



Book Review: The Ethical Visions of Psychotherapy

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ABSTRACT: Main component of many of the psychotherapies is the analysis of aspects of psychological functioning that patients are initially unaware of or deny. To the extent that this characterization of psychotherapy is not solely a means to an end but in human flourishing. In this book review, we describe the latest concern of ethical visions in psychotherapy. We conclude that, firstly, the supplement of standard measurement in psychotherapy likely facing many challenges. Secondly, a significant necessity to involve numeric field data to support the exposition regarding the percentage of psychoterapists who are presumed have not completely applied the utmost main goal which is personal flourishing should be, and thirdly, more elaboration is needed to explain the differences between factual field data observation and the ideal theory regarding personal flourishing in ethical psychotherapy by different background therapists.

KEYWORDS: Ethic, Human Flourishing, Intervention, Psychotherapy, Psychology.

INTRODUCTION

Psychotherapy, is one of the most psychological intervention has been used till these days with a wide variety background or approaches of the therapist. Likewise, this classic concern appears to be at the core of many prevailing issues that we are facing as a practitioner or scholar. These issues encompass the uncertainty regarding fulfilment of personal flourishing by psychotherapist (Smith, 2021) and the lack of statistical procedures of evidence in promoting personal flourishing (Jankowski et al., 2020). The ethical practice of psychotherapy is complex and varied in a wide range of practice settings, a distinct range of clients with eminently individualized treatment needs and circumstances (Barnett, 2019). Another challenges built-in interprofesional practice and different discipline which has heterogenous professional cultures, communication challenges, hierarchical issues and power dynamics, understanding and valuing each profession's uniqueness upto informed consent, confidentiality, and many things (Manspeaker et al., 2017; Shahidullah et al., 2019). If we, as practitioners and scholars, want to comprehend, discuss and face these challenges, we must be acknowledge, resolve and act upon these concerns. *The Ethical Visions of Psychotherapy* by Kevin R.Smith aims to make us, the readers, perceive the urgency of this task.

MAIN PART

Kevin R.Smith, a notable Adjunct Associate Professor of Psychology at Duquesne University, Pittsburgh, Pennsylvania, USA, draws from his experience and expertise to address a compelling case of ethical concern of psychotherapy. The author defines that "therapy is also a social practice that enacts some perspective on what a good life, human well-being, or flourishing" (p.1). The book is purposed for anyone involved or interested in psychotherapy, including both practitioners (either as psychotherapist, therapist, psychologist) and scholars. The author has two objectives: first, he seeks to pinpoint why it seems some therapists would not completely achieved the psychotherapy goals regarding personal flourishing on their clients; second, he proposes ideas about a number of important issues that would raise a constitute of a good life.

The first section of the book outlines the drawbacks that some therapists must be aware of. This point of view, Smith asserts that, the psychotherapy is not solely a means to an end. Besides, it tends to divide either a means an end of therapy or something more worthed beyond the end. He proposes that some ends of psychotherapy are more worth pursuing than others. This perspective leads to comprehensive vision of the ethical in psychotherapy.

One aspect that is worth considering from this section is Smith's explanation of the facts between central aim on any therapy and the possibility of ignorance in broad ethical aims merely focus in term of efficacy. The author explains how, firstly, a central component of psychotherapist is the exploration of aspects of psychological functioning that patients are initially unaware of, which from psychoanalysis aims to bring to motives and aspects of the self that have been repressed or dissociated. Smith



explains that therapists' attachments to broad therapeutic orientations (psychodynamic, cognitive-behavioral, humanistic, etc) are rooted in the sense that their preferred approach accommodates something invaluable that goes beyond symptom reduction, as for the rational self-mastery of cognitive-behavioral therapy, the search for authenticity of humanistic therapy, and the honest acknowledgement and working through of previously repressed motives in psychodynamic therapy are all proposed as key components of living well. He argues that it is incumbent upon therapist to reflect on their implicit belief about what constitutes human flourishing (p.2). On the contrary, the "history" of any one patient's mental health concerns would be unlikely to be fully accounted by family history, neighbourhood safety, or interactions with significant others, consequently, no "gold standard" measure exists to quantify mental health (De Los Reyes, 2011) as the gold standard assessments may not be always available or cannot be administrated due to many reasons such as cost, availability, ethical issues etc (Li, 2018). For Smith, there is a need to supplement the standard assessment of therapeutic efficacy with concerns of the contrasting ethical aims of different therapists.

After discussing why a critical approach to therapists' ethical concern is needed, the second section of the book focuses on Smith's explanation regarding basic approaches to therapy, clarifying terminology ethics and its importance. Smith views that therapy practitioners and researcher have a wide variety of definition of therapy, where "these perspective has three basic approaches: (1) the empirical-technical; (2) the promotion of values or ideals; and (3) the socio-historical" (p.8). With a view to comprehending the role that ideas about human flourishing play in therapy, he proposes all three perspectives need to be considered. Then he proposes that therapists will inevitably be promoting some pictures of flourishing in their therapies, whether explicitly spelled out or not. This complete framework means that therapists should be willing to acknowledge that their work is not simply a technology of psychological alteration, but engages with questions about what constitutes a good life (p.18).

While Smith's book effectively explains the need for therapists for being aware to promote clients' constitute of good life, that should be a part of a comprehensive intervention, two critiques could be made of *The Ethical Visions of Psychotherapy*. First, further explanation is needed to comprehend more on how these findings that "therapists do that they do not readily acknowledge or are even motivated to avoid" (p.1) can be adjusted to the factual field data report statistics which displaying the percentage of psychotherapist who might had reflected on their implicit assumptions or even should be given a data over the psychotherapist' achievement on client's personal flourishing as statistics are often presented in an effort to add credibility to an argument or advice (Foster et al., 2018). Second, while the author recognises that "the different psychotherapists have difference ways of articulating the ills that people suffer from and correspondingly different ways of picturing the better life that therapy aims to help patients to achieve" (p.20) and among the cognitive-behavioral therapists, behavioral therapists and humanistic therapists, "the proximal aim of addressing symptoms is approached in very different terms that significantly alter where the therapy is headed, what the more "distal" picture of human flourishing is" (p.21), more explanation is needed on this disconnection to the fact that there are three major categories of supervision organized by Bernard & Goodyear (2014) are models grounded in psychotherapy theory, developmental models, and process models, furthermore, the supervisors tend to adopt an integration of above models such as combined models.

CONCLUSION

Overall, Smith's book accomplishes what it intends to do: show readers both how urgent and how important the fulfilment of client's personal nourishing is, and outline the three basic approaches about perspectives which psychotherapist tend to use. His examples about the application of three basic approaches (which include the empirical-technical, the promotion of values or ideals and the socio-historical) show that in order to understand the role that ideas about human flourishing play in therapy, all three perspectives need to be considered and that responses to the challenges that arise from must be articulate in individual's skills of attunement, individually or collectively. Psychotherapist, as the author explains, sometime deny that there are any issues of strong evaluation in therapy. This book is a call for psychotherapy and why we need to comprehend what is at stake between the different psychotherapies: "in proposing pictures of human flourishing, the psychotherapies are offering ideas about what matters at the level of strong evaluation. In being strong evaluators, patients' focal problems are partly shaped by their concerns about what matters, what human flourishing looks like and how they can make their peace with the less than ideal" (p. 21).



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