

Editorial

*Margaret Poutu Morice (Ngāti Porou), Keith Tudor,
and Wiremu Woodard (Tuhoe)*

Korihi te manu
Tākiri mai i te ata
Ka ao, ka ao, ka awatea
Tihei Mauri Ora!

The bird sings
The morning has dawned
The day has broken
Behold, there is life!

E ngā mana, e ngā reo, e ngā manu tioriori, tēnā koutou, tēnā koutou, tēnā koutou katoa!

Much of our knowledge as practitioners derives from our experience of practice, both as clients and as therapists, and our reading of case studies, from “Dora” (Freud, 1901/1953), and “Little Albert” (Watson & Rayner, 1920) onwards, and transcripts, from “Herbert Bryan” (Rogers, 1942) onwards. Although case studies are not highly rated as a form of evidence from the perspective of some specific research methodologies and paradigms, and of some governments (which only fund certain, “evidence-based” therapies), we do value the case study as a form of writing and publication on which we can reflect and from which we can learn. In that spirit, we are delighted to introduce and welcome the first article in this issue, by John O’Connor, in which he offers a poignant and powerful case study that explores the structure of the relationship between self and other. In “Encountering the internal persecutor”, John invites us to explore the powerful interpersonal unconscious processes that are engaged and enacted when we encounter the most vulnerable and archaic parts of ourselves and each other in the therapeutic moment. In doing so, John invites us to consider this with regard not only to the two parties concerned, i.e., the psychotherapist and the patient/client, but also to the therapeutic relationship itself. As a journal, we haven’t had very many such case studies, and do encourage people to submit papers based on case and clinical material — and, with regard issues of consent, we recommend reading the article by Keith Tudor and Charles Grinter on this subject, published in the journal in 2014 (Volume 18, Number 1).

Another voice we want to encourage in the journal is that of students and trainees and so are delighted that, in this issue, we have three articles and two reviews written by students or recent students. In the first, Garrick Rigby navigates the complex territory of Pākehā-Māori therapeutic engagement within the rubric of historical trauma. Examining his own subjective experiences Garrick emphasises the intersection between therapist and client, dominant and non-dominant power relationships, accompanying relational dynamics and roles as defined by historical trauma, and how these dynamics impact and define the

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therapeutic encounter. This article is based on an original essay/assignment written for the requirements of a training programme, in this case, the Graduate Diploma in Psychotherapy Studies at the Auckland University of Technology (AUT). We are aware that most, if not all training programmes in this country require their students/trainees to submit some form of writing as part of their training and/or qualifying exam, and so do encourage both students and staff to think about submitting such work for consideration to the journal.

The next two articles are both collaborations between students and their academic supervisors. In the first of these, Outi Malcolm and Brigitte Puls examine the phenomenon and significance of eye contact in psychotherapy. The eye is said to be the window to the soul and, in the article, Outi and Brigitte explore this window to psychotherapy as soul healing. They consider the eye contact between therapist or healer and client — who they refer to as the “healand” — within three contexts: eye contact within mother-infant research; neuroscientific understandings of eye contact and gaze; and the relevance of eye contact in and for psychotherapy practice. The article is based on Outi’s own research for her Master’s dissertation, which involved a hermeneutic literature review (the method), based on interpretive phenomenology (the methodology). Dissertations — and theses — are generally much longer than journal articles, and this article is a good example of a genuine collaboration between the student and their supervisor, based on the student’s research under the guidance of an academic supervisor, and one that also acknowledges the experience of the supervisor.

At the beginning of the next article, Kerry Thomas-Antilla, also writing with her supervisors, echoes this very point: the article is based on her doctoral research and her own journey of learning and, indeed, she writes the article in the first person; at the same time, she acknowledges that she was accompanied on this journey by her two supervisors — who are her co-authors. Kerry’s doctoral research was into the nature of psychotherapists’ post-qualification learning. Based on interviews with 12 practicing psychotherapists in Aotearoa New Zealand, the research used a qualitative interpretive analysis (the method), based on hermeneutic phenomenology (the methodology). The research found that psychotherapists’ ongoing learning was both deeply personal, and interconnected with the rest of their lives, both past and present.

We want to encourage the student voice at whatever stage or level of education and/or training, and, indeed, this is reflected here by Garrick (Graduate Diploma), Outi (Master’s), and Kerry (doctoral). We also want to encourage students/trainees from training programmes other than AUT and look forward to submissions that develop ideas in and across a range of theoretical orientations and modalities.

The next article is something of a continuation of a debate — and, again, is something that we very much welcome in *Ata*. This particular debate began with an article by Seán Manning on why psychotherapy must be a secular discipline, which we published two years ago (2015, Volume 19, Number 2), to which Paul Solomon wrote a rejoinder, which we published last year in the following issue (2016, Volume 20, Number 1). In this article, Seán continues to critique the nature of spirituality and religion, and to contest the idea of faith and belief, at least in the context of psychotherapy. In this article, Seán invites us inside his experience, exploring the interior of the dialectic between the religious person and the atheist, the visionary and the scientist. Weighing the arguments for and against the dualism

inherent in the Cartesian split between mind and body, Seán considers the complexity of a whole-body process from a universal/cosmic systems perspective. Concluding that spirituality/religion are shorthand for the complexity of these cosmic processes, Seán invites us to hold an open mind, and to maintain our intellectual curiosity without reverting to reductionism or losing the rigour of scientific enquiry. We have no doubt that these debates will continue — at conferences, in workshops, and so on — and hope that they do so in these pages.

In the final article in this issue, Colin Wrennall and Keith Tudor invite us inside an open conversation traversing the valleys and hills of Colin's experience as a farmer and a psychotherapist, making sense of a psychotherapy grounded in the reality of a modern farming tradition. Weaving a conversational tapestry, they amble together through Colin's experiences, in many ways mirroring the tapestry of Colin's life: bringing together seemingly disparate and distinct parts to pattern the whole. Working on the loom of experience, both personal and professional, both farmer and psychodramatist and psychotherapist, Colin and Keith offer us insights into the intersections and divergent experiences of both occupations, offering a mediation on being in the world, and being ageing practitioners reflecting on practice and the profession.

This issue concludes with two reviews, written by colleagues who graduated relatively recently, and we are delighted to have their voices in these pages — and are grateful to Louise Embleton Tudor for encouraging this. Louise wrote a short piece in the recent *NZAP Newsletter* (December 2017) encouraging colleagues to write and submit reviews not only of book but also films, exhibitions, events, etc., and we very much awahi her invitation and encouragement. If you are interested in contributing something along these lines, please contact her: louise.embleton.tudor@orcon.net.nz.

We hope that you enjoy this issue. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

... and a Farewell From Keith

As I am stepping down as Editor of *Ata*, Margaret and Wiremu kindly suggested that I should write a few concluding words in this Editorial. I recently wrote an article for the *NZAP's Newsletter* (Tudor, 2017) in which I offered some reflections on the journal as the journal has a wider circulation than the *Newsletter* (and, moreover, a circulation that will increase), I am taking the liberty of reproducing some of those words.

In 2011, at a point in which the journal, *Forum*, was in something of a hiatus, I was approached by Seán Manning, then President of the NZAP, to edit the journal. I agreed in principle, and, having undertaken some background work, presented my vision of what the new journal might look like to a Council meeting in Wellington. This included partnership with Waka Oranga, which, following some discussions, was expressed as a co-editorship — from 2012-2016 with Alayne Hall, and, this last year (2017), with Margaret Poutu Morice and Wiremu Woodard. Seán also insisted that I join the NZAP, which I did, and was welcomed — appropriately enough, by Seán, as a provisional member at the 2012 Conference held in Wellington. One of my original proposals was that the Editor (or one of the Editors) should

be an ex officio member of Council, and, although this was rejected, I — and Alayne, Margaret and Wiremu — have enjoyed good and close relationships with successive Presidents: Grant Dillon, Kirsty Robertson, and Sheila Larsen, all of whom have been personally supportive and responsive to me and us, and have been most appreciative of the journal — tēnā koutou.

Looking back, over seven years' work — six volumes, 12 issues, and over 100 contributions — I have been delighted with the strong bicultural engagement the journal represents, including having two editorial boards and abstracts published in te reo; the quality and range of articles; the engagement of members of the profession, including child and adolescent psychotherapists, and of allied professions (i.e., counsellors and psychologists); and the fact that we have been able to produce and sustain two issues per year. Alongside these advances, I and my co-editors have, at times, been somewhat upset at the lack of acknowledgement of, and even a certain antagonism from some members towards the journal. I/we have also been puzzled by the apparent unwillingness of some conference organising committees (COCs) to support the journal by asking keynote speakers to submit their articles to the journal — and by the NZAP Council's unwillingness to ask — or even insist — that COCs do this, which, ultimately, creates a lot more more work for the Editors. Clearly, the existence and role of the journal in the Association is something that its members will continue to debate.

This said, I am glad to be ending my tenure and contribution on a positive note, which is that, from 2018, the electronic form of the journal will also be published on an open access site, hosted by Tuwhera, at Auckland University of Technology (AUT) (<https://tuwhera.aut.ac.nz/>), a move that will open up and showcase the practice and theory of psychotherapy in Aotearoa New Zealand to colleagues all over the world. I am very excited about this and very appreciative of the support of my colleagues at AUT in facilitating this. Part of the agreement that the NZAP has signed with Tuwhera confirms that the journal will be still be owned and run by the NZAP; and that past issues of both *Ata* and *Forum* will be published online, one of the implications of which is that the journal (from 1995) will be fully searchable. NZAP members will still receive a hard copy of the journal as one of the benefits of membership.

Finally, I could not have undertaken and completed this role over the past seven years without the support of a number of people, and so (again) my sincere thanks go:

- Firstly, to my family, especially my partner Louise. I am delighted that she has taken on the role of Reviews Editor, in which I look forward to supporting her — tēnā koe.
- To four presidents — Seán Manning, Grant Dillon, Kirsty Robertson, and Sheila Larsen — for their support and appreciation — tēnā koutou.
- To Waka Oranga, and especially Alayne Mikahere-Hall, Margaret Poutu Morice, and Wiremu Woodard. I have learned enormously from this engagement and our work together, and I thank them all for all of it: from the attention to the smallest detail and the larger and wider cultural complexity — tēnā koutou.
- To the support team involved with the journal, i.e., Katy Yiakmis (for her design), Jyoti Smith and Karen Begg (for their editorial assistance), Hineira Woodard (for

her translations/interpretations), John O'Connor and Justin Edge (at Printlink), Saul Tudor, Tiana Trego-Hall and Esther Tudor (for stuffing journals into envelopes in the early days) — tēnā koutou.

- To Luqman Hayes, Donna Coventry and the team at Tuwhera for their engagement with this project — tēnā koutou.
- Finally, to John O'Connor at AUT for being willing to step into my role, and to whom I wish the very best — tēnā koe.

Although I am stepping down as Editor of *Ata*, I will continue to support the journal and its editors as much as I can; but now it is time to say “Haere ra”.

Tēnā koutou, tēnā koutou, tēnā tātou katoa.

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