

Editorial

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

Poipoia te tamaiti ki te ūkaipō. The cherished child sulked through the night.

Tēna koutou katoa e aku rau rangatira. Nau mai, hoki mai anō ki a Ata, ko tāna nei kaupapa i tēnei wāhanga, “Ko te Kāinga te Ūkaipō”.

Welcome to this special issue of *Ata* celebrating the shared wisdom arising from the 2017 NZAP conference in Te Tau Ihu O te Waka | Nelson. The theme for this year’s conference reflected on the “Promise of Home” as the NZAP faces into questions of identity and belonging and, specifically, the nature of psychotherapy in Aotearoa New Zealand. We think that these questions are intimately shaped by the world in which we live and, therefore, that the answers to these questions can only be found *in* the world. Thus, psychotherapy needs to consider closely not only our history but also current geo-political, ecological, and humanitarian crises. Even in our small, remote corner of the Pacific — or maybe and precisely because we are geographically isolated from larger/denser populations — we feel and embody these rolling geopolitical and ecological quakes and maelstroms: dynamic forces that shape and define us.

As we write this editorial a centre-right party (or coalition) has won the majority vote in the general election, an election that also saw the Māori Party lose a place in parliament. This is reflective of a continuing global trend towards the conservative and neo liberal/fascist ideologies of the political spectrum. Indeed it is easy (in our minds) to draw parallels between this general election and the 2016 presidential election in the United States of America. Both elections were characterised by a polarisation (arguably) between genders, and between centre-left and centre-right ideologies, with the conservative spectrum and (white) male leadership winning the majority vote. Immediately following our general election, Germany also voted in a general election, re-electing a centre-right party with a reduced majority and with a strong shift towards a growing ultra-right presence in the German parliament with the Alternative für Deutschland winning 13.5% of the vote, mirroring the rise of the United Kingdom Independence Party, and Donald Trump in the USA. These are elements of an interconnected and escalating geopolitical global phenomenon. Also as we write, as the conflict between North Korea and the USA escalates, North Korea threatens to test a nuclear bomb in the Pacific Ocean, accusing America of declaring war. Simultaneously, Black American Football players are condemned for protesting against racism and police brutality. The Rohingya continue to flee Myanmar as the Myanmar military are accused of genocide. War continues to devastate the Middle East, Yemen suffers ongoing airstrikes from Saudi Arabia, and from Syria we hear reports that September has been the worst month for fighting since that war began. Iraqi Kurdistan votes

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to become an independent state from Iraq and the Iraqi government threatens to respond with military retaliation. In Catalonia, the national Spanish police broke up the ballot by which the people of that autonomous region were seeking to decide about their political future and possible independence.

These political events are mirrored by geological and meteorological events. Alongside the relentless melting of the polar icescapes; and a report from the Ellen MacArthur Foundation, launched at the World Economic Forum in September predicts that by 2050 there will be more plastic in our oceans than fish (Ellen MacArthur Foundation, 2017). The struggle of countries in South-East Asia to recover from devastation after massive flooding mirrored on the opposite side of the globe as countries in the Caribbean, and southern States of the USA reel in the wake of hurricanes Harvey and Irma — powerful heralds of the geophysical destruction threatening to destroy us.

Alongside other health care professionals, psychotherapists reside just left of the epicentre of this storm. We — psychotherapists, and those who practice psychotherapy — are mediators of our clients' experiences and responses to these global crises: we work intimately with the fallout, the dislocation, and the downstream effects of both historical antecedents and these escalating catastrophes. We are, by nature, the amphibians of our social world: sensitive to the heating of the bio-sociosphere beyond endurable levels.

In the middle of these psychosocial, psychopolitical maelstroms, psychotherapists look to home, to help people find their way (back) home, or to find and settle people — including ourselves — in a new home. Taking inspiration from the image of the Conference, we might see ourselves as the lighthouse or the lantern, offering the promise of warmth as well as acknowledging and indicating danger, or we might see ourselves as accompanying the person who is, as it were, lost at sea, and peering ahead, looking for the lighthouse/light house and the lantern in the night that guides us back to the hearth. Is the NZAP a home for all? Can it be a home for all? All the papers collected in this special, themed edition are reflective of some aspects of the themes of *te kāinga te ākaipō* or the promise of home.

As is customary, the 2017 NZAP Conference began with a *pohiri*, the ritual process of encounter designed to assist us to transverse and navigate from distance to intimacy. At this Conference, Susan Hawthorne and Burke Hunter, two elders of our community, opened the conference by welcoming us and acknowledging various *taonga* which have been gifted to the Association over the years: a singing bowl, a candle, a *paua* shell water container, and a woven *taura harakeke* (flax rope) — and each plenary session began and ended in the ritual of lighting the candle, and acknowledging the elements of air, fire, water and earth, each associated with the four directions, respectively: East, North, West, and South. We, too, begin this issue with an article from Burke that acknowledges the significance of each element and direction and makes the connection between them and our *taonga* to the Association. Each direction and element is associated with a question facing the future of the Association: how do we bring new life into the association? how do you kindle the fire within the NZAP? how do you experience, express and share your emotions as part of the NZAP? And how do we let go of what is no longer needed?

This is followed by the first of five articles from colleagues who presented at the Conference.

In her paper on home and hearth, Barbara Bassett explores the theme of home, considering the psychological place of the hearth and the fireplace in our internal and

cultural landscape, moving from the psychic (actual) to the virtual and augmented experience of hearth. Barbara traces the history of how the hearth has functioned in the heartscape of our mind(s), providing and representing security: a community centre associated with role and rationality. The hearth is an ancient cultural artefact and, in the absence or the disappearing function of the hearth space, Barbara asks whether therapists have become the new hearth-keepers?

In the next article, Lynne Holdem explores what happens when the place we call home is not a safe haven, not only for the client but also for the therapist. Lynne offers a case study examining a pilot programme working with children of parents with mental illness or addiction. Quoting John Bowlby's point that, "if a community values its children it must cherish its parents" (Bowlby, 1951, cited in Bretherton, 1992, p. 762), Lynne extends our thinking of home from the singular and nuclear to the plural and extended: parents hold their children's hands; grandparents and whanau hold the hands of parents who, in turn, are nestled within communities and, ultimately, the state. Home is no longer a single structure. Home now becomes the pā: a collection of community networks surrounding and sustaining each other — which is an exciting image and invitation for the NZAP to consider in our journey of creating a professional home for psychotherapists and psychotherapy in Aotearoa New Zealand. Through her work directly with mums (and, indirectly, their children), Lynne, who also holds the Public Issues Portfolio on NZAP Council, not only reveals her talent and compassion as a clinician, but also provides a critique on the status quo of the (limited) psychological treatments currently offered. Using her own pilot study as an example, she asserts the need for "public funded, family-minded psychotherapy with a complementary role for public-minded psychotherapists" (p. 32).

In the next article, te rōpu te ūkaipo is Crispin Balfour's salute to the experience and reflections of conducting a process group for ten years. Te rōpu ūkaipo literally means the group of the night breast, an allusion describing a deep knowing of belonging, of being held through the deepest hours of the night. Opening with the theme of alienation and homelessness, Crispin weaves in his own story of belonging, dislocation, and search to find (a) home, and, similarly to Lynne's approach to groups, employs the small group to counter isolation, and to provide a different experience from that in which they were originally raised. Fundamentally, Crispin explores the question: can this group function as a home for the group members?

In his article on time-limited, cost-effective depth therapy, Dr Jonathan Fay outlines a beautifully complex and simultaneously simple framework for cost-effective and time-limited, depth therapy. As the title suggests, the model is designed to appeal to the modern health system and both psychotherapy's and psychotherapists' struggle to exist, to be relevant and competitive within a tightening neoliberal context. Jonathan walks the fine line between the demands of the health system, dominated by neoliberal and positivistic paradigms, fronted by the medical model on one hand, and a lineage of depth psychology located within the subjective, intersubjective and phenomenological traditions on the other. Jonathan walks us through what he identifies as a 12 step process, giving us a taste of the complexity of this model including a nod towards Erikson's (1950) challenge to extend his human life span developmental model, completing all 56 of the 8x8 square model of human development.

As a profession whose core business is the amelioration of psychic suffering, we are becoming better informed about the greater context in which so much of human suffering is created and perpetuated in this small, wealthy nation, and how we as a professional collective, might more usefully reflect upon and contribute to recovery discourses. Both Lynne's and Jonathan's articles grapple with and respond to the limited range of traditional (Western) psychotherapies available, as well as the inability of these therapies to meet the needs of our most vulnerable members of our society, who might otherwise not be able to access services — and this in the context that, nine years on from the state registration of psychotherapists there are still relatively few psychotherapists employed by District Health Boards: 54, compared with 49 before 2009 (Tudor, 2017). In her article and in her work, Lynne promotes psychotherapy for parents with trauma and attachment difficulties that is publicly-funded and family-minded; and Jonathan calls for time-limited, cost-effective depth psychotherapy; both extend a wero for us to be “public-minded psychotherapists”.

In the final article from the Conference, Sandra Buchanan remembers and acknowledges Leonard Cohen's work and genius, and the “blaze of light in [his] every word” (Cohen, 1984). Sandra's article speaks of Leonard's brilliance and humanity, his ability to bring light to the dark night of the soul. Cohen's work captures the essence of experiencing, the depth of relationship, the complexity of the human condition, and trials of life and death; his music was — and remains — a gift to the beleaguered soul. Like the blues and folk music traditions, Cohen's explication of the human experience relieves and lightens our hearts so that we do not carry this burden alone through the depth of the night. Cohen dances us to the end of love which, of course, begins and ends in the home which is the heart.

Following the night theme introduced by both Barbara and Crispin, Brigitte Puls reviews Margaret Bowater's book *Healing the Nightmare, Freeing the Soul: A Practical Guide to Dream Work*, in which Margaret focuses on the experience of nightmares and accompanying feelings of helplessness and powerlessness. Rather like Crispin's conceptualisation of te rōpu te ūkaipo, Brigitte makes the point that Margaret's narrative in this book is a holding that occurs in the night. In her book, Margaret guides and supports us, the reader, through the terrors of the night. Like a good night read or night light, the book itself functions to hold the reader: a candle to ease the fears of our hearts and mind. Our second book review, by John Kirkland is of *The Book of Evan: The Work and Life of Evan McAra Sherrard*. Edited by Keith Tudor, the book is a tribute to the late Evan Sherrard, his life, and his great love and contribution to the world of psychotherapy in Aotearoa New Zealand. From multiple narratives and contributors, we (Margaret and Wiremu) may say that Keith skilfully reveals Evan's lifework, weaving his story into the fabric of our collective mythology. John's review, titled “God is dead: long live God” suggests that *The Book of Evan* keeps good company with the work of Leonard Cohen; indeed, reading the review, it is easy to imagine Evan and Leonard composing together, maybe arguing over the finer philosophical nuances of love, women, men, relationship and God, laughing and crying in equal measure, lamenting the meaning of life and death. In his review, John encourages us to think in a non linear way, in that Evan's contribution to our profession and society still intersects and surrounds us, and, to paraphrase T. S. Eliot (1940/1972), “in one end is our beginning”. Evan stands as a pou whakairo, a carved ancestral figure, who represents both psychodrama and transactional analysis in the house of the NZAP. Evan's legacy is a part of the structural framework of the

NZAP, creating a secure home for us in the storm.

As ever, we are grateful to the team that has brought this issue together: our contributors; our peer-reviewers; Karen Begg, our editorial assistant; Hineira Woodard, for the interpretations of the abstracts; Katy Yiakmis, the designer; and we welcome Justin Edge of Printlink as he takes over from John O'Connor who is retiring and who took care of the printing of the journal since 2012. We also welcome Louise Embleton Tudor to the role of Reviews Editor. Louise brings a wealth of experience as a clinician, supervisor and educator to this role and as such, uplifts our capacity not only to reflect and inform but also, to expand and transform. Nau mai, haere mai, Louise — we all look forward to working together with you.

By the time you have received and/or are reading this, we will be well into the production of the second issue of the year which will be published in December.

Tēna koutou katoa.

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