

Editorial Comments

Welcome to the second *Journal* of 2005. The articles in this issue demonstrate the activities of a profession that is striving to be accountable in its practice. We like to think that they evidence the effect of a deepening engagement with the “new” 2002 Code of Ethics (COE) and ongoing ethical mindfulness. In particular, contributions attempt to give voice to both our Treaty partners and minority groups in investigating ways in which counselling services may be more inclusive.

This issue is significant in that it begins with *A Bibliography of Literature Related to Maori Mental Health* by Margaret Agee, Philip Culbertson and Laura Mariu. This is a long-awaited “first” which will hopefully ease our paths as we aim to work more biculturally, in line with our Code of Ethics (COE, 3.2, 4.3 & 5.2). It expresses a commitment to tangata whenua, informed practice, ongoing dialogue and collaborative research. The authors raise some interesting questions about gaps in the literature and the need to make all such resources much more widely available. As editors, we seek responses to their suggestions.

We hope this bibliography will be much used. The editors’ aim is to publish more papers that present a variety of Maori world views, and we hope that we will see an increasing number of such submissions. We would also like to remind would-be contributors that we can often provide mentoring assistance for work that looks promising, but which may not meet the requisite academic standards. These ensure the quality of our *Journal* and must be upheld if our work is to be taken seriously. This form of accountability, in our view, enables us to have a strong presence in areas where our views count and where decisions that affect us and our clients are made.

Marilyn Raffensperger and Judi Miller take the issue of inclusion and “the equitable provision of counselling services” (COE, 5.2.g) further in *Counselling Services for Adults with an Intellectual Disability: Implications for Counselling*. They use an exploratory study to discover how counsellors, counsellor educators and support workers perceive barriers that restrict access to counselling for adults with an intellectual disability. They call for creative engagement with this client group, more specialised training opportunities and, crucially, further research including the voice of adult client stakeholders.

In *How to Have Your Cake and Eat It Too: Counselling in Private Practice from Home*, Irene Paton foregrounds a form of practice that has sometimes been treated with

suspicion, but which has become increasingly viable. There has been some debate about when and how counsellors are ready and ethically able to manage the challenges of private practice, such as possible boundary issues (COE, 5.11) and possible isolation and lack of requisite collaboration (COE, 7.4). This is an ethical debate and Paton's national survey provides useful information. Paton finds few disadvantages and many advantages which will be used in writing a set of guidelines for those considering working from home. This article will be interesting and useful reading for counsellors involved in or contemplating private practice. Paton calls for further research, including clients' views.

The themes of accountability and inclusion are continued in Bob Manthei's article *The Work of a Christchurch Community Counselling Centre: How Successful Has It Been with Clients?* Here Manthei enlarges on a previous paper by presenting the self-reported counselling outcomes of 31 clients who were seen at the agency and their reactions to the service they received. Seeking client views is still something of a rarity, and it is exciting to be able to read these as further evidence of the effectiveness of a community counselling service. We hope this will encourage more researchers to engage in this form of research, which avoids "contributing to the marginalisation or objectification of people" (COE, 11.5.b).

Our final paper is by David Loving-Molloy: *Deaf Counsellors and Counselling*. This is a personal response from one of the few profoundly Deaf people who are trained as counsellors in New Zealand to a paper in the previous *Journal* by Dianne Hill, *Counselling and Deafness*. Loving-Molloy's response provides a valuable insight into the challenges faced, including the demanding nature of the work, professional isolation and the continual need to be a pioneer in this field. We thank him for sharing his experience and hope this will contribute to our awareness and desire to make connections.

This article heralds a new section of the *Journal* in which we encourage commentaries on previously published articles. These commentaries need not necessarily be academic in format or approach and should be considerably shorter than the usual maximum limit of 5000 words. We are inviting such responses in the hope of engaging you all in some lively debate and discussion. This, then, is a challenge to all our readers. It is also the editors' commitment to being inclusive, while still maintaining the academic standards to which we are accountable.

We hope you will enjoy reading and using this issue. We also hope that you will be stimulated to respond to some of its content, either in a new paper, or in a personal commentary.

Sue Cornforth

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