



THE NEWSLETTER

**New Zealand Association
of
Psychotherapists Inc**

**Te Rōpū Whakaora
Hinengaro**

December

2017

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of
Psychotherapists Inc**

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Contents	Page
Council Members	3
Waka Oranga	4
Editorial	6
President's Column – Sheila Larsen	11
The Council of NZAP (Photo)	13
Hon. Secretary's Column – Sue Grace Jones	14
The Uncertain Future – Review of NZAP	17
NZAP Change Review – John Farnsworth	18
NZAP Review; On Moving – Gabriela Mercado	21
Welcome to New Members	24
ACP Information - Dates	25
Notices Advertising Rates PBANZ in Dunedin to Coincide with Conference 18	26
Being on Council; First Impressions – Lynne Holdem	27
MSD Data-for Funding Scheme Scrapped	28
Ata; Journal of Psychotherapy Aotearoa NZ; an update Keith Tudor, Margaret Poutou Morice, Wiremu Woodward	30
Opportunity for a New year's Resolution – Louise Embleton Tudor	33
Professing Psychotherapy – Keith Tudor	34
Waka Oranga Tekau Tau; 10 th Anniversary	50
Tekau Tau – Graeme McCartney	54
Te Kainga Te Ukaipō; Promise of Home for NZAP beyond it's 70th year? – Diane Clare	60
E Tipu Ana – Conference 2018	67
Conference Programme	68
One day pre-conference workshop related to Issues for Children, Adolescents and Families	69
Out of the Woods; Book Review – Sarah Tait Jamieson	73
On Human Nature; Book Review – William Grant	74
To Dance is a Radical Act – Jenny de Leon	76
Letter to the Editor	91
NZAP Committees	92
Regional Branch Conveners	93

Editorial

Seán Manning



The man in the orange suit

A man is serving a 4-year sentence for a serious assault on his partner. In his past, he has been what is known as a ‘career criminal’, and has been guilty of far more than his known crimes. Although he knows many people, he would say that he has no friends, and he tends to regard others with either suspicion or disdain. He has never belonged to a gang as such, but has known, and still does know, many men who have such affiliations. (He says if you want to deal with all the gangs, you can’t join one. That seems profound, but I haven’t quite untangled it yet.) Nevertheless, he is a loner, and even when surrounded by other people who may say they know him, his heart is not known to others, and perhaps is not known at all. In recent years, partly because of a previous prison sentence and partly influenced by a woman who has no criminal background, he has been making changes and has moved almost completely away from his previous associates and lifestyle. He still occasionally flouts the law in small ways, using common and relatively harmless recreational drugs, dealing in commodities which do not seem to have an owner who cares much about them, and perhaps not being completely honest with the tax department. These activities, though, are insignificant compared to the large-scale organized operations that first saw him in jail.

Of course it is not that easy, for if a man moves away from a life of crime and violence, he is left with what led to that life in the first place. In the past he has used extreme violence, mostly confined to what he considered necessary in the service of his business operations, although now, in the absence of that reason, there remains something quite explosive within him. There have always been times when he insists on being left alone, for the safety of others, and in most instances those

around him have been sensible enough to leave him be, so that the rage which comes over him can evaporate harmlessly. He has enough self-awareness to feel this mood coming on and to warn others to go away. On the single occasion when his partner would not comply, would not leave him alone because she insisted on being heard, he came to his senses having knocked her to the floor, and realized to his dismay that he had been about to deliver a fatal blow, and stopped. Never having had any idea that he was capable of such behaviour in the two or so years they had been together, she was very shaken.

Finding out about his background, we might not be surprised to learn that this man was brought up surrounded by violence, drug use, and criminal activity. Similarly, as children do not usually thrive in such environments, we might expect to hear that there is a history of sexual, as well as physical, abuse in childhood, about which he could never say anything, because he felt so ashamed, and perhaps because there was no-one was listening. We might be interested to learn that he left his parents' home at the age of 13, staying with some family associates known for their criminality, and immediately began dealing in illicit drugs. His first real battle occurred around this time, an arranged fight with a boy who had been, and later would continue to be, a friend. He took an iron bar to the fight, which was brutal and short, and taught him a lesson in how to manage such events which served him well in later years.

We talk in a room with one completely transparent glass wall, beyond which visitors walk past and uniformed officers watch from their station across the hall. There is a camera in the ceiling that, we must assume, is constantly recording, although there is no microphone, so it records video without sound. Clipped to my belt I am wearing a small device with a red button that, if pressed, I am assured, will immediately bring officers to my assistance. Down the wide corridor, out of sight until one steps out of the room, is the main visiting hall, with its 4x5 grid of low round tables, each surrounded by four stools, all bolted to the floor. Inmates and families are sitting around these, talking. The scene is observed by at least two officers who may or may not be wearing cameras. Inmates are brought in and taken out at intervals by other officers. They are brought from and returned to their units by means of

small vehicles that look like four-wheeled farm bikes with a cab for several people, and which are called mules. Our room is one of four in a row along one side of the entrance hall. In two of them, Corrections Department psychologists are interviewing inmates, and in the fourth an inmate is having a videoconference with someone, accompanied by an addictions counsellor and a lawyer. All of the inmates are wearing one-piece, neck to ankle orange suits, accessible only from the back where there is a zip, closed at the neck by a plastic tie that cannot be removed without clippers. Inmates are searched on the way in and on the way out.

The oddities of the situation, so far removed from the privacy and safety of my usual consulting room, though I have become accustomed to them over the years I have been visiting this corrections facility (one is discouraged from using the term 'prison'), strangely inspire me with an admiration for the resourcefulness of the human spirit. Although conversation is often a little awkward at first, it is no more so than in my usual carefully designed and furnished room. It may be that the outward expression of emotion is somewhat restricted – if an inmate becomes loud or exuberantly waves his arms or gets out of the chair or tilts it backward it is likely to attract the attention of an officer who will put her or his head into the room and ask, with or without tact, for the behaviour to be modified. Despite these restrictions, it is still possible for a man to tell his story and explore how the present situation has developed from the past, with great poignancy and interest.

We are currently discussing a forthcoming appearance before the Parole Board, a body of three or four people appointed by the Attorney-General to consider risk and which in this case will set a date and prescribe some conditions that will apply upon release. One condition which will be requested by the Community Corrections Department – also known as the probation service – will be that this man does not reside, or associate with, his partner. Both are resolutely opposed to this condition. They talk on the phone most days, and he has been taking the opportunity to reveal more of himself than he has done to date, talking about things in the past of which she has no knowledge. He is trying to let her know who he is, an attempt at honesty, but also he

is conducting an experiment in openness, which is a process that has had no part in his previous life.

Asking the Department of Corrections to reduce offending is like asking the mental health services to reduce the suicide rate or building a stop-bank on a river to reduce the rainfall.

I asked whether he will be represented at the Parole Board, if he will plead his case. Among all the potentially shocking things in this matter, in all of the dramatic, dehumanizing and damaging history, among all of the strange idiosyncrasies of the situation in which we find

ourselves, among all of the tragedy, the violence, the degradation, and among all of the dangers both past and present, I find that I am shocked most by his response to this seemingly simple question. I suppose it is not really the response itself which has this effect, but an accumulation of pictures and narratives over which I have been stroking my studied professional chin for weeks, crystallizing out in a moment that might actually be quite mundane, and this effect takes a little time, only sinking in after I have gone back through the gatehouse, waved goodbye to the reception staff behind their glass wall, and driven out of the gate onto the highway.

He said, more or less, 'Fuck no. I am going to ignore the conditions. Then I'll get breached and do another three months, then I'll be released without conditions. I'm not going to spend fucking two grand on a lawyer when I can be completely free in three months. Fuck that.'

At first I tried to suggest that he might consider negotiating, but he was having none of that. It was only later that I realized that there was a gap in my experience, that it was I who was naïve. On the highway into town I realized that he was the expert here, and I was being taught a lesson in the practical application of certain measures, crafted by clever legal and social service agents, designed to reduce violence in our society, and in their, at times, utter uselessness. According to the man

in orange, whom I confess I have come to like, there are two worlds out there, mine and his, and the rules are different.

As a backdrop to these conversations, the National Government had promised to reduce offending by 25% by 2017. Reduction was to be achieved by means of criminogenics – basically CBT-based psycho-education programmes, delivered in prisons and in the community. There were no extra resources, so the plan was that programmes staff would essentially double their workloads. No-one on the ground in Corrections, whether programmes staff, custodial Corrections Officers or Community Probation Officers, no-one that I spoke to – and I was visiting the prison weekly – believed it was possible. And it wasn't. Already in 2016 it was clear that the target could not be reached.

Asking the Department of Corrections to reduce offending is like asking the mental health services to reduce the suicide rate or building a stop-bank on a river to reduce the rainfall. I am looking forward to writing about changes in policy under the new coalition. They say they will treat drug abuse as a health problem, as opposed to a criminal matter, they say they will improve quality of life. If there was a God, I would pray for them.

In this issue we update the MSD data collection scheme (it's off!), celebrate the 10th anniversary of Waka Oranga, look at a sweeping review of NZAP, hear from the departing editor of Ata, and there are several responses to Mark Murphy (see Keith Tudor, Jenny de Leon and Roy Krawitz). There are book reviews and other things. Let me know what you think.



President's Column

Sheila Larsen

November 2017

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

It seems hardly any time at all since I last wrote for this column. I am aware that this is the final column that I will write, as Gerald will assume the role of president next year. Looking back over the last two years, there have been, and still will be, a lot of changes within NZAP that have been somewhat unsettling and have caused some anxiety for some members. I have had my own moments of anxiety, wondering about the future of NZAP, but have had to remind myself that change brings opportunities for new growth, and that newer members will take this in the direction that will most suit their needs.

As I write this, it is five weeks today until Christmas day. Where has the time gone?

Christmas often brings added pressures onto families - and onto those who don't have families! This applies not only to our clients, but to ourselves as well. Please take time out to just breathe. Slow down and be nurturing towards yourselves. We all need to remember this. Recently, doctors have made a change to the Hippocratic Oath so that their own well-being is given as much attention as the care of their patients – a long overdue change.

We have now had a new government in place for some weeks, and already some good policies have been announced – mental health has come much more to the foreground, the extension of paid parental leave, and free counselling for under 25's to name just some. It is important to keep putting pressure on political parties so that the need for good mental health strategies is kept in mind. (eg you could invite your local MP's to your branch meetings!)

Council, as always, has been very busy, with a large focus on the future direction of NZAP. For this we need your input, and that means time, thought and energy. I know we are all busy, and sometimes have little left over after seeing clients, but the life of NZAP depends on you. Sometimes it feels like an uphill battle for Council to get a response from the membership when we ask for it.

The Conference and Professional Development Review report has been completed and accepted by Council. It contains a number of recommendations which Council is still considering and which will be discussed with members at the Conference Forum and AGM. I know that there are conflicting views about the possibility that conferences will not occur every year. The reality is that if no-one puts their hand up to host it, then it won't happen. While at this stage, no-one has said "We will host the 2019 Conference", there have been some offers to host a Professional Development event in that year. What will happen is in your hands.

Last weekend Waka Oranga celebrated their 10th anniversary with a seminar held at AUT on the Friday, a hui at Whaiora Marae on Saturday and their AGM , again at Whaiora Marae on the Sunday. What a milestone, and what a wonderfully rich and stimulating time it was, packed with information, facts and research as well as challenges for us to meet.

At the Friday symposium we heard again from Moana Jackson, as well as Professor Tim McCreanor, and our own Dr Alayne Mikahere-Hall, and a panel from Waka Oranga, Wiremu Woodard, Russell Waetford, Margaret Poutu-Morice, Cherry Pye, and Anna Fleming. The Saturday celebration was a tribute to and acknowledgement of Dr Haare Williams

and his Honorary Doctorate. The formal welcome and following tributes were profoundly moving. On Sunday Waka Oranga had their own hui followed by the AGM which was also attended by the Waka Oranga associate members.

When I first accepted the role of president, I was very aware of all who had taken this role before me, and knew that I had big shoes to fill. Self-doubts ran rampant for a while. I don't know if I have lived up to your expectations or not. All I can say is that I have done my best to be open and transparent and to encourage active communication/participation. It has challenged and stretched me in a very satisfying way and has brought me a large degree of pleasure as well, with new relationships with colleagues being formed and older relationships strengthened. One of the things that I have enjoyed most has been visiting the different branches, meeting the members who are our lifeblood and feeling the new energy that is bubbling there in the branches. I want NZAP to grow to be the vibrant, challenging and energising force that it is capable of being.

Ma pango ma whero ka oti te emaki. If we all pull together the job will be done. Nga mihi mahana



The Council of NZAP – Gabriela discusses the website

Left to right: Nikky Winchester (Exec. Officer), Sheila Larsen (President), Gerald McLaurin (President-elect), Gabriela Mercado, Wiremu Woodward, Victoria Smith, Sue Jones (Hon. Sec. - seated), Alayne Hall, Geraldine Lakeland, and Lynne Holdem



From the Council Table

Sue Jones

Honorary Secretary

Council met in Wellington over the weekend of October 28-29 2017. Unfortunately, Marian Vlaar wasn't able to attend. Marian leaves Council in March 2018 after 7 faithful years of selfless and active commitment to Council. As mentioned in the bullet points the position of Honorary Treasurer remains open.

Thank you to those concerned and interested members who write to Council. Your feedback is welcome. Please keep those emails and letters coming in.

Once again I want to acknowledge the work that our branch convenors invest in our organisation on behalf of us all. Thank you, Jean, Margot, Catherine, Katherine (and team), Sue, Claudette, Mariska and Lidy. Council is grateful for your contribution to the smooth running of NZAP.

For those who have changed their email addresses please inform Nikky and remember to update the NZAP and PBANZ register.

The following bullet points summarise the main issues that were discussed at the October 2017 NZAP Council table.

- **Public issues.** Council thanks Lynne Holdem for her hard work in this area and agreed for Lynne to organise a Scoop licence which will cost \$480.00 per p.a.
- **Partnership with Waka Oranga.** Council are excited about the forthcoming tenth anniversary celebration hui for Waka Oranga. Council congratulates Waka Oranga in achieving this

significant milestone. In recognition of this achievement, we are delighted to support Waka Oranga with a donation of \$2000. Waka Oranga warmly welcomes all NZAP members and allied health professionals to attend the celebrations.

- **NZAP website.** We are grateful for the feedback we have received from members. After a lengthy process of consultation with NZAP members, Gabriela Mercado researched and interviewed a number of digital communication consultants. We accepted Gabriela's suggestion that NZAP contract a website architect and hosting designer costing approximately \$10,000. In order to maintain a professionally managed website, we expect there will be ongoing maintenance costs which will avoid previous over-reliance on volunteers. Gabriela will continue to manage this time-consuming project. Gavin Stansfield will be helping with some aspects of the project.
- **Life membership nominations.** Life Membership nominations were discussed in committee. Our recommendations will go forward to the AGM in March, as per the guidelines.
- **Distinguished Service awards** Council has decided to award four DSAs and they will be announced in due course. Arrangements will be made to present them at the Dunedin Conference if possible. In light of some confusion around the process of nominating people for these awards Council has reviewed the Guidelines. An amended version is available from the Executive Officer. The guidelines and will be posted onto the website in due course.
- **Encouraging Student membership.** Council continues to look for ways to encourage student membership. We welcome your ideas.
- **Presenting full member certificates at branch meetings.** Council endorses the requirement that applicants for Full Membership present to their branch as part of their application process. We also encourage Branches to invite new Full Members back to a meeting to be presented with their Full Member certificate at their respective branches.
- The \$10 fee for annual membership certificates will no longer to be charged.

- **Political Action.** Council encourages members to continue to present themselves to MPs. Members are invited to contact Lynne if they want to get more involved.
- **Critical Review Process.** The Critical Review process is continuing. Gabriela Mercado continues to coordinate this process. A team is currently being formed to review Council. Council has now accepted the Conference and Professional Development report as completed. We are still considering the implications for the Association, and will be making recommendations in due course. A copy of the review can be found on the website.
- **Honorary Treasurer position** remains vacant. Council is now exploring the option of employing a part time person with a member of Council working closely with them.
- **Conference 2018/2019.** Planning for the Dunedin conference in 2018 is well under way. We encourage members to register and book their accommodation as soon as possible. See <http://nzap.org.nz/2018-conference/> In the absence of an offer to organise the 2019 conference Council has received 2 written professional development proposals for events in Auckland and Wellington.
- **PBANZ.** Council encourages members to attend local PBANZ meetings.
- **ATA Journal.** NZAP has signed an MOU open access source (Tuwhera) with AUT. We are proud of this journal and thank all NZAP members who work to progress and edit this journal. Our thanks go to John O'Connor, Wiremu Woodard, Margaret Poutu-Morice (co-editors), and Alayne Hall and Keith Tudor (consultant editors). Our special thanks go to Keith Tudor who, after 5 years, is stepping down as Co-Editor.

I am grateful to my colleagues on Council for their ongoing support and dedication to the task. And thank you Nikky.

Warmly
Sue

The Uncertain Future

The Review of NZAP

Late in 2015 Council organised a planning day and what emerged was a plan to review or restructure NZAP from top to bottom. Five strategic goals emerged, and eleven 'projects', or areas to be reviewed, each of which was to have a working party. In a document authored by the then secretary, Sandra Buchanan, in April 2016, some of these are listed as complete (supervision, professional development, conference management, and online communication); one is paused (role of the Treaty Committee with Waka Oranga and Council); and the others are pending (promotion of NZAP and psychotherapy, the Council, membership and participation, public issues, ACP, and ethics.) Clearly such a far-reaching review could radically change the structure and operation of NZAP. Already big changes are afoot, not because of the review, but because of our evolving nature.

Will there be any more conferences?

Recently the report of the committee on conferences and continuing education was posted on the website, and members are encouraged to read it and to express a view on what should happen. Already we know that no-one has volunteered to host a conference in 2019, which de facto pushes us toward the proposal that conferences should be reduced to two-yearly. What happens if no-one volunteers for 2020? To date, conferences have been hosted by the branches, so what if that has come to an end? Will there be any more conferences as we know them? The idea that we reduce the frequency to every twenty-four months is based on the old assumption that the branches will be more willing if it is less often. To this editor, that does not make sense. Annual conferences mean a small branch like Otago might host one every seven years or so. Will we want to do it more if it is every fourteen? Is seven years not enough of a break? No, the argument is flawed, the truth is that we are having difficulty getting people to do a number of things – we still have no treasurer stepping up despite the position being advertised a year ago, and relative numbers attending conferences are worrisome.

The philosophy of NZAP is decentralisation – giving as much autonomy to individuals and regions as possible, but the practice is the opposite. We are increasingly centralised. One solution to the conference question is that Council find a conference manager who recruits nationally. It works for other organisations, but would be an example of increasing centralisation.

So the issues confronting The Review are considerable, and affect us all. The world is changing, we are changing, and this project is an attempt to take on the future wilfully, rather than wait for it. Below, there are articles by Gabriela Mercado, a member of Council and head of the review teams, and by John Farnsworth, a former member of Council and member of the Conferences and Continuing Education review, who was there at the original planning day in December 2015.

NZAP: Change, Review

John Farnsworth

In our world, beyond the Association, very little stays the same. We have a new government and prospects for major changes to mental health. But can we respond to these? Can we engage with other changes that offer other pressing challenges to our future survival? When the former Minister of Health commented we need to raise our profile, it's a clear sign we have little national presence.

That was why the Council embarked on an ambitious programme of change two years ago. But its significance seems barely to have registered with the membership at large. The programme, contained in twelve review projects, is changing the inner and the outer face of the



Association: its external visibility and public heft, and its inner professionalism and inclusiveness. After Registration, as I wrote in a previous newsletter, we are no longer masters of our own destiny and these projects must craft a different place in the world these changes create for us.

What are the review projects changing, and how? They will:

- Affect the way we run our conferences. After extensive feedback, a proposal to alternate our annual conference with a major professional event, like the Nancy McWilliams workshop, is to be trialled for three years. Members will get to say whether this stays or changes.
- Affect our professional development. A major professional development programme is in front of the Council. This would offer opportunities for training and workshops online and face-to-face. Not just for our members but to attract other professionals
- Affect our supervision. The old RSGs are now retired and supervisors can now seek their own best arrangements inside or outside their branch, either individually or as groups.
- Affect our public and private face. The website will undergo a major overhaul to make it more attractive to outsiders, more useable by us and more social media relevant. It precedes a focus on promoting NZAP more effectively as a vibrant and relevant Association.
- Affect our active participation. There is a review of our bicultural processes. There is also an initiative to welcome new members, especially by Registration, to expand their role and participation in NZAP.
- Affect our Council. Every aspect of the Council is under review by a senior team to make it more responsive, communicative and focused on the Association's future.

- Affect our professional accreditation. PBANZ is consulting with us about our unique apprenticeship pathway. This is linked to the ACP and this pathway is increasingly becoming one of few national training alternatives to AUT.

These are just some of the twelve projects. In time, they will transform the Association. But they go alongside other, less obvious changes. Our Association is gradually professionalizing. More roles will be partly or fully paid because our existing volunteer model is increasingly unworkable. Members are now less available to do substantial work for nothing. So, the Association faces paying outsiders or recompensing members. But this has to be balanced against the Association's fees.

Do we need to do any of this? Simply put, the survival of the Association is at stake: if we don't change, change will be coming to us. Whether it's via professional competitors, accreditation demands, visibility as effective practitioners or anything else, it requires us to modernise.

So, back to the new mental health challenges. What can we contribute to, or influence, in this field? Currently, we are overshadowed by a powerful clinical psychology presence; we are held in variable esteem amongst psychiatrists; we must continue to fight for public health positions and we have been slow responders to mental health debates.

On the other hand, there is a public hungry for knowledge, not just about mental health, but relationships, families, children, and all the areas of human functioning that are our special expertise. We have a lot to offer, but only if we're mobilized to offer it.

So the review projects are a major opportunity to do just this, and to reinvent and revitalise ourselves. In a nutshell, they are essential to the Association's survival. They provide critical reasons for change and for participation. And members' direct participation is important, not just following a Council review project.

One way to do this is to read, comment or respond to the two big review documents that have recently gone online. These are about the future of conferences and about plans for professional development. Go to the NZAP website and search ‘reviews’ - or follow this link: <http://nzap.org.nz/conference-and-professional-development-review-recommendations/>

NZAP Review: On Moving

Gabriela Mercado

Everyday I look at my 10 years old son interacting with the world. I work hard at keeping him playing outside, climbing tress, and bouncing balls. I point out the birds, flowers, people and anything I can find remotely interesting in our walks to school. I let him walk back home on his own, and then he talks about what he has noticed in his little daily adventures. I do this in my attempt to facilitate for him to experience life in his own skin, for him to have a physical awareness of the reality around him. All these are old fashioned; – it seems, perceiving through our own eyes and senses, experiencing life through our own bodies and not through the eyes of our devices’ screen.



One could say I am fighting change by trying to keep him away from technology as much as I can. Maybe I am. I work at integrating the embodied and the digital, the world as I knew it and the world as it is becoming. I face change, which can be frightening, with the unknown lurking in the darkness of the future; and the only certainty being

that inevitably is going to happen. And in our Association is happening, we do not have a choice about that. We, however, can chose whether we are or not going to take part in this change.

Two years ago, the NZAP embarked on a formal, planned change. It took the form of a review process, which is shaped in eleven projects, as follows:

- Supervision: already completed and executed.
- Online and Digital Communication: completed and executed.
- Professional Development and Conferences: already completed; Council is considering its implications for the Association.
- Project Partnership: a review of Te Tiriti Bicultural Advisory Committee's role with Waka Oranga and Council; this project is ongoing.
- NZAP Council: next in line, it is in its formation stage.
-

The projects that will follow are (not necessarily in this order):

- Advance Certificate of Practice (ACP) scope
- Promotion of NZAP and Psychotherapy
- Ethics and Professional Standards
- Public Issues
- NZAP Membership and Participation
- Conference and Conference Management

The designers of these projects are John Farnsworth and Marian Vlaar, they have put an enormous amount of time and work into this rōpū. As they finished their time in Council I was asked to take over and continue with the task of coordinating them.

The dictionary says that reviewing is “a formal assessment or examination of something with the possibility or intention of instituting change if necessary”. Change is a loss and a finding; some of our old ways will have to be left behind so we can find new, up to date, ways of being as the professional association of a registered profession. And to reach that objective we need to relate each project to the Strategic

Goals, not to what already exists. The NZAP strategic goals are based on the Association's vision:

“Psychotherapy is the treatment of choice for people in psychological distress in Aotearoa New Zealand” and the NZAP Strategic Goals:

- To promote psychotherapy and the professional development of psychotherapists.
- In partnership with Waka Oranga we uphold and embrace Te Tiriti o Waitangi as the founding document, and by doing so we espouse partnership, protection and participation across the diversity of Aotearoa New Zealand.
- Engagement to increase the active participation of the membership in activities of the Association at all levels.
- To critically review all existing structures and processes
- Development: to create a culture of equality and opportunity within NZAP which embraces the potential contribution of every member.

Our Association turns 70 this year. We have lived through many challenges and crisis already. As one of our elders said at the Forum at the Nelson Conference, we have navigated through many crisis, always thinking it was the worst one, always fearing it would be the end of the Association. But it hasn't been. We are here, once more, facing changes, challenges, and the unknown future.

I sometimes long for my son's childhood before school and computers; and I also celebrate that he is finding his own way of being in a world that many times I struggle to comprehend. I think as a septuagenarian group we also long for the days when we had –, or felt we had, more control over our own professional home. The present times, however, demand us to shake up, and to re-think where we are and where do we want to be. It is up to each of us to do so.

Welcome to new members

Congratulations to the following who have completed the Advanced Certificate in Psychotherapy (NZAP) in 2017

Diane Piesse, Auckland
Donny Riki, Wellington
Leigh-Anne Pukeroa, Auckland
Natalie Franklin, Cromwell

Congratulations and welcome to the following Full Members

Gillian Shaw, Dunedin
Outi Malcolm, Auckland

Welcome to the following new Provisional Members

Lucy Matthews, Christchurch
Sally-Ann Thomson, Auckland

Welcome to the following new Student Members

Andrea Graham, Auckland

ACP Committee

Dates for Assessment Interview	Notify Executive Officer by
24 March 2018	26 January 2018
6 October 2018 (provisionally)	10 August 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.

Submission of written work	Notify Executive Officer by
30 March 2018	2 February 2018
3 August 2018	8 June 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

PBANZ in Dunedin to Coincide with Conference

The Psychotherapists Board (PBANZ) have decided to hold their first 2018 meeting in Dunedin to coincide with the conference. There will be an opportunity for members to meet with the Board for up to two hours on Sunday 18 March 2018, after the conference is finished. The exact time will be confirmed, but if you plan to be at the conference, please consider delaying your departure and attending this meeting.

Being on Council – first impressions

Lynne Holdem (Public Issues Portfolio)

My first Council meeting was a warm and welcoming experience. My impressions of other Council members and the working culture of Council were of a team of well connected and thoughtful people working really hard to think through the implications of important matters, explain historical and social implications of matters being discussed to Gabriella, Victoria and myself while being friendly and



personable to we newbies and setting a cracking pace to get through all the reports and agenda items in front of them. Like one of those Indian goddesses with lots of arms, at least five balls in the air, and a bemused expression on her face. I think our Council is terrific. In a good way....well, maybe a little in a bad way too. Just a little, in the right places, to be able to do what they do and be a bit scary, still

human and funny and very occasionally just a wee bit kicked back and irreverent with a glass of wine and only four balls in the air. I think being on Council is going to be a stretch for me but also satisfying to be engaging with people of this character, calibre and intention.

MSD Data-for-Funding Scheme Scrapped

Following up from her article in the last issue about the MSD data-for-funding proposal, the following is passed on by Dianne Hendy.

Controversial data-for-funding plan scrapped

5:43 am on 7 November 2017

[Sarah Robson](#), Reporter, Radio NZ

The government has confirmed it is dumping National's controversial data-for-funding plan that would have forced groups like Women's Refuge to hand over personal client details.

Minister for Social Development Carmel Sepuloni said she was scrapping the plan because it was dangerous and unnecessary.

Under the policy, which was meant to be in place from July, the National government made it a contractual requirement for providers to hand over the personal details - such as the names, birth dates and ethnicities of their clients.

National came under fierce criticism and after a number of setbacks - including a rebuke from the Privacy Commissioner and an IT breach - then-Social Development Minister Anne Tolley announced in May the plan would be put on ice and an advisory group would come up with a better way of collecting the data.

Ms Sepuloni said she wouldn't be asking providers to give up those personal details.

"It wasn't working and there were issues with security around information, they had been advised by the NGOs and by the Privacy Commissioner and by the opposition political parties and a whole lot of other people that they shouldn't be doing it, so of course we're not going ahead with that."

Ms Sepuloni wanted to look into whether the anonymous data organisations were already providing to the ministry could be better used. Collecting data about individuals, as National was proposing, wasn't necessary, she said.

"It's dangerous, in terms of individual client level data, in terms of potentially putting people off accessing the support that they need, people who most need support.

"It's not actually going to be much more helpful with regard to improving services."

Brenda Pilott, national manager of Social Service Providers, an umbrella organisation of NGOs and community groups, said it was sensible to look at how the non-identifiable data the ministry and others already had could be better used.

"Providers who are contracted to MSD and Oranga Tamariki - and no doubt other government departments too - already provide a lot of information on the numbers of people they see, the results of their work and a lot of narrative or a lot of qualitative information. We've always felt that they don't make enough use of that."

Women's Refuge chief executive Ang Jury said she never understood why the previous government wanted to collect the identifying data in the first place.

She said doing that could have put some of the women her organisation worked with at risk. It was dangerous for some clients if data on where they were or who they were with was revealed. "It wasn't just sensitive data, it was actually data that had the potential in the wrong hands, to cause some really nasty consequences for those women."

Dr Jury said they were not opposed to sharing non-identifiable data with the Ministry of Social Development or the Ministry of Justice, where it could be used to improve services.

But there had to be a broader conversation about what data was being collected by government agencies and what it was being used for, she said.

National Party social investment spokesperson Paula Bennett said while the new government was within its rights to can the plan, it should move carefully.

"What we were trying to do was ensure those programmes that were being delivered to some of our most vulnerable people are evidence-based, that they're actually getting the kind of assistance and the help that the taxpayer is paying an organisation to give," she said.

Ata: Journal of Psychotherapy

Aotearoa New Zealand

An Update

**Keith Tudor, Margaret Poutou Morice, Wiremu Woodward
Co-editors**

E te tī e te tā tēnā koutou katoa

We wanted to take the opportunity of this issue of the *Newsletter* to update members about the journal.

Editorship

After five years of co-editing the journal, Alayne Hall stepped down as editor last year, and has been replaced by Margaret and Wiremu. We thank Alayne for all her work with regard to *Ata*, and I (Keith) warmly welcomed Margaret and Wiremu to the co-editing team – tēna korua. I had intended to resign as co-editor last year but stayed on this year in order to ensure a smooth succession, and, in that, I have appreciated working with Margaret and Wiremu this year. We are all delighted that

John O'Connor will be taking over as co-editor with effect from 1st January 2018. Together with Karen Begg, our editorial assistant, we have all worked as a team on the two issues this year.

Production

As members will be aware, Volume 20(2), which was a special issue on “Psychoanalytic Psychotherapy in Aotearoa New Zealand”, edited by Dr Mark Thorpe, has now been published and we are grateful to Mark for his offer and willingness to edit the journal for this issue – tēnā koe e te rangatira. Unfortunately, for various reasons, this issue was much delayed, which had a knock-on effect on the date of publication of this year’s issues. By the time you read this, you should have received Volume 21(1), a special issue on the theme of the 2017 Nelson conference, Te Kāinga te Ūkaipō – (The) Promise of Home. We have also been working on Volume 21(2), a generic issue, which we plan to publish this month and should be with you in January.

This year marked the 10th Anniversary of the founding of Waka Oranga – which was celebrated at a recent hui in Auckland – and, therefore, of the NZAP’s relationship with its Treaty Partner. In this context, we have been discussing the possibility of a special issue of *Ata* devoted to the work of Waka Oranga. Having discussed this with Waka Oranga, we are now planning this for next year, so, the forthcoming issues of *Ata* will be as follows:

2018

Volume 22(1) – a special issue [Waka Oranga] – in planning

Volume 21(2) – a special issue [E Tipu Ana | As we Grow, i.e., the theme of the 2018 Dunedin Conference]

2019

Volume 22(1) – a generic issue

Volume 21(2) – a special issue [on the theme of the 2019 Conference/event]

With regard to special issues, which are usually based on the theme of the annual conference, we have worked with Conference Organising Committees (COCs) to encourage presenters, especially those actually

presenting a paper, to submit it for consideration for publication in the journal. In addition, we would respectfully ask COCs, when booking and negotiating with keynote speakers, to ask them to provide their keynote speeches for publication in the journal; this will not only contribute to the richness of the particular themed issue but also enable us to share their wisdom with the wider Association.

As members will be aware, there was some discussion about the journal being online only, as a result of which Council agreed that we could return to publishing and posting hard copies of the journal to members. Whilst some past issues of the journal are online on the NZAP's website, it is not a suitable platform for the journal. Following further investigation of options, earlier this year Council agreed to a proposal that the online issue of the journal will be hosted by Tuwhera, an initiative of the Auckland University of Technology Library: <https://tuwhera.aut.ac.nz/> . This means that all issues of the journal, present and past, including all issues of Ata's predecessor, *Forum*, will be available as part of a fully searchable, open access journal. We are very excited about this as it will mean that colleagues all over the world will be able to access articles published in the journal. Hard copies of the journal will continue to be produced for members of the Association only, as part of the benefits of membership.

Feedback on the Journal

We welcome feedback on the journal – and so were pleased to see Mark Murphy's comments in his article in the last issue of the *Newsletter* (September, 2017) Whilst we don't agree with all his comments (or, rather the assumptions underlying his comments), we very much appreciate that he cares enough about *Ata* to comment publically – tenā koe, Mark. As Keith has addressed his points in a separate article in this issue, we are not commenting further here, except to reiterate that we would be open to offers from colleagues to propose and co-edit special, themed issues of the journal.

Acknowledgements and thanks

Our acknowledgements and thanks go:

- To Jyoti Smith for her work as editorial assistant on *Ata* for the past few years – from which we, contributors, and *Ata* as a journal have benefitted enormously.
- To Karen Begg, who we welcomed as the editorial assistant for the journal this year – and, hopefully, longer.
- To Auckland University of Technology’s School of Public Health & Psychosocial Studies for part funding this role.
- To Katy Yakmis for her continued design skills.
- To Hineira Woodard for her interpretations of the abstracts into te reo.
- To the members of the respective editorial boards.
- To Louise Embleton Tudor for offering to co-ordinate regular reviews, regarding which she wrote a piece for the last *Newsletter* and has done so again (below).

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Opportunity for a New Year’s Resolution

Louise Embleton Tudor

Since my appeal in the last *Newsletter*, I have not had a single offer of a review for *Ata*. I have approached a few people almost all of whom have kindly agreed to write for us and I am very grateful to them for stepping up in shorter than usual timeframes and for sharing their interests and opinions.

If Reviews are to be a vibrant, informative and entertaining section of our journal, they need to reflect the diversity and the geography of our voices across orientations and modalities, years of experience, settings and backgrounds. I can and will continue my shoulder-tapping, but this will necessarily be limited to my acquaintances, or those in the sphere of them; and my concern is that, over time, this may represent too narrow a pool of the opinions, and interests in the Association.

Please consider writing, fewer than 1,000 words, about cultural experiences such as TV programmes, films, and art exhibitions, as well as about books, papers, etc., which delight or appal you, inform or confuse you, and/or challenge, extend, or confirm you in your experiences and views of psychotherapy. I am keen to support the special, themed issues of the journal with reviews that reflect those themes. I welcome submissions that represent joint authorship as well as from individuals – and, if you are in peer-group or a small Branch, how about a collective review? I welcome unsolicited reviews, and am available to offer suggestions of material, support, and guidelines – please feel free to contact me on louise.embleton.tudor@orcon.net.nz .

Hari tau hau! Seasons' greetings, and wishes for a peaceful and happy 2018.

Professing Psychotherapy

Keith Tudor

A response to an invitation, and an introduction

This article comes as a result of an invitation from Seán, the Editor of this *Newsletter*, my colleague, friend, and sometime sparring partner, to contribute to the *Newsletter* and to let people know what I'm doing. I am grateful to him for the invitation and, in the context of this publication, following some introduction, give my news; in the second half of the article, I offer some thoughts in response to Mark Murphy's article in the last *Newsletter*; to my experiences editing *Ata*, the Association's journal; and to the Association itself.



In 2008 I was appointed as a senior lecturer in the then Department of Psychotherapy at Auckland University of Technology (AUT), a position I took up in July 2009. I was also given the role of programme leader of two programmes: the Graduate Diploma in Psychosocial Studies (which I lead for 18 months, 2009-2010), and the Master of Health Science (Psychotherapy) (2009-2012). I was also the programme leader of the new Master of Psychotherapy (2010-2012, and 2014). These roles not only gave me a good sense of the development of these programmes, which have a history dating back some 25 years, but also provided me with good introduction to the structures and processes of the university. The Department – now Discipline – of Psychotherapy is located in the Faculty of Health and Environmental Sciences, one of five faculties in the university, and, specifically, within the School of Public Health & Psychosocial Studies, which comprises a Department of Biostatistics and Epidemiology, Disciplines of Psychology, and of Public Health, as well as Psychotherapy, and two national research institutes: the National Institute of Public Health and Mental Health, and the National Institute for Stroke and Neuroscience.

In 2013 I became Head of Department, a position I held for three years before taking up my current position as Head of School. Alongside these positional appointments (which academic staff tend to take on for two to three years), I have been promoted academically and, in August 2015, was appointed Professor of Psychotherapy. I am very grateful to the university for this honour, and for its recognition of my career and, in this, I am particularly appreciative of the support of my family, especially my wife, Louise Embleton Tudor, and my children, Saul and Esther. Last year, I gave my inaugural professorial address on the theme of “The Argumentative Therapist” (which is available at <http://www.aut.ac.nz/about-aut/public-lectures/inaugural-professorial-addresses/past-lectures>). This was a lovely event at which, in addition to my immediate family, as well as my brother, Roland and sister-in-law, Vyvette (who came over from Australia), I had the support of colleagues in the Discipline and the NZAP – Sheila Larsen, the President of the NZAP flew up from Christchurch – as well as friends both here and overseas, some of whom watched it as it was streamed live.

For those who don't know me so well, my professional career encompassed probation, social work, and youth counselling, before psychotherapy; and I have also been a student, community, political and trades union activist. My psychotherapy training is in gestalt therapy and transactional analysis, in addition to which, I have been very influenced by and involved in the person-centred approach to therapy – and to education and training. I am a Certified Transactional Analyst and a Teaching and Supervising Transactional Analyst, and maintain a small private practice, mainly as a supervisor.

I am an associate member of Waka Oranga, a provisional member of the NZAP, a member of the Aotearoa New Zealand Transactional Analysis Association, and retain my membership of the United Kingdom Council for Psychotherapy (UKCP).

Theory and practice

I have always been interested in the world of ideas – my first degree is in philosophy and theology – and so, in my various fields of activity, I have tended to reflect on and write about them. My first journal article was a reflection on my social work education/training course, published in 1981 – and I haven't looked back! For most of my professional career in psychotherapy, I have been, in effect, an independent academic, writing and getting published, so you can imagine my delighted to get a position as an employed academic.

It is not only my role as an academic to promote the theoretical and academic side of psychotherapy, it is also my interest and passion – and hence, whatever my academic position or professional status, I will always profess psychotherapy. As AUT offers the only education/training in psychotherapy in the public sector in this country, staff in the Discipline of Psychotherapy represent what we might think of as the “academic wing” of the profession – and all of us are in the profession, most of us as practitioners and as members of the NZAP. Over the years, staff at AUT have consistently supported the Association, for instance, serving on Council and on Conference Organising Committees, and by being involved in the journal (first *Forum* and now *Ata*), both by contributing articles and by editing it. I

know that some colleagues in the profession don't particularly value this, are suspicious and even resentful of the academy, and think that being an academic compromises our practice and identity as practitioners.

Personally I don't see a contradiction between being a practitioner and being an academic; indeed, most if not all psychotherapy theories have been developed by practitioners, so ours is a practice-based profession – and, I would argue, one that should always look to “practice-based evidence”, including that based on case studies, as distinct from empirically-validated, “evidence-based practice” based, for instance, on randomised controlled trials. Professionally and personally, I am particularly delighted to encourage people to write and to publish, and to undertake further study, whether this is informal or formal (as in enrolling on higher and/or further degrees). The Discipline of Psychotherapy has always look outwards to the psychotherapy community and, beyond that, to the wider society, and, as part of that, we welcome those colleagues who have trained elsewhere and who want to study on a Master's degree to contact us as we have a range of opportunities and options for this. One of our challenges as I see it, is also to face inwards to the university so as to maximise our influence on the School, the Faculty, and the University itself.

In terms of the development of the Discipline at AUT, I am delighted to report:

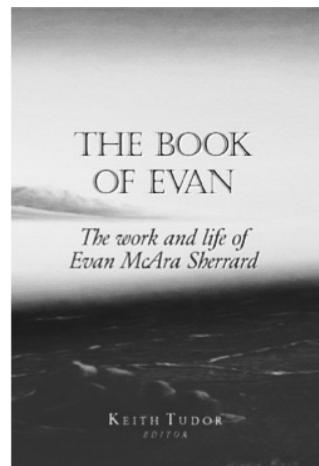
- That the number of staff in psychotherapy has grown, from 9 (in 2009) to 13 (currently), and the number of full-time equivalent (FTE) staff from 6.5 (in 2009) to 8.8 (currently), a growth of 42%. If a further two staff (1.8 FTE), which we hope will be joining us next year, are confirmed, this will represent a total of 63% growth in staff FTEs over the past nine years.
- That that the number of Māori staff employed on permanent contracts (in the combined disciplines of psychotherapy and counselling) has grown from none (in 2009) to three (currently), with a fourth to join us next year (representing 3.0 FTE).
- That we maintain good staff–student ratios and, moreover, ones which are higher than any other discipline/department in the

University – and, in a time of financial constraints, this takes some doing!

- That the number of staff with doctorates has increased, from one (in 2009) to five (currently), with another two doctoral staff (in counselling and counselling psychology) closely associated with and teaching on our programmes. This represents a growth in doctorally-qualified staff from 11% of staff in psychotherapy and counselling (in 2009) to 40% (currently). In addition to this, we have three staff currently enrolled on doctoral programmes (and, therefore, due to complete in three to four years), and another two to four staff who are planning to enrol on doctorates next year.
- That the number of staff in the Discipline taking leadership roles in the University has increased, with, currently, five out of the 13 staff having various leadership roles in the School and Faculty.

I'd also like to take this opportunity to update readers about the nature of the postgraduate and generic Master's programme, which is based on a broadly relational model and is not "mainly psychodynamically-oriented" as Mike Murphy (2017) and, no doubt, others assume.

The programme was founded by the late Evan Sherrard (a psychodramatist and transactional analyst), and for a certain period was quite eclectic (including papers on creative-expressive therapies, Jungian analytic psychology, neuro-linguistic programming, and transactional analysis, amongst others). For a while (roughly 2001-2009), it was predominately informed by psychodynamic thinking, but at least for the last seven to eight years, has embraced a broader relational perspective. Current staff include people trained and/or training in arts therapy, creative-expressive therapy, gestalt therapy, integrative therapy, Jungian analysis, psychosynthesis, and transactional analysis, as well as psychodynamic and psychoanalytic psychotherapy. We have also re-launched a child and adolescent psychotherapy training, which is predominantly informed by



psychodynamic and psychoanalytic thinking (and which takes the form of a specialism with the generic degree programmes). More details about all our programmes and staff will appear in the April issue of the *Newsletter*.

Interestingly, when I shared a draft of this article to a colleague outside AUT, they commented:

Whilst I know this to be true, that's not what gets presented. Almost all the psychotherapy staff at AUT still present psychodynamically, if not psychoanalytically [and] ... I have yet to read a dissertation, or supervise an AUT student with a theoretical base that is not overwhelmingly psychodynamic/psychoanalytic.

So, perhaps, it is more accurate to say that this change is still in process. It appears that we have some way to go ...

Writing

I tend to think of writing as involving research, the act of writing itself, and the activities of reviewing publishing, and reporting. Here I offer some thoughts about this in the context of psychotherapy.

Research

I would suggest that most psychotherapists conduct research in that they read, and all writers read. In my experience, this is often related to clinical work and issues that we might be faced with; or engaging with a presentation from someone we admire and about which or whom we might want to read more.

Writing

All psychotherapists write, e.g., client notes, referrals, case studies for qualification or membership, reports for the Accident Compensation Corporation, and, perhaps, articles for newsletters and journals or contributions to books. I know that some people write even complete articles and, for various reasons, don't send them off for consideration and review and this may be something for us as a profession/organisation to think about – i.e., how we can support

colleagues more in this process, and, indeed, how we can support more colleagues to write and to let it go to the next stage.

Reviewing

Most, if not all of these forms of writing are reviewed in some way: client notes, in supervision; referrals, by colleagues; case studies, by supervisors and assessors; and so on. Whilst this present article may not be subject to a double-blind peer-reviewed process (the usual one for peer-reviewed journals), you can be sure that, by the time you read this, I will have reviewed and edited it several times; I will have sent it to at least one colleague to check both its content and tone; and Seán will have read it and given me some useful feedback – all of which will have changed and improved the text. Following some kind of review, the letter, article, chapter or book is usually published. That said, there is a dropout rate at this stage. Sometimes the peer review suggests a degree of rewriting that the author does not want to undertake; and sometimes the publication will reject the submission. Either way, we need to have or develop a degree of resilience. Earlier this year I wrote an article on the basis of some research I had conducted; I was generally pleased with the result, and recently confident that it would be published in the journal to which I submitted it. That journal rejected it out of hand, as have three others since. I mention this to illustrate that the process is not easy, even for a relatively experienced writer, but, in my experience, if one can stay the course, the end result is worth it.

Publishing

There are, now more than ever, many forms of publishing. I have long argued that most psychotherapists read books and magazine articles, and perhaps their own association's journal, in preference to other journals, mainly because they don't have easy access to those others. While, in academia, there may be a privileging of and a certain pressure to publish in peer-reviewed journals over professional publications, we don't have to accept that; and, I, for one, write as much for professional publications as I do for academic ones. While being published and "out there" isn't everyone's cup of tea, I think it's great that we have in our community a number of people who are prepared to do this in different ways so that the practice and profession of psychotherapy in this country is out there. In this respect, I want to acknowledge Kyle

MacDonald's excellent work on Radio New Zealand's "The Nutters' Club" and his informed and informative column in the *New Zealand Herald* – tenā koe, Kyle. Recently, I have extended my own range (and comfort zone) to start a blog (www.keithtudor.blog). I was discussing this with a colleague and talking about the material I had collected over the years in the form of odd notes on this and that, to which he responded by saying: "It's as if you've been blogging for years – but just haven't published them!"

Reporting

The final stage of writing is, as I see it, reporting. Formally, this probably only applies to those of us for whom research, writing, reviewing, and publishing are part of our paid work – and, in that context, I see this as the same form of accountability that we have to report our teaching. Informally, I would also encourage all members of the NZAP to report their publishing, if only to share their knowledge in the spirit of open communication and open access publishing – and, in this spirit, I now turn to what I think Seán had in mind.

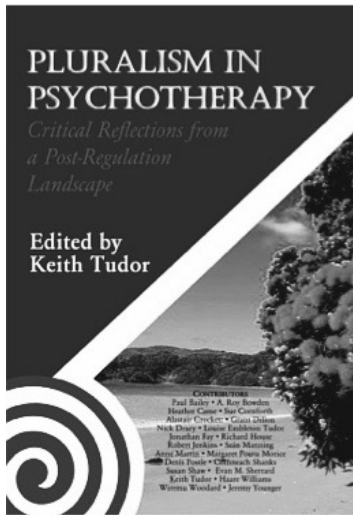
Articles, journals, books, and a blog

For myself, this year has been a particularly busy and productive one. It began in February with an "in memoriam" article about Claude Steiner (1935–2017), an elder in the transactional analysis community who died in January. This was followed in March, by the publication of *The Book of Evan*, a book about the life and work of Evan McAra Sherrard (1934–2015), published by Resource Books (http://www.resourcebooks.co.nz/the_book_of_evan.html/). This was launched at the NZAP conference in Nelson, and again at a larger, public event held at AUT in Auckland. Although I knew Evan pretty well, I got to know more about his work and the sheer range of his influence through putting this book together, and, in doing so, was particularly appreciate of the support of his widow, Isabelle Sherrard – tenā koe, Isabelle. The book is reviewed in the current issue of *Ata*.

In terms of published journal articles, it has been a particularly collaborative year as I have published with various colleagues on the politics of style; Māori health infrastructure; the Fa'ásamoa, person-centred theory, and cross-cultural practice; mental health support

workers and professionalisation; on being Māori and Pākehā; and on scoping psychotherapy and counselling in the South Pacific.

I have continued to edit both *Ata* (two issues) and *Psychotherapy and Politics International* (three issues), and, this year, had the privilege of being the guest editor of another journal, *Self & Society*, and seeing a special, themed issue through to production. The issue was “On Ageing”, and, in it, I brought together a number of authors from this country as well as overseas to present various experiences and aspects of ageing. The journal is available from Routledge, via the journal’s website: <http://www.tandfonline.com/loi/rse120>.



I have also had several chapters published – on humanism, person-centred therapy, and transactional analysis – and last month saw the publication of a book on *Pluralism in Psychotherapy* (Tudor, 2017b), which is a revised and extended edition of *The Turning Tide* (originally published in 2011). Whatever the differences within the Association about state registration and statutory regulation, it is undoubtedly true that our various experiences in what is now a post-regulation landscape have attracted international attention; and, seven years on from the first edition, it seemed

timely to revisit the debates, experiences and continuing implications. The book has been thoroughly revised and updated, has a new introduction and five new chapters, has also been published by Resource Books, and will be launched at the NZAP Dunedin conference (see

http://www.resourcebooks.co.nz/pluralism_in_psychotherapy.html).

Finally, as I mentioned earlier, and as the result of some promoting by a visiting educator who specialises in digital media, I have started a blog, with (to date) a couple of postings online. So far, I have enjoyed the

learning and the challenge of letting go of ideas that are shorter and much less formed than I am used to publishing.

Looking ahead, I have several publications in various states of production: articles, again mostly written with colleagues, on treatment stages in working with children; the whole and inclusive university; themes in the portrayal of a modern psychotherapy relationship; eco-friendly psychotherapy; psychotherapists and spirituality and religion; registration and regulation, title and practice; and a few of my own, on a critical and cross-cultural perspective on psychopathology; psychotherapy in the public sector; and a book, *Psychotherapy: A Critical Examination*, which is due to be published next March by PCCS Books, UK, and I hope will be available at the NZAP Dunedin Conference.

One of the privileges of working in a university is that you get to supervise students' academic work. In my eight years at AUT, I have supervised 12 Master's students and one doctoral candidate to completion, and am currently supervising six doctoral candidates, research that has encompassed a variety of subjects, including: the influence of film and television portrayals of psychotherapists on public understandings of psychotherapy; the effect of early attachment experiences on one's relationship to a Christian God; disabled children and family-based foster care; menopause; equine-assisted therapy; the influence of early environment on the development of anti-social traits; ecotherapy; cultural humility; psychodynamic approaches to empathy; grief; and shame. These dissertations and theses are in the public domain in that they can be accessed via the AUT Library website (<https://library.aut.ac.nz/>), though I am keen to encourage all my students – as well as students/trainees and graduates of other training institutes and programmes – to publish findings from their research in shorter forms, such as articles for *Ata*. It seems to me that we have a lot of knowledge, wisdom and taonga in our collective kete, but that much of it is somewhat hidden. One of my ambitions as an academic (before I retire) is to supervise 25 doctoral candidates through to completion, an ambition that, I hope, will help to contribute to developing and presenting local knowledge, to contributing to our collective commons, and to advancing our profession.

Having introduced myself and let you know about some of the things in which I am involved, in the second part of this article, I share some thoughts about psychotherapy and our profession.

Response to Mark Murphy

In the last *Newsletter*, Mark Murphy wrote an article “On the dominance of analysis in NZAP”. There is much in the article about which I agree, and some with which I disagree. I agree with the assessment of the explicit dominance of psychodynamic thinking in the Association, and have certainly felt that there is a hidden “p” in the NZA(Psychodynamic)P. In the UK, I trained in two forms of humanistic psychotherapy, and spent most of my professional career in two professional communities (person-centred and transactional analysis) and, organisationally, relating to and involved with the Humanistic and Integrative Psychotherapy Section (now College) of the UKCP, which, in 2009, comprised some 6,000 therapists. It’s very easy to live and work as a humanistic psychotherapist (gestalt, person-centred, psychodrama, psychosynthesis, etc.) without ever coming across or hanging out with psychodynamic or psychoanalytic colleagues. For myself, it’s not that I didn’t, it’s just that it wasn’t a priority, and it certainly wasn’t the dominant discourse. I also agree with Mark’s criticism of Mark Thorpe’s attribution of humanistic approaches to counsellors and psychodynamic to psychotherapists, which is both inaccurate and problematic in that it sets up a competitive hierarchy between psychoanalysis/psychodynamic and humanistic therapies.

A couple of years after arriving here, and having presented a paper on building bridges between humanistic and psychodynamic thinking, I remember attending a Northern Branch meeting of the NZAP (in 2010/2011) at which Louise (my partner) had presented a clinical paper on dissociation. She and the paper had been received well; the meeting had ended and people were chatting. A senior colleague came up to me and said “You know, I’ve heard you present and now I’ve heard Louise present, and one thing that strikes me is that neither of you are apologetic for not being Freudian.” I remember laughing as it wouldn’t have occurred to me to be apologetic for not being Freudian – although,

I tend to agree with Maslow (1962) when he said that humanistic psychology was both epi-behavioural and epi-Freudian in terms of “building upon” these previous traditions. In this sense I disagree with some of Mark’s statements – about positioning humanistic psychotherapies on psychotherapists as “lesser Gods”, his assumption about the dominant theoretical orientation at AUT, and his rhetorical question about a special issue of *Ata* on “non-analytic psychotherapy in Aotearoa New Zealand” – as, I think, they all play into the perceived dominance of, and, indeed, attribute dominance to psychodynamic and psychoanalytic thinking.

For this reason, for some time, I have been critical of framing the history of psychotherapy in terms of three “forces” of psychology, i.e., psychoanalysis, behaviourism, and humanistic psychology, partly as these terms do not describe the same phenomena (see Tudor, 2017b), and partly as they encourage the view that all psychotherapy traces its ancestry to “the Viennese doctor”. In fact, psycho-therapy existed before Freud and encompasses healing traditions that date at least three centuries; medicine and psychiatry (in the 18th century); academia (the first Professor of Psychic (Psycho) Therapy was appointed in 1811); lay practice; and ministry, psychology, and clinical social work (see Tudor, 2018-in press).

Regarding *Ata*, the special, themed, issue of the journal on “Psychoanalytic Psychotherapy in Aotearoa New Zealand” (Thorpe, 2016) came about as a result of an offer from Mark Thorpe to edit an issue of *Ata*, an offer which Alayne Hall and I gratefully accepted. I am sure that the present and future editors of *Ata* would equally welcome offers from colleagues to edit special issues of the journal that focus on other theoretical orientations, such as bioenergetics, Hakomi, psychodrama, psychosynthesis, and transactional analysis, all of which represent significant practice in this country, and whose practitioners have been and are involved at all levels of the Association – ’though, personally, I would hope that such issues or ones on other themes were framed positively (and not as “non analytic”). That said, I do think that more articles in the journal (both *Forum*, Volumes 1–15, and *Ata*, Volumes 16–21) have been written by colleagues who identify more with psychodynamic and/or psychoanalytic approaches and I have been

stimulated by Mark (Murphy's) comments to undertake some research about this which I hope will be published either in the *Newsletter* or *Ata*.

When I was undertaking the background research for *The Turning Tide* (Tudor, 2011), I was interested to come across a number of humanistic colleagues who were in favour of having a registration board precisely because they thought it would be more theoretically neutral than the NZAP is, or, at least, was. Whilst this is true for the generic scopes of practice "Psychotherapist" and "Interim Psychotherapist", it is not true of the "Psychotherapist Scope of Practice with Child and Adolescent Psychotherapist Specialism", the additional core clinical competences for which are defined precisely with regard to the practitioners' psychodynamic and/or psychoanalytic credentials (Psychotherapists Board of Aotearoa New Zealand, 2010). I would hope that Mark (Murphy) would join me and others, including child and adolescent psychotherapists and practitioners trained in humanistic approaches, in objecting to this. Perhaps the NZAP and the New Zealand Association of Child and Adolescent Psychotherapists might jointly represent this to the Board, and suggest an amendment to the criteria for the core competences of this scope of practice?

Ata

As I'm stepping down as co-editor of *Ata* at the end of this month, after some six years in the role, this is a timely opportunity to offer some reflections on the journal and its place in the Association. Overall, I am glad that I took on the role and I am particularly appreciative of the engagement of Waka Oranga, the NZAP's Treaty partner, with this project. It's taken an enormous amount of work but I think that the end product is a good one, and one which has an importance and significance certainly beyond any particular editor and, arguably, beyond the Association and, indeed, these shores.

Looking back, on the positive side, I have been delighted with the strong bicultural engagement the journal represents; the quality and range of articles; the engagement of members of the profession, including child and adolescent psychotherapists, and of allied

professions (i.e., counsellors and psychologists); and the fact that we have been able to produce and sustain two issues per year. On the negative side, I have been upset at what have felt to be unwarranted and, frankly, uninformed criticisms of the journal (see below); somewhat dismayed at some colleagues' somewhat casual attitude to processes and deadlines, and, in effect, relationships with colleagues involved with the journal. I have also been puzzled by the unwillingness of some conference organising committees (COCs) to support the journal by asking keynote speakers to submit their articles to the journal – and by Council's unwillingness to ask or even insist that COCs do this. My biggest disappointment was that Council did not support the approach of Sage Publications to take on the publication of the journal, and that, initially, Council did not consult the members about this. Whilst I appreciate that this would have cost more money, it would have put psychotherapy in Aotearoa New Zealand on the map internationally, might have made it commercially viable, and would have saved some of us a lot of work. That said, I am glad to be ending on a positive note which is that, while NZAP members will still receive a hard copy of the journal as one of the benefits of membership, the electronic form will be published on an open access site, hosted by Tuwhera, at AUT, a move that will open up and showcase the practice and theory of psychotherapy in Aotearoa New Zealand to colleagues all over the world.

Finally, on this, I couldn't have undertaken and completed this role without the support of a number of people, and so my sincere thanks go:

- Firstly, to my family, and, again, especially Louise; I am delighted that she has taken on the role of Reviews Editor, in which role I look forward to supporting her – tenā koe Louise.
- To four presidents, Seán Manning, Grant Dillon, Kirtsy Robertson, and Sheila Larsen, all of whom have been personally supportive and responsive to me, and have been most appreciative of the journal – tenā koutou.
- To Waka Oranga, and especially Alayne Makahere-Hall, who was co-editor (2012-2016), and Margaret Poutu Morice and Wiremu Woodard, who have been joint co-editors this year; I have learned enormously from this engagement and our work together, and I

thank them for all of it, from the smallest detail to the larger and wider cultural complexity – tenā koutou.

- To the support team involved with the journal, i.e., Katy Yakmis (for her design), Jyoti Smith and Karen Begg (for their editorial assistance), Hineira Woodward (for her translations/interpretations), John O'Connor and Justin Edge (at Printlink), Saul Tudor, Tiana Hall and Esther Tudor (for stuffing journals into envelopes in the early days) – tenā koutou.
- To Luqman Hayes, Donna Coventry and the team at Tuwhera for their engagement with this project – tenā koutou.
- Finally, to John O'Connor at AUT for being willing to step into my role, and to whom I wish the very best – tenā koe, John.

Being provisional

I mentioned earlier that I am a provisional member of the Association. I originally joined the Association because Seán, who had approached me to consider editing the journal, said that if I were going to edit the journal, I had to be a member of the Association. I agreed with this and applied. At my initial interview, it was suggested to me (and two other applicants who were equally senior in the profession) that we should apply for the senior practitioner route to membership. I soon found out that this was complicated and disputed. Some colleagues were strongly in favour of this route; others equally strongly against it; some assured me that it still existed, and still others claimed that it was no longer open. Personally and professionally, I do think that it would be more welcoming of overseas senior practitioners who are committed to living and to practising psychotherapy here, and to engaging with biculturalism, to offer such a route, akin to that offered by the New Zealand Association of Counsellors (2015). For the present I remain provisional member, learning through the he ara Māori pathway, and, again, I am grateful to Waka Oranga, and to my clinical and cultural supervisors for supporting me in this.

Tenā koutou, tenā koutou, tenā tatou katoa.

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*He wa ano kua takoto mo nga Mea katoa me te wa mo nga Meatanga
katoa*

I raro I Te Rangi

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

TEKAU TAU

Waka Oranga's Tenth Anniversary Celebrations

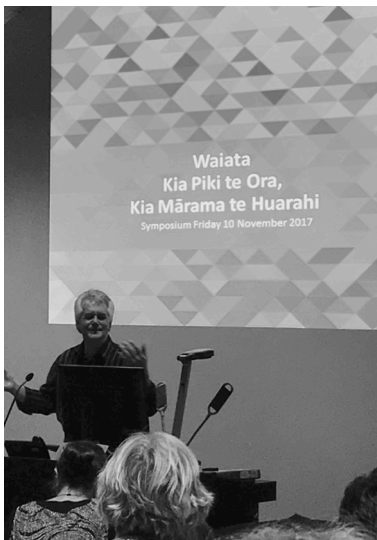
Friday 10 November – Sunday 12 November

Whaiora Marae, Otara

Earlier in the year, our kaumatua Haare Williams, received an honorary doctorate from Unitec Institute of Technology. On Saturday 11 November, Waka Oranga and Whaiora Marae held a whakapōtaetanga (graduation) celebration for Matua Haare, with speakers from Haare's whanau and professional worlds. It was wonderful to celebrate Haare's significant achievement with his whānau, friends and colleagues.



On Friday 10 November, Waka Oranga and AUT co-hosted, Kia Piki te Ora Kia Marama te Huarahi – When Health is Uplifted the Pathway is Brighter – a symposium of Māori Health. Our day began with Dr Alayne Mikahere-Hall who spoke on the concept of tuhonotanga and attachment and introduced her current research study. Moana Jackson then spoke from his experience of working with Te Tiriti and what this means for Aotearoa touching on topics from iwi and hapu health, his work around a constitution for Aotearoa New Zealand and the importance of relationship. Professor Tim McCreanor presented his work regarding Pakeha allyship and decolonisation practice, and the day was brought to a close by a panel hosted by Waka Oranga and reflections on our day. We were held by karakia by Haare Williams, and welcomed with mihi from Professor Keith Tudor and Donald Ripia from AUT.



Our celebrations continued to a beautiful hakari feast prepared by Hinewirangi Kohu-Morgan’s whanau, including her son Libra. Held in the wharekai at Whaiora, our hakari was a way to acknowledge our journey with our whanau and friends celebrating with kai, waiata and korero.



Our weekend then concluded with our annual Hui a Tau AGM on Sunday 12 November. Ten years is a significant achievement and it was wonderful to be able to be together with our members, whanau, friends and colleagues to celebrate this occasion.

As always, for those who wish to gain more information about Waka Oranga, join our kaupapa or contribute thoughts or korero please feel free to make contact via email: wakaoranga2007@gmail.com.

We wish all our whanau a safe and happy summer and look forward to our coming year.

Mauri Ora
Te Rūnanga o Waka Oranga



Tekau Tau

Waka Oranga 10th Anniversary

Graeme McCartney



My recent experience of attending Waka Oranga's 10th anniversary has prompted me to reflect and to write on this. I felt a sense of enrichment both personally and professionally and this has inspired me to write both a brief synopsis of the two days, and to write about my own personal reflections of my experience.

For me the themes of disconnection and connection ran through the various presentations on day one, and again during day two in the wharenuī at Whaiora Marae.

Day one.

Dr Alayne Mikahere Hall presented her research into and work with Māori clients within the framework of tuhonotanga. Tuhono Māori, promoting secure attachment for mokopuna Māori based on attachment theory. Tuhono means to bond or attach. Tohunotanga refers to the collective of whanau relationships as the primary attachment figures, this including whanau, hapu and iwi, and how whakapapa further strengthens the attachment relationships with the layering from one generation to the next. Further, tohunotanga is the basis for the organisation of knowledge, which adds to secure Māori attachments. Alayne's research and work with Māori in context with tuhonotanga, identifies how dispossession, disease and de-population have caused significant intergenerational trauma; and that a healing agenda recognises the process of colonisation which has systematically dismantled whanau, hapu and iwi structures, and reconstructs cultural realities through a whanau social system. Alayne quoted from Te Ao Māori when she spoke of. "Walking backwards towards the future" and,

“You must understand the beginning, if you wish to see the end”. Clearly this describes both the therapeutic journey and the de-colonisation process.

Moana Jackson followed with a talk relating to his work with Matike Mai and constitutional transformation within Aotearoa. Moana spoke of how colonisation has culturally and spiritually traumatised Māori through dispossession, and how colonisation has taught people to lose faith in themselves. He spoke of the vital importance of re-connecting with cultural identity through the land, the rivers and whanau, hapu and iwi. This is the current ongoing process of reclaiming humanity through a de-colonising process, and recently there has been a shift from co-management to co-governance. Moana named that people don't voluntarily give up their right to make their own decisions, and that two years ago The Crown admitted that Māori did not cede their sovereignty. He pointed out that the word 'treaty' is taken from the Latin word 'tractare', meaning to treat, to seek a relationship. Treaty relationships are between two sovereign groups, and treaties are not settled, they are honoured. Given the Crown's admission that Māori did not cede their sovereignty, then this treaty must be honoured.

Moana also suggested that the young Māori man or woman sitting in a cell alone cannot be isolated from the intergenerational traumatic impact on whakapapa that got him/her there in the first place. He suggested that something has happened to the integrity and wairua of the people that has led to the over representation of indigenous peoples in prisons. Moana was not only referring to Māori, also to comparative studies in Australia, Canada, and the USA, that show the same statistics for indigenous people. I felt very moved, reflective and included as he spoke, and his korero was focused on the successes and progress made with the ongoing process of de-colonisation within Aotearoa, not on shaming and blaming. As I listened to Moana and as I write this, I can't but help see this through the lens of attachment-tohunotanga, as presented by Alayne Mikahere Hall

Professor Tim McCreanor followed with his research into colonisation and its impacts on society. Tim's focus was also, now, on de-colonisation and the restoration of mana and good health to Māori.

What I took from this, and from a question asked by Burke Hunter, namely, ‘what is the impact of colonising, on the coloniser?’; was that colonisation does not only impact the colonised, it must also, in some way, affect the coloniser as well. Tim spoke of teaching the history of our country in schools, and that in knowing our history, we can come to know the importance of interconnectedness. Once again, I am with Tim’s presentation also chiming with attachment- tuhonotanga.

Cherry Pye finished the day with a synopsis of her presentation at the IARPP conference in Sydney in August and the centrality of the connection that must be made between therapist and client that is strong enough to support the work. Further, that this connection is deeper and goes beyond the therapeutic dyad to include the connection with Papatuanuku and the natural world, which also links to whanau, hapu and iwi. Again, in my mind a clear link to tuhonotanga.

Day Two.

The second day was held in the Whare nui on Whaiora Marae and was a celebration of Haare Williams, a Tuhoe Kaumatua, and the huge contributions he has made to Waka Oranga and NZAP as Pae Arahi, (A bridge) between the two associations. Haare has worked tirelessly since 1994 with the development of, and ongoing refining of a bi-cultural vision and journey within NZAP. I was very much with Haare’s presence and the depth with which he spoke, he spoke slowly and gently and with considerable power and impact. I am with how Haare has not only contributed to the development of bi-culturalism within our association, but also to Aotearoan society. As I write this I feel quite sad that most of Aotearoa will never hear him speak, or know of him.

Many people shared their experiences during the day and I felt very moved, especially when one kuia spoke of her grief and the grief of mothers for their sons who were lost to their whanau hapu and iwi during two world wars, and in Vietnam.

Writing this, I notice that I simply don’t have the words to fully convey to you my experiences of this very moving day.

As I reflect on the contrast between Māori’s 1000-year history of connection with Aotearoa and Pakeha’s 180 odd years, and contextual with tuhonotanga; I am wondering what Pakehatanga may mean. My

thinking is that perhaps Pakehatanga is a culture in its infancy and in context with tohunutanga it is perhaps still in an insecurely attached state. My thinking is an avoidant attachment, characterised by turning away from ‘the other’, dismissing and forgetting; a pre-occupied attachment, characterised by preoccupation with “the other”; and when both of these attachment styles run together, there is the corresponding dis-organised and unresolved attachment; a trauma structure, characterised by poor affect regulation, splitting and projection.

I think this is apparent in the media and certain sectors of our society when “the other” is ignored, criticised, and vilified, often with vituperation. This doesn’t just pertain to Māori, it includes all who experience addiction, family violence issues, poverty related issues, and poor mental health. I think this is also reflected in the appallingly high suicide rates in our youth. I also think, perhaps egocentricity and ethnocentricity provide a sense of security to many.

Moana highlighted the over representation of Māori men, and more recently Māori women in the prison system, and that overall Aotearoa has one of the highest rates of imprisonment in the world (all cultures); and we are currently building more prisons. I suggest that this is also indicative of an insecurely attached society.

To me, this begs the question of how might we, as a culture form a more secure attachment within our own iwi, hapu and whanau structures. At the Nelson NZAP conference Moana described the broader concept of iwi as being ko iwi, the skeletal structure of Māori society. I wonder about the ko iwi of Pakehatanga in context with the previous paragraph, I’m not sure it’s that strong or stable. The question is how to build a more secure attachment-tuhonotanga - does it happen from the top down or bottom up? As a therapist, I naturally think from the bottom up, meaning working with what is underlying. In context with how colonisation, and the colonising attitude (Which I personally think has arisen from an insecure attachment base) has impacted on Aotearoa, I think this must also happen from the top down. I think this has to come from Pakeha challenging Pakeha and the power base that often supports the colonising attitude. Perhaps the silence that often seems to prevail is indicative of an avoidant attachment, characterised

by turning away from “the other”, and this tacitly approves of and supports the colonising agenda.

David Wallin, in his book, *Attachment in Psychotherapy*, refers to an earned secure attachment. This being the process of forming a bond with the therapist that supports the development of a stable sense of self and self-autonomy. As therapists we know that this comes from the ground (whenua, Papatuanuku) of a collaborative relationship, and that the relationship must be stable, consistent, reliable and responsive; if it is to hold, contain, and process the affective distress that arises during therapy. (Perhaps the therapeutic journey can also be described as a process of de-colonisation for the client.) Personally, I see our bi-cultural dyad as a parallel to the therapeutic dyad. There is also a difference, and this difference relates to who is tuakana and who is teina (Parent and child, or teacher and taught). Unfortunately, this appears more often as coloniser and colonised, which undermines the mana of both Māoritanga and Paketahanga.

Despite the considerable traumatic impact of colonisation on Māori, my personal view is that Māori still have more of a secure attachment to Aotearoa and their cultural identity, than Pakeha, and that this has come from a 1000-year-old culture/connection to Aotearoa. This tuhonotanga is supported by many things, including the strong attachment bond with, and object constancy of, Marae, Wharenuī, and Tikanga Māori. I don't know of any Pakeha equivalents with such a strong historical base within Aotearoa. I'm not suggesting that Pakehatanga is an unsophisticated barbarous culture lacking in empathy, humanity, spirituality, and without a strong sense of its own identity and empowerment. I am suggesting that we can learn and develop a great deal more, should we decide to turn our faces more towards our partner, and open our minds and our hearts. Manakiitanga as described by Margaret Pouto Morice in; *Te Ao Māori Ethical Values and Principles Applicable to the Practice of Psychotherapy*; is “the process whereby mana (power, authority) is translated into actions of generosity. When we uphold and elevate the mana of others, our own mana is upheld and elevated”.

There is a lot more that I could put down on paper regarding my two days with Waka Oranga and my reflections, this is only a thin slice of both. What I experienced on both days was the importance of placing principles before personalities, and the necessity of moving away from; living in and being a part of the problem, and moving towards; living in and being a part of the solution.



Ha aha te mea nui o te ao, he tangata, he tangata, he tangata
What is the most important thing, it is people, it is people, it is people.
A picture speaks a thousand words, I think this one speaks volumes.
Two past presidents, the current president, and president elect of NZAP together in the whare nui at Whaiora Marae.

Nga mihi nui



Catherine Gilbert and Cherry Pye at Hui Tekau

Te Kainga Te Okaipō – Promise of Home for NZAP Beyond its 70th year?

Diane Clare

Diane submitted this reflection on the Nelson Conference for the last issue, but its publication was postponed because of space. Diane is a Consultant Clinical Psychologist and member of the Nelson Branch. - Editor

'In this migration, there is always some distance between the point of separation from the abusive context and the point of arrival at some preferred location in life and at some alternative and preferred account of one's identity.'

...In this liminal or betwixt-and-between space, confusion and disorientation reigns and often nothing seems manageable any more...'

Michael White, Re-Authoring Lives: Interviews and Essays 1995

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

I have been thinking about the process in planning as well as the responses to the Nelson conference and I would like to add my own story about joining NZAP, becoming involved in the Nelson Conference organizing committee and what that meant to me, and

questions arising about moving through the liminal space to a preferred identity for our organization.

The term 'applicant' sounded a bit like 'supplicant' and felt like it in those days, fraught with challenges and a sense of being under highly critical scrutiny

My story with NZAP Born in London with Mackenzie Scottish and English Hutchings on my mother's side and English Spencers and Spanish Ferraras on my father's, I have as

complex a history as many in Aotearoa who settled here years before me. I experienced major losses in my life, including the death of one of my 4 children just 2 years after the death of my mother in my twenties. After some time for my recovery and therapy, in 1981 I immigrated to New Zealand. I was ready to begin training in grief counseling, joined Marriage Guidance as a counsellor, and began psychology papers. In 1986 my father told me how he and my mother had planned to emigrate to Aotearoa in the post war years but my older brother's imminent arrival meant they remained in London. So I discovered why I had a sense of destiny for Aotearoa to be my home. In 1987 soon after shifting from Invercargill to Christchurch, I became an Applicant Member of NZAP and it is now 30 years on from there, although my journey really began in 1975 when my second child was born.

The term 'applicant' sounded a bit like 'suppliant' and felt like it in those days, fraught with challenges and a sense of being under highly critical scrutiny. My entry to membership a meandering pathway, with barbs and potholes along the way, I started my training and supervision toward membership. I was later to complete a Bachelors degree, then a Masters and a Postgraduate Diploma in Clinical Psychology at the University of Canterbury, conferred in 1993. As for those potholes: returning my case papers with one of them being called into question was just the beginning. I presented one in an orthodox psychodynamic frame and the other in a narrative frame, including some drawings to assist a client with an intellectual disability. I appealed and the reviewer presumed the problematic paper was the one using narrative and drawings, yet it was the orthodox dynamic one that was under scrutiny. Thankfully the reviewer had no problem with either paper, offering very helpful comments and I passed. At panel interview, I was 'deferred' which was a very painful and difficult process. This occurred at a meeting in Nelson such that Nelson became associated more with shadow than sunshine for me at that time. I later presented again to another panel in Wellington with Mary Jerram and Peter Reid and what a very warm and beautiful process that was. I passed and became a full member in 1996, so it was a long and winding road that led to this door for me.

In 1999 I went to the UK, working in a range of services over a number of years, retaining membership of NZAP throughout, with every intention of returning to NZ. I kept up to date with the various social issues and events arising including the changes in ACC who I have worked for over the years since the 1980s. I returned to NZ in 2010 joining the NZAP Auckland branch and more recently in 2015 my partner and I moved to Nelson, where the shadows have finally been put to rest. The lifting of shadows has been a gradual



process. I gained much experience professionally and personally in the intervening years through further learning, life experience, through clients, mentors and colleagues. I decided I would get involved at local level attending Nelson branch meetings just as we began to plan for NZAP Nelson Conference 2017.

The vision for Nelson Conference 2017

Our vision for *Promise of Home* came from a strong desire to make people welcome to parallel the warm holding in our work with clients. We spoke of sinking into a comfy settee is what a successful conference might feel like. We wished to be great and generous hosts, offering wine, good kai and a wonderful welcome and depth in the learning opportunities. Burke spoke with passion about the Taonga and their place in our history and we learned much about our own whakapapa. I remember the generosity of Pele in helping us frame the theme in Te Reo, developing our connection with Whakatu Marae and learning waiata and enabling us to provide a beautiful embrace in the Wharenui.

We discussed the symbolism of the lighthouse as a beacon shining the pathway to a safe harbour. This reminded me of Michael White's work cited above from 1995. He spoke of the familiar but unwelcoming place from where we depart, through the liminal phase and the choppy seas of change before we might arrive at a safer place that guides us to a harbour of safe recovery and welcome embrace. We wondered about the direction and identity of NZAP in transition since the advent of PBANZ. This betwixt and between experience was perhaps why we needed a theme of promise of home: a beacon on the horizon.

Capturing a sense of feeling 'at home' that we aim to provide in engaging a client in therapy whose life has been impacted by trauma and poor attachments, we also wanted to consider global issues of people displaced by war, terror and other major threats. Our discussions led us to reflect on parallels for Māori and local iwi in particular. We were exceptionally blessed in this regard through the stories of local iwi captured in the huge work of Hillary and John Mitchell. We also engaged in conversation with Poh Lin Lee about her work with displaced people and its relevance to the sociopolitical context of the world today with so many homeless refugees traumatized by war, further displaced also by bureaucratic 'processing.'

Some of the wider membership said they did not see the relevance of a conference about 'working with refugees'. It is this one of all the comments received about why people decided *not* to attend, that led me to decide to write something of my own response. I was frankly shocked and disturbed by this. Does psychotherapy lack global relevance? Since PBANZ there is a call for NZAP to adapt in order to survive in the future beyond three score years and 10. Perhaps it is a wake up call for the importance of our paying more attention to global processes, and the transitioning identity for psychotherapy in the modern world?

I wondered whether the previous difficulties, splits, loss of direction for the Association and the general pull of a myriad of other training and conference opportunities was now taking its toll on our numbers and perhaps an injection of new blood is needed – a blood transfusion if you

will. We have much wisdom and silver hair among us, but where are the young new ‘supplicants’?

Practical matters

As Nelson is a relatively small branch, and as we wanted to ensure a warm welcome and a sense of being held, we decided we needed professional help! All puns intended. So we introduced a relatively new development: to pay for someone to assist us in the practical aspects of such an effort, as it is an effort and huge commitment of personal time and energy. Hayley Samuel was invaluable with her professionalism, her calm efficiency and her warm and bubbly personality enthusing Kirsty, Marylynn and I to continue to believe we could pull off such an undertaking. We provided the strategic steer, Hayley translated this and delivered the awesome practical tasks and, judging by the feedback, it was definitely good enough!

We regularly checked in with Branch and there were numerous tasks covered seamlessly and with great aroha. After conference we had a celebration meal and we adjusted our monthly meetings with a little more structure to enhance our learning, reflecting something of the debate about the role of NZAP moving to a different role.

The hugely significant issue of biculturalism

There was a palpable sense in our discussions in the organizing committee, at branch meetings and at our regular Cultural Aroha with Pele that we bring a strong commitment to biculturalism in our Nelson branch. Our NZAP leadership also affirmed us in this. We felt validated by this feedback. I believe that biculturalism is demonstrated in-action (not *inaction*), in what we do rather than what we claim to believe: walking the walk. Our commitment to biculturalism was reflected in our consultations from the start, not only within our branch and the wider NZAP leadership but also with Whakatu Marae. Many questions and wonderings came to mind: how much of an impact, if any, does bicultural practice have on the membership and their decisions to attend or not, for Te Waka Oranga in its 10th year and the NZAP membership in its 70th year? These preoccupations helped to

shape and form our planning, including ceremonies, catering, keynotes and the papers selected.

Inviting Moana Jackson to join us was a particularly important decision, and his keynote revisited the principles of Te Tiriti as reflected in practice, bringing a deepening of understanding for many, including me. He threw down a gentle but thought-provoking gauntlet to us for our future beyond 10 years and 70 years. The Mitchells literally brought home the experiences of local iwi and a rich history of broader issues for Māori and the impact of colonization on the wellbeing of the people, the land and on identity. So with Poh Lin Lee as a ‘wee gem’ from the world of narrative therapy and of narrative therapy in the world, I consider we had a deeply relevant, inspired and inspirational line up of speakers. How could refugees not be ‘relevant’ to psychotherapy in a bicultural context?

The location of the Whareniui and Founders is a symbol of biculturalism side by side, shaping the whakapapa of this beautiful land around Nelson I am privileged to call home. Learning about the Whare Nui was a huge highlight for me and I know for many with wonderful stories told so respectfully to deepen our understanding of Whakatu Marae and who and what it represents.

This sense of our own whakapapa was eloquently woven into the ceremonies that Burke and Susan coordinated giving a real sense of the people, the organization and our practice. Then the Poroporoaki with Pele’s leadership, was moving and satisfying as though we had met with old friends and shared kai and korero after a long absence, gifting us all with a fabulous roundedness at the end of a very special journey together.

I am remembering Moana Jackson’s generous offer to return: ‘have brief case will travel’ being his motto and the goal that in 2040, 200 years since signing

Te Tiriti, that Aotearoa might be in the position to ask ‘*what’s it going to look like with these two chairs*’, walking around the walls and facing truths and encouraging us in finding ways to bring those chairs closer together. Could they feel more and more like that big comfortable

settee – not in confrontation but in true side-by-side partnership?

Conclusions

In the latest Newsletter, John Farnsworth provided a comment about the future of NZAP based on recent feedback about NZAP Conferences. I am pleased that the 2017 conference helped to identify something about psychotherapy in a more global context and for raising questions about the relevance of refugees in psychotherapy and the place of narrative in psychotherapy. I believe the Nelson Conference 2017 demonstrated very clearly that psychotherapy is part of the narrative, part of the response and part of the solution to how we can engage with displaced people everywhere, including indigenous people. In Aotearoa this is particularly relevant in terms of biculturalism and the displacement of Māori through colonization.

Is NZAP itself a refugee in the aftermath of PBANZ who now take charge of policing us? Will NZAP now reinvent itself in seeking its turangawaiwai? Can we breathe new life into an organization that reflects change in practice towards developing skillful ways of working? Change in-action as opposed to inaction is, as Moana commented, a journey whereby the first step is always the most difficult.

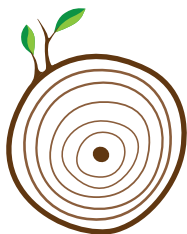
Nga mihi

References

Clare, Diane *Te Kainga te Ukaipo – Promise of Home Report from NZAP Nelson Conference 2017 Evaluations*, April 2017.

NZAP *Newsletter*, April-May 2017 (various contributors).

White, Michael *Re-Authoring Lives: Interviews and Essays*, Adelaide, Dulwich Centre Publications, 1995.



...as we grow...

NZAP CONFERENCE • DUNEDIN • MARCH 15-18 2018

Kia ora koutou,

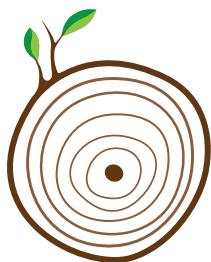
We are on track for a great conference. Registrations are coming in and we have had a very positive response to the call for papers. We are happy to confirm the third of our keynote speakers, Dr Sandhya Ramrakha, Research Manager for the world-famous Dunedin Multidisciplinary Health and Development Study. Our first keynote speaker on Friday 16th March will be Dr Tess Moeke-Maxwell. Tess will also be presenting the public Symposium on the Friday evening which promises to be a stimulating and inspiring event.

There is a link on the conference website for the classic Monarch boat trip on the stunning Otago harbor and Peninsula. The optimal time for this is Friday evening, as that is the day we finish early at 3pm.

We look forward to hosting you in Otepoti/Dunedin and making this conference a meaningful experience for all.

Nga mihi,

The conference organizing committee



e tipu ana

TE RŌPŪ WHAKAORA HINENGARO HUI

ŌTEPOTI • MĀEHE 15-18 2018

Conference programme
'...as we grow...' 'e tipu ana'
Dunedin 15 – 18 March 2018

Thursday 15th March:

3.15	Mihi Whakatau
5.00 – 5.45	Registration
5.45 – 6.30	Whakawhanaungatanga
6.30 – 9.00	Meal and welcome to new members

Friday 16th March:

8.00 – 9.00	Registration
9.00 – 10.30	Keynote address: Dr. Tess Moeke-Maxwell
10.30 – 11.00	Morning tea
11.00 – 12.30	Papers
12.30 – 2.00	Lunch
2.00 – 3.00	Keynote address: Dr. Sandhya Ramrakha
Evening	Public Symposium: Dr Tess Moeke-Maxwell

Saturday 17th March:

8.30 – 10.00	Keynote address: Dr. Anne Alvarez
10.00 – 10.30	Morning tea
10.30 – 12.00	Keynote address organised by TTBAC – speaker to be confirmed
12.00 – 1.30	Lunch
1.30 – 2.30	Forum
2.30 – 3.00	Afternoon tea
3.00 – 4.30	AGM
6.30 – 12.00	Dinner dance Awarding DSA's etc.

Sunday 18th March:

9.00 – 10.00	Papers
10.10 – 11.10	Papers
11.10 – 11.40	Morning tea
11.40 – 12.10	Farewell and reflections
12.10 – 1.00	Poroporoaki

Booking your flights for Conference? Book this date too!

***One day pre-conference workshop related to
Issues for Children, Adolescents and Families***

Thursday 15 March 2018

Our venue is the same as the NZAP Conference:
The Otago Golf Club
125 Balmacewen Road, Maori Hill, Dunedin
Cost: \$65
9.00am to 3pm
(Note time change due to Conference timings)

The theme of the conference is “...as we grow....e tipu ana...”

Refreshments and lunch will be provided, and participants will have ample opportunity to network with other professionals working with children, adolescents and families. Please put the date in your diary and make your travel and accommodation plans accordingly.

Contact for further information:

Co-ordinator of Children’s Issues Group

Sarah Robins sarahcrobins@outlook.com

Children’s Issues Group members

Judith Morris judith.morris@xtra.co.nz

Kiri Kamo tkrkamo@hotmail.com

Jo Witko joanne.witko@huttvalleydhb.org.nz

Mathew Harward matthew.harward@huttvalleydhb.org.nz

To book your space and get payment information please contact:

Nikky Winchester executive-officer@nzap.org.nz / 04 475 6244

Payment must be received by 23 February 2018

Speakers:

Lynne Holdem *Getting to Maybe** Lynne will share strengths and struggles from her work with Supporting Families (SF) in Mental Illness Taranaki to develop a community-based, early-intervention, attachment-informed service for children living with a parent with mental illness or addiction in Taranaki. Several themes will be explored using vignettes from her work with parents as well as comments and data from recent groups using Circle of Security Parenting (COS-P) run by two perinatal social workers in conjunction with SF Taranaki.

There will be time for a group reflective conversation, perhaps regarding:

- understanding the barriers (internal and external) to parents receiving help and engaging in therapy
- how to work with a parent who defines the child as the problem
- the difference between services organising the problems of the 'vulnerable child' and healing those problems.

Lynne works in private practice in New Plymouth and has held a number of roles with Supporting Families in Mental Illness, Taranaki. She has developed a service for children of parents with mental illness, organising and managing the facilitation of groups for parents using Circle of Security DVD Parenting. She also a trustee of Community Taranaki which aims to foster and connect active citizens in Taranaki.

Lynne joined NZAP as an applicant member in 2001 after training with the Institute of Psychosynthesis. She attained membership via the ACP in 2008 and worked recently on Children's Issues for NZAP. She was elected to Council in 2017, with responsibility for the Public Issues portfolio.

* *Getting to Maybe* is both the title of a helpful book by Wesley & Zimmerman and an acknowledgment of the tenuous and uncertain future of any public funded service for families and of hope for children in families that have trauma or insecure attachment.

Miranda Thorpe will present a paper – “Genital Binding” – where she uses psychoanalytic theory in an attempt to understand the impact of the present trend of prolonged nappy use on the psychosexual stages. Currently three, four or sometimes even five-year-old children are prevented from exploring, touching and discovering the joys of sexuality when their bodies are bound, encased and unfelt. In human development we have never had this phenomenon, binding our children’s genitalia at this crucial age of sexual exploration. Four-fifths of the world does not use nappies, yet the West is seduced into an ever-increasing dependence.

Miranda will explore how modern extended use of entrapping, disposable nappies may influence early sexual development, and through a psychoanalytic lens, she will explore what may be happening to this millennial generation. We do not yet know the ramifications, but Miranda strongly believes that we are not thinking enough about potential consequences, and by turning a blind eye, we are colluding with these children’s neglect.

Miranda works as a psychodynamic and psychoanalytic psychotherapist, and supervisor, in private practice. Miranda works in English, Portuguese and French, specialising in issues related to attachment, immigration and blended families. Born in England, Miranda was raised and lived in numerous countries before immigrating with her family to New Zealand 23 years ago. Miranda has adult children, step-children and two grandchildren.

In 2005 Miranda co-founded “Psychotherapy at Apollo” at Apollo Health and Wellness Centre, a large integrated medical facility on the North Shore, Auckland. Registered with PBANZ, she is a member of NZAP (on the Advanced Clinical Practice Committee), IARPP (International Association of Relational Psychoanalysis and Psychotherapy) and the Psychoanalytic Psychotherapy Association of Australasia. Miranda is the Executive Secretary and on the Professional Development Committee for the NZIPP (NZ Institute of Psychoanalytic Psychotherapy). She has published papers, is an author, and has given papers at local and international conferences.

Dianne Lummis will present a paper – “A Literature Review on the Efficacy of Child Psychotherapy” – covering research findings from around the world. This review was initially prepared for the Child, Youth and Family redesign and was part of the research that went into the development of Oranga Tamariki model.

Dianne has been a practising child and adolescent psychotherapist for 25 years. She trained in the Postgraduate Diploma course via Otago Medical School, in both the Otago and Wellington departments. Dianne has practised in private practice and in DHBs and Oranga Tamariki services throughout the North Island. Currently she works for Clinical Services in Oranga Tamariki.

Dianne is the President of NZACAP (NZ Association of Child and Adolescent Psychotherapists). She is the NZACAP representative on the ACC Mental Health Liaison Team and was involved with the redesign of the ACC Integrated Service for Sensitive Claims. Dianne has recently taken on the role of Program Leader for both the Graduate Diploma in Health Science (child and adolescent psychotherapy) and the Masters in Health Science (child and adolescent specialism). The Masters is currently working its way through the CUAP process and should be running in 2018.

Out of the Woods – Brent Williams

Book review by Sarah Tait-Jamieson

Some of you may have heard Brent Williams being interviewed by Kathryn Ryan on Nine to 'Noon or seen the write up for this book in the Dominion Post. Brent describes his late father, Sir Arthur Williams, as charming in public, but an abusive tyrant in private. Because of his family background, Brent became a successful lawyer dedicated to helping those subject to abuse and domestic violence until, in his forties, anxiety and depression caught up with him. The tale of his descent into the abyss and his journey back out through the help of a good therapist is told in the form of a graphic novel, purposely to make his message accessible to others suffering anxiety and depression who might struggle to concentrate on the amount of written language in an

ordinary novel or autobiography.



The book is also a stark reminder for those of us working therapeutically how paralyzing and terrorizing depression and anxiety can be. If you have a book-lending system for clients, this is a must for your bookshelf. My copy has been in circulation since I bought it.

On Human Nature – Roger Scruton

Book review by William Grant

Roger Scruton's new book (Roger Scruton: *On Human Nature*; 2017, Princeton University Press) is a timely examination of human nature. It challenges many assumptions that are common in contemporary media and educational discourse. For Scruton, we humans arise from nature as other animals do, but we possess a capacity which is uniquely human, beyond the capabilities of other animals. This is our potential to emerge as persons. "I would suggest that we understand the person as an emergent entity, rooted in the human being but belonging to another order of explanation than that explored by biology." (*On Human Nature*, p. 30). Personhood is not a biological category.

Persons are capable of self awareness, of freedom, and of taking responsibility. This emergence is qualitative, not measurable or quantifiable, and so it takes us beyond the realm of the sciences and into the humanities. Scruton suggests that this emergence is analogous to the way a recognised face can emerge to its observer from an assemblage of pigments and shapes on a flat canvas. A new kind of understanding is created by the observer, coloured by history and emotion, as well as by the arrangement of shapes on canvas. The sciences have value, says Scruton, as they can provide explanations about the evolution and development of human beings and their organs and organicity, , but they can say little of value about the *meaning* of things to us, most particularly the meaning of our life and death, and that of those with whom we are attached. Unlike other animals, we are aware of our forthcoming deaths, and of our legacies, those passed on to us and those that we may pass on. This takes us into the realms of mind and myth, fiction and mystery, rather than that of brain and nerve. This is the real business of psychotherapy, which is the business of being a real person.

Scruton is a professional philosopher and not a psychotherapist. He lives on his farm in the English county of Wiltshire. He was knighted "for services to philosophy, teaching, and public education" in 2016. After he won a place at Cambridge because of outstanding A-level

marks in Mathematics, Physics, and Chemistry, the young Roger made a switch to Philosophy on his first day at the university. He gained a PhD in aesthetic philosophy at Cambridge in 1972. On Human Nature is the latest of some thirty books. While most are philosophical in nature, there are a few novels and an opera. His philosophical roots lie with the western giants, particularly Kant and Hegel. Like them his interests have ranged widely among topics of current relevance, including political philosophy, the importance of beauty, sexual desire, wine, music, the influence of postmodernism, rural life, and the religious impulse and its cultural forms. He has been a courageous opponent of political correctness and other forms of thought control, primarily through teaching and writing, encouraging people to think for themselves. He was awarded a Medal of Merit (First Class) by the Czech Republic in 1998 in recognition of his work in helping to establish underground academic networks in Eastern Europe when it was still under Soviet control. Scruton's interest in the roots of our democracy in the common law led to him qualifying as a lawyer.

Neurobabble is a useful term .. to describe the current trend to expect brain science to clear up the problems of the mind

Scruton identifies scientific clairantism as a source of confusion in public discourse. This term, coined by philosopher J.L. Austin, denotes the confident belief that all of the mysteries and mythologies of life await their clearing up by science, which,

it is believed, will explain them all away. Scruton says this betrays a confusion between causation and meaning. Persons keep looking for meaning. Neurobabble is a useful term Scruton has coined to describe the current trend to expect brain science to clear up the problems of the mind, without recognising that it is not within the powers of the brain to give meaning to life, and that it is this meaning that persons long for.

This is a short book, containing only four chapters. The four chapters deal with the nature of persons, the central role of relationship in the creation of personhood, the moral implications of this understanding of personhood, the awareness that persons have of their obligations and legacies, and the experience persons have of sacredness and

desecration. Unlike a lot of philosophers, Roger Scruton's style is lucid, straight forward, and personal, so that there are numerous anecdotes and illustrations as well as theoretical writing. Also unlike a lot of recent philosophers, Scruton has a strong respect for the experience of sacredness and its various cultural forms. I understand he is an Anglican. His discussion of sacredness and desecration has interesting and potentially rewarding resonance with our traditional New Zealand views of tapu and noa.

To Dance is a Radical Act

Jenny de Leon

Introduction

Mark Murphy in 'On the Dominance of analysis in NZAP: the lesser gods speak up' (pp49-57 NZAP Newsletter September 2017) describes himself as "knotty and boiling in my tummy." Perhaps I am not quite so, but certainly I am charged with empathy, acknowledgement and an enormous 'yes' as I read his essay.

Since I gained membership of NZAP in 2001 I have been endeavouring to *un-knot* a particular and endemic fixedness that I perceive within our ranks. At the 5 NZAP Conferences at which I have presented a paper and accompanying performance, and in countless discussions I have suggested that an "existential, experimental, expressive, transpersonal, systemic body-centred" (Murphy, p. 50) psychotherapy culture should not only exist legitimately but be *celebrated* in NZAP – but in the 17 years since 2001, it doesn't and isn't. Mark observes that the *seated* therapeutic session is "a reduction of our lived experience" (p.54) and he wonders "why non-analytic psychotherapists are not being more represented and heard" (p.54) – so here in response to Mark's protest I offer my own. Thank you Mark for your prod and provocation. Indeed, *Never trust a god who does not dance* (Murphy, p. 54 and Friedrich Nietzsche, 1883).

Accepted as a kinetic, visual, sensual experience, dance poses challenges to the physical comfort, mental complacency and cultural conditioning – and this most surely in the therapeutic domain. Dance, as well as being a *radical* act, is (can be) a radical therapeutic tool.

As a long-time dancer I am deeply aware of the healing power of dance and using Dance Movement Therapy (DMT) as a core component of my practice (De Leon: 2009, 2012, 2014, 2015) is a deliberate choice. I am passionate about the validity and potential of DMT in the creating of a practice that is a legitimate, graceful, holistic means of healing for mind, body, spirit - *and* the gods who have forgotten to or how to dance.

Movement has the capacity to take us to the home of the soul, the world within for which we have no name. Movement reaches our deepest nature and dance creatively expresses it. Through dance we gain new insights into the mystery



of our lives. When brought forth from the inside and forged by the desire to create personal change, dance has the profound power to heal the body, psyche and soul (Halprin, 2000, p. 196).

I will now describe our present mode of living – how we have shifted our work to our mind and thus assigned the body to a life of sitting. I explain the meaning of ‘Soma’ within the context of Dance Therapy. I define 2 different therapeutic models, noting that in my effort to communicate I rely on words to do this. My essay ends with a summary-conclusion entitled ‘But How - And now’ as I claim why to dance is a radical act and why we *must* dance.

In the Present

In our western culture we have come to privilege the rational, thinking mind, intellectual pursuit, the reasoning faculty, explanation – *over* the moving, sensing, feeling bodily self. From infancy we are taught to control our bodily functions – sensible, of course but we are also taught, overtly or subtly, to control our body expressivity – learning that body expressivity is judged: teetering constantly on the edge of shameful, embarrassing, exhibitionist, indiscreet, possibly forbidden, certainly ‘uncool’. Further, the use of one’s body as a career or employment option implies that one’s mental ability must likely be inferior; subtly lacking in comparison to that of others.

From *The Symposium* (Plato, 385–370 BC/1980) on it has been argued that mankind can be saved through reason and knowledge, we will know ‘Truth’ through thought, ‘Reality’ through cognitive understanding.

We have privileged the written word as the ‘arbiter of knowledge’. We have granted *words* with the authority to document, preserve and transmit what we have to say, *words* to establish a therapeutic liaison. In meetings, conferences, sessions what is expected; required of us is to sit: listen and sit, read and sit, sit.

Please take a seat

We – psychotherapists, researchers, academics, speakers, multi-taskers all, meet each other as representatives of our work, we meet to share our beliefs and our passion for our work: that which is so living and so ‘felt’ - we meet and - sit. It is the norm to do our work sitting. We are thinking, listening, talking, reading, writing and sitting. In our meetings of dynamic, animated profession, sometimes confession, we become increasingly seated, we move into our heads and we receive the inspiration of each other in our *minds*, we process it in our *cognition* and we depart *thinking*. We have spent years of our lives learning to sit still so that we can master these tasks. We have achieved employment status that allows us to sit more. At the end of our day we are tired so we sit down and since sitting becomes boring we sit a bit more whilst we eat, watch TV, text... We have worked hard in order to sit. Our bodies are stiff / sore / tired / sluggish / underused and seated.

we continue to ‘talk
about’ and this other,
more arcane ‘knowing’
remains elusive,
imagined

We *talk* about the wisdom and agency present in the movement of our bodily selves, calling this ‘embodied knowing’, but since we (typically) live sedentary mind-directed lives, this embodied knowing is mostly distant or unavailable to us. We don’t admit because we don’t know how asleep

our bodies are - and this too - that if we omit kinesthesia from the sensorium then we are left with no sensory locus for building any kind of epistemology for addressing movement symptoms - no “locus for addressing the cultural or symbolic dimensions of kinetic sensation” (Sklar, 2008, p.87) – including (especially) those of the therapeutic encounter.

There exists no current legitimacy of the ‘knowledge’ to which I refer. And in this present-time argument regarding Practitioner Registration – and across the board, I believe this is concerning. And meanwhile we continue to ‘talk about’ and this other, more arcane ‘knowing’ remains elusive, imagined; sometimes aped, even pretended. Alas.

I believe this is deeply antithetical to who we are. We (mostly) do not say but we *might* be longing for the experience of a practice / conference / *Life...* which includes a new perspective on movement-initiated healing/and therapy; which includes reflection both mental *and* physical; which - to inform our caring, careful, critical, creative and seated practice – includes, in a deeper, *deeper* sense, the body. We: therapists, researchers, academics, speakers, dancers, multi-taskers all, in the visioning, creating and communicating of our work and our message use our minds, voices, emotions, imaginations, souls *and bodies*.

In our therapy-speak we use the term ‘embodied.’ But are we *living* it? We claim our work is work holistic, but is that an honest claim? We may profess to work holistically with an holistic practice and holistic values and beliefs, but what does that actually mean? We talk about it, write about it, have meetings and conferences about it, but can we be

therapists in not just thought and talk, but *lived experience*? We (living) therapists are so much more than operational tool kits situated in envelopes of flesh. We are bodily selves discovering the (elusive sense of) self through and indivisible from our movements; the ebbing and flowing vicissitudes and murmurings of our bodies. We are so *rich* with sensorial, somatic information.

But do we know what that *is* and do we live it?

Somatization

The term somatic refers to our embodied experience. Somatic philosophy contends that our whole body is a thinking organism and that thinking emerges through movement and movement initiates thinking and knowing (Hannah, 1976, 1983; Fortin 1995).

The thinking and knowing that is conjoined with dance is *more* than a keen perception – this is a faculty deliberately cultivated by actors training for a role, by athletes training for optimum virtuosity in their particular field, by psychotherapists to be empathically with our clients - the somatic ‘knowing’ however is a dynamic, active process that emerges through the feeling, sensing body, it is a multi-layered empathy, an attention of kinesthesia.

But how?

We know we are composed of the same matter and energy that comprise the universe. We are the human expression of life, and life is expressed in every movement we make. We *must* move.

But to *dance* is step further, a radical step further – it takes us utterly to the beginning, perhaps more completely than anything else, to the insouciance of our beginning, the trembling ecstasy of the ‘first dance’....

When we are born, we do the ‘breath dance’. Our tiny body gasps and shudders, twitches, reaches, stretches, curls and unfolds, gulping great in-breaths of life-giving air. Breath is thus the first dance, and this

‘dance’ continues as the fundamental kinetic impulse for the rest of our lives. (Do we acknowledge; remember this)? The breath dance sustains our bodies, and is, from all the talking, thinking, needing therapy/doing therapy/being a therapist that then ensues - indivisible. There are no clients, therapists, dancers, well or sick people anywhere who live independently of breath, body or movement. Preceding whatever we bring to our work, preceding the issues our clients bring to therapy, are breath, body and movement. Every person presents and exists with unique and distinct characteristics of breath, body and movement.

So we could *begin* by paying attention to the unique characteristics of our own, our clients’, our students,’ our colleagues’ manner of sitting, listening, breathing. These are bodily acts demanding, even at the rudimentary level, precise articulation of muscles. What does ‘precise articulation of muscles’ really mean?

A deep mindfulness, certainly (Epstein, 1996). For both dance therapist and therapist, a *willingness* and *mindfulness* to step outside of our familiar ‘been there done that I know what to do’ is required – but, because ‘outside of the familiar’ is un- envisaged, unimagined and unplanned-for it is, necessarily beyond the mind alone. To engage in dance and dance therapy *mindfully* then – is a radical act: reminding us that there are “forms of knowing that cannot be mediated in words...yet which give words their meaning” (LaMothe, 2009, p.2).



How would it be if we could listen kinesthetically, map space with our muscles, choose actions through embodied decision-making, connect with each

other through kinaesthetic synergy and enhance relationships with somatic sensitivity? How would it be to *create meaning* through the timing of a gesture, or by the flow and rush of energy that reveals

emotion, or through the placement of bodies in the space, making the very space we inhabit have meaning, some parts ‘alive’ and others ‘invisible’? How fluidly, how adeptly can we travel between the “rational, intellectual, cognitive, descriptive, documental, conceptual” (Longley, 2013, p.2) world of language and the mind and the physical, tessellated world of kinesthetic knowledge, and back again, even twining the two until a mutuality, a ‘consensual co-ordination’ (Maturana, 1980) emerges?

There are forms of knowing that cannot be mediated in words, yet which give words their meaning....

Would this not be more truly holistic, more truly embodied and we a little more authentic when we claim holism, or that we work in an ‘embodied’ way? Would we not more swiftly access, more skillfully employ “the fluid ability to integrate potentially destabilising experiences of insubstantiality and impermanence?” (Epstein, 1996,p.94).

What would be the experience of a therapy session that explored *these* creative and experimental ways of learning about our clients’ experiences, so that for both of us the relationship is felt, lived, mobile, tactile, mind-body-body-mind, wholly involved - and we are stirred to enter their world more holistically, ever more wholly? I submit that one way that this domain opens and the opportunity to co-create, re-new ourselves is through the radical act of dancing.

For an exhaustive description and explanation of dance psychotherapy please request this information from the author, jennydeleondancer@gmail.com)

Dance psychotherapy

In brief however, Dance psychotherapy is a therapeutic modality with a distinct principle and modus operandi. Based on the empirically supported premise that the body, mind and spirit are interconnected, the American Dance Therapy Association defines dance/movement therapy as “the psychotherapeutic use of movement to further the emotional,

cognitive, physical and social integration of the individual” (American Dance Therapy Association, <http://www.adta.org/Default.aspx?pageId=378213> Columbia, MD 21044).

Dance Psychotherapy then, means to work with movement and meaning.

What is meant by “movement” here are the four fundamental aspects of kinaesthesia: effort, shape, flow and time (Laban, 1966). These include posture, stance, gesture, locomotion, rhythmic awareness, spatial awareness, and the dance vocabulary itself. By “meaning” what is meant is expressivity, intentionality, emotionality, nuance, energy, interpretation, translation – in fact, every method that we employ in ‘meaning making’.

In this dance therapy model the client is assisted and encouraged into self-expression through doing movement. The movement that the dance therapist does is typically, though not necessarily, mirroring or empathic ‘dancing alongside’ whilst the client does his/her own ‘free’ movement. The same fundamental kinaesthetic aspects noted above undergird this methodology but advanced dance training and more technical aspects as discipline, presentation, accuracy, refining of technique, learning of sequences and patterns - whilst not inappropriate, are not required. Such training, discipline, presentation (etc) aspects can be useful - and my more than 30 years’ experience as a dance therapist have in fact shown me that training, discipline, presentation, accuracy, refining of technique, learning of sequences and patterns and the application/dedication/commitment required for refinement of such practice does indeed lend to intra-psyche healing and well-being for the client - but the primary foci are on encouraging the client to bring forth his/her own movement, birthing then mutually interpreting that movement, and accompanying the catharsis of whatever psychical story s/he has brought to the sessions (Chodorow, 1991).

A distinction

I now identify a distinction: Just as there are differing models of psychotherapy so are there different models of dance therapy.

I refer now to what I call a *performance model*. I state immediately that this is a difficult, unnerving therapy. It is too unfamiliar, too strange. We are confronted with a *body* and more: by our judgment of that body; by movement we cannot understand and by a visual component too distracting. The therapist must recognize this resistance, that would have us ‘stick’ at the bodily, kinetic, somatic, sensual, judging, criticizing level and that if this happens therapy may be impossible, or if it does take place it may not be what we planned, intended or hoped for. (But if we turn away then I suggest there is a therapeutic opportunity, an insight, relationship and transformation that will be missed – lost).

I explain.... ‘Performance’ in this context becomes ‘invitation-to-relationship,’ to shared experience, to ‘I-Thou’ (Buber, 1970) to, in alternative frame(s) of understanding, to ‘non-duality’ (Waite, 2007).

Whilst all the psychotherapeutic principles of engagement - https://secure.pbantz.org.nz/docs/Gazette_Documents/Scopes%20of%20Practice2015-gs5648.pdf - are relevant the aspects of *kinetic* empathy, embodied connection play an equal and more dominant role. My client is Invited into relationship with (my) dance and therefore inevitably, with me. As a result we are now in a consensually coordinated therapeutic process of interpreting, unraveling, making meaning *together*; our *embodied* process of investigation, interaction, interpenetration is occurring *together*.

Rich with impressions, emotions, thoughts, feelings, disturbances, questions are triggered – these becoming a rich source to explore in our subsequent sessions in whatever ways are determined as most appropriate. The question arises: how, in the performance model can this ‘together,’ this ‘I-Thou’ relationship arise? The names given to the ‘I-thou’ dance are kinaesthetic consonance, empathic embodiment, kinetic empathy, mimicry.

Dance researchers (Foster, 1986, Langer, 1953, Sachs, 1963, Chodorow, 1991, Grove, 2003), plus personal research (De Leon 2005-2015: 10 publications) and experience, testify that those *watching* dance physically, kinetically, mentally and spiritually ‘connect in’. A sense of bodily empathy, a cellular response with the moving body to directly receive the dancer’s message occurs. Not separate from mental comprehension – for mental cognisance and mindfulness are critical – kinetic empathy is neither restricted nor dependent on these.

Making meaning in the realm of dance is so much more than a bodily phenomenon. Movement elements that derive from and belong to a dance language are used, yet these movements are much more than shapes and forms. The shapes and forms are (kinetic) signs and symbols

the body prone, the arms curved and lifted, the throat arched, the torso crouched, the feet knuckled inwards, the hands scrabbling on the floor... (De Leon, 2014, p.1) - we know these images because they tap into archetypal symbolism; they can be interpreted in terms of myth or archetype (Fox, 1989; Campbell, 1988).

The client/audience do not know, learn, or do the movements, yet find themselves realising that meanings and interpretations for these forms and movements are available - accessible to them. The movements become a ‘voice’ albeit different for us; ‘speaking’ albeit differently for us; expression of emotion for which we have no words, ‘telling’ a/the story, an allegory - mirrored, reflected, ‘played out,’ danced with.’

.. this employ of the *unusual*, the *non-typical*, is thus an intersecting of the realms of both pedestrian and passion

And whilst kinaesthetic consonance, empathic embodiment, kinetic empathy, mimicry play a part in making and/or uncovering meaning the spirit, the psyche is just as deeply engaged. “a remarkable combination” comments Csikszentmihalyi (1990, p.7).

This ‘remarkable combination’, this employ of the *unusual*, the *non-typical*, is thus an intersecting of the realms of both pedestrian and passion, perhaps a leaning into the *raison d’etre* that gives existence its worth and meaning (De Leon,2015).

Different models of psychotherapy ask different capacities of the therapist. It is my personal experience that the combination of the roles psychotherapist and for example, dance therapist (which is unique to me) and part-time researcher-writer- teacher (which is quite likely the case for many if not most of us) - is not straight forward but curved and complicated, demanding a constant and unrelenting process of mind-body/body-mind engagement, training, self-scrutiny, self-interrogation - which does not deter us from the task, the call, the vision... (De Leon 2014) – could we not more openly admit, announce, even celebrate this??

And yet....

Words

We have come this far, yet in our effort to have ourselves understood it is necessary we inevitably use the currency of words. The ‘performance’ model that I have named uses, without apology, movement-and-words, dance-and-writing, which serve to explicate and illumine each other. This is all very well, yet anything to do with movement, body and its interpretation is also a perilous pursuit. Performance reveals, strips bare, exposes the felt, embodied, kinaesthetic expression of the body: the particularity of line, the nuance of gesture, the energy that manifests as effort/flow/and dynamic, the location of the body in its negative or positive space, the composition and design as container for feeling and meaning. Talking and writing is the domain of descriptive, linear, documental, conceptual endeavour, an academic format for academic recognition. It is disconcertingly and indisputably true that with an embodied therapy, such as either the dance performance model or the traditional dance therapy model, the psychotherapist and client engage in a felt, sensory, embodied, tactile, mobile *and* static, captured on one-dimensionality, captured in solidity, word methodology.

What then will enable, guide us in these different worlds: the mental /somatic, captured/kinaesthetic, static/flow, talked/felt?

Interaction, interpenetration, imagination, self-investigation, discipline, contemplation, mindfulness, rigorous training/preparation...

A Caution

A question: *are these sufficient?*

Being in the body has a sense of ‘is,’ the ‘now,’ the *dasein*, unique to the kinaesthetic, embodied domain. Research (Foster, 1986, Epstein Langer, 1953, Sachs, 1963, Chodorow, 1991, Grove, 2003), plus personal research (De Leon 2005-2015: 10 publications) and my experience, indicates that this kind of consensual coordination (empathy) certainly has the capacity to be a therapeutic crucible in which client and therapist experience the unique ‘with-ness.’ Whilst this is so, ethical, psychological and emotional safety reasons require that the core psychotherapeutic principles are never to be abandoned; in fact, because this method is an ‘edge’ (Mindell, 1982) experience, these principles are even more critical.

It is also true that the “embodied researcher is always and inevitably entangled in the world s/he analyses” (Lykke, 2010, para.8) - therefore hyper awareness to entwinement – (transference and counter transference) - is critical.

.. we are then the human
expression of Life, and life
expresses itself in every
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our being.

Lykke argues that the researcher can momentarily construct a provisional and momentary ‘cut’ between herself and her subject - thus allowing a more objective, possibly more reliable and ethical engagement and subsequent account of what happened both ‘out there’ and

‘in here’ to occur. I believe that with hyper awareness this can be

achieved. My caution is that in the hyper-exposed, fragile, tender vulnerability of embodied therapy any achievement of this momentary 'cut' must be accompanied with a willingness to totally relinquish self-concern, to be just as fragile, tender, vulnerable and embodied.

But How?

Given that we are composed of the same matter and energy that comprise the universe we are then the human expression of Life, and life expresses itself in every movement we make. Moving is inseparable from our being. So let us now begin again by acknowledging that sitting, listening, reading, breathing are bodily acts, demanding 'even at the rudimentary level the precise articulation of muscles' (p.5). This in itself is a profound intervention: the precise articulation requiring of us, and of our clients, deep mindfulness (Epstein, 1996), envisaging, imagining... and never let us close the possibility of surprise. (*To dance reminds us that there are forms of knowing that cannot be mediated in words, but yet give words their meaning*). It is a radical act.

In dealing with individuals only individual understanding will do. We need a different language for each client, to apply a whole spectrum of therapies as the client moves through the spectrum of consciousness. (Jung, 1965 ,p.131).

And Now

As a dancer-choreographer-psychotherapist I am convinced that in the dance we are provided opportunity to re- and co-create; that touching, moving, the dance of the unconscious (Murphy, 2017, p. 56) are the tools through which we can.

To work this way is certainly difficult, unnerving, radical therapy. But it is an opportunity for insight, relationship and transformation that we must not miss. *Never trust a god who does not dance* (Nietzsche 1883/Murphy 2017). Without the dance: (that body-spirit-mind-somatic-kinetic-psyche-embodied-danced Thing We Can All Do) - are we quite alive?

Let us find the Dancer within. Let us find the Dance in everything we do. Breathe to move, move to breathe. We are because we dance; we dance because we can't not. We are in this together.

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Letter to the Editor

Dear Editor

I refer to Mark Murphy's article on page 49 in the September 2017 The Newsletter titled, 'On the dominance of analysis in NZAP: the lesser gods speak up'. I support Mark's contention that NZAP appears to be psychodynamically dominant. This is not inherently a problem, rather becoming a problem when the culture promotes psychodynamic over other models when science does not support such a position.

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