

# Editorial

This issue consists of four articles that reflect diverse aspects of professional practice, research methods, and life experience. Readers are invited to engage with some continuing conversations as well as considering perspectives that may open up new possibilities.

In the first article, Te Ruru draws on his extensive experience as a practitioner, supervisor, and counsellor educator in reviewing examples of counselling process frameworks that have originated in Aotearoa New Zealand. These frameworks are compared and resonances with the structure of hui are identified. A way of synthesising the benefits of all of these for both counselling and counsellor education is then presented through the RESOLVE process framework, which provides an integrated way of scaffolding counselling practice. When offering this article to the Journal, Te Ruru noted that 2014 was the 40th anniversary of the formation of the New Zealand Association of Counsellors and the 20th anniversary of his own membership in the NZAC. He wrote, “As a personal project to celebrate these events, I decided to write an article to submit to the *New Zealand Journal of Counselling* as a way of offering something relevant back to the counselling community in Aotearoa.” We appreciate his extensive contribution to the Association over the years, and it seems fitting that his should be the lead article in this issue.

In the following article, “Textual activity at Youthline (NZ),” Ailsa Haxell raises questions about the use of texting and its potential as a tool in counselling practice. Crisis helplines are increasingly incorporating the medium of text messaging in their services. Whereas counsellors in a variety of settings are now using text as a medium for communicating with clients over practical matters such as making appointments and providing reminders, the interactions described with counsellors in contexts such as the Youthline helplines raise a number of questions about the trend towards texting. A qualitative study was undertaken involving the analysis of some 6000 texted interactions and transcripts of interviews with some of the clients who had engaged with Youthline counsellors via text. This research, and the consideration here of the possibilities and limitations of text messaging as a means of providing emotional

support and a medium for counselling, open up an important discussion, particularly but not exclusively for counsellors working with youth.

Katie Wasson's article considers counsellors' work with young people, but from within a different context, school guidance counselling, and it raises provocative questions about the association between youth mental health, the aspirations of *The New Zealand Curriculum* in terms of the key competencies, values, and young people's attainment of psychological wellbeing, and the implications of these for school counsellors' work within a neoliberal sociopolitical context. In this way the article contributes a different perspective to discussions about the key competencies in *The New Zealand Curriculum* and the work of school counsellors. It does this by framing the contribution school guidance counsellors make with regard to the key competencies as one of making visible—thereby creating possibilities for critique and challenge—the effects of the underlying neoliberal humanist ontology on young people's lives.

The final piece in this issue is an autoethnographic study of the ways in which Alzheimer's disease shaped and affected Mandy Pentecost's relationship with her mother. Writing was the means of inquiry used in this study, documenting the changes in their relationship and Mandy's responses to them through poetry and commentary. Alzheimer's directly affects approximately 50,000 New Zealanders and their immediate family members, as well as regularly requiring active interventions by medical and community professionals. As counsellors we rarely work directly with Alzheimer's patients, but are more likely to work with their family members, who often struggle with their desire to show support and affection for their loved ones, at the same time carrying heavy loads of frustration and despair as they experience an increasing sense of loss. This illness has often been called "the long goodbye," however in this autoethnographic process Mandy has instead been interested in capturing and reflecting on the ways in which the dynamics of her relationship with her mother were changed and renegotiated as the illness advanced. By focusing on "saying hello again" and on what was possible in their relationship as her mother's condition changed, she challenges the notion of Alzheimer's as a long goodbye. Mandy hopes that the readers of this article, and those who heard her present at the Contemporary Ethnography Across the Disciplines Conference in 2014 and at the earlier NZAC Research Conference in December 2013, will find themselves invited into her private world of experience in a way that engages their emotions, and that they too will speak of their own experiences, contributing in new ways to the discourses about dementia in that "saying hello" space. She also hopes that they are invited to consider their own beliefs

and practices in terms of those who have dementia. Poignantly, Mandy Pentecost's mother passed away on the day on which Mandy was checking the final changes to her article, as this issue was going to press.

**Margaret Agee and Philip Culbertson**

*Referees for Volume 34, Issues 1 and 2*

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