

# Guest Editorial

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Kia ora koutou

It is with great pleasure and delight that I introduce this special issue of *Ata: Journal of Psychotherapy Aotearoa New Zealand*. The title and theme of the special edition is *Psychoanalytic Psychotherapy in Aotearoa New Zealand*. The aim of the special issue is to provide a forum for psychoanalytic psychotherapists to write about their work and ideas.

Psychoanalysis and psychoanalytic psychotherapy was in its heyday in the Western industrialised world (Hooke, 2000) in the mid-20th century and has been usurped by short-term cognitive behavioural therapies. Counter to this trend, in the past three decades there has been a small, but significant, growth of psychoanalytic and psychodynamic psychotherapy in Aotearoa New Zealand (Thorpe, 2015). Arguably this has been fuelled by the emergence of the “third wave” of psychoanalysis (Hooke, 2015) ushered in by the vast amount of refugees into Europe and the development and use of technologies such as Skype, and influencing countries where psychoanalysis had not previously been widely accepted. Jonathan Shedler’s (2010, 2015) papers summarising the recent meta-analyses on the effectiveness of psychodynamic/psychoanalytic psychotherapy have also influenced the trend. The most important finding, according to Shedler (2010), is that psychodynamic psychotherapy yields an overall effect size of .97 for general symptom improvement, which increased to 1.51 at long-term follow up. This means that not only does psychoanalytic psychotherapy compare favourably to other evidence based therapies, but that it is the only therapy which results in ongoing therapeutic change long after termination. Finally, the growth of psychoanalytic psychotherapy in Aotearoa New Zealand has possibly been fuelled by the immigration of psychoanalytic psychotherapists, psychologists, and psychiatrists from North and South America, India, Europe, the United Kingdom, and South Africa. In recent decades, a variety of psychoanalytically-oriented organisations has arisen. The New Zealand Institute of Psychoanalytic Psychotherapy (NZIPP), linked to the Psychoanalytic Psychotherapy Association of Australasia (PPAA), has run five trainings in psychoanalytic psychotherapy. The International Association of Relational Psychotherapy and Psychoanalysis (IARPP) has grown significantly and hosts an annual conference, as does the Centre for Lacanian Analysis (CLA). The Australian and New Zealand Society of Jungian Analysts (ANZSJA), the Auckland University of Technology’s Discipline of Psychotherapy and the Institute of Psychosynthesis provide psychodynamically- and psychoanalytically-influenced training programmes.

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This special issue starts with two papers on different therapeutic styles. The first, by Judi Blumenfeld Hoadley, Sarah Calvert, Gustavo Restivo, and myself, discusses three styles of psychoanalytic psychotherapy commonly practiced in Aotearoa New Zealand. Blumenfeld Hoadley writes on object relations, Calvert on relational psychoanalysis and the relational movement, and Restivo on the Lacanian orientation. Each section describes the particular orientation in terms of its historical origins, seminal theorists, and philosophical background. Each author then articulates the key theoretical concepts, clinical techniques, and views on the therapeutic relationship. Finally, each author points out the specific organisations, and available trainings and conferences in Aotearoa New Zealand. I planned the paper, facilitated the responses, and wrote the introduction and conclusion.

The second paper on therapeutic styles is by Chris Milton who writes on his view of Jungian analysis in Aotearoa New Zealand. Milton traces the Jungian presence in the country from the late 1930s, through the formal association of Jungian analysts in the late 1970s to the present day. He then presents individuation, and its phenomenology, along with a definition of Jungian analysis. Milton understands analysis as the quest for individuation, whereby one becomes the authentic and autonomous author of one's own existence. Some aspects of the analytic process are described: the reductive—synthetic dialectic, Promethean—Epimethean attitude, presence—interpretation dialectic, and the openness—loyalty to insight dialectic.

Barbara Rockel then presents a paper, "Finding Nectar: Poetry as a Backstory," as a commentary on Chris Milton's paper. Rockel writes of her internal and external meditation on aspects of Milton's paper which caught her imagination. She links her literary associations, including works by Janet Frame, Virginia Woolf, and Maria Reiner Rilke, with aspects of Milton's and Jung's writing. Rockel quotes some authors on the early Pākehā settlement in Aotearoa New Zealand and points to the rigours of loss and adaptation to the new landscape. She links these poignant thoughts to the development of Jungian analysis within the country.

Next, Ingo Lambrecht presents a paper on psychoanalytic reflections on wairua, trauma, and spiritual holding. Using his experience of working psychoanalytically at a Māori mental health service, Lambrecht raises questions of the socio-political dimensions of intergenerational trauma as part of the impact of colonisation. He shows how addressing the sacred aspects of this trauma is central to most indigenous treatments and yet is often dismissed as secondary in Western political thought and psychotherapy. Lambrecht gives some thought to the complexities of the work of "spiritual holding" as a means of addressing healing of the politico-sacred wounds of the person.

Peter Slater then presents an in-depth psychoanalytic psychotherapy treatment of an adopted five-year-old's struggle to find a home. He employs Meltzer's (1992) seminal concept of the claustrum, an unconscious phantasy of space inside the body of the internal mother that has been broken into and occupied, to explore inner space and dimensionality. Slater illustrates the quality of the existence within the claustrum and the child's struggle to find an internal home. The detailed discussion of the case and therapeutic process is an excellent example of how consistently adhering to psychoanalytic thinking, despite continual resistances from the client and therapist, facilitates the therapeutic process.

I then present a paper on projective identification, arguably one of the most complex and

difficult to understand of the psychoanalytic concepts. I describe my interviews of eight psychoanalytic psychotherapists' lived experiences of identifying, containing, and processing the client's projective identifications. Employing the phenomenological method to analyse the transcribed data I provide a description of the therapists' lived experiences. The descriptions are dialogued with clinical illustrations from the interviewed therapists and the literature on projective identification.

Peter Slater responds to my paper on projective identification. Slater starts by showing that projective identification is a complex unconscious phenomena that is arguably the cornerstone of contemporary psychoanalytic practice. He then suggests that my paper inadvertently reflects a conflict facing contemporary practice, namely an attempt to understand and explain what is more usefully left un-explained. Slater argues for Bion's (1984) views on maintaining the opacity of memory and desire and for Nietzsche's opposition to societies' need to explain everything away.

The special issue concludes with two reviews of conferences. The first review is by Miranda Thorpe and myself on a conference we attended in Sydney, entitled "Fear, Violence and Psychosis," hosted by the organisation Psychotherapy with Psychotic Patients (PPP). The conference consisted of five internationally renowned psychoanalysts discussing their treatment of psychotic patients including three of whom had who murdered a parent or a step-parent. The presenters at the conference illustrated how psychoanalytic thinking can contribute successfully to the treatment of psychotic states of mind.

The second review, by myself, discusses a weekend of lectures and workshops by visiting psychoanalyst Maria Teresa Savio Hooke, hosted by the New Zealand Institute of Psychoanalytic Psychotherapy (NZIPP) in Auckland. I preface the review with a description of the 2016 NZIPP public lecture series and the annual Psychoanalytic Psychotherapy Association of Australasia (PPAA) conference held in Auckland. I then go on to review Hooke's lecture on the development of psychoanalysis in new areas, such as Eastern Europe, China, and some Arabic countries. I also cover Hooke's workshops on revisiting the analytic attitude as well as Melanie Klein's depressive position.

I warmly thank the authors for their dedicated writing, patience, and considered responses to their reviewer's comments. Thanks to the peer reviewers, some of who did more than one review, whose thoughtful and honest critiques led to an improved quality and depth of the contributions. My thanks to Jyoti Smith for her editorial assistance, Miranda Thorpe for her proof reading, Katy Yiakmis for her help in putting the issue together, and Professor Keith Tudor for his encouragement and persistent pressure to get this special issue out.

Tēnā koutou katoa

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