

# Editorial

In discussions about working cross-culturally, attention is commonly paid to matters of ethnicity, race, nationality, gender, and sexuality; much less often, it seems, does discussion turn to considerations of spirituality. Yet when we listen to the ways in which our clients reflect on their diverse identities and life experiences, give voice to their world views, and make meaning in their lives, their spiritualities are often profoundly significant. “Finding our place in the world: Working with unfamiliar spiritualities” was a one-day conference held in Auckland in July 2013 to provide an opportunity to focus on this theme, and the keynote address that Philip Culbertson presented opens this issue. Addressing the difference between the culture of religion and the culture of spirituality, Philip tells a series of deeply personal stories that opened up enriching conversations on the day. We hope these conversations will continue in the pages of this journal, in our practices, and in our classrooms. Diverse spiritualities are also to be heard through the voices of a number of contributors to a new book, *Pacific Identities and Well-being: Cross-cultural Perspectives*, co-edited by Margaret Agee, Tracey McIntosh, Philip Culbertson, and Cabrini ‘Ofa Makasiale (Otago University Press, 2013). The book will be reviewed in the next issue of the journal.

Although likened to genealogy, the word whakapapa carries nuanced layers of meaning that enable “connectedness to people, place, creation, atua, and tīpuna.” In the second article, Brent Swann, Huia Swann, and Kathie Crocket explore the significance of whakapapa narratives in whānau therapy practices that the first two authors have developed. Various forms of connectedness are expressed through the diverse layers of whakapapa that are central to these ways of working with individual clients, couples, and whānau. These include the authors’ own whakapapa narratives and those of the wider socio-political context. This article contributes to the body of knowledge about kaupapa Māori in counselling practice and to the development of non-colonising approaches. It also offers others an invitation to respond and contribute with their own creativity in the shared space that is available to all.

The third article, by Alastair Crocket, had its origins in a conference paper he gave at the 2013 national NZAC conference in Napier. He addresses the uncomfortable

and challenging effects for counselling as a profession of the current political environment dominated by a New Right agenda, and the position that needs to be taken up if our profession is to thrive. Central to the demands of this environment is the call for practice to be evidence-based, and central to this article is a discussion of the relationship between counsellors and research, and the place of practice-based research in producing the forms of evidence that can contribute to strengthening the position of counselling into the future.

Finally, on a related theme but from a very different perspective, Keith Tudor challenges counselling as a profession to “be careful what [we] wish for” in pursuing any form of statutory regulation of counselling and the state registration of counsellors. Tudor presents a cogent argument that registration has the potential to bring about more harm than good for the profession, drawing on his close knowledge of the decisionmaking processes the counselling and psychotherapy professions went through in the UK, and of the effects of statutory registration on the psychotherapy profession here in Aotearoa New Zealand. He proposes an alternative vision of counselling as a profession independent of state control. This article makes sobering reading and presents a position that all members need to consider when deliberating on and debating the future directions of the NZAC and the wider counselling profession.

**Margaret Agee and Philip Culbertson**

#### Referees for Volume 33, Issues 1 and 2

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