

# Editorial

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

Korihi te manu  
Takiri mai i te ata  
Ka ao ka ao ka awatea  
Tihei mauri ora

Tēnei te maioha aroha ki a Alayne Hall, te kaiwāwāhi Māori tuatahi o tēnei hautaka ā tātou. Tino pōuri te ngākau mōna kua whakatau kua tae mai te wā kia mutu tāna mahi i konei, ā, kia riro mā ētahi atu e kawe whakamua tēnei taonga a Ata.

Nā reira e te tamāhine a Ngāti Whātua, Te Rarawa, me Tainui, ko te tūmanako ka mārakerake tō hīkoi whakamua i runga i tāu e whai ana e wawata ana i runga hoki i ngā manaakitanga a ōu tūpuna. Tū māia mai, kia kaha, kia toa, kia manawanui.

Birds chorus  
Dawn strikes  
Day break  
Behold life

We begin this issue with farewelling Alayne Hall (Ngāti Whātua, Te Rarawa, Tainui) who, from the inception of *Ata*, has been its co-editor, in which role she not only edited the journal, and, indeed, contributed to it herself (Hall, 2012, 2013), but also guided its kaupapa.

Speaking for myself, I (Keith) have very much appreciated working alongside Alayne, especially with regard to developing both the spirit and the substance of the journal. I have also been privileged to learn a lot from her about the nuances of bicultural engagement, relationships, and politics. Tēna koe, Alayne. Whilst I will miss her in that role, I am glad that she has agreed to take up the role of Consulting Editor | Mātanga Kaiwāwāhi, and I have great pleasure in welcoming both Margaret Poutu Morice and Wiremu Woodard, both friends as well as colleagues, to the editorial team, and look forward to working with them both. Tēna korua, Margaret and Wiremu.

This special issue of the journal reflects the theme of the NZAP's 2016 Conference "Mind, Body, and Spirit: Holistic Psychotherapy" and comprises the two keynote speeches made at the conference, articles that have been written from presentations made at conference, as well as two articles that did not derive from the conference but which, nevertheless, address the theme of the issue.

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Charlotte Mildon's keynote speech asserted the vital importance of holism, particularly in our understanding and treatment of Māori healing from her experience of being a cultural bodywork healer. In her article she reflects on her training and mentoring during the past 10 years of her Master's and PhD research at Te Wānanga o Awānuiarangi to become a "contemporary practitioner of traditional Te Oomai Reia romiromi Māori healing". Charlotte positions herself with strength and pride at the centre of her research, upholding her whakapapa links back to "the beginnings of time", acknowledging the interconnectedness of Māori to all of existence and significantly, the intimate connectedness Māori have to Papatūānuku: "ancient mother energies" (p. 11) upon which tangata whai-ora are able to build healing relationships. She also reflects on the effectiveness of engaging principles of relationship such as kaitiakitanga, into everyday life and familial relationships, so that we are encouraged (pro)actively to live our values and beliefs in ways that are more likely to perpetuate positive health and wellbeing. The constant and continuous weaving together of human experience with nature is spirituality manifest — and she quotes Dr Rangimarie Rose Pere asserting that we are both magnificently divine and beautifully human, a spirit having a human experience on earth. Finally, and importantly, she calls for all of us as practitioners to consider working with Māori "a little differently" (p. 16).

In his keynote speech, Professor David Tacey, from Australia, explored the phenomenon of contemporary spirituality. Defining spirituality as the art of making compassionate connections, David traces the movement of spiritual experience in the West away from the regulation of institutionalised religion into a deregulated secular society where the spiritual impulse has fallen into the realm of the unconscious. Perhaps surprisingly, whilst there has been a certain collapse of organised religion, spirituality has not died; instead it has reformed in the shape of holism. David contends that our "soul scape" is mirrored by our contemporary ecological and psychological landscape, and that our contemporary pathology and suffering are reflections of our spiritually negated and nihilistic experience. Conversely, therapeutic efforts to heal must redress this poverty of soul connection and facilitate a sacred space which allows our client's spiritual emergence. Readers will be aware that most articles in *Ata* are subject to a peer-review process. For various reasons, David did not want this; given the nature of the speech and article and our interest to include this in this issue, we have respected his wishes on this.

At the conference, members of Waka Oranga presented a workshop on Māori spirituality, which they/it later reprised as part of its Poutama series (see <http://nzap.org.nz/?s=Poutama>). Following on from and inspired by this, Wiremu wrote the article that appears here. In it, he takes the holism implied in the phrase "Mind, Body, and Spirit" to another level or depth to include the planet and the cosmos. Written just before Matariki (18th June–17th July this year), the article explores the symbiotic nature of human beings and our symbiotic relationship with nature. Drawing on and referencing poetry, biology, ecology, and, of course, matauranga Māori, the article echoes Charlotte's theme of the inter-connectedness of Māori to all of existence, and makes a strong argument for the interdependence of internal and external experience. Wiremu also weaves in more threads, regarding ontology, methodology, paradigms, and metaphors, arguing that these are all powerful both in shaping our thinking and in influencing outcomes — both positive and catastrophic.

Drawing on ideas from Maharishi Patanjali, Alexander Lowen, Donald Winnicott, and

Alan Schore, Rod Sandle's article "Extending What We Can Talk About" discusses spirituality as a grounded relationship, in which he explores and weaves together concepts of spirituality and relationship and considers their interconnected function and structure. Sandle begins by exploring Lowen's ideas of bioenergetic grounding, that is, how we as individual, embodied beings are connected to the world around us, and extends this into the relational realm of the other. Using Winnicott's developmental framework and, specifically, his ideas of transitional phenomena, Sandle links Winnicott's concept of the true self with spirit and the experience of "going on being". Sandle then brings in the work of the American neuroscientist, Alan Schore, to describe the neurobiology of the phenomenon of interconnectedness and relatedness. Throughout his exploration, Sandle weaves the ancient text of Patanjali on Yoga Sutra as a unifying theory of interrelatedness and consciousness of being, thereby harmonising relationality and spirituality.

A common feature of NZAP conferences is some form of group experience. This year, the Conference Organising Committee asked Margot Solomon, an experienced group conductor, to run the large (whole conference) group. She not only accepted the offer, and invited a number of colleagues to facilitate small groups, but also asked and organised them to reflect on and write up their experiences. The result is an article, edited by Margot, with contributions from Virginia Edmond, Amanda Garland, Lynne Holdem, Burke Hunter, Crea Land, Fay Lillian, Jules Morgaine, and Claire Virtue, that actively invites us into the world of the group facilitators through their reflections on their experiences from both the small groups and the large group process. The facilitators consider the dynamics and themes alive in their small group experiences, revealing something of the weft and weave, and the collective unconscious, as well as underlying tensions: all of which connect individual conference delegates with and into the fabric of the larger connected whole.

The last two articles are not based on presentations made at the 2016 Conference but nonetheless reflect the theme of the conference.

The first of these is an article by Simon Moetara who creatively draws on the Biblical story of Joseph as an example of Indigenous suffering. Grounded in Māori concepts of disturbance, disruption, bewilderment, anger, rage, grief, and mourning, and drawing on an extensive knowledge of trauma theory, Simon develops an Indigenous Māori model for the treatment for trauma comprising nine stages. Whilst both the model and the stages parallel Judith Herman's trauma model (Herman, 1992), it gives relatively less attention to therapeutic safety and relatively more attention to cultural consistency with regard to remembrance, and grief and mourning, to which the story of Joseph provides an interesting backdrop.

In the final article in this issue Paul Solomon responds to a previous article written by Seán Manning (2015). Paul critiques Manning's promotion of secular psychotherapy as a straw man argument that sidesteps the complexity of spirituality in psychotherapy. Referring to the work of Vamik Volkan and other authors, Solomon also challenges Manning's argument against the inclusion of religion in psychotherapy because of the inherent violence in religion. Defining the therapist's role as holding a space for the client's versions of reality, and echoing David Tacey's contribution and, in this respect, aligning with Seán, Paul considers the human capacity to feel reverence and awe in the presence of a mysterious universe, which collapses the discrete boundary between the secular and spiritual.

## EDITORIAL

We appreciate such responses and dialogue in the journal and encourage other readers to put pen to paper, or fingers to the keyboard, to engage in such debates and the development of thinking and practice in the field, profession, and discipline of psychotherapy. As ever, we are grateful to Hineira Woodard for her interpretations/translations of the abstracts — tēna koe, Hineira.

The next issue will be another special, themed issue on psychodynamic psychotherapy in Aotearoa New Zealand, edited by Dr Mark Thorpe. As ever, we encourage you, the reader, to submit articles on matters of interest and importance, as well as other contributions (such as reviews and letters), and look forward to reading, reviewing, editing, and introducing them. Tēna koutou katoa.

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