

Editorial

Keith Tudor and Alayne Hall (Ngati Whatua, Te Rarawa, Tainui)

E ngā waka, e ngā mana, e ngā hau e wha, ngā mihi nui ki a koutou arā me to whānau hoki. Tenā koutou, tenā koutou, tenā koutou, katoa. He tino hari maua, i te tari putanga tuatoru na *Ata: Journal of Psychotherapy Aotearoa New Zealand*. To the many talented and esteemed who are propelled together by the four winds, spread throughout the islands, we greet you and your families.

We are delighted to introduce another generic issue of *Ata*, with a wide range of articles which, we think, are stimulating, challenging and informative. We are also excited to announce that the journal is now available online to NZAP members, as part of the members' area of the NZAP's website; we are grateful to the Online Committee of the NZAP, Kyle MacDonald, John Farnsworth, and Ed Goode, the webmaster, for their work in effecting this, and to Jyoti Smith, our Editorial Assistant this year, and Katy Yiakmis, our designer, for their additional work on this project.

In the first article of the issue Margot Solomon explores the process of reverie and reflection. Quoting the Irish poet, W. B. Yeats, she refers to this process metaphorically as “thinking in the marrowbone”, that is, thinking feelingly and, indeed, somatically. Drawing especially on the work of Wilfred Bion, Martin Heidegger, Sigmund Freud, Melanie Klein, and Paula Heimann, and with reference to a Conference workshop (at the 2013 NZAP Conference, held on Orakei Marae in Auckland) at which she originally presented the material, Margot expands our thinking — and feeling — about reverie and reflection. Those of us who are fortunate to know Margot (as we each do) know that she herself thinks and feels deeply in the marrowbone and, in doing so, contributes a “lasting song” to our community, both in her clinical and educational work, of which this article is a resonant example. We also want to acknowledge Margot's fine attention to the writing and her own editing of the article, a fine tuning that speaks to her concern about words and their meaning, and, of course, befits a previous editor of this journal's predecessor, *Forum*.

The concept and practice of reverie also informs the next article in which Bron Deed explores the poetics of death and dying, doing so through the use of poetry and with specific reference to the Greek myth of Orpheus and Eurydice. Drawing on her own experience working in palliative care, and incorporating Māori and Greek philosophy in her discussion, together with the theory and practice of process-oriented psychology, and in a style which acknowledges the spirits of Orpheus, the singer-poet, and Eurydice, the voice of the experience of death and dying, Bron weaves different voices from different cultures and different realms. Consequently the reader is encouraged to consider death

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and dying as a therapeutic encounter for both the living and the dead. Bron's experiences and mythopoetic explorations convey a respectful exploration of grief, love, loss, and longing as pivotal aspects of death and dying. Ingeniously, the reader is encouraged to enter the discussion on death and dying alongside Bron as she illustrates her ability to remain sensitively attuned throughout the dying process: a therapeutic analgesic for the living and soon to be departed spirit.

The third article, by Susan Hawthorne, is a report or case study of her work with a client, "Maria", who has a diagnosis of Complex Dissociative Identity Disorder. The article describes a moving and effective therapeutic relationship, one that is, from Maria's and Susan's perspective, blessed by God. Susan's care for her client, her attention to detail, her willingness to hold and to be responsive to all Maria's alters, as well as her integrity in undertaking additional supervision and training in order to support herself in this complex and demanding therapeutic work is inspiring. At the last NZAP Conference (in April 2014) Susan was awarded a Distinguished Service Award. We congratulate her on the award — tēnā koe, Susan — and acknowledge her distinguished therapeutic service to all her clients during her career. Such acknowledgements are particularly timely as, just as this issue was going to press, we heard that Susan had announced her retirement. We thank her for this article and her work, and wish her well for the future.

When we received Susan's article and were sending it out for review, we realised that neither *Ata* nor the NZAP had a policy about client consent for the publication of case material. As a result, Keith undertook some research into policies and protocols for such consent, the result of which is an article, co-authored by Keith with a colleague at Auckland University of Technology, Charles Grinter. The article examines the ethics of obtaining informed consent, drawing on principles derived from various international documents as well as Te Tiriti o Waitangi | The Treaty of Waitangi, and the NZAP's own *Code of Ethics*. Alayne acknowledges that Keith and Charles bring to our attention three significant international codes, as well as the Hippocratic Oath, all of which highlight ethics concerned with autonomy, the rights of the individual, and weighing the benefit, in this case, of research for the public good. These ethical values are linked to the NZAP's *Code of Ethics* and the principles of the Treaty of Waitangi and the articles of Te Tiriti o Waitangi for an ethical research practice in Aotearoa New Zealand. Keith's extensive experience as a practitioner, researcher and author coupled with Charles's considerable knowledge as a research ethics advisor make for a well-constructed article and argument, and thought-provoking read.

The concept of the wounded healer is a familiar one. In their article on the subject, Jordan Jamieson and Rhoda Scherman review the historical and mythological context to this concept and examine just how the woundness of the healer is healing for the client. The article encompasses the historical context of the concept, the myth itself, and the paradigm of the wounded healer, as well as empirical research on the phenomenon of the wounded healer. It is a different reflection on the subject, written by two psychologists — Jordan, a student and Rhoda, a lecturer — and as such we welcome them. We have already published articles by people with different professional identities and we welcome plural(istic) voices in these pages.

Earlier this year, Paraire Huata died. Given Paraire's contribution to the field of psychotherapy in this country, his relationship to psychotherapy and the NZAP and, more recently, the Psychotherapy Board of Aotearoa New Zealand, on which he sat as a lay member, we asked Seán Manning, a colleague of Paraire's, to write a personal appreciation of him. We appreciate Seán taking up this invitation and thank him for not only what is a moving appreciation piece but also for raising some important questions as to the demands that we place on colleagues, and especially Māori colleagues and elders.

We thank Hineira Woodward for providing the translations/interpretations of the abstracts — tēnā koe Hineira — and, as usual we offer a glossary of words and terms used in the issue. As ever, we hope you enjoy this issue of the journal — and continue to support it not only by reading it but also by sending submissions for consideration for publication. We are both heartened and humbled by the positive response to the journal. Like the proverbial buses, the next issue will follow shortly; we already have good articles for the first, generic issue of next year; and we look forward to bringing these to you.