

Editorial

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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 tuarua na *Ata: Journal of Psychotherapy Aotearoa New Zealand*. I te putanga koutou o te kape tuatahi me te oho koutou nga aroro “Te Timatanga o te Kainga”. Tahuri ki a koutou kei te putanga tuarua inaianei, he whakamarama koutou nga aroro “Tona Kanohi”. Nō reira nga mihi mahana koutou ano, kei te hari awhero koe nga mahi kaiawhina tuhituhi taua ka korero pukapuka.

To the many talented and esteemed who are propelled together by the four winds, spread throughout the islands we greet you and your family warmly. We greet you once, twice, thrice. We are very pleased to bring you the second issue of *Ata: Journal of Psychotherapy Aotearoa*. In our first issue, we were enlightened by a number of contributions which explored concepts concerning “Home is Where we Start From”. We now turn to our second issue and the theme of “The Face of the Other”, the subject and theme of the New Zealand Association of Psychotherapists’ 2012 Conference, where concepts concerning this theme were illuminated for us. Once again we greet you warmly and we hope you enjoy the efforts of the writers who have contributed to this journal.

Thinking about this second issue under our editorship as a second child, we are not sure whether the labour has been any less difficult but, as we now have people, systems, policies, and protocols in place, the production of this second issue of *Ata: Journal of Psychotherapy Aotearoa New Zealand* certainly has been smoother — and quicker! Whilst the time between producing the first and second issues of the journal has been relatively brief, we nevertheless have had some time to appreciate the favourable responses to the first issue. Thank you. We will continue to appreciate feedback from you, the readers, and, of course, submissions!

This second, special issue comprises keynote speeches and papers from NZAP’s Annual Conference on the theme of “The Face of the Other”, held earlier this year and hosted by the Wellington Branch of NZAP. We are particularly honoured that the two keynote speakers at the Conference, Dr Tess Moeke-Maxwell, and Dr Donna Orange from New York in the United States of America, agreed that we could publish their keynote speeches in this issue. We are also delighted to publish other contributions on the theme of the Conference.

The concept of (the) other, Other, or the constitutive Other (usually but not always consistently capitalised), is a key concept in European continental philosophy. Although it has its origins in the work of Georg Hegel (1770-1831), Edmund Husserl (1859-1938), Jean-Paul Sartre (1905-1980) and Simone de Beauvoir (1908-1986), it was the French

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psychoanalyst Jacques Lacan (1901-1981), in seminars delivered in the mid 1950s (see Lacan, 1954/1988; 1975/1991), and the French philosopher, Emanuel Lévinas (1906-1995) (see Lévinas, 1961/1969), who were instrumental in developing the contemporary use of the concept, which was later also developed and, to some extent popularised, by the Palestinian literary theoretician, Edward Saïd (1935-2003), in his book on *Orientalism* (1978). For many, Lévinas is not easy to read and, following the translation of his work from the French into English, he requires, in a sense, the further translation or interpretation of a number of his concepts into more accessible language; and we are grateful that Maria O'Connor in a review article in this issue has done this (for more on which see below). The "Other" usually translates the French word *autrui* which means the other person, someone else, the personal Other, the you, while "other" translates *autre* which means other/s in general. However, what gets lost in translation is Lévinas's use of both capital and small letters for both concepts (*autrui* and *autre*). Thus the English use of "Other" and/or "other" is necessarily partial and limited, and relies on the clarity and consistent application of the particular author's definition of her or his terms, as well as on the context of the use of these as referent. For some, the use of the Other opposes the Same, as in "We're all the same under the skin", and thus refers to — and opens up a space to discuss — that which is other than the initial concept under consideration. As such, it questions the norm/al, what is accepted, received wisdom, and the hegemonic in all its forms; and is a particularly relevant and useful concept for thinking about the practice of psychotherapy in Aotearoa New Zealand. For others, however, this is a normative distinction which does not catch or represent the nature of the challenge to previous ideas about ontology (the "essence" of things) that Lévinas's work represents and specifically the concept of the Other that infinitely exceeds our grasp.

The concept of the Other has been discussed in the pages of this journal (see Degril, 2011), and its predecessor, *Forum*, specifically by Davey (1998) and Tudor (2009). The articles in this issue continue this exploration and the application of the concept with regard to Other (the person or persons); otherness (the state); othering (i.e. being made Other); the Other as representing the margins; and how concepts and constructions such as culture, gender, sexuality, creates Other and Otherness. When we consider constructions of culture, gender and sexuality, awareness of Other and Otherness should be seen to enlighten how psychotherapy develops as an appropriate health intervention. The participation of Māori as tangata whenua and Māori involvement in the profession of psychotherapy is critical to any discussion concerning appropriate health intervention in Aotearoa New Zealand. All too frequently Māori present disproportionately on the margins, often shunted there by the powerful underlying unconscious assumption of Other and Otherness. Tuhiwai-Smith (1992) illustrates this by highlighting the significance of Other through existing power-dynamics whereby both culture and differences between cultures serve to marginalise a particular population group, namely Māori women:

Māori women belong to the group of women in the world who have been historically constructed as "Other" by white patriarchies and white feminism. As women, we have been defined in terms of our differences to men. As Māori, we

have been defined in terms of our difference to our colonisers. As both, we have been defined by our difference to Māori men, Pākehā men and Pākehā women. This socioeconomic class in which most Māori women are located makes the category of “Other” an even more complex problematic (p.33).

In this context, we are delighted that, in this issue, and based in part on their own experiences of being Othered, both Tess Moeke-Maxwell and Hēni Collins address such marginalisation. Tona Kanohi — The Face of the Other, and the intersubjective descriptions of kanohi-ki-te-kanohi or the face-to-face encounter is a constant reminder that “We” are now engaged with each “Other”. This sense of facing the other in a bicultural context was represented by the two images designed for the Conference and reproduced on the cover of this special issue: “Tona Kanohi” by the late Jayne Te Hikuwai Kohu — kua hinga koe tako to mai i runga i te rangi marie — and “The Face of the Other” by Louise Marmont, to both of whom we are grateful for their work and images. At this point we also want to acknowledge J. J. Harrison, the photographer of the cover picture of the previous issue of the journal, whose image of the Buller’s Albatrosses is available on Free Images and was reproduced with permission (Creative Commons, ID no. 201202050400). Tēna koe. We acknowledge the inspiration, creativity, skill, and contribution of all these artists, whose work both illustrates and deepens our understanding of the concepts we consider and discuss.

By “face” (*visage*), Lévinas meant the human face as representing the living presence of another person and, therefore, something that is experienced socially — and ethically, as the following quotes from *Totality and Infinity* (Lévinas, 1961/1969) demonstrate:

“The way in which the other presents himself, exceeding the idea of the other in me, we here name face.... The face of the Other at each moment destroys and overflows the plastic image it leaves me, the idea existing to my own measure.... It expresses itself.” (pp. 50-51)

“What we call the face is precisely this exceptional presentation of self by self.” (p. 202)

“The face is a living presence; it is expression.... The face speaks.” (p. 66)

“the face speaks to me and thereby invites me to a relation”. (p.198)

“the Other faces me and puts me in questions and *oblige*s me”. (p. 207)

“The face opens the primordial discourse whose first word is obligation, which no ‘interiority’ permits avoiding.” (p. 201)

“The face resists possession, resists my powers.” (p.197)

“the face presents itself and demands justice.” (p. 294)

“Meaning is the face of the Other, and all recourse to words takes place already within the primordial face to face of language.” (p. 206)

It is clear that “The Face of the Other” was a significant and powerful theme for the Conference, one which was well explored there and one to which we hope we have done justice in editing this issue, and that we as a profession and a community continue to face and explore.

Following the order of presentations at the Conference, this issue opens with an edited version of the first keynote speech by Dr Tess Moeke-Maxwell. In this article, and drawing on her own doctoral research (Moeke-Maxwell, 2003), Tess uses the image and metaphor of the face of the Other to explore and challenge the binary representation of Māori and Pākehā, and to discuss the complexity of Māori identity and subjectivity in 21st century Aotearoa New Zealand. In doing so, she offers an alternative narrative on the social construction of Māori identity — the traditional, the assimilated, and the pathologised — and offers a fourth, alternative reading of Māori identity: the hybrid. Drawing on feminist and cultural studies, Tess posits that cultural hybridity opens up a space for thinking differently about identity; she then links this to clinical encounters within health care. In her speech — though, for reasons of space, not in the article — she also gave examples of exploring Maori identity in the context of the end of life (see Moeke-Maxwell, Nikora, & Te Awekotuku, 2010).

In the next article, Dr Donna Orange, a philosopher and clinical psychologist from New York in the United States of America, writes about clinical hospitality, in which the host is faced by the guest as Other. Drawing on the work of three French philosophers — Emmanuel Lévinas, Jacques Derrida, and Paul Ricoeur, as it were, the philosophers of hospitality — Donna identifies the ethical challenge that hospitality poses for the clinician. After all, as Donna puts it, “The clinician’s work [is] of restoring human dignity ... [and] is the work of psychotherapy as a human science.” In this article, as in much of the rest of her work (e.g. Orange, 2010, 2011), Donna has a wonderful ability not only to translate complex philosophical ideas into everyday language for clinical practice, but also to transcend the traditional divisions between psychoanalytic and humanistic psychotherapies. In her article Donna reminds us of the linguistic connection, at least in Romance languages, between “guest” and “host”; at the Conference she herself was a most gracious guest, and here we are honoured to host her guest article.

The Conference Committee had organised a Panel, comprising Tess and Donna, together with Wiremu Woodard and Jeremy Younger to address the question: “How culture creates other: Traversing difference or fractured divide?” The Panel itself was mostly ably chaired by Jo Stuthridge and we are most grateful to Jo for working with all the panellists to produce an article which captures not only what they each said but also something of the flavour of the interactions between themselves and between them and the audience. The panel discussion is also available as a podcast on the NZAP website (<http://nzap.org.nz/conference/2012>).

The next two articles are based on papers given at the Conference that developed the conference theme in different ways.

Susan Alldred-Lugton, who is a familiar presenter at NZAP Conferences, writes about

fantasy and reality within reflection. With literary references to mirrors and reflection (under the title “Mirror, mirror on the wall, who is the fairest of them all?”), and drawing on Oscar Wilde’s (1890/2003) novel *The Picture of Dorian Gray*, Susan discusses the use of projection and projective identification in clinical practice and examines the psychotherapeutic benefit of difference. As editors of *Ata*, we have been interested to look back over the issues of *Forum* and to see what subjects and themes have been explored (and which not); in doing so, we came across an article by Bull (2000), similarly titled, “Mirror, mirror on the wall, who is the most beautiful of them all?”, which drew on a Lacanian orientation in psychoanalysis and a reading of Wendt’s (1987) book, *Sons of the Return Home*, to discuss narcissistic, ego-centred and other forms of identity, concluding that there is a subjective cultural identity that is not necessarily based on a Westernised idea of a strong ego. Bull (2000), Alldred-Lugton (in this issue), Bannister (2012) (in the last issue), and a number of other colleagues over the years have based articles on literature; we welcome this and encourage others to submit articles which take a psychotherapeutic perspective on forms of literature and/or use literature to support reflections on psychotherapeutic practice. We are aware that back issues of *Forum* are not generally available and plan, in time, to make these accessible online.

In the next article Hēni Collins takes the Māori version of the Conference theme, “Tōna Kanohi, Kauae Moko: The Face that Turns Towards her Ancient Self”, and, offering a personal narrative on her own experience of being Māori/Pākehā, explores the cross-cultural tensions associated with her decision to take moko kauae — and to do so in the traditional manner. At the Conference, Hēni presented a most interesting, informative and engaging workshop; she has transformed what was there predominantly an oral presentation into what here is a full journal article, and we thank her for this work. Woven into and through Hēni’s personal story are narratives from the research she undertook (for a Master of Philosophy, Māori Studies) about mixed heritage Māori/Pākehā and the complexities and challenges they faced — and “faced” — in their journeys towards identity strength.

On the Saturday evening of the Conference, we were entertained by Tommy and the Fallen Horses (tommyandthefallenhorses.com/), a Wellington-based folk-rock-reggae band (whose drummer, John Savage, is a psychotherapist and member of NZAP). One of the numbers the band played was “Parihaka”, the title track of their eponymous debut album, written by Tommy Benefield and recorded under the band’s previous name, the Sons of the Easter Rising (2011). The song, a live version of which may be viewed on YouTube (www.youtube.com/watch?v=Wm71zoakRcg), is challenging and thought-provoking one with hard-hitting lyrics about colonisation, biculturalism and, in effect, the politics of the Other. Both Tommy and the Fallen Horses were very responsive to the theme of the conference and we are grateful to Tommy Benefield for his permission to reproduce the lyrics of “Parihaka” here (about which, and in keeping with the tradition of the editorial comment on the cover of the compact disk version, we are passing on a “parental advisory” warning).

At the closing poroporaki, Tess Moeke-Maxwell, who, like Donna Orange, had stayed for the whole Conference, commitments that were much appreciated, offered us a song, which we also reproduce here.

The final article is unusual in that it was not a paper presented at the Conference but it is

a paper written *about* the Conference and, specifically, about the organising and experience of the Conference. Suzanne Johnson, a member of the Organising Committee, who, significantly, had specific responsibilities for relationships, a role which she discharged sensitively and graciously, discusses the creation, development and organisation of the Conference with reference to Lacan's (1964/1998) idea of "the real", Benjamin's (2004) view of intersubjectivity, and Lacan's (1975/1991) concept of "thirdness" which, Suzanne argues, the participants at the Conference created — or co-created. It is a rare article in that it gives us an insight into the attention that a conference organising committee takes to plan and organise such an event, in this case, for our Association and community.

As with organising a conference on a particular theme, editing a special issue of a journal carries a particular responsibility not only to honour the original theme but also to ensure coherence within the issue. To this end, and paralleling the way the keynote speakers, panelists and workshop presenters referred to each other at the Wellington Conference, we have supported contributors' referencing of each other's work by inserting page number references to articles in this issue.

We are keen to publish reviews (of books, conferences, films, DVDs and other media) and welcome contributions; and, in the special issues of the journal, we are especially keen to publish reviews that are relevant to the theme. As the theme of the Conference, "the Face of the Other" comes from a phrase used by Lévinas in his book *Totalité et Infini* [*Totality and Infinity*] (Lévinas, 1961/2001), and as we wanted another interpretation of Lévinas for this issue, we commissioned a review of this work. We are very appreciative that Maria O'Connor, a Senior Lecturer in Spatial Design at AUT University and a Lévinas scholar, agreed to do this, and has provided us with an excellent and challenging review/article on some key concepts in *Totality in Infinity*, including, totality, infinity, exteriority, Being, the Other — and the face of the Other — ethics, time and language, and, the enigma of the stranger, which brings us back to Donna Orange's article.

We have had very positive feedback about the journal, for which we are most grateful. Just as this issue was going to press, we received our first "Letter to the Editors" — from Dr Robyn Hewland — who, amongst many achievements, is a Life Member of NZAP. We were honoured to receive her letter and delighted to publish it as the first of what we hope will be many more. The letters' pages of a journal can be a lively forum in which readers comment on, take issue with, and contribute to the ideas raised in previous issues, thereby creating debate and, again, contributing to the intellectual life not only of the NZAP but also the wider psychotherapy community.

As with the previous issue, we again include a Glossary of words and terms in te reo Māori used in this issue. For this issue, the abstracts from other journals have been selected and compiled by Margot Solomon, to whom we are grateful for her research, reading and choice. By inviting different colleagues to make this selection for each issue of the journal, not only will we keep in touch with the international field of psychotherapy, but also, as the colleagues will have different perspectives on that field, we will have the benefit of seeing different aspects — and, perhaps, a wider vision — of that field.

Finally, as this second issue of the year completes this volume, we have included author and subject indexes for the volume. We plan in time to create an online index, which will include the 15 previous volumes of *Forum*, the journal's predecessor, an index which will

be both cumulative and offer a search facility within both journals.

In producing the journal, we are mindful that we are not alone and, indeed, we are appreciative of the support not only of NZAP Council and other colleagues, but also of families on whose patience we have at times during these past months imposed. We thank you. It is also true to say that we could not achieve the standard to which the journal aspires without the peer reviewers of the submissions and, for this Volume 16, we wish to thank the following for their work in reading, reviewing, evaluating, and giving feedback on the manuscripts we have published:

Louise Embleton Tudor, Youth Horizons Trust, Auckland

Mary Farrell, Private Practice, Auckland

Dr Anna Hueneke, University of New South Wales, Sydney, Australia

Paul Kellet Van Leer, Private Practice, London, UK

Dr Tess Moeke-Maxwell, University of Waikato, Hamilton

John O'Connor, AUT University, Auckland

Claire Parlane, Private Practice, London, UK

Kedzie Penfield, Private Practice, Edinburgh, UK

Dr Jennifer Re, AUT University, Auckland

Paul Solomon, AUT University, Auckland

Graeme Summers, Private Practice, Stroud, UK

Tēna koe. Me te aroha atu ki a koutou katoa — our kindest appreciation to you all. We also thank Katy Yiakmis, Designer, for her work, and continued support and advice about the journal ; and Hineira Woodard for her translations/interpretations of the Abstracts. Tēna koe.

Having achieved our goal of launching the new journal with two special issues (comprising Volume 16, 2012), subsequent volumes will follow the pattern of a generic issue (published in March/April of each year, depending on the timing of the conference) and a special issue based on the theme of the annual conference (published in October of each year). To that end the issues in 2013 will be a generic issue (Volume 17, Number 1), and a special issue on the theme of the Auckland Conference (to be held in April 2013): “Ko Rangitito te Maunga, Ko Waitematā te Moana | Figure and Ground” (Volume 17, Number 2) for which the deadline for submissions is 28th June 2013.

As we explore various themes and ideas in the pages of the journal, we hope that each issue of *Ata* will build upon the previous one — thus, *Tona Kanohi | The Face of the Other* builds on “Home is Where we Start From” (Volume 16, Number 1) — so that we are as a community constantly weaving a basket of knowledge that binds together. The presenters at the NZAP 2012 Conference and the contributors to this issue raised a number of ideas which explore Lévinas’ concepts, and provided other thought-provoking connections between and for the theory and practice of psychotherapy. We are grateful to both presenters and contributors and we are pleased to bring their efforts forward in this second issue and first volume of *Ata*. We hope you enjoy this issue, and we also hope to see you at the NZAP Conference in Tamaki Makaurau | Auckland in April 2013.

May you be the bearer of good health — Nō reira mauri ora.

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