

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.

Having edited two special issues of *Ata* (which formed Volume 16, 2012), this issue begins what we intend to be a regular cycle of annual volumes comprising one generic issue and one special issue which will be based on the theme of the NZAP's Annual Conference. We are most grateful to Hinewirangi Kohu-Morgan for gifting the cover image for this issue of *Ata*, the first cover for a generic issue of the journal, which, appropriately enough, reflects the title of the journal. Tēna koe Hinewirangi.

We are delighted to introduce this first generic issue which opens with an article on the theme of *ata* and, specifically, the growing of respectful relationships. We are most grateful to Taina Whakaatere Pohatu, a respected kaupapa Māori lecturer at Te Wānanga o Aotearoa, for his permission to reproduce this article which he has self-published since 2000 and has made available to allied health professionals and social science researchers throughout the country (Pohatu, 2000), which he then went on to develop in his doctoral thesis (Pohatu, 2005). We are grateful to have the privilege of presenting Taina's article in our professional journal as it offers a different view of relationships in health and social care than usual psychotherapeutic views, and one which, we hope, provides food for thought and further discussion and development.

The second article of this issue is one which was initiated by Keith some years ago and has now come to fruition. It is a critical reflection, by exponents of different theoretical orientations or modalities of psychotherapy in which it is possible to train to qualification in this country, on some key concepts and theories in and of Western psychotherapy. In this respect, the article may be viewed as part of a wider project to critique and deconstruct Western — and, for that matter, Northern — psychological and psychotherapeutic theory so that it, and the practice of psychotherapy which has its roots in such theory, is more relevant to the bicultural context and plural realities of Aotearoa New Zealand. We are aware that the article only touches on each of the theoretical approaches represented and we welcome further articles on these and other theoretical approaches or modalities; their history and development in this country; recent theoretical developments within particular approaches; and their contemporary applications.

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The next three articles discuss different aspects of therapeutic practice.

First, Jon Hay and Steve Appel discuss why, when working with clients in individual therapy, psychotherapists should consider the client's partner. Acknowledging the bi-directional impact of psychotherapy on the client's partner and of the partner and the couple's relationship on therapy, they reflect on the impact that change in therapy has on the personal relationship, and argue for a flexible and pluralistic response to the client and her or his partner. It is now widely acknowledged that the therapeutic alliance and the therapeutic relationship are more significant factors with regard to therapeutic outcome than the therapist's theoretical orientation or techniques (see Lambert, 1992; Asay & Lambert, 1999). What is less acknowledged in this aspect of the research is that "extra therapeutic factors", which include social circumstances, life events, and various client variables, account for 40% of the impact on outcome (Asay & Lambert, 1999). Against this background, this article explores an important element of a significant extra therapeutic — and, potentially, anti-therapeutic — factor. Given its statistical significance, we very much welcome further submissions on the influence and impact of the "extra therapeutic" field. This article is based on Jon's Master's dissertation and we are keen to encourage other students and newly qualified psychotherapists and practitioners to submit articles based on their dissertations, case studies, and essays. There is a significant number of practitioners who graduate each year from the ten current psychotherapy training programmes and courses available in this country (see Keith's edited article), all of whom will have done some written work which we think should see the light of day beyond the shelves of learning institutions and training institutes, and be put into what some universities have developed as "scholarly commons", in effect, an open access facility; and, to this end, we welcome submissions from this generation as well as previous generations of graduates (in the broad sense of the word).

In many ways, the author of the next article, Kyle MacDonald, represents part of a new generation: a generation of psychotherapists and practitioners who, despite being what Kyle refers to as "digital immigrants" are young enough to be familiar and engaged with different forms of electronic communication and media, and knowledgeable enough to use them. In his article, Kyle, who is well-known to members of the NZAP through his "Off the Couch" postings (<http://psychotherapy.org.nz/off-the-couch/>), offers a guide to what he rightly refers to as "the unknown" for psychotherapy and for many psychotherapists: online social media. He discusses this "world" and its relationship to psychotherapy, as well as some interesting research findings. Kyle has recently been given a regular slot on Radio Live (www.radiolive.co.nz/) each week to talk about things that matter to him — and to us as a profession. We congratulate Kyle on getting this particular "gig" and thank him for being at the forefront of presenting psychotherapy to the public. Tēna koe, Kyle.

The theme of media continues in the next article, in which Russell Withers, the founder and leading exponent of Interactive Drawing Therapy (IDT) in this country, writes about IDT as a therapeutic medium which facilitates the therapeutic relationship. Russell gives a brief overview of IDT and presents a series of brief vignettes of using IDT with a young client. The article also offers a number of challenges, perhaps the first of which is that IDT has not been viewed as a psychotherapy or as a medium which enhances

the (psycho)therapeutic relationship. The second challenge is to the exclusivity of what Russell refers to as “the dyadic expectation” of talking therapy between client and therapist: by introducing “the page”, IDT, in effect, creates what Russell acknowledges as an “analytic third” (Ogden, 1994) but which, arguably, is a “non analytic third”. As IDT is very much client-centred, the third challenge is to certain “therapist-centred” activities and interests. IDT is a creative—expressive therapy and, following on from an article on dance psychotherapy published in *Ata* last year (de Leon, 2012), we are delighted to have another article from this branch or form of therapy, and look forward to welcoming other articles on therapies involving art, creative writing, drama, music, play, and sandtray.

In his article Russell refers to a publication, *A Guide to Talking Therapies in New Zealand* (produced by the Royal Australian and New Zealand College of Psychiatrists and Mental Health Programmes Limited (Te Pou) (2009). Reading this publication from a psychotherapeutic perspective, three points strike us:

- First, that it was produced by an organisation of psychiatrists; the project steering group had no representatives from NZAP, the New Zealand Association of Counsellors, or the New Zealand Psychological Society.
- Second, that it referred to talking therapies which it stated “are also known as” (p. 4): therapy; psychological therapies or treatments; talking treatments; counselling; and “psychotherapies”.
- Third, that in terms of “the different talking therapies” by modality or theoretical orientation, it only mentioned cognitive behavioural therapy (CBT), including computerised CBT, dialectical behaviour therapy (DBT), interpersonal therapy, and multisystemic therapy; as well as three types of therapy i.e. bibliotherapy, motivational interviewing, and problem-solving therapy.

From this it appears that psychotherapy in this country has some way to go in order to distinguish itself from other talking therapies; to present its various modalities or theoretical orientations as more than variations of cognitive and behavioural therapy (see, for example, Tudor, 2008, 2010); as well as to produce the good evidence that psychotherapy works. Whilst we are confident that colleagues such as Kyle can do this in different social media, we also consider and wish to promote *Ata* as a medium and a forum for such presentations and research, and encourage practitioners and researchers — and practitioner-researchers — to submit articles which advance our knowledge and professional as well as public profile.

In 2012 the NZAP updated its *Supervision Handbook* (NZAP, 2012), in which it encouraged provisional members to seek input from secondary supervisors, which might include cultural supervision. It also outlined a number of expectations of the NZAP supervisor, one of which is “when working with Māori practitioners to access their own cultural supervision”. In the final article in this issue Margaret Poutu Morice and Jonathan Fay discuss cultural supervision in the context of cultural competence, and of the co-existence of individual psychology and culture. As they put it: “Cultural supervision claims the same kinship with clinical supervision that culture claims with individual psychology” (p. 90). Supervision offers a place and a space in which practitioners may

unpack their own responses and reactions to, prejudices about, and motivations with regard to their clients and their practice. Cultural supervision offers the same opportunity for practitioners, but with a specific focus on issues of culture (for a discussion of which with regard to both race and culture, see Seneviratne, 2004). As with generic supervision, cultural supervision has a two-fold purpose of increased awareness or “wider vision” for the practitioner; and, as a manifestation of the basic ethical principle of non maleficence, increased protection for the client, in this context, from any harmful or potentially harmful attitudes that derive from the practitioner’s own cultural heritage, and/or their unfamiliarity with specific client groups or populations. In this country, cultural or, more specifically, bicultural supervision serves to raise awareness in and inform and enhance the practice of non Māori practitioners and to protect Māori clients. The NZAP’s policy of encouragement of provisional members and expectation of its supervisors is not without its critics; cultural supervision, whether advised, expected, offered or, like clinical supervision, and personal therapy for trainees, required, is clearly work in progress; and, as Taina puts it in his article, “it requires courage to explore and activate choices from Māori bodies of knowledge at deeper levels to progress our personal practice” (p. 25). Such arguments and discussions are, of course, commonplace, especially in the public sector in this country, and the NZAP is not alone in its engagement with cultural supervision: in its first issue of this year, the *New Zealand Journal of Counselling* published an excellent article on “Supervision and Culture” written by Crocket et al. (2013), in which, by means of a qualitative investigation, the authors reflect on their experiences of supervision as cultural partnership. The article is available via the journal’s page on the NZAC’s website (http://www.nzac.org.nz/new_zealand_journal_of_counselling.cfm). We are fortunate to have Kathie Crocket on the Editorial Board of *Ata*, and we hope that this, together with more dialogue between ourselves and the editors of the *NZJC*, will enable more cross-referencing between the two journals. We also look forward to receiving more articles on supervision for publication in the journal.

In November last year, Daniel Stern, the prominent American psychiatrist, psychoanalytic theorist, and developmental psychologist died. Many of us have been profoundly influenced by his theories and we are grateful to Jennifer Re for her obituary which honours his work.

Both issues of the previous Volume of *Ata* carried reviews and we are delighted to continue and develop this feature of the journal, in this issue, with two reviews. The first is a review of an exhibition and a film both by Vincent Ward, the eminent New Zealand film director. The reviewer, Agnès Sigley, is an art therapist, and she brings to the review her particular and informed appreciation of the artistic merits of both exhibition and film. We are also most grateful to Vincent Ward for his permission to print two of the pictures which appeared in the exhibition. The book review is of *The War Hotel: Psychological Dynamics in Violent Conflict* by Arlene Audergon, who, with her partner, Jean-Claude Audergon, is a leading exponent of process-oriented psychology, especially in the context of conflict (see <http://www.processwork-audergon.com/index.htm>). The reviewer is Paul Solomon who has a particular interest in this work.

Also in the previous Volume, we introduced a feature of publishing abstracts from other journals, and of asking a colleague to select these. For this issue, we asked Seán

Manning, who, as the Editor of the NZAP *Newsletter* has also come on to the Editorial Advisory Board of *Ata*, to select the abstracts. In response, Seán, who has a passion for psychotherapy research (see Manning, 2011) has chosen to focus on one article, on naturalistic research, and uses this as the basis for an engagement not only with the lead author, with whom he corresponded for the purposes of writing his contribution, but also with an important current debate within the field about the efficacy of certain studies — and of the results — and their implications.

Finally, as with the first two issues of the journal, this issue also contains a short Glossary.

We are grateful to all the contributors for their articles; and, once again, we are most grateful to Hineira Woodard for her translation/interpretations. Tēna koe, Hineira.

The next issue (Volume 17, Number 2), which is due to be published in December, will be a special issue of articles from this year's NZAP Conference on the theme: "Ko Rangitito te Maunga, Ko Waitemata te Moana | Figure and Ground". We welcome submissions on that theme both from Conference presenters as well as from others who may have something to write on this theme. We hope that you enjoy the quality and variety of articles in these pages, and continue to support the journal not only by reading it but also by letting other colleagues know about the journal — so that they subscribe to it, and, of course, by continuing to submit articles and reviews.

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