



THE NEWSLETTER

**New Zealand Association
of**

Psychotherapists Inc

**Te Rōpū Whakaora
Hinengaro**

**April-May
2017**

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of
Psychotherapists Inc**

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April-May 2017

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The opinions expressed in this Newsletter are not
necessarily those of the Editor or NZAP.

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Editorial

Seán Manning

Last time I edited this Newsletter, I was accused of using it to further my own agendas. Of course this only came from people who disagreed with me, but it was true. It's probably going to be true again. I hope it will be true for you as well.

The view we take, the opinions we fondly hold, the agendas we passionately espouse, are profoundly influenced by the position we hold. Wealth is likely to be accompanied by a clamour for lower taxes, poverty generates revolution, pedestrians are more likely to insist on speed limits than motorists. All we have to do is change position, to get into or out of the driver's seat, gain or lose a fortune, to see the world from a different angle.

There are 'dominant discourses' in NZAP which are hard to contradict. One of these concerns biculturalism. Positive, even romantic views are commonly and openly expressed. Negative views are expressed privately, in small groups. It is rare (not unknown, but principally represented by a single voice) to see reservations on biculturalism expressed in print, but it is commonplace to hear them expressed privately.

When I sat in the President's chair, I openly invited all voices to have a place and to be respected as relevant, and perhaps this was achieved in relation to some topics, like registration, but looking back, I can see that I was strident in favour of biculturalism, hearing mainly my own voice

and those of supporters, discounting opposition, pushing the agenda through, hypocritically ignoring my own espoused policy of listening to everyone. I am still very much a believer in bilingualism, biculturalism, recognition of the Treaty and its history in all our dealings, but from the position of ex-councillor, ex-President, now writer and Editor, as well as psychotherapist, I am convinced that if voices are discounted, fragmentation will follow. Shout down the opposition, ignore the voice of the other, and short term gains will give way to long term struggle. If we proudly fly a flag, we must also allow it to be sometimes burned in protest (I wish I had said that, but I got it from a silly movie).

To this end, I invited comments on biculturalism, and you will find the results below. There is, however, an absence here. Several people communicated privately to the effect that they were not willing to be seen in print on this topic, their views being much more ambivalent than what follows.

There is discussion among us about decline in our Conferences. Some put this down to the bicultural agenda, some to fatigue. There is talk of doing it every two years. Certainly it is more difficult to run one than it used to be. If you don't get it right, you'll hear about it, expectations from Council get more complex with time. You can't just organise a symposium, invite speakers and hire a room. You have to include awards, Forum, the AGM, powhiri, poroporoake, meetings for provisional members and supervisors. You must honour the ancestors and you have to consult with the Treaty Committee on everything. Oh, and you better get the menu right – that's vital. Taken individually, these are all valuable, all well-intentioned. (My mother intrudes at this point, proclaiming solemnly in her Wexford brogue that the road to hell is thus paved.) The overall result, however, can be a creeping, oppressive uniformity and a feeling of steadily increasing central control.

The Nelson organisers seem to have done a miraculous job in overcoming these issues – feedback is uniformly positive, from those

who went. We don't know much about those who didn't, just that there are a lot.

For this issue, you will find views on biculturalism and on the Nelson Conference, and John Farnsworth writes about the future of Conferences and the future of the Association and asks for responses. Please write back to him, or to Suzy Timpson, or to me.

Finally an apology for the extreme lateness of this edition – it is my first in a while and there have been competing agendas. I'll try to do better next time



President's Column

Sheila Larsen

Tena koutou, tena koutou, tena koutou katoa. Nga mihi mahana ki a koutou.

I want to start with a huge thank you to the Nelson branch of NZAP. Though it is a small branch, it gave so generously to us all. He iti ra, he iti mapihi pounamu. This Conference was quite small in numbers, but gigantic in its warmth, its welcome and for many, its healing. Many people, including “first timers”, said that they had felt welcomed, stimulated by the presentations, and that they looked forward to attending future Conferences.

Poh Lin Lee spoke of her work with refugees on Christmas Island, and showed us by video and role play the level of delicate and slow work that was needed when working with these severely traumatised people. John and Hilary Mitchel gave us an illuminating paper on research in the Maori world. Moana Jackson spoke softly but eloquently about Te Tiriti O Waitangi. Underneath the softly spoken voice though was a real challenge for us all – to continue speaking about the inequalities in our society and also to *act* to bring about equity for all. As well as these keynote speakers, we had 12 papers by members that explored the range and depth of the work we do.

There was a huge spirit of renewal at this Conference and a level of participation in group conversations that I haven't seen for a long time. Somehow people seemed more able to open up and speak about things that are often unspoken. I noticed this particularly in the Forum where it seemed more like a conversation between equals, rather than a place where 'bombs' got dropped and conflict prevailed – everyone could speak and nobody dominated. I loved it! I was particularly gratified by the involvement of new members and their ideas– this is how you make the Association yours – a professional home where you can belong.

Jacqueline Hielkema has given us three years of wonderful service as Editor of this Newsletter. Thank you so much, Jacqui. You have done sterling work. This role has now passed to Séan Manning. I hope that many of you will respond to Séan's invitation and write to the Newsletter, offering your thoughts and opinions on anything that impacts on your/our work and the Association.

Many of the processes and functions of the Association are changing. I am heartened by this new spirit of renewal. However, renewal doesn't happen by magic. We want to hear from *all* our members, i.e. new members, members we have known for a long time, members through registration, members through ACP or He Ara Maori, retired members, members who don't usually come to meetings, and people in the

process of becoming members. We want to hear about what you want from your Association. We can only know this if you tell us (I have lost my crystal ball). Come along to the various gatherings (meetings is such a boring word) and join in the conversation about how we move into the future. Ma pango ma whero ka oti te emaki. If we all pull together the job will be done.

Nga mihi mahana
Sheila Larsen
President

From the Council Table

Sue Grace Jones

Honorary Secretary



Council met March 7-8th in Nelson just prior to our annual Conference. It was with great sadness that we said our farewells to Kirsty Robertson, Marian Vlaar, John Farnsworth, Kyle MacDonald. As an Association, we are indebted to them for the generous and far reaching contribution they have each made. Thank you Kirsty for your wise and thoughtful leadership of NZAP. Thank you Marian for your consistent, accurate and patient work. Marian has now served 6 years on Council. She has now been co-opted as Honorary Treasurer until a suitable replacement can be found. Thank you John for your strategic thinking and your work on the ACP Committee. And Kyle has been the thought provoking force behind online, media and public issues. We wish them well in their ongoing endeavours. These resignations create a space for us all to reconsider our involvement in NZAP. Council is interested in creating

ways to make leadership positions (Committee members, Branch convenors, Council members) attractive and sustainable. Please let us know if you have specific ideas as to how we can support those who generously give to our Association. We are acutely aware that the longevity and vitality of NZAP depends on the efforts of those who volunteer their skills on so many levels within our organisation.

The following bullet points summarise the main issues that were discussed around the March Council table.

- We remind members that they are welcome to sit in on a Council meeting. Please contact a member of Council to arrange.
- The position of Honorary Treasurer is still vacant. If you are interested in a position on Council, please notify a Council member as we are looking at ways to make this role more attractive. In the interim Council agreed to institute full payment of Conference fees for Council from 2018.
- We accepted the Online Communication Committee's (OCC) recommendation that the OCC disband and Council takes over the management of the website. We support Nikky Winchester (Executive Officer) as she takes on the task of managing the website with fresh and up to date material. Please redirect any questions or ideas related to the website to Nikky Winchester on executive-officer@nzap.org.nz. Council acknowledged the 10 years (combined) of hard graft that Kyle and Burke have put into this important assignment.
- Sarah Robins will oversee the ongoing critical review processes. She takes over from Marian and John. Council decided to defer the TTBC review. Please refer to John Farnsworth's article in this Newsletter for some background information about these reviews.
- Council are committed to exploring ways we can creatively support the He Ara Maori Committee (HAMACP).

- NZAP supports the submission being made to the Privacy Commissioner protesting the Ministry of Social Development's (MSD) directive on information sharing.
- We are reviewing all our current insurance policies. We welcome your concerns, suggestions and any recent unsatisfactory experiences. Please email Geraldine Lakeland on geraldine@glakeland.co.nz.
- Our association has a vacancy for Life Membership. Nominations may be sent to sue.grace.jones@snap.net.nz.

And finally, I am again grateful to my hard working, patient Council colleagues. You are a great bunch. Welcome Lynne and Gabriela.

Warmly,
Sue Jones
Hon Secretary.



Welcome to New Members

**Congratulations to the following Full Member
who has now passed her ACP**

Jane Campbell

**Congratulations and Welcome to the following new
Student Member**

Louise Player-Bishop, Auckland

ACP Committee

Dates for submission of written work	Notify Executive Officer by
1 st August 2017	6 th June 2017
3 rd April 2018	2 nd February 2018

It would be appreciated if Provisional Members would inform the Executive Officer of their intentions as soon as possible, even before the due date.

Provisional Members, wherever possible, will not be assessed in their home town and will be notified by the Executive Officer of the venue and time of their assessment interview as soon as possible.

Dates for Assessment Interview	Notify Executive Officer by
14 th October 2017	18 th August 2017
24 th March 2018	26 th January 2018

Also, please note:

A non-refundable administration fee, set at half the marking fee, must be paid to the Executive Officer at the time that notice is given to present written work, with the balance of the fee to be paid at the time of the submission of work for marking.

Notices

The Newsletter - Advertising Rates

	NZAP Members	Non-Members
Half Page (A5 size)	\$45.00 incl GST	\$100.00 incl GST
Full Page (A5 size)	\$70.00 incl GST	\$125.00 incl GST
Insert (A5; one side/b&w)	\$100.00 incl GST	\$180.00 incl GST
Insert (A5; double sided/b&w)	\$150.00 incl GST	\$230.00 incl GST

**The Closing Date for Submissions
to the September 2017 issue of The Newsletter is**

Friday 11 August 2017

New Councillors

Lynne Holdem and Gabriela Mercado were elected to Council at the Nelson AGM. We asked them to describe themselves.

Lynne Holdem

I joined NZAP as an applicant member in 2001 after training with the Institute of Psychosynthesis. I attained membership via the ACP in 2008 and have recently been working on Children's Issues. Elected to Council at the AGM, with responsibility for



the Public Issues portfolio, I could not hope to fill the shoes of Kyle MacDonald. Rather I wish to engage more ordinary members in becoming vocal on issues that concern them and to build recognition of psychotherapy and psychotherapists within Aotearoa.

I work in private practice in New Plymouth and manage Supporting Families in Mental Illness Taranaki. I have been developing a service for children of parents with mental illness and organising groups for parents using Circle of Security. I am also a trustee of Community Taranaki which aims to foster and connect active citizens in Taranaki.

Gabriela Mercado

I would like to take this opportunity to introduce myself, as I am one of the new members of Council. I am very excited and honoured to have the opportunity of being a contributor to the future of our Association.

When I was in college in Argentina I wanted to be a psychoanalyst, so I went to drama school for a few years, then to music school. In order to pay the bills I became an executive



secretary and worked in corporate environments. I always felt that my life was somewhere else. So twenty years after college, I began my psychotherapy training in Buenos Aires. Good things take time. Then I moved to New Zealand, with the idea of continuing my studies. But thanks to another diversion of life I had the privilege to follow another passion of mine: travelling like an anthropologist, or close enough. So I wandered through amazing places, with a backpack full of curiosity. I got to stay at people's houses and to walk through cultures that seemed located in a different century, with no language or symbols I could recognise. I learnt a lot about others and myself.

After a couple of years of adventuring, I was ready to begin my studies at the AUT psychotherapy programme. Since my time at AUT, I worked at the Burnett Centre, New Zealand Aids Foundation, for over seven years. I specialized in sex therapy, and currently have a private practice where I see clients for psychotherapy and sex therapy. The last couple of years I began to practice mindfulness, and last year I trained with the Mental Health Foundation and became a facilitator of the "Pause Breathe Smile" mindfulness course for schools. I just started my first teaching experience in a kura kaupapa class and I am loving it.

I live with my little family in the Northshore, Auckland. I boogie board for fun, and also take part in the Touch Compass Community Class, an all inclusive contact improvisation class. I enjoy the performing arts and sometimes I sing in the kitchen for my family one song at a time.

Reflections on the Nelson Conference

We asked the 'Connect' email list – a voluntary 'opt-in' discussion forum for NZAP members – for their reflections on the Conference.

Eileen Birch

People outside of the therapeutic community, knowing I no longer have an active practice, have been surprised by my attendance at Conference, asking me why I would still go. My reply is along the lines of “Where else would I get the stimulation, challenges, the different perspectives and fellowship of colleagues and friends all



in one place?” From the warmth and holding of the Powhiri to the Poroporoaki it was obvious there was a caring for others, a wish to be generous hosts, respectful of this land and its people and an energy and enthusiasm for the work we do. My thanks go to Pele Fa’auli and Jane duFeu and the 6 local iwi of Whakatu Marae for their loving welcome and sharing of the knowledge of their unique house.

The word that keeps coming to me as I write this is an overall sense of graciousness that was present. Poh Lin Lee gave a beautiful keynote address with a gentleness and authenticity of spirit, while still

conveying the horror and pain of the refugees she worked with on Christmas Island. To be able to present the essence of her work to us, finding ways to help people create “islands of safety” and believe they are worthy of safety, without an overriding presence of anger or despair, is not an easy task. She was also able to make clear the effects of colonization still, the sense of inequality and inhumane treatment that refugees experience and their desperateness and quiet strengths, in such a respectful way. In her quiet, authentic presentation she made me think and be challenge about our world today, and the ways I might personally address these issues, in my work and private life. How do we evoke re-membling and find hope for the people we sit we? I would urge us all to look out for The Guardian short documentary that Poh Lin and others have produced when it is released.

From Moana Jackson’s opening “I know you have ‘done’ The Treaty” he too, gently, clearly and with humour challenged and opened the way for me for new perspectives on Te Tiriti. Its Latin origin ‘tractane’ meant to seek a relationship and he gave criteria for this. He outlined the power Maori had to protect (stories, whakapapa, taonga, etc.), to define what is worth protecting, and to decide for themselves. They believed The Treaty would bring an interdependence that would hold us all together. Clearly Pakeha thought differently. To present stories of pain, grief and loss without rancor, as Poh Lin also did, is a tribute to these two people and allows us to hear them in a different but non-the less potent way.

The 3 papers I attended (by Crispin Balfour, Emma Ellis and Susan Alldred-Lugton) were both elegant, and beautifully crafted, as each gave of themselves in a very personal and moving way. Such a privilege to listen to our colleagues in this open and authentic way. Susan’s quote (not original I think but I can’t remember the source) of “home as the nursery of the infinite” stays with me.

The Forum... Much was discussed about ways to make new members welcome and the future of NZAP. We are in a transitional period and Council is already looking and new ways forward so having members input into this is essential. The possibility of biannual Conferences was suggested and that is certainly a possibility with rising costs and the onus that organising a Conference puts on branches. But it would be a loss in many ways too.

Jonathon Fay talked of the “rain shadow of smaller numbers” that hung over the Conference. But for me, the Conference was one of a gentle rain that gave nourishment, provided food for thought, a chance to renew friendships and meet the newer members who will ensure the viability of our Association. Kia kaha.

Gabriela Mercado

Life and death, those eternal dance partners are always swinging around us. As I write this, one dear friend is giving birth and the other is facing a terrible diagnostic. Life and death, Eros and Thanatos and the creative spaces in between...

Reflecting on our Association and the conversations we had at the Nelson Conference, I see how much we struggle to sway with the tunes of the current changes. It seems to me that sometimes we dread that the music will stop forever and we will cease to exist. Other times it feels like we are not at all following the present rhythm, maybe for fear of not having enough dancing skills?

I think we do; I heard people who have been in our Association for over 30 years showing the willingness and the flexibility to implement and accept change. I also heard some of them saying they are tired and overworked. There is a feeling that newer members, who mostly came through registration, do not have the same sense of loyalty towards the Association than those who been here for decades. I am not sure if this

is the case. I do not think it is about loyalty but belonging. In my experience, a sense of belonging to an organism like NZAP comes through being and doing. Some people feel naturally inclined to participate; some others need a more personalised invitation and a bit of mentoring into entering the dance floor. I feel our Association is swaying, sometimes happily, sometimes reluctantly, sometimes clumsily; whatever way, it's always swaying.

My vision of our Association dance is not of a ballroom one, with steps already established that we have to learn. Instead, I see us doing contact improvisation, a dance style that doesn't follow set up steps, but each movement arise from the connection between partners. It is the relationship that creates the move. Contact is innovative, dynamic, fluid. My feeling is that our Association needs to be in contact with these qualities. I left our last Conference full of hope for our future; I feel we are getting closer to make contact.

Roy Bowden

Questions remain

The Nelson Conference set me wondering. I wondered what it would be like to re-experience the atmosphere I



encountered when I became a member of NZAP in 1984. There were signs a similar atmosphere was emerging again in Nelson.

In the 1980s Conference attendees included psychiatrists, nurses, counsellors, social workers, physiotherapists, clergy, psychologists, educators and other health related professionals. Papers were oftentimes presented by artists, writers, scientists, thespians, historians and researchers. A publicly advertised forum brought the external community in for three hours at each Conference. The enlightened

Nelson Conference engendered the question, ‘What if we reached out to these arenas again?’

I wondered what it would be like to re-visit the timeless question, ‘What is psychotherapy?’ Definitions we have cherished might need expansion now NZAP is 70 years of age. Some branches are wondering how to sustain local interest and I wondered whether this is related to lack of certainty about the role of psychotherapy within health and community systems.

I reflected perhaps the reason it is taking a long time to be completely comfortable with culturally-based challenge is because we are rightly faced with shifting fences around our understandings regarding what it means to practise psychotherapy. I listened to the focus on client stories from Poh Lin Lee recognising her return to the power of valuing the present moment. It seemed refreshingly different from ‘describing people’ or offering them ‘treatment’.

I relaxed at Conference in my ‘home group’, discovering stories from others without anyone re-framing them or resorting to persuasion. That raised questions within me, ‘What does it mean to be soul (psyche) focused?’ and, ‘What does it mean to be therapeutic in an age where what happens around the person is just as important as what happens within (and of) emotion, mind and body?’

I wondered what it would be like if psychotherapists engaged in more dialogue with related health professionals. Brian Broom highlighted the need to let the medical profession know benefits which accrue to physically ill people when they are referred for therapy and health professionals work as a team. There are some places in Aotearoa where one-stop health centres are open to a multidisciplinary approach. I began thinking about avenues for psychotherapists to work collegially in premises with those focused on physical, sociological and culturally related health and push support for more wrap-around services.

Intentions behind concepts such as Whanau Ora beckon psychotherapists to review professionally isolated practice settings which have been most effective but might need to change.

I wondered what we would discover if we regularly discussed findings from student and teaching research. Hilary and John Mitchell offered insights regarding research skills and I realised how many Conference attendees were currently focusing on research or had submitted theses. Some of that research may alter the way psychotherapists are assessed in pathways such as the ACP, or in training programmes. More importantly, research findings may signal the need to alter approaches we employ in therapeutic settings with clients and communities. Research and project development supported by the NZAP education fund could be highlighted in Conferences.

I wondered whether we might attend to occasional disaffection regarding NZAP events by aiming for more balance. I was spiritually affected by Te Ao Maori on arrival, challenged by stories of people traumatised by war the next day, engaged in co-presenting expansive notions for practice that morning and then impressed by the level of trust in our suitably small ‘home group’.

Long-standing building blocks of therapy were honoured in workshops alongside glimpses into what we might do better. Barbara Bassett took me back to childhood by the hearth and Jonathan Fay created a model for shorter term psychotherapy.

Moana Jackson reminded me not to be satisfied with superficial and ill-informed understandings of history and later I attended the AGM and forum where unfortunately we have not yet established meeting formats which reflect our cultural diversity.

The kaleidoscope of opinions about psychotherapy is important to preserve. I hope we can accommodate them all as often as possible. Each decade poses more questions and the Conference launch of “The

Book of Evan” (Evan McAra Sherrard) * offers us the opportunity to weave the past into the future.

* Keith Tudor (Ed.) (2017) The Book of Evan, Resource Books, Waimauku, NZ.

Marie Franklin

Psychotherapy and tango moments in Nelson 2017



Well apart from almost landing in the sea, I arrived into the beautiful mountains beside the sea. I realised immediately that this was indeed a special place. I missed Thursday’s whakawhanaungatanga unfortunately. I entered my first psychotherapy Conference during the Blessings ceremony, and checking with Burke, I arrived as he invoked “Fire”. This didn’t surprise me, as I am not a quiet under the radar person! By 10.15 on Friday morning I already had received that which I came for, Poh Lin Lee’s eloquent teaching on how to work with asylum seekers and refugees. She offered us generously from her wealth of wisdom on these matters from her work on Christmas Island off Australia. She encouraged us to call for the thousands of stories other than the trauma story. These memories bring forth hope and strength. In describing her journey to New Zealand by plane, she explained how the natural journey of the asylum seeker is stopped, and this creates enormous distress. She revealed her true nature, when she told us of her upcoming feature film, shot while working in the detention centre, capturing the human rights issues. When asked did this worry her, she told us that the lawyers were worried! Hilary and John Mitchell invited us into their stories of research, which was truly a precious glimpse of the noble work they

carry out. It was obvious the witness they provided to many things and people, and the integrity and competence they worked with.

Then it was time for the highlight, Moana Jackson, a Maori Lawyer. With his enactment of the treaty of Waitangi using two chairs, Crown and Tangata Whenua, and changing the Māori positioning from them welcoming the Crown, to loosing their seat, being placed at the back of the line, and then being put behind the Queen, first in line. It was clear that there was still much required to return Māori to their rightful place in Aotearoa. This teaching was incredibly powerful and so simply executed. His stories about his Koro or his mokopuna showed us Te Ao Māori which was birthed into our Association that day. This was a new beginning. It was not without the anxiety of our tangata whenua though, who midwifed this process acutely over the previous evening, and actually over the last few years in the organisation they had been hapu with this. Thanks to their work, Moana arrived graciously and peacefully, almost as if there had been no history of trauma. He (Moana) was delivered into the loving arms of our organisation and we all witnessed this. In fact we all participated. We as a group responded with open hearts to him. He called this forward from us. It was very sacred, and Tangata Whenua could let go their struggle to be heard. We were now listening and hearing loud and clear. This was a very special transmission from a master craftsman.

Leonard Cohen's tribute by Sandra Buchanan was a treat, remembering my teenage self, and we rocked out to Halelujia. The energy of the Conference was very open and welcoming. I would have to acknowledge those who conceived of this and created it! The heart openness present was real and it called us all into our response. We moved together throughout the wonderful natural venue as one large heart. I felt very included and accepted. Oh and by the way there was a tango weekend on all weekend too that my friend brought me to each night. On Monday I finally got taught! Actually on Friday night the

people dancing showed so much joy and happiness after they danced together that I wondered why we were practicing psychotherapy at all. Perhaps I should just send my clients to tango instead. Well I shall try it out myself first!

But the “tango moment” of the weekend had to be when a 93-year-old Austrian lady called Edith visiting from Christchurch and partaking in the tango festival left (citing that it was too noisy) and was walking by herself to the movies. I jumped on board and we went to “Manchester by the Sea”. By far the most spontaneous and interesting date I’ve ever had! Thank you Nelson for such a wonderful time, I found it hard to go back to Auckland.



Susan Lugton

I attended Conference in Nelson and realised how much I enjoyed it when I felt so sad when it was over. I go to Conferences for all sorts of reasons but mainly to reconnect with colleagues and friends. I hadn’t been for a couple of years mainly due to family commitments and I missed it.

I think that Conferences are successful not only because of the work that locals put in, often behind the scenes, but because of those people who attend who simply want to be at Conference. It was a particularly good mix. However, I remained a little bemused during the thank you ceremonies that not much is made of the people who attend. I want to personally thank them for coming. Although it was a smaller group, I couldn't detect much tension and there was a lot of laughter and fun. In my opinion, I think it did spill over onto Connect after Conference was

over. Initially, that rattled me a bit, but I guess it is part of an important process after there has been sufficient time for reflection and imaginings.

One of the memorable things for me was in my small group when a few apologies were made. I made one as well. That felt very much like being in relationship in a genuine compassionate way. The people concerned know who they are, so another thank you to them. I also valued Crispin Balfour's paper on group work guided by Bion's thinking. It was one of the best clinical papers I have attended for years, both in NZ and overseas and I felt proud to be a New Zealander.

I conclude with a poem which I wrote to begin my paper "From Womb to Tomb: The shifting home". Fundamentally it is about ageing.

From Womb to Tomb. Lugton 2017 Copyright

*Where am I from, I ask?
From the warmest womb,
Where am I destined for?
What is my task?
Just to survive the
long road to my final tomb.
In that dark, cold, blackness.
I am welcomed home.
Where I can just to be me,
not just the "as if" me
My conception's promise.*

With respect and appreciation to all.

Lynne Holdem

A few reflections on the experience of the Nelson Conference

The welcome offered to us was beautiful and an elder shared some of the stories carved and woven, tapestried and painted, into the extraordinary work of art that is their meeting place. I slept on the marae for the first time in the lovely Kaakati meeting house at Whakatu Marae. I recently walked with New Plymouth Mayor Judd (and hundreds of others) to Parihaka in support of his gesture of atonement and reconciliation, so I was particularly moved to find our Taranaki prophets Te Whiti and Tohu and their white feathers there; and also Titokowaru, that fierce one eyed rangatira who vanquished Von Tempsky at Te Ngutu o Te Manu, a few kilometres from my childhood home in Okaiawa. Resistance that is fierce, determined and non-violent seems a pertinent theme to revisit in the current political and economic climate.

The smaller numbers of people attending the Conference generated concern about a “dying Association”. Elders John Craighead and Robyn Hewland spoke of the loss of Mary Jerram with whom they had started the Nelson branch and their experiences of aging and retirement. Some members wondered why attending Conference did not seem to appeal to many younger members and others wondered why old friends and usual suspects had not come to Conference this year. The vulnerability of our Association and awareness of individual mortality threaded through small group and informal conversations highlighting the fragile value of our meetings. At times we seemed quite preoccupied with the potential loss of our home rather than the promise of it.

The theme of “Promise of Home” produced sensitive presentations on therapeutic remembering of islands of safety with refugee children, “Making now precious: Narrative ideas for responding to torture, trauma and displacement” (Poh Lin Lee); holistic relational parent-child

attachment work, “A Kaupapa Māori approach to supporting early relationships and whanau development” (Elaine Spark and Ohomairangi Trust at Children’s Issues Day); and profound personal and professional experiences of the facilitating environment, “From womb to Tomb: The shifting home” (Susan Alldred-Lugton). Such contributions brought the openness and vulnerability as well as the voices of children through our doors.

In Nelson, our Association’s vulnerable heart was visible. In contrast to the defences of splitting and projection that seemed so apparent in Napier in 2016, we seemed to be, as a collective, more oriented to the depressive rather than paranoid-schizoid position, or perhaps less governed by basic assumptions of fight- flight. Crispin Balfour reflected on Bion’s Basic Assumptions in a thoughtful and enlivening paper, “Te Ropu Te Ukaipo”, about his experiences conducting a psychotherapy group.

A highlight for me was the extraordinary generous contribution of Moana Jackson on Te Tiriti. This was “treaty healing” rather than “treaty education”, as Moana shared very personal and family stories that dissolved the distance between our worlds and showed us, close-up and tenderly, the cracks that lead to misunderstandings with our Treaty friends. If you weren’t there and find a second chance to hear him speak, jump in.

I was not able to attend Brian Broom and Roy Bowden’s “Building a New Home for Psychotherapists” but I saw its ripples cast in the Poroporoaki regarding the future possibilities for NZAP. A new wind seems to be blowing through the doors left open by the establishment of PBANZ and the changes they have brought. A conversation has begun on how to be a generative and generous Association, how to welcome in those who are interested in psychotherapy, or who want to learn from psychotherapists, and create a place for them as well as for qualified psychotherapists. The Conference was served by a number of students

of the Nelson Marlborough Institute of Technology Counselling and Social work degree and their openness and gratitude was heart-warming.

Earlier anxieties about low numbers and a struggling organisation were contained by elders reminding us that the Association had always experienced seasons of growth and seasons of loss. Anxieties gave way to stories of resilience, regeneration and repair. Perhaps our NZAP doors may start to swing both ways: letting more people in and more ideas and experiences out in widening circles of influence and connection.

Soibhán Collins

I woke this morning with a vivid dream – a healing dream and then I opened my computer and read the responsive stream to your invitation on Connect.

Finding it impossible to ignore these synchronicities I am entering the dialogue in Connect for the first time

I was at the Nelson Conference and found myself moved to the depths of my being by the rich and deep vein marking our struggles and moments of connection as we, I think courageously work with what it means to be bicultural and honour the Treaty.

But first the dream:

M and I meet to heal our relationship. I remind her that the chairs in my consulting room came from her. She doesn't remember this. She tells me that now she and her very European husband are manufacturing chairs together.

Being a good Jungian I offer some associations to the dream. M, a

Māori woman and I were very close friends for many years, raising our children together and regarding ourselves as sisters. She was called to return to her home marae in the North Island when our children were adolescent and as part of that journey severed the connection with me.

In fact the chair in my consulting room that my clients use was one I bought from her for a small sum of money many years ago. She died some years ago, therefore the healing figuring in my dream is not possible in reality.

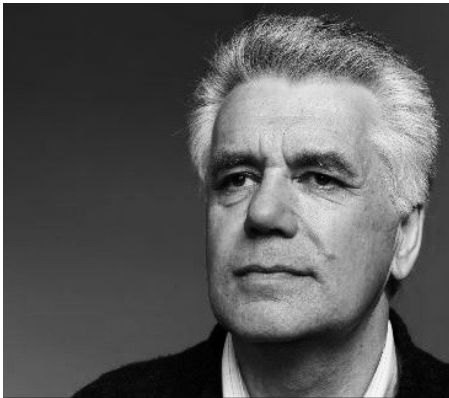
I associate the chairs in the dream to Moana Jackson's powerful setting out of the chairs demonstrating the relationship between Tangata Whenua and Pakeha in the formation of, and history following, the signing of the Treaty of Waitangi.

The current world issues remind us that silence is dangerous and I think it is equally dangerous to assume that the bicultural relationship we in NZAP have entered into will be easily resolved or superficially attained. I am reminded of Keats' definition of Negative Capability as being the capacity to remain in the unknown without the irritable reaching out after fact or reason. I feel immensely grateful that we are engaged in this vital and painful struggle to weave a new kete together and that the Māori members of NZAP remain so generous to us as we continue to learn how to properly prepare the harakeke to make the container.

Moana Jackson's End Comments at Nelson: The relevance to NZAP of being bicultural

This is a verbatim account of the end of Moana Jackson's address to our Conference held in Nelson on Saturday 11 March. Moana wanted it known that a verbal transcript is never 'read' as well as something written. (Transcribed by Burke Hunter.)

I think that people begin to work for change in the area at which they are most comfortable. So in an organisation like this that has already taken those steps with Waka Oranga and so on, it might be timely to keep revisiting those steps. Can we do more in our organisation? The little changes you make here aren't going to change the world, but changes for me don't come from some great huge thing. They come



from ordinary people doing ordinary things, often, brave things, and that's how change happens. So if your Association is able to make a commitment, every so often we will review where we are in terms of the Treaty relationship. What else can we do? How else can we support each other in Treaty terms so that you're doing it

here and other organisations are doing it here and someone else is over here and all of those things, over time, bring change. And then at home

if you have relatives who might not know much or aren't keen to know much. There are some ways if we can talk and share and consider ways in which the Treaty might be honoured for the benefit of everyone.

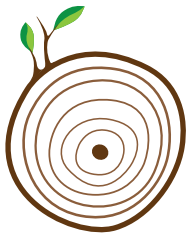
I don't think there is ever a blueprint for change of this kind. I don't think there is a master plan that if we do this, then things will happen; when people say, 'I can do this with those that I am most close to professionally or personally', and so on. And the final bigger picture thing in the end this change requires a constitutional transformation. We had to think about a Treaty based way in which that Treaty challenge can be met.

On Waitangi Day last year a report was released on a five year process undertaken by Māori on what this country might be like if tomorrow the constitutional system is based on the Treaty relationship. And the decision to set up that work was started at a national hui that started in 2010. About 4000 Māori people from all over the country. And one of the things that they decided is that at some stage we're not always reacting to what the Crown does. We have to be in a position, which the Treaty allowed, where we work together to find a different way of doing things. So they decided to set up a transformational working group. I wasn't at the hui but I arrived the next day and found that in my absence I had been appointed as Chair of the working group. Seems like a really constitutional way of doing things. Then we spent five years talking with our people and we had a rangatahi group set up to talk with young people. We had 252 hui. The rangatahi had 71 wānanga. And the report was released on Waitangi Day. It's online if you look up Matike Mai, which is the name our working group was given. You might want to look at that and see 'how can I talk about this?', with people I know. And we are now undertaking talking with whoever wants to talk to us about it. So if you'd like us to come back some time and talk to this group, we'd be happy to talk about that. We have a motto, 'Have briefcase will travel.' We have set a goal of 2040, 200

years after the signing the Treaty, this country might be in a position to say, “OK what’s it going to look like with these two chairs.”...

So those are some of the suggestions I have. So I encourage you to find ways to walk around whatever walls whenever you find them... So facing truths, in the end is what we have to do about the Treaty relationship. Facing truths can often be difficult and can often be painful. But if we are to honour what was actually entered into in 1840, then as a country wherever we are and whatever we do we have to find a way to the Treaty. So I commend you for the work you’ve done, to date, in your organisation. Like all organisations, you have more to do. When you consider everything like the language you use about the Treaty relationship, and what that means in practical, structural terms and so on. Like all travelling that’s taken, the most difficult step, is the first. So I wish you well. I hope you find ways that you can make these two chairs come closer together. So thank you for having me and I hope this has been of some value. Kia ora.

<http://www.converge.org.nz/pma/MatikeMaiAotearoaReport.pdf>



...as we grow...

NZAP CONFERENCE • DUNEDIN • MARCH 15-18 2018

The 2018 Conference will be in Dunedin and we have had a hardworking, enthusiastic group meeting regularly since the end of last year.

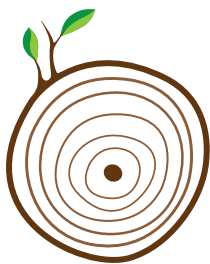
For those of you who play golf, you may be able to get in a game. The venue is the Otago Golf Club, on Balmacewen Road, about 10 minutes by car up the hill from central Dunedin, with extensive views of the city, and lovely outdoor areas. Further information will be sent out later about accommodation possibilities.

We have two confirmed keynote speakers at this time. We are excited to have secured Dr Anne Alvarez, leading UK Child and Adolescent Consultant Psychotherapist, recently retired from the Autism Service at the Tavistock. Dr Alvarez will speak to us long distance, by Zoom, on the Friday morning of the Conference.

Secondly, although the exact speaker is not confirmed, one of the leading researchers of the world-famous Dunedin Multidisciplinary Health and Development Study will also speak. NZAP members may have seen the TV programmes about the Dunedin study, “Why am I?”, which was screened last year.

As our theme is about the whole of life really, we are also working on securing a speaker to speak to the end of life period as well. We will be inviting abstracts for proposed papers, from members and others, later in the year.

Finally, as a warm-up to what we hope will be a great Conference – dust off your glad rags for the dinner/dance, which will be at the Savoy, one of Dunedin’s grand 19th century venues, on St Patrick’s Day!



e tipu ana

TE RÖPŪ WHAKAORA HINENGARO HUI
ŌTEPOTI • MĀEHE 15-18 2018

The Future of NZAP

Conferences and NZAP's Future



John Farnsworth outlines the background to recent invitations for feedback on what the future should be for NZAP Conferences.

Planning for change

Every two or three years, the NZAP Council holds a Planning Day. This looks ahead for important issues in the Association. The November 2015 Day was particularly significant because it reviewed the Association's future and the major challenges we face. These range from the impact of Registration, the size and shape of our membership to how we can best promote and renew ourselves in a demanding environment. Many of these challenges I spelt out in the December 2015 Newsletter, and Brian Broom also raised related questions in the December 2016 Newsletter. Where should we be heading and how should we get there?

Critical Reviews

The Planning Day, facilitated by Hamish Brown, resulted in plans to review whether the Association needed a major overhaul. Registration is having a continuing, major impact on every aspect of the Association's future including membership, membership fees, supervision processes, accreditation, and participation in the Association. As I wrote in the December 2015 Newsletter, we are no longer masters in our own house. On the other hand, the Planning Day intends to encourage a vibrant, committed and flexible Association that

actively seeks wide participation from its membership. It emphasises professional development, a much higher public profile for the Association, enhanced professional links to related occupations, a continued nurturing of bicultural relationships and a ready responsiveness to changes that affects the Association's membership.

So, the Council agreed to 12 projects addressing every area of the Association's business. One of those projects has been about the future of Conferences and illustrates these principles: can we, and do we want to, sustain Conferences in their present form? How do we do this? I'll return to these questions below.

Simply setting up, and scheduling, twelve projects is a major task. We have had to stagger them so that everyone in the Association is not swamped with changes and requests for feedback and consultation, and so the Council, too, can digest the recommendations from different project teams. Also, so that the momentum and focus can be sustained over three years as [???text missing??] faces change on the Council. Each project is normally completed within a year, when the Council decides what action it will take from the reviews it receives. As things stand, the first phase of projects is well advanced. The Supervision and Online Communications review teams have reported back, the Professional Development and Conference team is currently active and the Project Partnership group, concerned with biculturalism in the Association and the Te Tiriti committee, has met but the Council has agreed to defer its completion for the time being. The next phase is likely to be agreed by the Council at its July meeting.

What have the reviews achieved so far? The Online Communications review abolished the long-standing Committee and vested responsibility in the Council, whilst outsourcing IT management and the website to our webmaster. The Supervision review acknowledged that PBANZ is now responsible for monitoring supervision through the annual APC.

This leaves the RSGs without any clear role and the decision was taken that they no longer need to keep the responsibilities they have held in the past, so that branch members are free to seek the most effective, relational supervision arrangements locally, or more widely, as best suits them. The exception is the ACP Training pathway which is still maintained regionally and with oversight by the ACP Committee.

This is the context in which the Professional Development and Conference review team, like every team, is seeking consultation and feedback. We want to hear views on our annual Conferences because concerns have been expressed about their format, content and even their sustainability, particularly for small branches. But how widely are these concerns shared? That is what we want to know, as well as alternative ideas in the Association.

The team of Marian Vlaar, Suzy Timpson and Sara Crane, which I convene, is gauging this in relation to professional development, so we are actively seeking ideas on this, too. We, and the Council, recognise that professional development is critical to the Association's future and to its vitality. How, then, do we foster lively opportunities both for ourselves and to demonstrate the value of psychotherapy to related professions? We know from the success of the Nancy McWilliams and Jean Knox seminars, and from the active participation in the ACP-related workshops, that there is a hunger for learning and collegiality that goes well beyond our own membership. If we can tap this, we offer a rich potential resource to ourselves and the wider clinical community.

Conclusion

How can members of NZAP contribute if they wish to? Simply by participating, however briefly. The problems the Association faces are potential disconnection, particularly with newer members, and disengagement from active involvement in Council, Committees, marking panels and other activities. This is one opportunity to

participate, quickly and simply. With the Professional Development and Conference project, let us know what you like or dislike; what you want or don't want; what ideas you have. Send them to Suzy Timpson srt@iconz.co.nz. You will have our gratitude.

On Biculturalism

Editor's note:

I asked members for their reflections on biculturalism in NZAP, and, receiving only positive comments and knowing that there were other views expressed privately, but a reluctance to express them in print, I asked again. The consensus among these comments that follow is still very positive, though there is more depth to them, especially on the dangers of idealisation. In a couple of instances, I entered into correspondence with the writers and that is also printed below. There are some comments taken with permission from the "Connect" email list.

We open with an article from Helen Florence, whose PhD topic as spirituality in psychotherapy.

Helen Florence
Pākehā responses to Māori
spirituality: Both
permission-giving and
alienating. Findings from
my PhD research and
musings from my own
experience.

The influence of Māori spirituality was evident in my research findings (Florence, 2015) concerning how psychotherapists in Aotearoa New Zealand attended to religion and/or spirituality (RS).



I found that, for some participants, in the absence of any education regarding RS in their psychotherapy training, biculturalism gave them “permission” to talk about RS with their clients, by introducing Māori frameworks of health. (By education, I am referring largely to considering how different modality(ies) understand RS and students having the opportunity to reflect on their own RS histories and current orientations.) Simone (not her real name), one of the participants, reported that the only way she felt comfortable talking about spirituality with any of her clients was through “the filter of a Māori model [of health] (Te Whare Tapa Wha)”, saying, “I’m really clear that that’s given me permission.” Curiously, I do recall being told by a lecturer when I was completing my psychotherapy training that the marae was where everyone could talk about their spirituality. Permission again? A few participants suggested that non-Māori psychotherapists appreciated Māori spirituality since it compensated for a lack of their own.

The lack of education regarding RS was found to be culpable in participants’ struggling with the unexamined impact of their own

historical RS views when these collided with their clients' worldviews. A potential corollary to this was described in some participants' responses to syncretistic Māori spirituality, when attending Conferences on marae. The colonising Christian influence appeared to collide with their own eschewing of particular religious traditions. Bethany (pseudonym) commented:

I was at a conference earlier this year where ... the kaumatua said a karakia ... which was [a] very traditional Roman Catholic karakia ... So if you understood a little bit of Te Reo you would pick it up, and so you could sort of see some people in the audience who were bristling a bit, *because they understood it?* yeah, yeah, they got the thing that was coming down on them, (laughing) whereas if it had been a prayer that ... was pre-European, it would have been perhaps more accepted, but I think Māori culture is very infused with Christianity and it hasn't actually examined these things very much to date, so when I am on Marae and ... in my discussions with different Māori around this whole thing, it is clear to me that there is just an overarching encompassment of this meld of spirituality and Christianised theology that's has been incorporated in.

I recall my own experience with a tohunga at the Wellington Conference a number of years ago. I was a little apprehensive about receiving "healing" since, from the perspective of my historic Christian fundamentalism, I believed Māori spirituality to be demonic. Whilst I no longer believed that, I did not know what to expect. Before laying his hands on me, the tohunga said that although he was a Ringatu priest, he used only wairua in healing. However, during the process he referred to the angels, a central aspect of the Ringatu religious tradition, demonstrating that it was not so easy to make that separation in practice. The most fascinating thing in it all for me, however, was that when he prayed and laid his hands on me, I had some strong physical sensations, that, in my Christian tradition I would name as the Holy

Spirit. I think that I learned from that, that underneath all traditions, is the connection to Spirit, however, it is language.

Seán Manning, in his article entitled *On Why Psychotherapy Must Be a Secular Discipline* (Manning, 2015), suggests that:

One of the consequences of such a [bicultural] partnership is that ... any attempt to question the beliefs of the indigenous minority runs the risk of being experienced as disrespectful, if not downright racist. For this reason, and because of a simple lack of knowledge, I prefer to confine my arguments to the religion of my own ancestors, and trust that my Māori colleagues are perfectly capable of deconstructing their own belief systems. (Manning, 2015, p.169)

Whilst Manning makes an important point, my research findings suggest that this seems to fall down when the religion of one's own ancestors, often disavowed, is intermingled with Māori belief systems and presented as Māori spirituality.

My research findings demonstrate that psychotherapists have difficulty engaging therapeutically with clients' RS perspectives – especially Christian fundamentalism – where those perspectives trigger something of their own disavowed RS history. This is true whether the interaction is with a client in psychotherapy or whether one encounters a “colonising” religion in the spiritual expression of the colonised.

Florence, H. J., (2016). *Deciding what belongs: How psychotherapists in Aotearoa New Zealand attend to religion and/or spirituality*. (Doctoral thesis. Auckland University of Technology, Auckland, New Zealand.) Retrieved from https://aut.researchgateway.ac.nz/discover?query=Florence&scope=/&filtertype=author&filter_relational_operator>equals&filter=Florence%2C+Helen+Jane
Manning, S. (2015). *On why psychotherapy must be a secular discipline*. *Ata: Journal of Psychotherapy Aotearoa New Zealand*, 19(2), 159–172. DOI:10.9791/ajpanz.2015.15 © New Zealand Association of Psychotherapists Inc.



Brenda Levien **Biculturalism ... A** **constant pathway**

While in conversation with a group of people at Conference, someone made reference to comments on “Connect” about someone suggesting that “many people don’t come to Conference because we have done biculturalism and it is time to move on”, or words to that effect. While it is useful to have this dialogue in the open, I was perplexed. For me biculturalism is like living and breathing, it is a complex process which is with me all of the time. Just when I think I have come to understand something another aspect is revealed to me or I come to terms with not knowing once again.

I could no more imagine that biculturalism was done, than I could suggest we have done the unconscious or early development and attachment issues or the here and now, they are fundamental underpinnings of who I am and how I focus as a psychotherapist.

I am of Tainui decent, Ngati Paoa and Nga Puhi, I am a descendant of clan Mackenzie, Scottish settler pioneers and I am a descendant of diaspora Jews. It’s a complex history like hundreds of thousands of us in Aotearoa whose families came here many generations ago.

My maternal grandmother’s eldest sister was the first Pākehā baby born in Rotorua around the time of the Tarawera eruption. She was given the middle name Hinemoa by local Iwi. My great grandfather was apparently gone for weeks with teams of local Māori searching for survivors of the eruption. My own grandmother was born in Northland and carried some understanding of Ti Kanga absorbed from her own

mother's time in Rotorua. Rather unsurprisingly she married a man from Kaipara who was of Ngati Paoa and Nga Puhi decent.

While at the NZAP Conference at Orakei Marae, I remembered my mother's story, of a memory from when she was around 7 years old. She remembered her father getting all dressed up to go to a big gathering at Orakei Marae. When we explored this further it seemed it was the meeting of the Confederation of the tribes in 1929. Something happened for him that day because when he returned he decreed (he used to do that) "that the family began with him and that the family would henceforth be Pākehā". He would have been in his thirties. We will never know what shame or disconnection happened for him on that day or earlier in his life. I now know there had been many losses. I also know much of the family have felt a tremendous loss of this history and knowledge over many decades. It has taken members of my generation many decades to find our whakapapa, the lost aspects of the family history and where that fits into the wider bicultural history of Aotearoa.

My gratitude to NZAP centres on the Association's persistence on a chosen bicultural pathway and the partnership with Waka Oranga.

I feel immensely grateful to Waka Oranga for their generosity and patience with us as we all learn at differing paces, and to the Nelson organising committee for providing a gentle welcoming space at this Conference in which we could explore further layers of our bicultural journey.

It was one of those rare times when both my Māori and Pākehā aspects could breathe comfortably together in a professional setting.

[Editor] I saw the "Connect" comment. I don't know if it is true, but attendance at Conference is certainly declining, and there is a lot of background dissatisfaction with the bicultural path we have taken. The Newsletter will have a number of pieces about how great the bicultural path is, or how normal. The other side, the dark side of biculturalism, is

so absent one might think it does not exist. The “Connect” writer is a rare exception, and thus even more easily discounted. They are there, however, silenced by quite overt and often personal criticism (for interrupting a kaumatua (Napier); for getting a bit of the language wrong (Nelson); for turning one’s back on a prominent Māori member (Dunedin); for wearing the wrong clothes (Napier again) ... and so on. I have been called a racist, and I am a staunch advocate of biculturalism. We are silencing opposition in our Association, while appearing to wholeheartedly embrace the bicultural stance.

[Brenda] I absolutely get the perspective you are coming from and I could write a list of stories with similar impact to those you tell which I have been exposed to over the years. Late waka jumper, waka blond, wrong focus wrong connections lack of understandings. Admittedly many of these were experiences from the 80’s or earlier in my life.

I agree that we must not silence the alternate perspective or we risk creating another version of “the dominant culture” within NZAP, this will not be helpful. Not sure how I can find that part of my voice really when the personal story is so strong and not really told by me within NZAP anyway.

I wish you well in your consideration of how you write perhaps a softer version of the counter position. I feel somewhat protective of you and what you may receive. I remember the episode when you asked about the Ara pathway, it was not attractive and must have been hard to wear.

I am glad you bravely keep approaching these topics in the Newsletter and in NZAP generally.

Suzanne Johnson

(from “Connect”)

NZAP Conference is the place, the group, the organisation, where I experience people working hard at biculturalism and where I can experience myself in an intentional, languaged, bicultural encounter. I



respect and value this experience and all my colleagues who work at this, especially Waka Oranga members who persist with us. I want our Conferences to continue with biculturalism, it is the original cultural position of many of us Pākehā. It is an integral part of my identity. It is the sane and ethical position to continue holding, exploring, understanding, not understanding, as it is the reality of being a person in this country. It is the necessary and unavoidable relationship with the ‘other’ and invites us to decentre our familiar Pākehā perspective, as some universities do when white or European culture is ‘studied’ as not central, as a ‘thing’ in itself to be looked at.

I hope we continue to hold this relationship, this difference between cultures and experience, and to bring it into Conferences. This is the context all our clients live within, and is part of us. Conference in Nelson offered several very good clinical presentations and papers from colleagues and I enjoyed hearing about colleagues’ work and creativity. That NZAP holds all of us is marvellous. I want us to continue in this way of struggling and connecting, and so experiencing the professional ‘home’ that is NZAP. Arohanui.



Andrew McGregor

(from “Connect”)

Hello. I for one wouldn't want to “leave” bicultural issues and move on. My lived experience is of choosing, staying present to these complexities and also including the many other important issues/experiences/relationships we value and struggle with. Do we ever

move on from, or do we circle back to, again and again? Including and incorporating and remain willing to do so? I continue to learn.

Susan Hawthorne

My name is Susan. Kō Hūhana āhau.

From growing up until the age of fifteen in Tolaga Bay, my identity was of being Pākehā in a majority Māori world. At the end of primary school, most of my few Pākehā classmates went to boarding schools but I wasn't ready to leave. Two years later I had to choose another school, while most of my Māori classmates left school to go to work at age 15. When I left the safety and security of my known world and went to Gisborne Girls' High School, I really struggled. I had values, attitudes, beliefs and behaviours which were an integral part of me that came from Māori. I knew I was not Māori so my first “existential crisis” was whether I had to somehow leave behind in Tolaga Bay all that belonged to Māori. Without the



familiar reflections around me, I felt adrift even though it took less than an hour to travel by car between the two places. I made mistakes in behaviour which shamed and mortified me until I learnt what was expected. I struggled to catch up with these new expectations and grieved for the losses of my old known world. That transition was the most painful of my life and haunts me still. Whenever I go from the familiar to the unknown, I move from a sense of being known and loved to feeling awkward and unwanted. If this is how it felt for me as a Pākehā, imagine how it might be for young Māori leaving their kāinga.

While it was always assumed that I would continue with my education, very few of my Māori classmates could do the same. I knew this was not right or fair as many could have developed considerable talents with the chance to do so. They went into labouring jobs instead which at the time in the 1950s was assumed to be “natural” for them. Many died young.

Later I realised that my childhood circumstances had given me the invaluable privilege of growing up familiar with Māori. I learnt also that with that privilege came a responsibility, that of helping to create a greater awareness in Pākehā of the relative costs paid by Māori. For generations they have been swept to the sidelines of the dominant society while being robbed of their own Māoritanga and reo. Their reality is still being told in the negative statistics in health, education, life expectancy, imprisonment and employment, above all in broken heartedness.

When I joined NZAP in the early 1990s, the organisation reflected the dominant society exactly, by being European-identified in origins and attitudes. Most members, with some notable exceptions, did not question this. The very few Māori-identified members were invisible in the organisation. NZAP was a microcosm of New Zealand of the time where Pākehā benefitted from institutions which worked for us while we were blind to the effects of institutional racism which fell on Māori.

This is why biculturalism matters to me. I need to help lift this veil of blindness because the costs are too high to let it be.



Sheila Larsen

Moana Jackson handed us a challenge wrapped in velvet. Not only do we need to be thinking about biculturalism and talking about it, but we need to act to address the inequities that are happening in our society.

The challenge was issued without rancour or blame, and did not arouse hostility or create division. Rather, he was very warm and relational.

So, what actions do we as an Association, or as individuals, need to take?

Within our Association we have a range of feelings and opinions about the relevance of Te Tiriti and the place of biculturalism. All of those voices, those for and those against, need to be heard in order to have a full discussion. It's hard when you belong to one set of opinions, to understand why others can't see your point of view, but having an opposing opinion could help us to know why we believe what we do. It would be good to understand why individuals hold their particular opinion, rather than just being oppositional to them (not that I can always manage that myself, but it is something to aim for!).

Equity, why is it so hard to achieve? If we give someone a head start because they are disadvantaged in some way, we don't mind that. Why is it so difficult when it comes to culture? Stepping into something new and unknown can be quite anxiety provoking – we become novices again rather than the competent beings we are used to being.

I would love to see more discussion about this. I think Moana gave us

food for thought, and to me, it seemed that there was a kind of healing that happened, for which I am mightily grateful.

Sheila Larsen
Ordinary member

Burke Hunter **Treaty/Te Tiriti**

I came to New Zealand in 1973 from the US through my father. My Kiwi roots go back to 1850 when my ancestors arrived from Scotland. As soon as I got here I felt at home. I felt proud to have an identity here called Pākehā in that it is the name given by the indigenous people to people like me. It feels like a special badge that, wherever I am in the world, I identify with Aotearoa/New Zealand. I was a facilitator on a recent Treaty Workshop for new immigrants. One of them said at the end of the workshop. “I thought that the Treaty had nothing to do with me and I realise now, that it gives me the right to be here and welcomes me being here.” That expresses it beautifully for me in relation to the Treaty/ Te Tiriti that I know is a living document. Honouring it gives us all, every culture, a place to stand in this land. But I believe it carries a responsibility with it. The USA, where I was born, made hundreds of treaties with Native Americans and broke them all. We have the opportunity to keep this treaty alive.



Moana Jackson, in his presentation at this Conference, made a call to us as citizens to address important issues around being a bicultural nation, based on the Treaty but also multicultural society. I like Roy Bowden's

expression of Bicultural and Multiethnicity. Of course we are a country of people of many ethnic roots, but it is important for me to recognise where the power lies. And as a white male I know that a lot of the power structure is handed to me on a plate.

Moana said “I think that people begin to work for change in the area at which they are most comfortable. So in an organisation like this that has already taken those steps with Waka Oranga and so on, it might be timely to keep revisiting those steps. Can we do more in our organisation? The little changes you make here aren’t going to change the world, but changes for me don’t come from some great huge thing. They come from ordinary people doing ordinary things, often, brave things, and that’s how change happens... What else can we do? How else can we support each other in Treaty terms so that you’re doing it here and other organisations are doing it here and someone else is over here and all of those things, over time, bring change. And then at home if you have relatives who might not know much or aren’t keen to know much. There are some ways if we can talk and share and consider ways in which the Treaty might be honoured for the benefit of everyone... So I encourage you to find ways to walk around whatever walls whenever you find them... So facing truths, in the end is what we have to do about the Treaty relationship. Facing truths can often be difficult and can often be painful. But, if we are to honour what was actually entered into in 1840, then, as a country, wherever we are and whatever we do, we have to find a way to the Treaty. So I commend you for the work you’ve done, to date, in your organisation. Like all organisations, you have more to do. When you consider everything like the language you use about the Treaty relationship, and what that means in practical, structural terms.”

I know some in our Association feel it is not safe to speak out with alternative views regarding Treaty issues. It has been expressed that our Association has been hijacked by a Treaty focus. I want to be part of an Association that takes on board Moana’s call to us, as citizens, to each

take whatever our next step will be that enables us to be in relation with Tangata Whenua and keep the relationships alive. Hopefully, that helps us to be in relationship with people of all cultures that we contact.

Preconference Workshop for Children's Issues, 2017

Judith Morris

This was the third pre-conference one day workshop for Children's Issues. The programme format was the same as the previous

workshops, with two presentations in the morning and time for discussion in the afternoon. The day finished in the mid-afternoon, with afternoon tea, to enable those attending the Conference to register, while those solely attending the pre-conference workshop had an opportunity to network.

The workshop was attended by sixteen participants, including the three organisers. Of the participants, seven were members of NZAP, who also attended the main Conference. The other nine participants were counsellors and family workers, some working in private practice and others working for NGOs. Most of the participants (thirteen) were from the north of the South Island, including four from Nelson, four from Blenheim, four from Christchurch and one from Rangiora. The other three participants, one from Auckland, one from Whanganui and one



from Dunedin, all attended the main Conference. The afternoon session was later joined by Sarah Robins and Wiremu Woodard, members of the NZAP Council.

The first presentation was given by Dr Denise Guy, a child psychiatrist, who works predominantly in the field of Infant Mental Health as a supervisor, clinical advisor and educator. Denise's presentation provided a theoretical framework for observing an infant's early caregiving environment and its developing sense of self, exploring various constructs – attunement (Daniel Stern); containment (Bion); facilitating environment (Winnicott); and attachment patterns (Bowlby). Denise presented assessments with two case vignettes, where the development of the infant/toddler had been compromised by the unconscious enactment of parental unresolved issues. She then demonstrated, through video material, how treatment through the *Watch, Wait and Wonder*® Intervention shifted the mother/toddler relationship to an improved pathway of development. Final thoughts addressed issues regarding the support therapists require for maintaining the facilitating therapeutic environment.

The second presentation was given by Elaine Spark and Tawera Ormsby from Ohomairangi Trust in South Auckland. Elaine Spark is of Ngati Kahungunu and Te Aupouri descent, mother, grandmother and great grandmother and works predominantly as an early intervention teacher and parent educator with Ohomairangi Trust. She was part of the team of colleagues who established Ohomairangi Trust nearly 20 years ago in order to more fully support Māori whānau. Tawera Ormsby is of Ngapuhi and Ngāti Pōrou descent, mother of five, manages accounts and administration and facilitates Mellow Bumps. They presented a Kaupapa Māori approach to supporting early relationships and whānau development, working to strengthen parent-child relationships within the 'home' through home visiting and group work and illustrating their work through video material and narratives from the parents sharing their experiences on the programme.

Both presentations were inspirational, sharing clinical material that was linked to a theoretical framework – and provided a context for the afternoon discussion. It is not possible to capture here the diversity of the discussion as lots of issues were raised. However, these will be taken forward in the onward thinking and planning of the Portfolio for the Interests of Children and Adolescents. In the meantime, to summarize, a couple of the key issues discussed were as follows:

1. Frustrations about losses in funding affecting the availability of psychotherapy for children/adolescents, although this was not universal. Some DHBs could provide psychotherapy for children/adolescents and funding was also available through Whanau Ora.
2. Strategies for promoting the voice of the child within NZAP – whether this will be best achieved through increasing the emphasis within the main Conference (for example, through presentations about child/family work; suggestion of inviting Judge Beacroft, Commissioner for Children to the next Conference; day registration on Saturday to widen the scope of potential participants to include other professionals as well as therapists and counsellors) versus the role of the pre-conference workshop (highlighting the attendance of local practitioners who at the previous workshops have valued the opportunity for affordable professional development and the opportunity to network and build professional links).

Following the pre-conference workshop, a commitment has been made to organise another pre-conference day workshop – so put the date in your diary: ***Thursday 12th April 2018.***

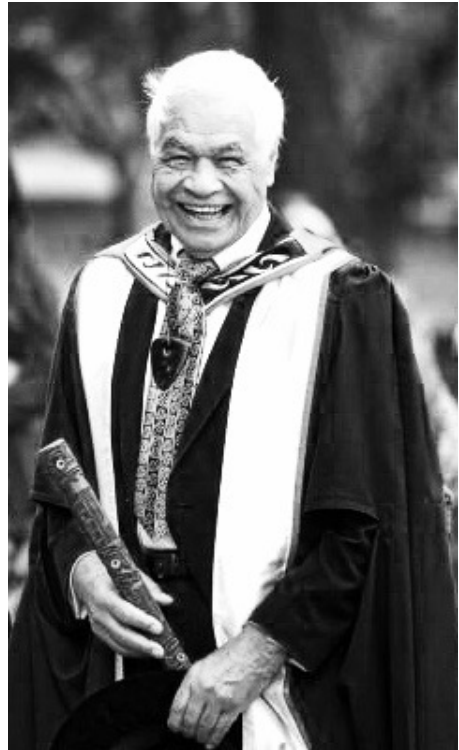
Honouring Haare Williams

Crea Land

Most years you will find Haare Williams, our Pae Arahi of NZAP Aotearoa, standing as the kaikorero (speaker) at the opening powhiri of NZAP Conferences. This year however, Haare was standing elsewhere – at the Noho Kotahitanga Marae at UNITEC campus in Tamaki Makaurau on Friday 10 March 2017.

Haare had wanted to come to the Conference in Nelson for the powhiri and then rush back to receive his honour. As always, he was taking his responsibilities seriously. After some discussion between myself and Haare, and Wiremu and Haare, we all agreed that it was too much.

So Haare remained in Tamaki Makaurau, having been invited by the Dean and the doctoral committee of UNITEC to attend a hui in order to receive an honorary Doctorate of Philosophy from Te Wharewananga o Owairaka, the UNITEC Institute of



Technology, being given for his tireless generosity and dedication to raising awareness of biculturalism amongst all in Aotearoa.

As we gathered outside awaiting the karanga call, the crowd swelled to over 100 manuhiri, and as we walked in, there were 100 tangata whenua. We had all come to witness, to waiata, and to speak our heartfelt appreciation to Haare for his unwavering determination and deep sincerity in his multitude of achievements in furthering awareness of Māoritanga throughout Aotearoa.

There were many speakers from all of the different groups and projects that Haare has been associated with over the years. Witi Ihimaera spoke warmly and elegantly of his great appreciation for Haare, both as a dear friend and as a collaborator in literary works. Ella Henry recognised Haare's contributions and inspiration to the world of education. Another woman spoke with passion of Haare as a weaver of people and of worlds.

I had been thinking of Haare as a weaver in relation to the growing of biculturalism within NZAP. Visioning and seeding the name of Nga Ao e Rua, the two worlds, as well as Te Ao Māori and Te Ao Pākehā, supporting these roopu (groups) to meet and make sense of themselves and of biculturalism, and encouraging the continuing spread of this growing awareness into the wider roopu.

I felt honoured to have been invited to attend, and I felt so proud of our Pae Arihi who received this awesome honour with the deep humility that reflects what a great man he truly is.

Wiremu Woodward

Korihi te manu
Takiri mai i te ata
Ka ao, ka ao, ka awatea
Tihei Mauri Ora!

The bird sings.
The morning has dawned.
The day has broken.
Behold there is life.

On the 10th of March 2017 Haare Mahanga Te Wehinga Williams was conferred with a Doctorate Of Philosophy from Te Whare Wananga O Owairaka, Unitec Institute of Technology at Te Noho Kotahitanga Marae. His citation reads:

Immersed in the life and practices of another generation, Haare's grans brought him up to garden, to fish and to preserve food and tribal narratives according to tikanga. They exposed him to best practices for co-existing with the natural world while he absorbed a diversity of matauranga Māori. Haare's physical nourishment was matched with the spiritual substance he received through Te Kooti's scriptural based waiata such as The Songs of David and Solomon. Ringatu writings were inspirational texts to a young mind destined to grow his love of language, poetry and narratives. His formative years exposed him to the regularity in which Māori history was told which explains a Māori view of New Zealand history according to the values, constraints and changes he has seen. He narrates a personal experience of

faith that is both forward looking and reflective. Haare regards the remoteness of his early childhood as, “A blessing for what I am now.” His visual language gives new significance to values from his upbringing, his spiritual beliefs and personal experiences.

Each time I attend one of these functions, I am always reminded in how many ways Matua Haare has touched people’s lives. This is evident in the number and diversity of people gathered here today; Māori, Pākehā, academics, farmers, artists, writers, politicians, councillors, actors, film directors – the famous and the inconspicuous.

Erana, Haare’s daughter, spoke eloquently and poignantly of growing up in the presence of this dynamic and humble man. Ella Henry spoke of Haare’s enduring gift to academia and rising Maori academics. Witi Ihimaera spoke of Haare paving the way forward as tuakana coming from the same small village and community on the East Coast. Many many people spoke of Haare’s enduring spirit and gentle heart.

How do we talk about greatness, about mana? To me mana is a humility that comes from a deep taproot to the soul of the world. A person of mana becomes a conduit who is able to channel energy from the heart to lift others up – to enhance the mana of others. This person is not super-human or a saint. What defines mana is the capacity to struggle with our own insecurities and failures, and still empower others.

For me Haare is this person, a man of profound generosity and grace. Despite his immense prestige and status not once, not ever have I heard this man put himself before or above another. His capacity to reach out, to empower others is truly a gift and one that I am blessed to be touched by.

If this hall (Ngakau Mahaki) were to be filled by the children who loved Matua Haare and whose hearts and minds had been touched by his kindness, then there would be no standing space left in this beautiful

whare. What greater testimony could there be, than the love of a child.

So on behalf of NZAP we are proud of Matua Haare and acknowledge Unitec for recognising his compassionate loving commitment to issues of social justice and the well being of this earth and all of her children.

Me tu koe ki mua I te Tuhoetanga o te ra kia kore ai koe e kite I to ata.
Stand fearlessly before the noonday sun so that your shadow does not blind you

Na reira e te rangtira

Tēnā koe! Tēnā koe! Tēnā koe!

Tēnā tātou katoa

Ka huri



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*Kia hora te marino, kia whakapapa pounamu te moana, kia tere te kaarohirohi
a, ko tou hoa haere, ko te rangimarie.*

Tihei mauriora! Tēnā koutou, tēnā koutou, tēnā ra koutou, katoa

Important changes and dates for 2017

**Unfortunately, our 20 May poutama with Hinewirangi Kohu Morgan,
“Singing the Soul back into Being”, has had to be postponed. We
hope to be able to be able to provide this poutama presentation at
another date in the near future.**

Saturday 26 August 2017, Whaiora Marae, Otara
Pou Uira Healing Haka – Activate your Potential

Presented by: Waimaania and Ojasvin Davis
(Ngaitupoto, Ngātihine, Ngāpuhi)

**Friday 10 November, Saturday 11 November and
Sunday 12 November 2017, Whaiora Marae, Otara**
Waka Oranga 10th Anniversary Celebrations and Hui a Tau

Conference 2017

Te Rūnanga o Waka Oranga would like to acknowledge and extend our thanks to those who organised, hosted and supported this year's Conference in Nelson. We would also like to mihi to the hau kainga o Whakatu Marae who welcomed us so fully to Nelson, and who shared the history of their marae with us. This was particularly significant with regard to the six different iwi who make up Whakatu, and hearing their journey together as they strove to build the marae complex was extremely valuable.

The Conference theme of Te Kainga Te Ūkaipō evokes themes of nurturing, sustenance and home. While these things will mean different things to different people, it was great to see many different ideas and thoughts reflected through the workshops and large groups offered. From Poh Lin Lee's experiences working in Christmas Island, to Moana Jackson's understandings of Te Tiriti here in Aotearoa, we were able to reflect on and discuss the many different meanings and understandings of home.

10th Anniversary Celebrations

2017 marks a significant year for Waka Oranga and is the 10th Anniversary of the founding of our waka. As we prepare for our anniversary celebrations in November this year, we invite people to make contact with their reflections, memories and stories of our waka

and the journey it has travelled. To make contact please email wakaoranga2007@gmail.com. We look forward to sharing more details of our anniversary weekend as the year progresses, and are excited to celebrate with you on November 10th-12th.

Ngā mihi

Te Rūnanga o Waka Oranga would also like to extend our greetings to our outgoing Newsletter Editor, Jacqueline Hielkema and welcome our new editor, Seán Manning. Ngā mihi nui Jacqueline for your work on our newsletter and tēnā koe Seán!

Mauri Ora

Te Rūnanga o Waka Oranga

Poutama 2017

E ngā waka, e ngā mana, e ngā karangatanga maha huri noa i te motu nei te mihi atu ki a koutou katoa! Tenā koutou, tenā koutou, tenā koutou katoa. The Poutama seminars are training and development hui intended to provide learning steps that embrace Māori knowledge, promote Māori Health and create linkages to the growing diversity of experiences and interventions utilised in the counselling, psychotherapy and psychology communities.

Saturday 26 August 9.30am-3.00pm

offered jointly with
Grandmothers Healing Haka Charitable Trust
and presented by
Ojasvin & Waimaania Davis

Pou Uira Healing Haka – Activate your Potential

This seminar suggests ways to integrate Te Taha Wairua into daily life to become more complete again. It takes us back to IO purapura, the pure essence of all existence and enhances our relationship with this pure essence within us. Teachings are based on Te Ao Māori and universal laws of human existence. The presenters will work with rhythm, waiata, meditation, karakia, body exercises and healing haka.

Ojasvin Kingi Davis is from the people of Ngaitupoto, Ngatihine, Ngapuhi. His whakapapa reaches back to the stream of Waitaha and Waiomu, and he was raised immersed in his culture.

Waimaania Iris Häusermann Davis was raised in Switzerland with Rudolf Steiner schooling. She became a teacher then studied theatre and dance. Iris was given her Maori name Waimaania after years of studying Māori culture.

Both presenters are certified teachers of Yoga of Integral Learning Intuitive Doing from the school Min-ILIT. They co-created the Grandmothers Healing Haka Integral Learning Practice, which they are teaching around the world since 2004.

Cost: \$50-\$120 Venue: Whaiora Marae, Otara , Auckland
Registration enquiries: wakaoranga2007@gmail.com

Obituary: Joan Dalloway

1936-2016

Roz Lewis

I enjoyed Joan as a Supervisor and Mentor in the psychotherapy world and she also became a close personal friend and colleague who I loved very much.

I loved and admired Joan for the authentic human being that she was. She was willing to share her vulnerability and the times she struggled with life.

For me she modelled the value of the integration of the personal and the professional with no thought of ever appearing to be the expert. This is now one of my deeply held values as a psychotherapist, supervisor and mentor to others.

Much of this I learnt from Joan. She was committed to being an authentic person the best way she could be.

For me, this reflected her deeply held spiritual values and her values as a human being in relationship with others, even when she suffered for it.

Thank you for your legacy Joan Dallaway.



Letters

Dear colleagues

In terms of planning future Conferences and Professional Development days, I'm wondering (just as an ordinary member of this Association) if it would be useful to have an idea of who members would like to have presenting keynote addresses/workshops/papers. If you could choose 2 people from here in Aotearoa, or anywhere in the world, that you would love to have presenting, who would they be? I'm interested in hearing from every member about this. Send me your choices, and I will compile a list that can then be available for the Association and Conference committees to choose from if they wish. We could also publish it in the Newsletter.

I look forward to being inundated with your responses!

Sheila Larsen

Regional Reports

Te Whanganui-a-Tara Wellington Regional Report, March 2017

*Hurihia to aroaro ki te ratukuna to atarangi kia takaki muri ia koe
Turn your face to the sun and the shadows fall behind you*

Tena Koutou Katoa

We have experienced a full year in our branch over 2016, including a range of clinical presentations, discussions and hui. Within the life of our branch we have focused on opportunities to build connections between members during meetings and welcoming new members introducing themselves.

Early in the year Cherry Pye offered a raranga/flax weaving hui as a way for members to connect. Later in the year we warmly welcomed Cherry Pye into the role of convenor alongside Catherine, with Delia continuing in Treasurer role for our branch. Our branch feels in good heart and our aspiration is to offer a place of belonging for all our members. Increasingly we are mindful of the time and energy involved with the convenor role and the need to find ways for all members to participate and contribute. We note the recent changes in the Auckland branch in this regard.

Over 2016 we had the following presentations: Matt Harwood offered an experiential presentation of Winnicott's squiggle game, Annie Rogers, Cherry Pye and Matewawe Pouwhare invited us to reflect upon where we each are on our bicultural journey, Sean Manning presented a paper for discussion on 'A Psychotherapists Reflections on Sitting in Court' and the value of placing ethics in the foreground. Kyle McDonald presented on interfacing with the media with confidence, and how to write a press release. He shared a range of his own experiences. Garry Cockburn offered an informative presentation on 'Psychotherapy and the Body' including the links between sensorimotor, emotional and representational systems and some simple somatic techniques. We acknowledged Garry's role and commitment to the International Institute for Bioenergetic Analysis.

Andrew Jones and Garry Cockburn also assisted in facilitating branch discussions, including reflection on NZAP council goals. We welcomed NZAP President Sheila Larsen who joined us on two occasions and

particularly thank her for her presence at our meeting after the Wellington earthquake.

We acknowledge those who have made an introduction of themselves at a branch meeting this year as they become full NZAP members, including Celia James, Jane Nicholson (returning member), Patricia Ford, Elisabeth Stubbs and Sophia Jensen. Also existing NZAP members who have offered fuller introductions: Sara Parsons and Andrew Duncan. We extend appreciation to Celia James for offering to awhi and welcome those new to the branch. We farewelled longstanding branch member Louise Marmont.

We acknowledge Virginia Edmond for her work as convenor of the Wellington ACP Supervisors Group, and supervisors who are supporting applicants through the Advanced Clinical Practice pathway. In addition we look forward to celebrating Geraldine Lakeland's many contributions over the years as she receives a Distinguished Service Award at Conference this year.

At our most recent meeting in February 2017 we explored 'ReVisioning Our Branch'. This included full engagement in discussion, with many thoughtful ideas about our consolidation, integration, growth and development together as a branch as we look ahead to this year and beyond.

Catherine Gilbert, Cherry Pye, Delia Crozier
NZAP Wellington

NZAP Committees

Advanced Clinical Practice Committee	Gerald Maclaurin (Chair) Andrew Jones (Secretary) Miranda Thorpe John Farnsworth Siobhan Collins Barbara Rockel
Ethics & Professional Standards Committee	Stephanie Forde (Chair) Seán Manning Grant Dillon Susan Hawthorne (Complaints Convenor) Margot Solomon
He Ara Māori ACP Committee	Alayne Hall Margaret Morice Wiremu Woodard
Public Issues Committee	Lynne Holdem (Chair) Victoria Smith (ACC SCAG Representative) Judith Morris (Children and Adolescent Issues)
Te Tiriti and Bicultural Advisory Committee	Susan Horne (Convenor) Annie Rogers Crea Land Ivy Churchill Burke Hunter Matewawe Pouwhare Sarah Tait-Jamieson Donny Riki Margaret Morice Anna Fleming Daniel Larsen Sheila Larsen

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