scholarly work. Our intention is to present traditional views as having something to offer but also, we welcome modern critiques of traditional perspectives. In the interchange between traditional and modern perspectives, we also note limitations of modern science by respectfully considering traditional views as equally valid insights into the human condition. We may also encourage, much in line with the tradition of Hegel, reformulation of traditional views into something new.

This second issue of THCMH contains a “Research Articles” section containing two papers that explore traditional healing and modern psychology. They are followed by a section called “Wisdom of the Elders.” Our Wisdom section is dedicated to providing a space for the voices of traditional healers themselves, as well as those who have dedicated their lives to the study of traditional healing and global mental health.

The first research article is authored by Robinder P. Bedi and draws on his research on healing practices in Punjabi Sikh culture. Dr. Bedi’s work underlines how Western psychotherapy needs to be aware of traditional perspectives when working with specific cultural and religious orientations, if it is to be effective. Psychotherapists must be informed about, and sensitive to, the religious and cultural views of their patients if they want to help. The second paper is by Jerome Wilczynski, a practicing psychologist who possesses an M.A. in Systematic Theology and New Testament and is therefore well positioned to discuss the topic of possession. Dr. Wilczynski’s article examines the phenomenon of demonic possession both from a psychological frame as well as a theological perspective, questioning certain biases of interpretation in traditional views.

Our first article in the Wisdom of the Elders section by Dr. Eugene Hightower compares the life and work of Beaver Berry, a Choctaw medicine man, to that of cross-cultural psychologist Clemmont E. Vontress. It offers a rich description of a Native American perspective which shares a perspective with the work of Vontress, namely, that healers must embrace their culture and struggle with adversity to be successful. The final paper in our Wisdom of the Elders section is presented by Bryan Ellis. Dr. Ellis conducted an interview with Clemmont Vontress, a pivotal thinker and historical figure in the area of traditional healing as well as modern psychology as a whole. Dr. Ellis offers a unique insight into the career and Wisdom of this important elder in the Academy.

Our hope is to offer an open-handed and creative venue to examine traditional healing and its value for modern medicine. We would like to create a space for new ideas, challenges to scientific paradigms and traditional paradigms alike, and to advocate for mental and scientific rigor. I hope we will gather contributions from a wide range of academic areas, including medicine, psychology, anthropology, philosophy, and comparative religion. Through critical thinking and phenomenological respectability, we might stimulate a synthesis of ideas. Perhaps in the tradition of Hegel, our future can involve old and new ideas that come together and advance our concepts and practice of mental health on a global scale.

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