

Editorial

Kia ora koutou katoa,

Almost a year ago our last editorial (Volume 42(1) 2022) began with a reflection on recent local and international concerns: questions raised by the dangerous presence of COVID-19 about travel, vaccines and mandates; rioting in Wellington on the grounds of Parliament and the threat to civil liberty; the “new” conflict in the Ukraine; and our growing recognition that freakish weather events and fears about global warming will be the new normal. As we look forward to 2023 and 2024, we may finally have to acknowledge that global warming is a reality and that war in the Ukraine continues unabated, and yet life goes on and we strive to be optimistic, hold hope with and for our future generations, and make positive sense of the human condition at a time of growing existential threat. As editors (and academics in our “other lives”) we are in the exciting and privileged position of being witness to some of the innovative research being carried out by postgraduate counselling students and our colleagues that is directly tackling our response now, as a profession, to the profound impacts of these global crises and local events in people’s lives and wellbeing. In a changing world, clients benefit from reflexive practitioners who are well informed by competent research and robust theory, and as editors we look forward to publishing these contributions in forthcoming issues of this journal.

In this issue we have five substantial pieces of research that together demonstrate various methodological approaches to counselling research and share threads that acknowledge, link, and deepen wairua, whakapapa and relational connections in our work with clients and in our lives as counsellors.

These interlinking threads are to be found in: a discussion of a kaupapa Māori approach to trauma and violence that supports whānau to review their connections to wairua and knowledge of whakapapa; the reflective use of pepeha to enable Pākehā to name the roles that their ancestors played in the colonisation of Aotearoa and, through identification and incorporation into their present identities, move beyond paralysis; clients’ phenomenological experience of spirituality during difficult life events; the time and importance given to the mind–body interactions in body-oriented psychotherapies, nutrition, and physiological conditions in training, and their subsequent use in professional practice; and,

focusing on the constancy of a shared supervisory relationship and its disruption in unforeseen circumstances like pandemics, how the practice of manaakitanga in supervision can strengthen that relationship and provide new opportunities for mutual creativity, reflection, and the development of resilience.

In the first article in this issue, Fay Pouesi (kaitiaki of the holistic trauma programme Black Rain) and Rosemary Dewerse discuss Fay's approach to addressing whānau violence and emphasise the significance and sensitivity of whakapapa when working to reconnect an individual's wairua to their other dimensions of self. In "Paying attention to wairua: Healing the intangible", Fay describes a kaupapa Māori approach that attends to wairua across generations, and reflects on her success in addressing historical, intergenerational, and current trauma, and also the challenges that arise in training others to "heal the intangible" in a predominantly westernised cultural environment.

In her reflective and instructive personal account, "Being and becoming Pākehā: Unfolding the places of colonisation behind my pepeha", Sarah Penwarden takes up the challenge of examining how she is being and becoming Pākehā. Focussing on two *folds* of her Pākehā identity, she discusses the opportunities that they have provided for her to grow. Here she discloses her developing awareness of her coloniser ancestry and how, in her decolonisation journey, she has learned to retell her family history in a way that names it and makes it accountable. Sarah allows her pepeha to guide her towards these layers of history through the medium of poetry. Finally, through this article, Sarah challenges other counsellors to consider what they have noticed about their own growth towards being and becoming Pākehā.

In the third article in this issue, Alex Green and Peter Bray report on a small-scale qualitative research study that they conducted with six counselling clients. In "Meeting God in 'Thin Places': Subjective experiences of spirituality accompanying clients through difficult life events", Green and Bray employ a spiritual and cultural metaphor from te ao Māori, "Te Kore Kore", and the Celtic concept of "thin places" to interpret clients' stories of spiritual experiences that accompanied difficult life events. An interpretative phenomenological analysis

double hermeneutic approach was used to capture the richness of clients' unique experiences. The findings highlight the complexities of clients' subjective experiences and reveal personal processes of "surrender, acceptance, and trust in God" that led to long-lasting improvements in their health. Spiritual practices were also found to cultivate an awareness of, and a deeper relationship with, God during difficult times. This article reemphasises the important role that spiritual awareness plays in Te Tiriti-informed counselling training and practices.

In "Recognition of mind and body interactions in New Zealand counselling education and practice", Ruth Belton, Mairin Taylor, and Shanee Barraclough use mixed-method surveys and case study interviews to understand how new and experienced counsellors viewed their training and used their understanding of body-oriented psychotherapies, nutrition, and physiological conditions in their practices. Data collected from a group of 30 participants suggests that counsellor education did not cover body-oriented psychotherapies and nutrition well. Participants reported a lack of confidence and knowledge concerning client nutrition, physiological health, and mental wellbeing and indicated that they would consider future professional development in these areas. The researchers note that while the holistic Māori health model, Te Whare Tapa Whā, is widely acknowledged and valued in professional practice and taught by counselling programmes in Aotearoa New Zealand, the research suggests that training in mind-body interactions may not be sufficient to meet the needs of counsellors in the field.

The final article, by Paul Flanagan, Denise Corcoran, Joanna Dangerfield, Nancy Macmillan, and Daniela Schon, "Supervision and COVID-19: Practices of manaakitanga in a period of uncertainty", highlights the lasting impact that COVID-19 has had on the way that we continue to communicate and connect relationally, focusing on practitioners as supervisors and counsellors. This article acknowledges the extremes of anxiety and stress that helping professionals had to endure throughout the pandemic and the benefits of both connection online and supervision. Consequently, this research invited five counselling supervisors in Aotearoa New Zealand to share their experiences. From the discussion, five themes emerged: "implications for the supervisory relationship; an impetus for self-reflection on what is important, personally and in terms of practice; cultural implications particularly around care and manaakitanga; practical implications with shifting to online supervision; and mental wellbeing for supervisors and those who consult them." The contributors to this study consider what can be

achieved in the work of supervision when unforeseen events such as a pandemic occur and suggest that these events might be reframed as opportunities to reflect upon supervisors' experiences and coping skills, and to review standard supervision practices.

Since our last issue was published, we have seen some important changes to the New Zealand Association of Counselling (NZAC) website. We look forward to working with the NZAC Executive and the site host to improve access to our journal and its content. To that end we welcome practical suggestions from you, the membership, that will improve the quality of this publication and help us to deliver it to you in ways that inform your practice and support your scholarship.

In the last month an item in the new *Professional Development* e-publication featured the journal and provided a link to the journal webpage. This has made it easier for members to access to the journal and has positively raised its profile and visibility as the flagship publication for counselling research and practice in Aotearoa New Zealand. As editors we support this initiative and thank Niccy Fraser, NZAC's Professional Development Manager, for encouraging members to engage with counselling research and to contribute to our growing research culture. It's not too late to "dust off" that brilliant assignment or research project completed for a degree but never published. Take the time to contact our editorial team and send us a draft to see if it is possible to fulfil that ethical promise you made to your research participants to disseminate their data and give them a voice.

Finally, it is with sadness that we acknowledge the death of Dr Jan Wilson. Jan joined the Editorial Board of the New Zealand Journal of Counselling in 2010 and since then has made a significant mark on counselling research in Aotearoa New Zealand, serving as a regular reviewer and contributor for 13 years. In addition to her time on the Board, she will be remembered by many for her encouragement and support of counsellors as researchers. Her contribution included her work as a lecturer, teaching research methods in an engaging way that enabled students to overcome their inhibitions and fears about research and providing wise and supportive research supervision. Jan also made a significant contribution over many years through her facilitation and co-facilitation of writing workshops and a writers' interest group, as well as her personal mentoring of counsellors who had undertaken research projects to publish their findings, and her co-authoring of research-based articles, so that the results of research could be made available to the counselling community. Thank you, Jan, you are greatly missed.

In our last issue, we signalled to you that we would include a new section that lists annually those refereed articles authored by NZAC members about counselling and supervision that have been published recently in other journals. In this issue we are pleased to acknowledge recent scholarship in this area by including a new section titled “New publications in counselling, counselling supervision and counsellor education”. If you have published or know of NZAC members who have recently published elsewhere, please forward to us the details and/or a link.

As always, we hope that you find the content of this issue supportive, inspirational, and useful in your current professional development and practice.

*Ehara taku toa i te toa takitahi,
engari he toa takitini.*

*My success is not mine alone,
but it is the strength of many.*

Nāku noa, nā Peter mātou ko Janet ko Paul
Peter Bray, Janet May, and Paul Flanagan
Editors