

Towards a Critical Psychology of Hope

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I should begin by apologizing for the delay in the publication of the second issue of *Awry*. It has been a particular challenging year to carve out a space not only for the editorial work that goes into an academic journal but also to learn the nuances of typesetting and the various process involved from submission to publication. Not long after the publication of our first issue, I unexpectedly found myself leading an academic labour union and continue to do so to the present day. If you are interested in learning more about the role that labour unions can play in building a more just society, [this](#) is as good a place to start as any. Labour organizing is both rewarding and draining which has undoubtedly contributed to the delay in publishing this issue. To all of the contributors who have remained patient throughout this process, I appreciate your support and encouragement. I sincerely hope that you share my excitement in finally introducing your work to our readers. I would also like to thank the reviewers who have made this issue possible. As I'm sure the contributors would agree, your suggestions have been invaluable and the final works are better as a result of your insights.

I must admit that after surveying the contributions to this volume, I've struggled to write an introduction that does justice to these works. The authors in this volume are certainly drawing much needed attention to marginalized communities, structures of power, and the scourge of colonialism and in doing so are participating in a critical psychological tradition that at its best has moved many of these ideas from the periphery to the center of contemporary academic discourse. But one also senses something else underlying these contributions, something that seems vaguely familiar but also out of place not only in critical psychology but against the background of our present predicament more generally. Is it hope? In the midst of inviting (or even demanding) that readers not look away from oppressive, exploitative, and exclusionary practices that lie beneath the veneer of our neoliberal order, the contributors to this volume remind us that too much is at stake to let our discomfort feed the sort of paralysis that sustains this order. Walter Benjamin one remarked that, "it is only for the sake of those without hope that hope is given to us." If the various works presented here have their say, we have our work cut out for us.

This volume also marks the introduction of a new section of *Awry*. I'll leave it to the curators of this new section – what we are calling *Awry*² – to describe the impetus for this new project and the criteria they will be using for reviewing submissions. But I would be remiss not to mention how excited I am about the emergence of a new venue for work that has often struggled to find a home in traditional academic circles. For decades, critical psychology has been a focal point for radical ideas. It's long past time to scrutinize the academic forms that have perpetually constrained those ideas.

Finally, stay tuned as *Awry* will shortly be publishing a third special issue focusing on the intersection of critical psychology and psychoanalytic theory!