



THE NEWSLETTER

**New Zealand Association
of
Psychotherapists Inc**

**Te Rōpū Whakaora
Hinengaro**

**April
2019**

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of
Psychotherapists Inc**

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April 2019

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President's Column

Gerald McLaurin

Kia ora koutou katoa



My address this month comes at a sobering time in our national history with the shocking events in Christchurch, the unfolding reverberations and implications for all of us here in Aotearoa NZ, and particularly for our communities in Christchurch, who have already withstood so much. Clearly the world, in the aspect of its terrifying and ugly underbelly, has arrived on our shores. But, of course, along with that miserable version has come an outpouring of love and care, a chance to deeply search our collective conscience and the possibility of renewal at many different levels. It is too early to tell whether substantive change may come out of the ashes of our innocence (naïveté?) but not too much to hope that it might, starting with stricter gun control and perhaps a greater awareness of the incipient racism and xenophobia in all of us.

As psychotherapists, we are also only too aware of what goes into the making of a sociopath, but perhaps less sure of our knowledge of how to respond to huge communities filled with hateful invective. At times I find this aspect overwhelming and the prospect of increasing polarisation between different groups of people across the world completely frightening. I can retreat to my home, family, friends, colleagues and consulting room, trusting that at least in these personal interactions I can make a difference, feel some trust again, and know something of what needs to happen next.

The challenge, as I see it for us as psychotherapists, is to stay open to groups, starting at home with small and larger groups of colleagues, and perhaps

risking wider involvement in different community initiatives. We tend to be shy creatures in public, more comfortable with the quiet (if intense) intimacy of our one on one sessions. It is a bit more of a stretch for many of us to see couples, and even more, to regularly see families let alone other groups. Put us in a larger context and we can clam up completely. So, it has been heartening to me to witness our coming together in the two PD events earlier in the year on Waiheke Island and in Wellington, standing up and making ourselves heard, even when we sounded (to our own ears?) provocative, unacceptable, loud, angry, foolish and certainly less erudite than we would like to be.

I think this is where we need to be as a profession – making ourselves heard in public, putting forward our opinions, trying to create a thoughtful space in the public discourse. It is not an easy thing to do and we can be grateful to some of our members who are already out in front, in the media. But perhaps all we really need to do is notice when we find ourselves speaking up in any forum or interaction, to support this aspect of our functioning, to appreciate the courage and that it takes and to allow ourselves to be imperfect in our expression.

In this regard I encourage members to attend the new bimonthly online Forums that will be running for this year as an experiment. (Invitations have been emailed to all of you for the next one on Tuesday 14 May, 7 30 to 9pm.) Although, so far, the numbers have been small, the two Forums I attended were both rich, honest and respectful. I am hoping this will create an added source of connection within our Association, complementing the Connect email discussions and branch meetings, allowing us to be in contact with each other nationally – supporting, challenging, participating.

To paraphrase the poet Mary Oliver:

“Tell me, what else is it that you plan to do, With your one wild and precious life?”



From the Council Table

Sue Jones, Honorary Secretary

Council met in Wellington over one and a half days, March 21-22. It was a sombre occasion as together we spent time reflecting on the tragic events of the mosque attack on March 15. As one of the four Christchurch members of Council I valued having time to attempt to make some sense of yet another shocking Christchurch trauma. What would this latest tragedy mean for a city that is beginning to be restored after the devastating earthquake and fire?

The following bullet points are a summary of our discussion. The minutes will be available on the website in due course.

- **Reports to Council**

It was noted that TTBC is going into recess for the duration of the impending review.

Geraldine has offered to continue to attend the Mental Health Forum meeting on behalf of NZAP. Victoria informed Council that the ACC Mental Health Liaison group and the ACC Sexual Violence panel are pressing for better IT security for reports. The revised HPCA Act is in its third reading. PBANZ will require more detailed demographic information from registered psychotherapists to help with their future planning.

Stephanie Forde has offered to lead seminars on the revised Code of Ethics.

- **NZAP's relationship with Waka Oranga**

There was an acknowledgement of the time and hard work which is going into creating the He Ara Māori ACP pathway. Council are grateful for the relationship NZAP has with Waka Oranga. There is an ongoing need to find a balance between respecting the integrity of WO and providing support. It was noted that few Māori students are coming into psychotherapy training. Council agrees to proactively commit to addressing WO's need for more support.

- **Website project**

Council is grateful for the enormous amount of work put into the new website by Gabriela and her team. Thank you, Gabriela, Gavin, Lynne, Anna, Nikky and all those who have contributed. The ACP will have its own page on the public section of the new website, with a large front-page banner acknowledging the importance of our qualification.

- **2020 Conference**

The venue, date and keynote speaker are all organised for the 2020 Conference in Wellington. There was a brief discussion about the timing of the DSA, Te Tohu o te Pihi and Life Membership presentations.

- **Indemnity insurance**

Council thanked Lynne and Vicky for their work in setting up the new indemnity insurance scheme. Crombie Lockwood have agreed to accept members who wish to join the new scheme before 15 August 2019, as it seems they will be able to obtain unlimited retrospective cover. Qualifying members are asked to contact Nikky on executive-officer@nzap.org.nz

- **Reviews**

Project Partnership/Te Tiriti Bicultural Advisory Committee

The review team is now formed: John O'Connor (chair), Margaret Poutou-Morice, Kiritapu Murray, and Mihili Alexander will start working on this review in the next few weeks.

Ethics and Professional Standards

Council agreed that the review will be the next review, and the Promotion review will be postponed until after the new website has been bedded in.

The 6-year trial of biannual conference/professional development events (as recommended by the ***Conference and Professional Development*** review team) will finish in 2022. The decision as to whether to continue with this recommendation will be reviewed after that date.

Council review

Council acknowledged the care and depth of thinking that went into the tabled Council review report. It was noted that the review team spent a considerable amount of time and effort into gathering feedback from the

membership, and this was appreciated. We will continue to discuss the recommendations in the report.

Increasingly, NZAP Council is working on advocating and promoting the psychotherapy profession, as well as supporting our members.

- **Student Membership**

There was some discussion about what constitutes an approved training programme and who qualifies as a Director of Training. Nikky will contact all training providers and compile a list of approved Directors of Training. It is the responsibility of the training providers to keep NZAP updated.

- **Chair of Ethics**

Council approved Daniel Larsen's nomination as Chair of the Ethics and Professional Standards Committee. Daniel will take on this role later in the year. In the meantime, Stephanie will be co-opted as Chair of the Ethics and Professional Standards Committee. Seán Manning has resigned from the Committee and a replacement is being sought. Barbara Bassett has agreed to take on the role of Complaints Convenor until November 2019. Thank you, Barbara. Helen Packard will than step into the role. Helen, we appreciate you stepping into another big role for NZAP.

- **Life Membership**

Council confirmed that life membership is conferred at the point at which the membership is voted on at the AGM.

I am once again indebted to my hard-working council colleagues and Nikky, our efficient Executive Officer.



The Council of NZAP

L-R: Gerald McLaurin, Gabriela Mercado, Lynne Holdem, Stephanie Forde, Siobhan Collins, Sue Jones, Sheila Larsen, Cherry Pye, Victoria Smith, Vicky Blake, Wiremu Woodard



Editorial

Paul Solomon

Kia ora koutou katoa

I retired from teaching at AUT in 2017; this year as well as gardening and being a home handyman I will be starting a Life Review group for people facing life-threatening illness at a hospice, and have taken the role of editing this Newsletter. I would like to acknowledge Seán’s work editing eighteen issues since 2005: Seán, thank you and I wish you good luck and success in whatever you do next.

The horrible attacks on two mosques in Christchurch overshadow this issue of the newsletter, and many of the contributors reflect on how that irruption of violence and hate from the collective unconscious underbelly has, shockingly, shifted Aotearoa NZ into the troubled rest of the world: we can no longer think of ourselves as inhabiting an oasis of safety where inter-ethnic terror just doesn’t happen. On Connect people have been sharing feelings of shock and outrage, and coming together in grief to support our traumatised Muslim communities.

I’m thankful that in Jacinda Ardern we have an emotionally-connected leader who can bring us together in love, and who can say to a brown-skinned minority: “You are us.” All the more impressive when populism is rising again, and leaders in the USA, Hungary, Poland, and Turkey are using that oldest trick in the dictators’ playbook: blame a minority outgroup for what’s wrong with the ingroup; divert attention away from governmental failings. In Ōtautahi Christchurch we’ve seen where that can lead, when a disturbed individual feels encouraged to channel a pre-existing propensity for violence against an outgroup, a conveniently dehumanized target of blame. Populist leaders appeal to our fears and paranoia, Jacinda mobilises our love and generosity. As Gerald says in his President’s column, it’s too early to know whether lasting positive change will come out of our facing into this crisis. On Connect, Donni Riki reminded us of the violence in our society that we must face; she said, “White supremacy and colonialism has shaped our historical landscape and remains as an ongoing legacy. So too

does ethno-religious discrimination, racism, bigotry, and hatred.” Yes: the Muslims are us, and so is the attacker.

In this Newsletter you will find an extensive report on the functioning of our Council from the Critical Review team, with an appendix giving the results of the survey questionnaire on what members want from their Council, including recommendations and analysis. This conversation is continuing, as Gabriela notes in her report on the review process.

Our colleague Tony Coates passed away on 30 March and there are some pieces about his life. Memories were collected by Mike Trott, and Tiina Power has written an account of her twenty-year friendship. Tony’s first wife Jan Coates-Dunn has contributed the text of her eulogy describing their early years together, and finally Carol Worthington has written an obituary. Many of us will miss Tony, his ready warmth and lively unconventional mind.

There follows a reflection by Diana Clare on how the atrocity in Christchurch has changed the psychic landscape of our country, and how that might influence her work as a member of the International Society for the Study of Trauma and Dissociation (ISSTD), whose conference “Changing Landscapes; Innovation and challenges in the treatment of trauma and dissociation” will be in Ōtautahi.

Next there is a message of support after the Christchurch attacks from St. Ethelburga’s in London, forwarded by Penny Kennet. You may remember that St. Ethelburga’s Church was bombed by the IRA in 1993, and then reopened as a Centre for Reconciliation and Peace. This is just one of many messages NZAP members have received from various countries – I’ve had emails from London, Philadelphia, Kiev, and Jerusalem, and other NZAP members have received messages from many other countries. We’re connected to the violent hateful world now, so it’s good to feel connected to the peace-loving world too.

The Christchurch attacks inevitably figure in Marie Franklin’s reflection about her work in Auckland with Refugees as Survivors (RASNZ). Many refugees are of Muslim faith; after coming to New Zealand seeking peace and security, they were re-traumatized by the mosque attacks.

Next you will find Margaret Bowater's reflection "On being a citizen of New Zealand," prompted by her nearing retirement from an illustrious career in counselling and psychotherapy, including "over thirty years of work to bring Dreamwork into the mainstream of our therapies." Acknowledging the mosque attacks, Margaret shares her whakapapa, and describes her family's developing relationship with Māori and the land back to her great-great-grandparents, exiled from Scotland in 1849. Margaret offers us a pākehā family history that illuminates the story of Aotearoa New Zealand. She acknowledges both racism and those who have transcended it; and also offers psychotherapy wisdom from an elder in our profession.

Another elder is Roy Bowden, who makes a convincing case for psychotherapists (and other health professionals) to adopt a multi-disciplinary approach to healing. Roy considers possible implications for training, for theorizing psychotherapy, and for how we might construct our professional associations if we truly embraced a multi-disciplinary approach. There follows an advertisement for Roy's recent book, *Psych-O-Therapy Aotearoa*, which as he says, traces "the careers of 76 New Zealand Psychotherapists includes an extensive history of the NZAP and the important issues the Association debated and acted on during its first seventy years." Roy's piece is followed by an update on psychotherapy in ADHB by Veronica Watt, Professional Leader, Psychotherapy, as well as an invitation to apply for psychotherapy roles in ADHB. As many readers will know, medical teams in health authorities have to some extent adopted multi-disciplinary working, but Roy's vision takes a wider and deeper view of what that might mean.

From Jane Puckey we have a reflection on the recent Waiheke mini-conference, "Creativity in the Face of Chaos: Developing our creative mind using the ideas of W.R. Bion, Annie Reiner, and Neville Symington," illustrated by a (monochrome) photograph of Jane's painting "Solace". Then, on the theme of creativity, we have two poems from Jeremy Younger and one from Crispin Balfour.

The David Wallin Seminar in Wellington appears to have caused some controversy on Connect. We have a statement from the Seminar Organising Committee in Wellington, and also a reflection on his personal experience from Crispin. I did not attend the seminar, so am reluctant to express an

opinion – I'll leave that to the Organising Committee and those who attended. You will also find a review by Margie Barr-Brown of Frédéric Martel's book, *In the closet of the Vatican: Power, Homosexuality, Hypocrisy*.

I hope you enjoy the Newsletter.



From the Te Tiriti Bicultural Advisory Committee

Nga mihi aroha ki a koutou katoa

TTBAC acknowledges the atrocious hate crime that recently occurred in Ōtautahi Christchurch, and we send our deepest aroha to those bereaved and injured, the first responders, and to our colleagues and whānaunga.

This year's AGM in Whānganui-a-Tara Wellington marked the end of Sheila Larsen's membership from our kōmiti. Sheila has selflessly dedicated many years to this rōpu, and more recently returned to TTBAC to represent us during her time on Council. We are incredibly grateful for her contributions to TTBAC and of her empowering, loving action towards the bicultural development of NZAP. We wish her well with her new appointment on the Waka Oranga rūnanga.

TTBAC continues to actively support Waka Oranga as well as providing support for Māori members of NZAP. Our rōpū is currently in recess as the review process unfolds, and we have no plans at present to meet for our annual hui this year.

Kia tau te rangimarie
May peace be with you all

Critical Review Team Report for Project: NZAP Council

Kia ora koutou katoa

We bring warm wishes, and honour you for all the hard mahi that you all do. You give of your time, energy and skills in so many ways, freely and willingly. We would also like to acknowledge Council for undertaking this review and for giving members of our Association, NZAP, an opportunity to explore the workings of Council and report back to you with our findings and ideas.

We would refer you back to the document we presented to you in 2018, in which we explained our understanding of the role and function of Council and the questions posed of Council. While we appreciate that all Council members work really hard and thoughtfully, we were a little disappointed that we had input from only three Council members to our questions. We have also provided, as an Appendix to this report, the results of the questionnaire survey we conducted with members in November 2018. Our analysis of the survey is self-explanatory and to be read in conjunction with this report. While there was a 22.2% response which is considered “good” by NZAP standards, we believe this still means that the majority had no input into this request for members views. Can we assume therefore that the majority of members are happy with the work of Council?

The recommendations we have for Council are towards the end of this report.

There is a sense that bicultural relations in NZAP have advance positively in the last 10 years and it is heartening to see our Association taking seriously our Te Tiriti obligations. We believe Council should continue to enhance its move towards relationship with Maori and move towards more equity.

A Council member raised the issue of equity: whether Council works towards encouraging more Māori members on to Council as ‘ordinary’ members, rather than just Waka Oranga, and if an aim was to have Co-Chairs who were Māori and Pakeha.

There is a general sense among ourselves and other members that, because of extensive volunteer work from its members, the **Council is a very cost effective and fiscally responsible body**. However, this may also account for the lack of members willing to put themselves forward for a position on Council. There would seem to be a change of environment in the psychotherapeutic world with regard to the idea of ‘service’, particularly for younger members. They are both time poor and financially struggling, and feel they cannot do such work with no recompense, as they endeavour to establish their own practices. Our survey indicated that 99% of the respondents were in favour of some form of payment to members of Council.

One of the issues for Council would seem to be the uncertainty about its precise role since the formation of Psychotherapy Board of Aotearoa New Zealand (PBANZ). There has been, and is, a transitional stage and it is perhaps time to move from this. There is uncertainty, among some members as to **whether NZAP is a regulatory body or an Association supporting its members’ wellbeing**, facilitating professional development, providing information, indemnity insurance etc.

We believe it is important to provide clarity around this and the vagueness around the legal and management of Council’s workings. The question was raised about NZAP’s loss of mana with the establishment of PBANZ. It is felt, however, that there is room for both bodies, acknowledging the points of difference. This could leave NZAP to do what it is really good at - relationships.

Succession planning seems noticeably absent and this team feels it is important to address this more proactively. Perhaps more work could be done earlier on, by inviting membership to Council by way of mentoring, providing more information about what the roles on Council are and actively recruiting. Some people responded that they were unaware of what being on Council involved, even when they became a member: “I didn’t know what I didn’t know.”

The **matter of pastoral care featured** often in our discussions, and in the survey. No one is quite sure what this means or who, if anyone, is responsible for this. Yet people talked often of “Council as home” with a sense of belonging, and NZAP as a place to be as a psychotherapist. The issue of who

looks after the well-being of Council members was raised by a Council member who felt she had little introduction to the workings of Council when she first joined. She wondered about the group dynamics influencing (unconsciously perhaps) the potency and ability of Council to govern.

Overall, however, there seems to be a high regard both for members of Council and for the work they do. It is felt that Council is cost effective, of value in many ways, is the right size and carries out its duties responsibly. We would commend Council for the initiatives they have taken with regard to the current reviews. Also for the formation of the Professional Development Group, for Professional Development events, for acknowledging senior members and elders and for encouraging branch relationships with students. The publishing of minutes of Council meetings much earlier than previously has also been welcomed. It seems, however, from some members comments in the survey, that there is still room for improvement **in more responsive communication to members and a greater focus on informing members of the work undertaken.** With Conferences now to be held biennially this seems even more vital. Good governance requires transparent decision-making in a body with formal power and responsibility, while at the same time ensuring a safe container for confidentiality. Leadership and strategy should be focused on the big picture and the future of the members it represents. However, some members commented that they were not uninformed but more, “happy that someone was doing was doing the work and happy for them to get on with it”.

We were asked to look at the Committees represented on Council and, with a change of focus and aims of Council in a different climate from previously, whether some current Chairs on Council need to still be on Council. Could these be as well represented and heard as sub-committees reporting to Council? Having a Chair of Ethics and Chair of the ACP Committee represented was raised by a number of respondents. It is acknowledged these are important roles and have been carried out extremely well and diligently by all holders of these positions. Perhaps it is not necessary now for them to be on Council but could work outside of it and report to it. A number of people also raised the issue of NZAP having a Complaints Convenor. This has, in the past, been a very important role and one which has been carried out very ethically and responsibly and we congratulate all those past Convenors.

If, however, Council explores its function as an Association rather than a regulatory body, the question is raised whether it is time to let this role go? Does the Association wish to continue with this regulatory function? A Newsletter article said recently that the Complaints Committee “can do nothing” and may result in a respondent going to more than one body to lay a complaint, causing them to have to go through more than one complaint process. If we were to let this go, would the Association be free to concentrate more on The Art of Psychotherapy? One suggestion was that there could be a public symposium that explained psychotherapy and was a kind of Open Day into the workings of the profession, and that Branches might be encouraged to invite their local MPs to a meeting.

We discussed, though briefly, Te Tiriti and Bicultural Committee (TTBAC), bearing in mind there is a team set up to review this Committee. The question was raised whether such work might be more effectively carried out by Branches, as they develop stronger cultural relationships within their areas. However there seems to be some resistance from members to what they perceive as overloading onto Branches who have neither the time nor energy to take on such work.

It is generally agreed that both professional development and the promotion of psychotherapy are regarded as priorities in this current climate; that a move for psychotherapy to be the treatment of choice with free access is vital both for the public well-being and for the survival of psychotherapy. The recent concern over the state of mental health in our country highlighted, not only the need for our voice to be heard, but to be actively engaged in the difficulties many of our clients face; thus: “Strengthening the place of NZAP in the health area and the wider community.” If these aims and issues are to be pursued, then space on Council is necessary to accommodate such roles.

Along with such a change the Council might **consider whether there was a place for the editor of the Journal, Ata, to be on Council.** There is certainly a desire among members for Council to put both professional development and promotion of psychotherapy as a much higher priority in its thinking.

Another suggestion was where NZAP identifies a need, it may be actively able to help. For example, there appears to be a shortage of Maori ACC

accredited psychotherapists. NZAP might help rectify this by supporting and engaging with Maori to assist and facilitate the process to accreditation.

PBANZ is still obviously a thorn in some people's side and we wondered, given that it is a 'fait accompli' for now, if there could be a way to resolve some of the issues regarding our relationship with PBANZ? We address this in the recommendations.

As part of this NZAP might move towards a closer working relationship with our colleagues in other Associations and colleges.

We believe the governance structure is sound and generally meets the present needs of the organisation. We have some recommendations for change and a refocus to clarify some significant areas of need that Council might wish to attend to or give more priority to. We acknowledge these are but recommendations and suggestions, but driven by our various interactions with members. If accepted some would necessitate changes in the Constitution. But if Council wishes to be both responsive to membership and a visionary force, we recommend Council give them serious consideration.

Recommendations

- That Council continue to **work towards cultural equity and enhancing relationships with Maori**, working with the "Rightness that comes with people accepting their obligation to each other" (Moana Jackson).
- That Council clarify its' role and objectives and decide if the Association wants to be a **regulatory body or an Association** providing a home for members.
- That, if NZAP were to relinquish its **complaints process**, it could engage differently to support any of its members experiencing a formal complaint against them.
- That Council consider some kind of **mentoring or apprenticeship** model to encourage members to put themselves forward for Council positions, and in particular that it does this with younger or newer members of NZAP and with Maori members.
- That Council considers the appointment of a **senior member to act as a mentor/advisor to Council members**, and sometimes a

mediator with members of Council who may be struggling with the role.

- That **pastoral care** (however Council may wish to define it) of ordinary NZAP members is given more attention,
- That Council consider having **job descriptions for Council positions** and these are widely circulated amongst members so they have a better understanding of the workings of Council; and encourage Branches to consider doing this for Convenors.
- That Council **consider some form of payment** or honorarium to Council members.
- That Council actively seeks to **promote the profession of psychotherapy**, and to do this by creating a position on Council to work for this. We consider this should be a paid position to enable the role to be filled by someone with a passion and desire to devote time to this.
- That **Council become more active in the public eye** by having a person who gives a political voice to issues concerning the people of Aotearoa. This is currently undertaken by the office of Public Issues, but we suggest this could be a more active role, with a possible name change, and support given by way of an honorarium and increased time to do this.
- That Council continues to **support the Professional Development Sub-Committee**, already established, to address this ongoing work for members.
- That in order not to increase the size of Council, some positions, such as already mentioned should be looked at in view of their relevancy in the current climate of change. **Such roles could be held outside of Council**, with reporting responsibilities to it.
- That Council consider a **representative from one Branch be present at Council** meetings as an observer, and travel and associated expenses be covered by Council for this. This representative would be rotated between the seven Branches over the period of two years.
- That Council make every effort at the highest level to **maintain an open relationship with PBANZ** and to represent the Association's views.

There is a lot for Council to consider with our report. We have discussed widely for over a year amongst ourselves, with other general members, with

committees and via the survey of what members want from the Council as the Association moves forward. Perhaps a hui – a kanohi ki kanohi gathering – before, after or during the next Conference would be a perfect place to put any suggested changes on the floor for open debate.

The Critical Review team for Project NZAP Council asks that this report not be discussed in committee at the Council meeting, so that the report will be published in the Association’s Newsletter for members to read. We ask, also, that the analysis of the survey, attached to this report, also be published in the next Newsletter.

Again, we thank Council for its willingness to open up the discussion, for focusing on the membership and being willing to have this team closely examine it at work. We wish to honour your hard work and the mana you bring to NZAP.

Critical Review Team for Project NZAP Council:

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Emma Ellis
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Tuakana:

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Appendix: Results & Analysis of Questionnaire

Question 1

Is Council fulfilling your expectations as a Governing body?

Overall there was strong endorsement of Council in that more than half of the 99 who responded (53.54%) agreed and 10.10% strongly agreed. About a quarter (27.27%) neither agreed nor disagreed. There were 9 people out of the 99 who felt Council were not fulfilling expectations.

Question 2

Is Council fulfilling your expectations as your governing body as regards our Bicultural and Te Tiriti obligations/responsibilities?

Overall from the 99 people who responded there were 54.55% who agreed that Council is performing and 15.55% who strongly agreed. 23.23% had no opinion and only 7 people disagreed with the question.

Question 3

Is Council fulfilling your expectations as your governing body around NZAP members' pastoral care?

95 responses:

Strongly disagree:	3	3%
Disagree:	17	18%
Neither agree or disagree:	47	49%
Agree:	25	26%
Strongly Agree:	3	3%

Comments:

Subjects mentioned in comments: Many comments were about not being aware that Council provided pastoral care, or not having had any experience of evidence of it. The Chairperson's visits were seen as pastoral care, as was support from the ethics committee and the supervisors group.

The majority of respondents were unaware that Council provided pastoral care and thought if they did, it should be more promoted.

Question 4

Is Council fulfilling your expectations as your governing body supporting education and professional development?

98 responses:

Strongly disagree:	3	3%
Disagree:	11	11%
Neither agree or disagree:	11	11%
Agree:	64	65%
Strongly Agree:	9	9%

Comments include:

Concern was expressed with the case study pathway, over how education can be provided to provinces in cost effective way. Several comments were

made about being happy with two events planned for this year. Comments expressed that they would like Council to focus more on providing education/professional development events, would like to see NZAP lobby PBANZ about the cost of registration/annual costs so we can spend more on professional development. Suggestions were made that we no longer have positions such as bicultural person or ethics on Council and fund paid professional development person. Suggestions of more professional development around spirituality. Suggestions made of a database of trainings available with links provided. There were also negative responses to Conference being cut in half. It was noted that Council also needs support of regions/branches in this area and also the possibility of online trainings with group subscriptions.

Question 5

What would make you more willing to stand for Council?

77 responses (some in more than one category):

Too little time:	16	20%
Not for me	12	15%
Already done	10	13%
Too old and near retirement	6	8%
TOTAL reasons that don't seem to relate to Council or NZAP	44	57%
Need more mentorship, information, warm invitation	9	12%
Not in NZAP long enough	5	7%
Payment or status	4	
Council more transparent, engaged, open to input on policy	3	
NZAP more modern, inclusive, flexible, supportive	2	
Don't know	2	

All the below were mentioned once:

Getting experience at national level; if there was an enquiry into PBANZ and effect on NZAP; if NZAP was a more inclusive, flexible supportive organisation; if President was warm leader with a vision; if there was a partnership structure; if roles were simplified and less complex; if NZAP was less psychodynamic in its orientation.

Question 6

Do the present portfolios on Council reflect the current priorities of the membership?

77 responses, 29 responders skipped the question:

Yes	24	31%
Not sure	33	43%
No	6	8%

Themes and suggestions from comments:

Three responses suggested winding up TTBC as the work is done elsewhere. Several responders suggested adding representatives for promotion of psychotherapy and ongoing education. More communication with members. Council could be more politically active on poverty and abuse etc. Other responders had suggestions about adding or changing the Council portfolios:

- Newsletter Editor should be on council as should website;
- Ethics could go because double jeopardy with Health and Disability and PBANZ processing complaints;
- NZAP could provide support and pastoral care during a complaint;
- ACC, PBANZ liaison, children and adolescents plus 2 student reps on Council to hear youth voices.

Question 7

Could Council be Smaller with some portfolios delegated to all Branches or located in one Branch?

There were 74 responses to this question and 32 members skipped answering it. However, we only have analysis for 100 members of the 106 who answered. Some people answered just Yes or No but the majority gave some comments.

- Of the 74 responses, 30% were in favour of the idea of Branch involvement but with some provisos:
 - membership would need to agree;
 - it would give a wider representation;
 - would involve a smaller number of people, decentralisation and therefore be cheaper;
 - would mean more member representation;
 - portfolio holders should not all be in one Branch;

- better grassroots involvement and empowering of Branches;
 - Branches are already doing some of the work anyway;
 - would overcome the reluctance of members standing for office.
- 32% of the responses were not in favour of either a smaller Council (it would mean more work for Officers) or of more delegation to Branches. The comments from the “No”s were quite strong.
 - There was a sense that Branch members already do a lot of work and feel burdened by it;
 - it would fragment NZAP with no added value;
 - be inconsistent and not up to the current standard;
 - wouldn't increase members' involvement and could create a lack of cohesion;
 - there is real value in a national voice;
 - Council represents a holding entity and central budget;
 - if Council were smaller it would mean more work for those holding portfolios.
 - Only one person suggested some payment but that may have been covered in Q8.
 - 28% of responses were along the lines of Unsure/Don't know and Maybe, with some people feeling they didn't know about the portfolios or any of the work involved or were new members.
 - 9% showed some interest in the idea of more Branch involvement and thought it needed more exploration and more information.

Some quotes:

“Very likely. However how would those local bodies then be resourced and guided from the viewpoint of meeting the whole country's needs? It's not just the structure & portfolios and where the expertise lies that may manage those portfolios but also what will be the process. This needs to be defined step-by-step with consideration on decision-making and when/how other stakeholders need to be involved.”

“Yes, and some jobs, like Public Issues, Website, Publications (which does not exist yet) could be off Council. However, if it gets smaller, it needs to reinstitute subsidiarity and openness as explicit policies, otherwise it may become just a smaller elite club.”

“There is a key tension here. Portfolios and roles are becoming increasingly centralized, mostly in response to external pressures. Again, PBANZ’s impact is crucial here. So, decentralizing (in this compressed response) is difficult, and will be increasingly difficult to undertake effectively. Take the shift from RSGs to TSGs: there has been a complicated loss of responsibility that is reflected in the sharp diminution of regional identification with new members that used to be central to their existence. Again, members by registration have a big influence, since they must be linked in to a branch in quite different ways – not often achieved – in ways that don't compare to the old membership route, where candidates could be fostered in their identification with the branch. So, I don't believe portfolio delegation will be very successful.”

“To me Council is not improved by being smaller. All voices are valid and important and fewer voices would mean fewer opinions being shared.”

“I feel too new to have an opinion about this but I know in the local branch there is a lot of overlapping of relationships (supervisor, supervisees, therapists, clients) which complicates the dynamics for working on things together. I guess I'm saying I think more national portfolios and perhaps more transparent opportunities to work on portfolios.”

“My impression is that branches are already stretched to the limit and find it hard to get anyone to fill committee roles as it is. Many branch committee members spend hours every week undertaking branch business behind the scenes which is all voluntary and many people can become burned out. This is probably the same with Council members. I’m not sure what the alternatives might be except paying people to do jobs.”

So ... nothing that clear either way but probably worth Council investigating.

Question 8

Would you support recognition of Council service by paying Council members’ subscriptions or in some concrete way?

81 responses:

Yes	80	99%
Maybe	1	1%
No	0	0%

Comments:

Complicated

Again this is tricky - because yes I think it would help, but deciding who on Council gets the money is where we got stuck with this question, when I was on Council. Is it just the President, who has an enormous workload, for instance? But we were looking at honoraria and perhaps paying the sub for the time someone is serving might be a good way to go. **1**

Recognition

Yes, I think that would be okay but would include recognition of Branch Conveners too as they also do a big job. **10**

Paying conference fee

Yes, and pay for their attending conference. Although it's usually a very rewarding role sometimes it's also a thankless one, e.g. when balancing complex issues that create disruption. Usually there's long volunteer hours and few realise this unless they've done this type of role themselves. **3**

Filling roles

Yes, absolutely. I imagine this is a big part of why it is difficult to fill some roles. **2**

The Review Process

Gabriela Mercado

New website



I am delighted to say that our new website is up and running since 5 April. We now have a new Register with more functions in the search engine. Practitioners can be found by modalities, location, and ACC provision; profile pictures also contribute to make the Register livelier. I want to express my gratitude to the website team; Gavin Stanfield, Lynne Holdem, Anna Fleming, and Nikky Winchester, who worked countless hours in the making of this website. I would also like to thank Seán Manning, and Diane Zwimpfer for all their editorial help.

Gabriela being acknowledged by Council **1**

I encourage all of our members to keep this new website a living document. To that end, it is important that the information presented is current and accurate; as well as each committee, portfolio, and branch are invited to ensure their section is up to date, it is important that each member's profile is current. If you need help editing your profile, please feel free to contact me to gabriela@orcon.net.nz. For any updates on other sections of the website, please contact our Executive Officer, Nikky Winchester: executive-officer@nzap.org.nz

Project NZAP Council

The project has been completed. Findings and recommendations have been presented to Council. The full report, recommendations and analysis of the survey is also published in this Newsletter. Council have begun the discussion about how to consider the recommendations received, and how to involve members in this process.

The full version of the Council review report can be found on the website (remember to log in first) in the dedicated area for Council minutes and reports: <http://nzap.org.nz/members-area/council/minutes-reports/>

Please take the time to read the report. Our Association is made by our members' participation; the Review Process is one way to be involved.

Project Partnership/TTBAC

The review team, composed of John O'Connor (chair), Margaret Poutou-Morice, Kiritapu Murray, and Mihili Alexander, started their mahi last March. Their work will involve close consultation with Moana Jackson.

Project Ethics and Professional Standards

Taking into account the findings of the Council review, it was decided that Ethics and Professional Standards will be the next project in line. The purpose is to critically review the role of the Ethics Committee and also consider the need for the Complaints procedure.

Seguimos yendo...

Public Issues Portfolio

Report for Council, March 2019 Lynne Holdem

In the last Quarter there has not been any time to prepare press releases although there is plenty of need for this activity. The substantial work of



this period has been in assisting Gabriela Mercado with writing for the new NZAP website.

Congratulations Gabriela, and her team, on the successful launch of the website. It has been a massive undertaking and promises to provide a much more engaging and attractive home in the worldwide web for our members, potential members and for the public seeking more information about psychotherapy and NZ

psychotherapists.

The other major piece of work, following on from the unanticipated change in Rothbury's offer to us, has been on getting quotes for new indemnity insurance, communicating this with members and fielding their many and varied concerns and then liaising with the insurance group that I pulled together at short notice (thanks: Vicky Blake, Kirsty Robertson and Paul Wilson) and also with NZAP Council to ratify the choice of the new insurance broker, Keith Woodlock of Crombie Lockwood, and sort out the questions that arose out of the run-off issues such as members who had left the organisation in anticipation of retiring wanting to be included in the new insurance package so they had run-off insurance; new members who were anticipating joining NZAP or part way through the process, and late payers. Thanks particularly to Nikky and Vicky for their work on these issues.

Dr. Robyn Hewland QSM sent me a tweet from Judith Collins recently and asked what would it take for NZAP to get publicity like this. Although developing a twitter handle and responsiveness was one of my non-

achieved aims for 2018, I think what is actually required to co-ordinate successful social media and press release etc is a paid Public Relations officer. While a member, such as myself, is managing a busy full time private practice it is very difficult to respond in a timely fashion to issues that arise in the press or to requests from media. It may be something the association can consider at some future time, namely a contract to a media savvy and psychotherapy-informed part time or retired psychotherapist.

I notice that since late last year much of the activity in Connect has subsided and as conference usually provides an increase in Connect discussions I find myself wondering if the Chaos and Creativity conference or the Wallin seminar will have that same effect. In my role as Public Issues spokesperson I have come to rely on the ferment of Connect as a source of inspiration and content for the press releases and submissions I have worked on in 2018.

Lynne Holdem.

Tony Coates

In Memoriam

Tony passed away on Saturday 30 March. He had family, friends, and colleagues with him in his last days. He will be much missed by his wife, the artist Jude Graveson, and his daughter Jackie and many others.

Following, there are some memories collected by Mike Trott after the memorial ceremony at Davis Funerals, Henderson, in conversation with Jude, Jackie, GP colleague Lane Johnson (friend for 52 years), Coral, a Segar House therapist, and others. These are followed by: an account of Tony's younger days by Jan Coates-Dunn, his first wife; a tribute by his friend and colleague Tiina Power; and finally, an obituary by Carol Worthington.



Memories collected by Michael Trott

Dr. Tony Coates was more an enthusiast than a rebel; he was cerebral, impetuous, witty, an empathetic polymath – perhaps like an NZ Oliver Sacks, or an anti-psychiatrist.

Tony liked chemistry , physics and electronics, Tesla coils and pipe bombs. He was a fun father who enjoyed camping, intellectual inquiry, travelling, satirical sci-fi books like the *Hitchhikers Guide to the Galaxy* and meeting his Chilean mentor Humberto Maturana personally after being a student of his philosophy since the 1990s.

Tony had some critical insights about the medical model. Gifted with impish humour, he was a social justice warrior for clients, and interested in evaluating wisdom or otherwise of NZ psychotherapy registration.

Tony was raised in Christchurch and met his first wife Jan there via Holy Trinity Anglican Church in Avonside. They were young seekers and moved away from established religion. They were somewhat rebel teens together on a red Corgi motorbike, into “Rock and Roll” in the Teddy Boy era. The couple progressed to an Indian 600 motorbike then later a Morris 8 car.

Their journey led them from Christchurch to Dunedin Medical School, to Nelson Hospital, and then to Reefton Hospital, where Tony was superintendent and also a GP as part of a scheme to have medics in smaller centres. Later he practiced psychiatry at Auckland Public Hospital and Carrington, for two years. Tony was never a fan of the DSM or psychiatric labels.

Tony’s growth and learning led him to psychotherapy “conversation services”. He met his second wife, the artist Jude Graveson, when both were around their jubilee or 50th year. They spent some time in Indonesia before Tony started working at Henderson House CMHC.

By the 1980s Tony had embraced a ‘mind, body, spirit’ philosophy, with some Buddhism, and by 1990 Tony and Jude hiked to the 6000ft base camp of Everest. He was in his element from the visceral to the transcendent: an (anonymous) English poem from around the ninth century about this, *The Wanderer*, was read at Tony’s funeral. In 2015 he returned to the DHB, doing a TACT group; he continued learning about ‘thought, perception and knowledge’ through reading works by Humberto Maturana, such as *Science and daily life: The ontology of scientific explanations*. In 1998 Tony went to an autopoiesis conference in Chile and met his inspirer (how many of us could get to meet our Freud, Jung or Rogers?). Tony liked to play as well as work: recently in retirement he was almost scalped by one of his drones.

During his last 2-3 months of illness he continued to be lucid at times, hilarious, intellectual and showing great courage in not giving up: a good man, role model or peer for the healing fraternities, to which he belonged in generous measure.

Memories of my friend and colleague Tony Coates

Tiina Power

I knew Tony for nearly twenty years. The first ten of those years we worked together as psychotherapists in the Mental Health Service in Henderson. We used to run weekly evening psychotherapy groups which we both felt were an important and valuable service for the people using the mental health service, as it was the only psychotherapy offered to them at the time.

Tony was a rebel. He rebelled against established psychiatric practices, especially medication. He had a genuine wish to help people and a remarkable ability to care.

My perception was that Tony had a bright, intelligent and inquiring mind. His intellect drew him deeply into the teachings and research of Chilean neurobiologist and philosopher Humberto Maturana who became a significant influence for him and his own writing. Tony could be very intellectual but seldom in a cold or distancing way. In my experience, when working with people he was always full of empathy and always came from the heart. This last attribute, I believe, is what made him an excellent psychotherapist.

Tony wrote many articles and papers as well as presented papers at NZAP conferences on contentious issues, including the inadequacy of medication in mental health treatment. I remember he used to say with emphasis “There is no proven deficiency of these chemicals in the brain of someone suffering from mental illness.”

Tony’s rebellion showed in his NZAP membership. He objected to bringing in the compulsory registration of psychotherapists. He fought this move and called it blackmailing of psychotherapists. I agreed with him and was happy to listen and nod as he railed against the injustice of it, and other issues. As a matter of fact, last time I saw him in the hospital care at Point Chev., he was talking about how he had been challenging NZAP very recently. He never stopped fighting where he perceived wrong or injustice, even when his own fight for himself was coming to an end. I found this remarkable.

During the years we worked together both Tony and I developed a deep interest in the spiritual teachings of non-duality. We read extensively, shared our insights and discussed our understandings. This forged a lasting friendship between us. We were not just helping people cope with emotional

issues and mental illness, we were also feeding each other mentally and spiritually. I believe, and Jude has alluded to this as well, that those years of working together and sharing were very significant for Tony. Tony never stopped questioning, acquiring knowledge and searching for Enlightenment. He was always full of infectious enthusiasm for whatever interested him whether it was philosophy or drones.

I feel he has gone too early. He would have had a lot more to contribute. He was not finished. That is an injustice. I would like to finish with a quote from one of the teachers of non-duality. I feel this one would have made Tony chuckle with his characteristic good humour.

“If you are looking to find the key to Liberation, there is some bad news and good news. The bad news is: there is no key to Liberation. The good news is: the door has been left unlocked.”
(Jan Kerschot, *Coming Home*)

For Tony, about Tony, through my eyes and my memories Spoken at Tony’s funeral by Jan Coates-Dunn, Tony’s first wife

Christchurch in the late 1950’s. A beautiful garden City with the Avon River meandering gently through the suburbs. The Coates and Ashenden families were very much involved in activities at Holy Trinity Church Avonside, and quickly became friends. I lived at 862 Avonside Drive. In my bedroom I had a bed, a cricket bat and a piano. There was little room for anything else.

I was 15 at the time when I first really got to know Tony. He was a very handsome young guy with curly hair, bright blue eyes and a winning smile. “Dishy” was the term in those days. He was one of the “Big Four” including best mates Graeme Brady, Terry Brown and Clive Goodenough. A good team. Tony was the proud owner of a devilish tiny red Corgi motorbike. I thought the bike was fabulous. Zipping up and down the tree-lined road to the church was a favourite activity. No helmets of course. Every Friday night we turned up to the weekly Bible Class, hoping it would finish quickly so that we could pile over to the hall for Club Night. Here we could chat up the boys, play table tennis and basketball, larking around, rock and roll music with dancing and jiving. And most importantly of course riding the Corgi. Not all were allowed on the Corgi, but I was.

As teenagers at that time, our social world was changing. Music was morphing to Rock and Roll. It was a firm favourite. We were dancing to Bill Haley and the Comets, The Wild Cats, and local favourite Max Merrett and the Meteors. On a different level the evangelist Billy Graham swept through Christchurch with thousands packing into Lancaster Park. At the time we were more interested in the secretly arranged rendezvous at the southern end goal posts after the rally ended and not the content of Billy Graham's messages. Teddy Boys, milk-bar cowboys or Bodgies and Widgies appeared on the streets of Christchurch. Males and females were also starting to share flats, a topic that was discussed amongst our parents who were having great difficulty in embracing that idea. We did not go down that path.

The highlight of the Friday Night Club was the annual trip to Arthurs Pass by steam train and back again. The train, loaded with teenagers and a couple of supervising adults, would set off at 8am on a winter Sunday morning and return late on Sunday night. Whatever the purpose of this outing no one seemed to be that interested in Arthurs Pass; but the return trip to Christchurch was eagerly anticipated. Everyone was focused on the fact that as soon as it was dark the lights were turned off in the carriage. This provided the setting for the expected kisses and cuddle routine. Snogging it was called. There was a lot of changing seats, whispering and giggling. When the lights came on nearing Christchurch, no one was in their original seat, every year the same.

It was time for the Corgi to go as we wanted something with more grunt, so we embarked on moving up to a much bigger and more powerful machine. Tony bought a huge Red Army Indian 600cc, with a big gear shift lever along the side of the tank. There was a seat for me on the back but it had no springs, so I put a cushion on the seat. It was still bone jarring. And yes, some bit of the bike was always in pieces and being upgraded or repaired. I seemed to have a permanent burn on the inside of my right leg as there were no footrests for the pillion passenger. I did have a toehold on the left side but nothing on the right, so my foot would slip, and I would burn myself on the exhaust. A ride around the Port Hills road would involve stuffing newspaper down your shirt or jacket to keep out the cold wind. We just loved that bike.

I suppose it was inevitable that Tony's sense of exploration and love of

chemistry, physics and electronics would lead us to other activities. These included the building of a Tesla Coil (it produced electricity) which hummed and crackled endlessly in his bedroom, and a new direction involving experiments with explosives. The initial “bombs” were let off in the back garden at 170 North Avon Road. Yes, they were loud, and a neighbour complained that her husband had been shell shocked in the war. Tony’s Dad said that it would be better if he did not do that again.

Of course, we found a safer place. Across the Avon river from my house was an area of sand dunes. We were now building pipe bombs and yes, it was dodgy. Tony would fill the pipes with his explosive, we would dig a hole, ram the pipe in, fix a length of fuse, light the fuse and run like hell back behind the sand dunes to wait for the very loud Boom before we escaped on the motorbike. Knowing that successful bombs could be made, it was perhaps time for something entirely different. We settled on growing mushrooms in the Coates’ coal shed. This was a much quieter successful venture.

I guess you could say we were both somewhat rebels, not in a bad way, but we did push the boundaries. None more so than questioning our personal religious beliefs and being uncertain that the Anglican faith was for us, so we decided to visit as many different churches as we could and to see whether there was a resonance for us. Sad to say no, so we joined the Rosicrucians instead as they had a very neat pin badge to wear. We did not wear the badge openly but hidden under a lapel or collar. Perhaps we feared the wrath of God. I think from memory that voyage lasted 2-3 years.

When Tony was 19 and I was 18, he bought a late 1930’s green Morris 8 car. We were out of the colour red phase but delighted to have a warmer means of transport. As usual, there was a part that needed repairing. This time it was the front passenger seat, my seat. So out came the seat, in went a sturdy apple box for me to sit on, and that was what I used until the seat was repaired. No seat belts either. To celebrate we decided to take some friends with us to Porter’s Pass for skiing. The car was small, the trip a disaster. Vehicle crammed with people, gear and food. Heavy snow, buried car, wrong chains, puncture on way home. Missing, my mother’s best frying pan somewhere at the roadside. She never forgot that.

I could not finish this without mention of a car trip to Lake Ellesmere. The summer had been very hot and there was a shortage of food for the black swans. Tony and I were very concerned for these swans. A good plan emerged. Catch a swan, release on the Avon, plenty of food. Recovered swan. Not so easy. Swan in car on back seat, flapping madly. Reached 170 North Avon Road, took swan into kitchen, provided water and biscuits. Tony's Mum arrived and saw only the head and neck around door. Screams: yes, we grabbed the swan and post haste down to the river to chuck the bird in. It survived and we were delighted. A black swan on the Avon River.

I have shared some of the stories from our teenage years together because they are the ones that I remembered, and they epitomised Tony's intense interest at that time in almost anything. The more challenging the better, the quest was always there to find something new and even more interesting to explore and question.

He was my best friend.



Editor's note: Easy to picture Tony careering about on his Corgi, full of the joy of life! Like Tony, as a teenager I had a Corgi 98cc. They were made to fit in a cylinder and parachute into occupied France and Belgium, for use by SOE and Airborne Divisions. They had one speed, and one brake, so not exactly street-legal: fitting for a man who was original, with a rebel spark. I will miss him.

By Carol Worthington

I have known Tony for many years, though latterly we have kept in email contact only.

In the 1980s and 1990s Tony was part of a group of psychotherapists who used to meet for weekends at Turangi four times yearly. We chose Turangi because it suited therapists from Auckland and Wellington (and in between) to meet up there. The group mostly comprised myself, Tony, Malcolm and Diane Bagnall, Maxine and Dugald Burgham Page, Margaret Palmer (and occasionally Geoff Palmer), John Tibbles, and others who came occasionally such as Susan Alldred-Lugton and Louise de Lambert. There was also another therapist from Auckland whose name I can't recall.

It was over to us to present difficult cases or just interesting ones, or present papers. The meetings would start on a Friday night, occupy the whole of Saturday ending with a group meal, and on Sunday we all departed. I recall Tony's lively mind; he always had a fresh and provocative theory with which everyone would argue, and he was an outstanding contributor to our meetings, even though we didn't always agree with him. Although there was tragedy in his life which he seldom spoke of, he was always jovial, friendly, committed to his medical and psychiatric work, and a huge pleasure to be with. I remember he once told us a joke taking over five minutes and requiring an incredible memory which was absolutely filthy but hugely funny, and the group was convulsed with laughter.

His passing will leave an enormous gap, and he will be hugely missed by his many friends both socially and in NZAP. I was privileged to have known him so closely.

Changing Landscapes after 15 March 2019

Diane Clare

Kia ora koutou katoa

The terrible events of 15 March 2019 will be etched in our collective memory as part of Aotearoa's history beyond the end of all our days. As with other major events, we all remember where we were on the day they happened. We recall the moon landings and the assassinations of John F Kennedy and of Martin Luther King, and can describe where we were at the precise moment we heard about these significant events. Closer to home, many will recall where we were at the time of the Erebus disaster and when the earthquakes hit Christchurch in 2010 and 2011. All these are etched in our minds and our hearts and now we position ourselves both personally and professionally in the context of the unimaginable atrocity in Christchurch on 15 March.



This is beyond anything we could have contemplated in our so-called safe country, with the numbers killed equivalent to another crime of bigotry in Orlando, one of the highest massacres by a single attacker in the history of the world. In Orlando it was a crime against the LGBTQ community, and in Christchurch, against the Muslim community. Each horrendous event entailed high numbers of innocent people killed or injured and a ripple effect to those close to them and to their wider communities. Each was fuelled by hate of the other and of difference and each has had far reaching impact across the globe about hate crimes and how to even begin to respond to them.

That morning I was in Nelson CBD to join and support local tamariki as part of the global youth response to climate change. My heart swelled with pride and relief that our youth take this seriously and will make a difference for a world to come. As we drove home, we talked excitedly of how this massive response had lifted our spirits and given a sense of hope for the literal future of the world. Just as we reached home, we heard the news about the mosque shootings and the world was turned upside down. My initial response like many others that fateful afternoon, was shock and disbelief. I felt the sense of being dropped from the dizzy heights of the morning's euphoria to the depths of despair.

My thoughts went immediately to those who had been shot and to their families and I reflected on how many of them had escaped unimaginable horrors to come to this apparent safe haven of Aotearoa. Then I thought "this is Ōtautahi Christchurch and hadn't they all suffered enough?" In awe of the first responders (the police, the ambulance and hospital staff), I was also amazed by the acts of courage and kindness of ordinary people reaching out and offering help in all the various ways they could. People who had never communicated with Muslims before, now embraced them and showed a level of aroha that made the world catch its breath. That day in Aotearoa, we saw the best of us, we saw the worst of us.

I disagree that this is not us. All forms of hate-filled bigotry and discrimination are part of us. This is part of the history of Aotearoa and of humankind more globally. I do not wish this to be us and I do not condone this hatred, but that is another matter entirely. As Paul Solomon noted in the days that followed, Jacinda Ardern said "This is not us" while admitting that in our collective behaviour to minority groups, "This is us". It does not make

sense to try to make sense of crimes such as this, but it does make sense to try to see how we can confront this and what can be done to address such hatred and bigotry. Jacinda Ardern demonstrated to us and to the world a leadership far beyond the stature of our small nation. The global spotlight was now on us and the response was almost as overwhelming as the events themselves.

On a professional level, like many of my colleagues I know it is too early, so I wait for the call to help in any way possible. I wonder what it is like for those colleagues offering comfort to clients while also rocked yet again by a seismic horror in their own neighbourhood. My heart goes out to them and to how they are holding up in the face of holding others.

As part of my professional work, I am a member of the International Society for the Study of Trauma and Dissociation (ISSTD). I have the wonderful opportunity to chair the organising committee for the first ever ISSTD Regional Conference to come to Aotearoa. Ironically or perhaps fittingly, the venue we chose when we first mooted this about 18 months ago is Ōtautahi Christchurch. It will run from 22-24 November this year. As I write this, we are making final adjustments to open the website for registrations and our programme is ready, or so we thought but then 15 March 2019 happened, so some changes are being made.

The title of the conference is “Changing Landscapes; Innovation and challenges in the treatment of trauma and dissociation.” The landscape shifted that day so now we are considering how best to respond in our own professional reaction to this particular type of climate change. As a committee we are pausing to think about how to include and to address this traumatic event with sensitivity and how to involve the Muslim community in particular as we revisit the programme. This is now a changing landscape itself for us to embrace the issues arising from the trauma that has happened to our Muslim brothers and sisters and to think about how best this can be honoured in our conference in November.

My mind turns back to the children and the many banners they were waving earlier that day about responding and acting with urgency to climate change. One in particular, hand painted and held by a small child read: “If you won’t act like adults, we will.” Is this the moment for one of the smallest countries

in the world to show the way? Is this what Jacinda Ardern referred to as us “being the cure”?

Message of support: the Christchurch attacks

Forwarded by Penny Kennett



Dear friends,

Many of the responses on social media since the Christchurch attacks call for us to ‘turn to love’ or speak of love overcoming hate. This is not a naive oversimplification. It is an imperative.

Extremism, in different guises, is gaining ground in our world and unless those of us who occupy the moderate majority speak and act with strength and clarity the danger is it will continue to gain traction until we are caught in something unthinkable. Silence and watching on the sidelines are no longer options we can afford.

But after the initial waves of reaction are over, what does it mean to ‘turn to love’? I believe that is a question for all of us to contemplate deeply. We need answers that are personal, authentic and sustainable. What does it mean for you, for love to overcome hate? At St. Ethelburga’s we will be sitting with this question in the weeks and months to come. We’ll be asking can we stand in solidarity with those of all faiths and cultures affirming our brotherhood and sisterhood – whilst being rigorous in not ‘othering’ those who hate? Violence is never, never acceptable but we also need to understand the underlying issues at the roots of extreme responses. Terrorism is a symptom of a system that isn’t listening to all its parts. We’ll be inviting our networks into that question and seeking to collaborate on longer term responses.

Meanwhile, we are holding the citizens of Christchurch, and particularly the families of the victims, in our hearts and prayers, and are grateful for the many vigils and gatherings being offered at this time

In solidarity

Dr Justine Huxley

Director, St Ethelburga's Centre for Reconciliation and Peace

Editor's note: This is only one of the many messages of support from many different countries that NZAP members have been receiving since the mosque attacks.

Working with refugees as survivors after the mosque attacks

Marie Franklin



I am privileged to work with the refugee and asylum seeker community in Auckland with Refugees As Survivors (RASNZ). My clients are mostly mothers of Muslim faith. During the first weekend after the mosque attacks, like most others, I was processing my own shock about the losses of lives in Christchurch. But on Sunday I realized the implications for my work. On Monday I began meeting my Muslim clients who were quite shaken by the events. They were worried about their safety here, concerned in case there would be another attack. They responded well to my being present with them and validating their anxieties while containing them somewhat by differentiating the attack from ongoing war. My clients disclosed horrors that they had experienced from atrocities in their homelands. While the massacre in Christchurch triggered them into remembering these events, it also gave me an understanding of their impact, and thus I could respond therapeutically from a felt sense of their experience. Ultimately this event is training me to respond to their trauma and mine.

During the week we held a service in our organisation. En route I felt like I was going to a funeral, and I brought flowers and wore black. My interpreter put a headscarf on me, and when she did this I felt a shroud of grief overcome me; then I felt profoundly connected to the Muslim community, and

humanity. I wore this scarf for almost a week; it was a kind of transitional object for me during those first days.

Ten days later I attended the second conference on Australia and New Zealand trauma and torture in Brisbane, where colleagues and friends surrounded me, one who had just come back from very special work with families in Christchurch. It was a real privilege to be so close to those experiences, and be present to her. I had the honour of hearing world-class workers and therapists in the field. The highlight and one that received a standing ovation was Dr. Vicky Reynolds, who describes herself as an activist/therapist. Her work is about responding to clients' 'resistance'. Their protest to torture and trauma is witnessed and validated, and encouraged as their natural response to injustice and inappropriate action. Pathologising clients was questioned, and the perpetrators of torture (including governments etc.) were identified as those with psychopathology. Dr. Vicky encouraged us to be advocates for change, and hold each other accountable for our actions, and also be willing to be brought back into line by our colleagues when we stray. "Our responses to clients must not pathologise them by giving them labels of mental health disorders when it is the perpetrators of violence that deserve these," she said. Survivors are incredibly resilient and inspire and sustain us in our working together. We are energised to do more; Dr. Vicky had no place for compassion fatigue! She received a standing ovation after her speech, which I believe was out of respect for her outstanding service in the field. I was very moved by her speech.

I have returned to New Zealand re-dedicated to the cause of social justice and advocacy for the rights of every human being on this earth. I believe our task is so much more than calling out racism and discrimination when we hear it; it's about our wholehearted response to each other. The recent events have opened our hearts to the Muslim community. This is their gift to us. Being willing to feel the pain in our hearts revealed the truth of our oneness with each other and all life. The nation's heart responded, and we felt the truth of our connectedness. The illusion of separation disappeared in these moments as the veil lifted; and we glimpsed who we truly are.

On being a citizen of New Zealand in 2019

Margaret Bowater

“Oh, what a tangled web we weave!”
(Walter Scott)

I am nearing the end of my career in psychotherapy and counselling, at a historical moment in NZ’s history. Our comfortable assumptions about our country have been sharply confronted by a horrific crime in our midst, and we are left wondering how we did not recognise the symptoms before it happened. So I have been reflecting on my life as a citizen of this country.

I am grateful to have lived all my life in a (relatively) peaceful social democracy. I knew there was a shadow side, but the mass murder that took place in Christchurch on 15 March (ironically, “the Ides of March” for Julius Caesar) revealed a much uglier face of evil than we had imagined existing here. We had stereotyped our enemies as Muslim terrorists – only to discover that we have harboured such an underbelly of white racism that one fanatical gunman could feel entitled to kill a whole community of innocent civilians, broadcasting his deeds to the world!



I am proud that our police force caught him immediately; that our rescuers and hospital staff were able to save fifty lives; that our young Prime Minister led the nation in an unprecedented outpouring of compassion; that the Muslim immigrant community opened their doors and trusted us; that our Government announced a ban on military-style semi-automatics within the week; that thousands of ordinary Kiwis took part in silent vigils or public marches to show our solidarity with the victims, and we all sang our national anthem with a new sense of commitment. We built a wall in honour of the dead – a wall of flowers! Thus we showed the world our national values of human kindness, fairness and acceptance of diversity, hopefully breaking the futile cycle of vengeance.

Acknowledging white racism

But we do not have clean hands. We have not always dealt fairly with our fellow citizens. To quote leading NZ anthropologist Dame Anne Salmond's article (*NZ Herald*, 19.3.19, "Racist Underbelly"): "White supremacy is a black strand woven through our history as a nation. It was deeply rooted in Europe even before arriving here in NZ. Fortunately, though, it's not the only legacy we have. From the outset, ideas of justice and kindness, equality and mutual respect have provided a counterpoint to greed and colonial ambition... It's absolutely right that our Prime Minister should take a stand for kindness and generosity, aroha and manaakitanga..." And that we should heed the warning to drop our heavy weapons.

As I have uncovered my own whakapapa, my own blood relationship with NZ history, I see how it reflects both black and white threads in the tapestry. We are all immigrants to this land. After the first wave of Māori settlers, wave after wave of new settlers have come, dispossessed from their own homelands, desperate for a place to raise their families, not too careful about paying a fair price. Those already here have fought to defend what they felt was theirs. But: does anyone really own the land? Aren't we all tenants for a time? We always have to make way for the next generation. And climate change, sea-level rise, pollution and overpopulation of the Earth will intensify the pressure on all our resources.

Whakapapa

My great-great-grandparents, James and Sarah Dunlop, exiled from Scotland, settled on the Turanga Plains (of Gisborne) in 1849 – raising thirteen children on their small farmlet, rented from the nearby Māori pa. Their children played with the neighbouring Māori children, becoming bilingual in the process. Their friends included the young chief Te Kooti, who was later exiled (unjustly) to the Chatham Islands, and subsequently led a murderous revenge raid on the white settlers around Matawhero in 1868. My great-great-grandmother Sarah with six of her children fled along the riverbank to escape in a whaleboat, while their house was burning down. (James rode his best horse to Napier.) This was one savage episode among many perpetrated by both Maori and Pākehā in a bitter war for land. The settlers took most of the arable land anyway, blaming the Maori for "rebellion".

Jeanette, second daughter of the Dunlops, my great-grandmother, married a British soldier, Thomas Smith, and settled (on confiscated land) in the far north, where they raised fourteen children. (No access to contraception then!) As a pioneer of dairy farming, Tom was a founder of the Kaitaia Dairy Factory, an active Justice of the Peace, and later the first President of the Farmers' Union, which evolved into the Federated Farmers of NZ, the strongest voice for settlers in our politics. But he also became the local medico, based on his Army training, and Jeanette was his translator with Māori patients, both of them much loved by all who lived in the district. Jeanette signed the Petition for Women's Suffrage; Tom lobbied MPs for better roads.

Gender

I am proud of the fact that NZ was the first nation in the world in 1893 to give women the right to vote, including indigenous women. It was a hard-fought battle on the gender front, when you read some of the appalling columns by male writers on “the shrieking sisterhood” in the newspapers of the time. But it took another 40 years before women were elected to Parliament, 90 years to the first Māori Governor-General, and a century before we had the first two women Prime Ministers. Nevertheless, women gained access in NZ to higher education early on. Even in the 1950s, however, when I went to Auckland University College, only one-fifth of us were female – and we were warned that men wouldn't want to marry us if we gained degrees! I am also proud that we have decriminalised homosexuality, although the majority of people still seem to think of gender in simple binary terms instead of a continuum of sexuality.

My grandfather, William Smith, the ninth child in Tom and Jeanette's family, was an entrepreneur. At 17, he returned to the East Cape, where he bought a bullock team and became a pioneer carter, carrying timber to the back-country station-owners, and bringing their wool bales out to the coastal wharves. His family seemed largely unaware of the Māori culture around them on the Cape – except in shearing gangs and rugby teams, and perhaps the enormous loss of young Māori men who fought side by side with pakeha in the Great War of 1914-18.

Social security

William's eldest daughter, Olive, my mother, married Jim Weatherly, a highly educated English immigrant brought to NZ in 1926 on the English Public Schoolboys' Scheme to learn farming, after his own family fortunes collapsed. Their hopes were defeated by mastitis in their herd of cows (before penicillin), and, lacking any capital, Jim made his living as a self-taught farm-builder. During the War years, our family of six children depended heavily on Social Security, through the Family Benefit, to make ends meet. We had casual contact with the local Maori pa, but mainly for labour on the farm. Strong women's networks, however, especially the Country Women's Institute, taught my mother the many skills she needed to maintain us in a self-sufficient lifestyle. My parents sacrificed much to ensure that all six of us were educated into professional careers to become self-supporting, including my paraplegic brother. I am grateful for NZ's welfare state and neighbourhood support systems that enabled our family to survive through hard times.

British heritage

I am proud of my ancestors, who worked hard to raise large families as good citizens. Nearly all of my wide web of cousins have contributed to NZ's productivity (except for one of them who became a notorious criminal and died in prison). We grew up feeling secure in belonging to a stable Western society, with common values based in British law and capital, Christian faith, Western medicine, English language and upper-class education: a strongly Eurocentric curriculum. (But I still think I am fortunate to have English as my mother-tongue.) I take pride in our NZ citizens who have led the world in their fields of expertise, from Ernest Rutherford to Edmund Hillary, the All Blacks to Lydia Ko, and now Jacinda Ardern. I am proud of our independent stance against nuclear weapons, and our confrontation with the apartheid system in South Africa. Do we have the guts now to lead the world in conservation, by becoming a nation free of burning fossil fuels?

Cultural oppression

What we hardly noticed was that our systems seemed to lead to "failure" in the Māori, Polynesian and non-European sectors of our population – though the Chinese have rapidly forged ahead, in spite of oppression in the early days. For most of the 20th century our white government actively (and cruelly) suppressed Māori language and culture, believing the people would soon "assimilate" into mainstream English norms. We imported cheap

labour from the Pacific Islands, and blamed them for their poverty and “ignorance”, not recognising how pākehā society ignored their cultural needs. It was not until the Land March of 1975 that we began to take seriously the legitimacy of Māori claims for land. Let us all be proud of the way our Government has set up the Waitangi Tribunal to investigate the claims and systematically make amends.

Religion and race

I am grateful for the way NZ Churches have largely kept their independence from the “home” Churches in Europe. The NZ Anglican Church was the first Anglican Province to ordain women to the priesthood, confronting two thousand years of patriarchy, which insisted that God’s representatives on earth could only be male. But while most of us now accept the idea that God the Creator may have “a feminine face”, why are our images of Jesus, son of God, and Mary his mother, still mostly white-faced and white-robed? We know that they were historical Jewish figures. They should have brown skin and black hair! Even in NZ, Jewish people have been attacked in their synagogues. Why are we so afraid of otherness? At least the NZ Church has broken worldwide tradition by appointing a trinity of co-equal Archbishops of NZ, one each from Māori, Polynesian and Pākehā styles of worship.

Today we have good reason to be grateful for our forebears who set up NZ as a secular state, not allowing any one version of religious belief to control our laws. Thus different religions may co-exist here as neighbours; we have to accept that no one faith holds absolute truth! When I was a child at a country school, Catholics and Protestants used to throw names at one another – and Māori kids stuck together in small groups – but we all played in sports teams together. Fifty years later, my grandchildren went to a city school with a dozen different ethnicities in the same class, all learning together, making friends across boundaries once forbidden to their parents. At universities and technical colleges – and wānanga – people of different religions and ethnicities can study together. So our young Prime Minister was able to call the nation to stand together in solidarity with the Muslim community among us, and we are doing so. Furthermore, the Muslims have opened their doors to let us in. In contrast to the USA, we are pulling down a wall!

Therapy systems

I am also grateful that in the profession of counselling and psychotherapy our national bodies give recognition to a range of different modalities, and encourage members to include training in more than one of them. Talk therapy uses primarily the verbal channel of communication – but not everyone has verbal skill to articulate their deeper thoughts. We should be competent to use drawing, action methods, hypnotherapy, and other creative processes as well. Group therapy is recognised, but we need far more attention to family therapy, as the matrix of our personal development. I am glad that Māori have held on to the spiritual dimension of their work as integral to healing, while it is scarcely recognised in our “scientific” academies. Māori tangi are widely respected as a healing process in grief, but their therapeutic training has not yet been recognised by our regulatory Board.

I have worked for over 30 years to bring Dreamwork into the mainstream of our therapies, drawing on the intuitive insights continually offered by our “subterranean” minds into consciousness – actually a natural system of feedback throughout our life. Dreams and visions have inspired the world in every human culture since records have been kept. I am grateful to the colleagues who have worked with me, in NZ and overseas, helping to grow this movement in all its applications.

At its roots, psychotherapy means attending/ healing/ listening to the Soul. If we are to grow into wholeness, we cannot ignore the significance of our inner sources of wisdom.

We live in the stream of change. I am grateful to take my part in working for a better world.

Is it time? Roy Bowden



The tragedy in Ōtautahi, Christchurch, elicited a call for unity. Since 15 March there is a call to accept and encourage difference and at the same time, highlight the way individuals are inextricably woven together. I detect a more holistic view is now becoming more acceptable, one which challenges all forms of divisiveness. Is it therefore time to examine ways in which we divide people in health, welfare and therapeutic services?

For many years we have supported a health system where, in a general sense, doctors, nurses and surgeons attend to bodies, psychologists, therapists and counsellors attend to emotions, psychiatrists attend to neurological pathways, educators and mentors attended to minds, culturally aware professionals and social workers attend to culture and spiritual advisers attend to spirits. It is a network of separate professions that has served us well during an era when we thought it best for each practitioner to first approach the mind, the body, the emotions or the spirit.

It is, however, a system that sits uneasily in the current environment where every health professional knows there is no separation, everything is connected and every person is, in every moment, affected by all elements within and without their being. Each person is also woven into culture and community. No one element is causal on its own and no one healing intervention is successful as an isolated entity.

Those of us who began our careers in professional or voluntary settings thirty or more years ago were encouraged to believe individual clients were made up of separate parts working with or against each other. I was variously

employed in religious settings, social work, tertiary education, counselling and psychotherapy. Like most of my colleagues I referred people to other specialists. I don't see individual clients now, but if I re-established my practice, I would markedly increase the number of times I asked clients for permission to consult with a multidisciplinary team or with health professionals they were already seeing.

Every health-related practitioner knows that pain located in one area of the body is connected to every aspect of our being. Every therapist knows that emotions aligned to single events are linked to all the experiences we have in life. Mind, body, emotion and spirit cannot be separated but it has often been the practice to assess people's needs from within our own view of the human condition if we are working as isolated practitioners.

The practice of 'referring people on' is necessary and effective but it also perpetuates the isolation of each profession. Is it time to acknowledge that people (clients) are best served when practitioners suggest to them that communication between health professionals is likely to enhance and expand the pathway to good health? It is important to retain specialist skills in each profession and a singular creative focus is crucial when the body is severely damaged, finance and housing must be addressed or people are at severe risk emotionally. However, each element needs to be attended to within the context of the 'whole of life' picture. Every medical, therapeutic, cultural or spiritual intervention will only promote healing if the question is asked, "Who is this patient, this person, who is impacted every moment by the ebb and flow of relationships, aspirations, trauma, stories in the mind, self-care, culture and the natural environment?"

Perhaps it is time to establish more public and private practice settings where different professional practitioners work closely together and consult using a team approach. Perhaps it is time for the psychotherapy profession to use its specialist knowledge regarding relationships and begin advocating for territorial boundaries around each health profession to be expanded?

Perhaps it is time for private practitioner settings to open more doors to partnership with general practitioners, psychologists, psychiatrists, allied health professionals and social workers?

One of the objections to being more collegial across professional boundaries has to do with the preservation of confidentiality. We know how important it has been to share personal information without being afraid other people will discover the stories we hold within ourselves, therefore confidentiality has been a cornerstone in each health profession.

It has also been a limiting factor. Those who might be effective healers (partners, family, trusted advisers and carers) are often kept in the dark. It is interesting that when clients find themselves in the hospital emergency room where life is under threat they talk openly to medical personnel, first responders, friends and family. They also expect their medical or psychological ‘condition’ will be discussed across the spectrum of all those who are there to promote healing. During days in hospital it is accepted that interventions from a variety of professionals will take place and those professionals will be communicating with each other. While complex treatments are applied and numbers of specialists read medical files, confidentiality is still preserved. Family members inform the professionals (and vice versa) and all participants are involved in the healing process. Perhaps more research is needed in order to re-examine the nature and preservation of confidentiality. Additionally, the management of confidentiality is often different within cultures. Awareness of these cultural differences is still quite limited.

In some locations there are multi-disciplinary health centres. Professionals consult their colleagues to check opinions, discuss treatment possibilities and review their relationships with clients or patients. They have access to groups where practitioners meet to gain new insights from each other. The future of holistic health care lies with the establishment of more team settings using peer reviews and multi-disciplinary supervision. Whanau Ora, envisaged as the way forward for Māori and Pasifika, is a model which could be a foundation for effective systemic change in health services for everyone in Aotearoa. The model takes account of family support, cultural and community resources, creative contributions from volunteers and wisdom based on indigenous approaches to enhancing health.

The big questions will be challenging. How inclusive should the training be for each health professional? Should psychotherapy students have a more extensive knowledge of human biology and medical treatments? Should

general practitioners be required to reach a certain standard when assisting people who are emotionally distraught? Should each profession be taught basic skills for entering homes, noticing living environments and consulting with communities?

Is it time to establish *multi-disciplinary professional bodies* that conference together, research together, comment on each other's academic papers, attend practicums together when training and approach state institutions and politicians together on behalf of consumers? Should trainees in each profession be alerted to the disadvantages for clients when practitioners practise in isolation? Is it time to challenge the accepted tradition of each practitioner being supervised solely by a practitioner within their own profession? Is it time for trainees to be accepted into a generic professional Association and examined by a multi-disciplinary, culturally aware panel?

Perhaps it is time to encourage research, knowledge and skill to be linked across disciplines. There is potential for tutors in training institutions to teach across professional boundaries and publish papers authored from a multi-disciplinary platform. However, it is unlikely to happen by asking each discipline to take action. A combined approach is crucial.

In the practice arena establishing more holistic health centres would require a significant realignment of funds and a willingness to break fences that keep each profession isolated. These innovations could happen if psychotherapy as a professional body took the lead across disciplines, in the field, in the teaching environment and politically. We are good at gradual process, establishing effective collegial relationships and drawing attention to surrounding issues. We have been a pioneering Association since 1947. Are we ready promote unity and inclusiveness in the health arena?

It is important to acknowledge that many therapists in NZAP have built excellent professional relationships with colleagues in related disciplines over the years. The history of the Association points to many occasions when psychotherapists have joined with psychologists, psychiatrists, politicians, academics and allied health professionals to effect crucial personal and societal change for clients.

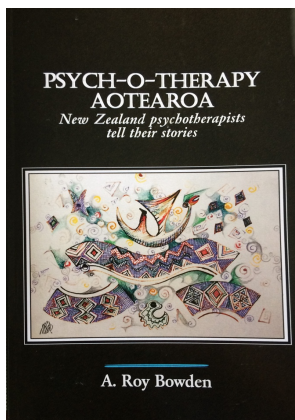
What has been very difficult to address is the way each health profession insists on preserving tight boundaries around a knowledge base, access to funding for clients and their profile within the health sector. Knowledge, skills, training programmes and political initiatives could be usefully shared if it was acknowledged that a connected prevention and treatment environment would benefit clients immensely.

Perhaps the way forward is to keep reminding ourselves, clients, and colleagues in related professions that there will be multiple reasons why we feel unwell on this day, at this time, in this family or community and at this stage in our life. Healing occurs when elements in the universe and in life are brought together, set free to engage with each other and set free to imagine new pathways to health.

Psych-O-Therapy Aotearoa

Roy Bowden's book, tracing the careers of 76 New Zealand psychotherapists, includes an extensive history of NZAP and the important issues the Association debated and acted on during its first seventy years.

To order:



E mail: roybowden1941@gmail.com

Mobile: 021 212 0204

ADHB Psychotherapy update

Veronica Watt, Professional Leader, Psychotherapy



Psychotherapy is a well-established profession within ADHB, with a history spanning more than 40 years. There are strong links in place with the training institution and an active student placement programme that is currently being expanded across secondary and tertiary mental health services as a pipeline to future employment and a sustainable workforce.

A number of initiatives are in place to support growth, development and understanding of the profession across the organisation. This includes awareness raising through presentations across professional groups and services, a wider range of placements being offered than ever before across child (eight current placements) and adult services (twelve current placements), and work being done to strengthen employment conditions for psychotherapists at ADHB.

Collaborative work with AUT is ongoing to support and sustain the increased number of placements. New placements this year include: Child and Family Unit/Mother and Baby Unit at Starship, Infectious Diseases/HIV service, and Taylor Centre CMHC. Placements that have been expanded are: Kari Centre CAMHS, Segar House, Aronui Ora (Maternal Mental Health) and Tupu Ora Eating Disorders Service (both child and adult teams). Sexual Health and Immunology also offer students placement opportunities.

We are very keen to hear from graduate and experienced psychotherapists for a number of roles available across the organisation. The DHB package includes payment of APC, NZAP membership, supervision provision and some training and developments costs.

Please contact me for more information: veronicaw@adhb.govt.nz

Postscript: Invitation to apply for roles in ADHB

Veronica Watt notes that in April 2019 nineteen psychotherapists were employed in ADHB, and she would like to grow this number much more. There are three roles currently available in Aronui Ora (maternal mental health): Veronica would be very keen for psychotherapists to apply for these, and ADHB are just finalising the new post in Immunology, preparatory to advertising it. There are also ongoing vacancies in Adult CMHCs and CAMHS, and applications from psychotherapists would be welcomed.

Reflections on the Conference: Creativity in the face of Chaos

Jane Puckey



Solace by Jane Puckey Feb. 2019 1

have the “I” and the “We” simultaneously – or at least allow room for both ourselves and the other - was one of the many rich themes that I thought

I went to the conference on Waiheke in February and feel very appreciative for the whole experience. I found the environment nurturing, in a beautiful context of summer sun, sea and palms – aspects which remind me of my accompanying painting “Solace”, of a Nikau at Whangaruru Harbour.

Typically I feel overwhelmed and stay quiet in large groups. But on this occasion I was able to form numerous new and enjoyable connections with others, and within the sessions of social dreaming, clinical work and teaching was able to practice speaking and having my voice heard in the group. How to

came up in this group setting and in hindsight I think I finally felt free and safe enough to be, and express myself, as an individual part of a collective.

This conference was named “Creativity in the Face of Chaos,” a concept I am passionate about both in my work as a psychotherapist and as a landscape artist. In my therapy training I wrote my dissertation on the nature of creativity and how to facilitate creativity using the perspective of Marion Milner, a British author, artist, and psychoanalyst. I intensively studied her wise and beautiful writing assimilated from her life experience of nearly one hundred years and greatly admire her openness, seeking curiosity and intelligence. From my research on her I eventually identified themes (Ego/separation, Duality and Oneness) which conceptualise a psychological model which addresses a way we can process lived experience to elicit psychic growth through an act of creative surrender – in order to develop the capacity to think unknown thoughts and to open to greater awareness and freedom.



I observed a number of sub-themes arise in this conference – such as death, frame/container, suffering, surrender and creative unconscious expression – that I’d discovered in Marion Milner’s work; and when I got home I re-read my research on her and found a gorgeous piece of writing from Joseph Conrad’s novel *Lord Jim* (cited in Milner’s book *A Life of One’s Own*). This excerpt which I would like to share, resonates in my mind when I reflect on this recent conference. I think too that it encapsulates the importance within the creative process of allowing, containing

and tolerating a temporary chaos to grow our own freedom and that of our clients. Joseph Conrad writes:

“A man that is born falls into a dream like a man who falls into the sea. If he tries to climb out into the air as inexperienced people endeavour to do, he drowns – *nicht wahr?* ... No! I tell you! The way is to the destructive element submit yourself, and with the exertions of your hands and feet in the water make the

deep, deep sea keep you up ... In the destructive element
immerse.”

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Three poems

On leaving therapy

Three times a week I rushed to you,
To that room above the shops you called your room.
Slowly I trusted you to hold my world.
I would lie on your couch according to your dictates but not go to sleep.
I would free associate.
And say whatever came into my head. Perhaps!
Slowly, tearfully, I spoke of dogs and dreams,
Of lovers lost, of enemies and friends,
My Father met me, loved me, understood,
My Mother cried and left.
We juggled with the many moments that we shared.
Interpreting, translating,
I took strange journeys through labyrinths of love and fear.
I fell down pits, trudged on through wind and rain,
And struggled over towering hills.
I clutched at treasures: gold of forgotten eras melted in my hands,
becoming dust or hazelnuts or gold again.
I dreamed exclusively for you. Because it woke you up.
And coins would tumble from your pocket as the penny dropped!
And, of course, the silence!
Alone, together. In limbo, with nothing to be done.

On the marshmallow surface of my emotions.
Your ideas sunk in, met mine and slowly I could feel again, could play again.
Something was happening,
You gave me the gift of conversation entirely about myself,

but including almost everything.
It seemed like poetry but was clearly something else.
After years of spending time with you,
Years in which I tried to give myself to you, and sometimes did.
“Perhaps I’m through,” I murmured.
“As long as you have started,” you replied.
I didn’t want to leave you, but I did.
“This isn’t easy,” I said, “I feel different but I still get lost.”
“And one day, you will die,” You said, “We can’t cure everything!”
I stood, like someone risking life again, and muttered “Thank you.”
It was only one brief moment in my life, my leaving you
But, as I left, I realised I’d never ever think of anything seriously,
without you being there.

Now, what have I become?
I saw you in the street the other day, nearly ran you down,
I didn’t recognise you till I’d driven past!
On looking back, you looked the same
How sad that now you’re such a distant you,
But then I felt you once again, strangely still inside.
What shall we do?
Go with the children to the beach together, like I always dreamed we would?
Such a strange couple!
I suppose we always were.

Jeremy Younger

Good Friday at the Beach with Stevie Smith

The sun lights each grain of sand anew,
As the two striding figures walk onto the beach,
One as tall as eternity. The other his son,
Must stride out by his side to keep up with his pace
They stop side by side and gaze out at the spume
And the waves roll on in.
“It’s time”, says the father and shudders
“I know”, says the boy
who looks up and squeezes his father’s hand.

He walks into the waves without looking back,
Till all you can see is the angry water,
and his two hands raised as if in blessing,
So, every part of him disappears
And very close, love is set free
And all is enough,
For they are together
And all is enough,
Not waving but drowning!
Jeremy Younger

Maybe Again

Today
You were there beside me
Watching the rain

Red
Bench stretched out beneath us
Mirror dancing outside

Warmth
Familiar through my cells
Heart tender

Tears
Constant behind my eyes
Happy and sad together

Kiss
Somehow surprised us both
When we met again
Again
Maybe again

Crispin Balfour

Statement from Wallin Seminar Organising Committee

In 2018 Council, through the Professional Development and Conference Committee (PDCC) agreed to underwrite a proposal for a large broad-based seminar on attachment, featuring Dr David Wallin.

The proposal was to attract mental health clinicians from a range of settings to attachment theory and its clinical application as well as provide experienced members with an update on familiar material. The proposal was approved as it met the goals of introducing people to NZAP and promoting our Association.

In addition, the proposal was offering substantial discounts to our members in difficult circumstances and reduced fees to Maori clinicians. There was also an anticipation of a substantial profit to be made to fund further seminars with significant subsidies for members. The flyer made it clear that the seminar was suitable for counsellors, psychologists, social workers and mental health clinicians. On the face of it the seminar was very successful, a complete sell-out with a large waiting list and the audience comprised half NZAP members, and half clinicians outside our Association. It was an attempt to both introduce attachment theory to those unfamiliar with psychodynamic theory and to expand on it for those familiar, hence Dr Wallin's segue to contemporary psychoanalytic relational theory on the second day.

As an organising committee we were shocked and dismayed by overtly hostile remarks made to Dr Wallin, as well as audible booing by members of our Association. Not only was this insulting behaviour to a guest of our Association and a guest in our country, it breached our standards of ethics and core values, and exposed the 150 non-NZAP attendees to negative views of our Association: the opposite of what had been hoped for. We have received much feedback to this effect. Within our Association we have been concerned to learn that this continuing hostility on Connect posts has silenced other voices.

The behaviour and its impact on individuals, the seminar, as well as our Association as a whole, gives all of us as members of our Association cause to reflect on how professional development seminars can be safely run in the future.

The David Wallin Seminar: A personal reflection from Crispin Balfour

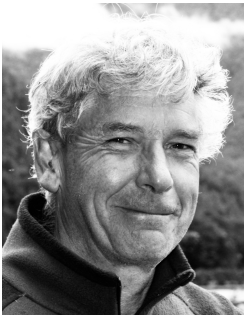
I attended David Wallin's seminar in Wellington on the weekend of 23-24 March. Arriving on the Saturday morning to the Oceania Room in Te Papa, I was slightly overwhelmed by a room buzzing with three hundred people from all over New Zealand. There was hardly a seat to be found! The beautiful welcome and introduction filled me with anticipation. Whilst I am reasonably familiar with thinking about attachment in my work, I was looking forward to deepening my understanding of the ways my own attachment difficulties shape the way I am with my patients. The seminar was offering "an integration of attachment research and understanding with relational psychoanalysis and mindfulness". Sounded great!

As he began, David referenced Freud's notion that psychoanalysis was a 'cure by love': he also suggested the words 'love' and 'attachment' might be interchangeable, where love might be understood as "the desire to deeply understand another". I am grateful for this insight and have been pondering it since. However, I realized quite soon, as David Wallin pursued his presentation, I was struggling to stay engaged and becoming increasingly frustrated by the seminar. I moved into the morning tea break wondering if others were sharing my feelings of frustration and tentatively trying to have conversations about what might be happening.

Soon after the break, a few rows behind me, Bill Farrell took an opportunity to say he was grateful for something David had done that felt like an attempt to engage with us, his audience, but it was also clear that Bill was frustrated by what he experienced was David's lack of engagement. Whilst I was a little shocked by Bill demanding David be more relational, I was not surprised, and I also felt relief to have my own feelings of frustration articulated. However, I soon realised there was considerable hostility in the

response of many in the group to Bill; I also felt there was awkwardness in the way it had been received by David.

Something seemed stuck in that moment and the moments that followed: I became aware of the seeming impossibility of working it through. I have been curious about this latter – “the impossibility of working it through” – and why this should have been so. I think it would be a mistake to blame the size of the group, the recent massacre in Christchurch, the loud music from outside, or the nationality of the speaker: we risk missing something less obvious, more subtle perhaps – more ‘psychotherapeutic’.



As the weekend unfolded, I battled with thoughts of abandoning the seminar and going off and enjoying Wellington. Partly I remained because I have great respect for the hard-working community in Wellington that organised the event. Subsequently I have been trying to find a way to think about my experience of the event without splitting or blaming. I am writing here to seek understanding. Since the seminar, I heard from a colleague that in their thirty years of practice this was the first time they walked out of an event; and I estimate that a third of the people who began the event on Saturday morning were not there by the end on Sunday. This seems significant. How could this be? What went wrong and what could have been different if anything? I am not in the business of “fixing things” but I do seek to understand.

I have been reflecting on what happened and why, and I keep returning to four things:

1. The apparent invisibility of psychotherapists and psychotherapy in the room;
2. How David made no reference to Anna Fleming’s presentation after hearing it;
3. A comment he made towards the end that when he is hanging out with Afro-Americans he likes to just relate to them as people;
4. The paradox that David kept encouraging self-disclosure at the same time as he invoked the analogy of the therapist-patient relationship mirroring the parent-child relationship.

I am curious why I keep dwelling on the invisibility of psychotherapy and psychotherapists. At the event Kyle was introducing ‘Gumboot Friday’ and the microphone went dead for a moment so he spoke of children being able to go to “psychologists ... (silence) ... counsellors”. Then David introduced Anna as a psychologist. I think David spoke of the counsellors and psychologists in the room at one point and there were some other moments that I can’t recall just now.

The event was organised by the Wellington Branch of NZAP and matched a recent event in Auckland – all part of the decision by NZAP to only hold a conference every other year. 2019 was the first time (for some time) we were not having a national conference, it being replaced by events sponsored by NZAP. At this event however, perhaps half the audience were not psychotherapists, being a mix of counsellors, social workers, psychologists and others.

I think psychotherapy still struggles to find its place within mainstream society, despite the extraordinary efforts of Lynne Holdem and Kyle MacDonald. It struggles to differentiate itself from counselling, psychology and other practice. I guess we would all have a view on what is the point of difference, so I can only speak for myself: I think the two key ingredients that distinguish psychotherapy are firstly an emphasis on the unconscious and secondly an emphasis on the relationship between patient and therapist. I am not saying other disciplines do not consider these but I think psychotherapy have them more front and centre. My experience of the seminar was that the unconscious was ignored, both in terms of the material being presented and also in terms of being able to reflect on the process in the room.

David had a lot of interesting material, but I experienced it as ‘information’ rather than ‘experience’. Even when he spoke about his patients (especially his “favourite patient”) he seemed to be reporting facts (his experience of himself or of the patient) rather than his reflections on his experience (at no point did he seem interested in his having a “favourite patient”). I think this was mirrored in his (and the group’s) response to the interventions, in that they were labelled “rude” or “inappropriate” or “shaming”. There was no reflection, just a literal interpretation of the facts.

I think there has been some attempt to think about it since in the “NZAP Connect” ~~email group~~ where I first wrote about this, but it has been suggested to me that I might collect my thoughts for the Newsletter. I still feel something could not be worked through at the event and we are still struggling.

David made no reference to Anna Fleming’s presentation after hearing it. I was transfixed by Anna’s presentation. I had heard it before in Dunedin, but I experience it growing in depth with each delivery. I have been wondering how David could have returned to the stage after the break and not make any reference to it. I don’t know how to make sense of this, but I am shocked by it. I felt this as a confirmation that in some disturbing way, despite appearances, David struggled to find a way to relate to us in a reflective (psychotherapeutic) way.

I guess from NZAP conferences I have come to expect something approximating a “working group”. I think part of my disappointment was how this was a basic assumption group with David as the leader, intent upon presenting his expert material. Perhaps it would have helped if someone from Wellington had sat alongside David throughout and chaired the sessions. I think this might have helped bridge the gap between him and us – the ‘expert’ and the ‘students’. A Chair could have called David’s attention to Anna’s presentation, as Crista Schorr-Kon attempted towards the end.

How can we understand this apparent lack of interest in David? I think there was an assumption that he was the holder of knowledge and we were there to learn – a dangerous assumption in any situation – but particularly in a room full of psychotherapists! I felt no sense David had a willingness to learn from us: “Learning from the patient”.

A comment David made towards the end that when he is hanging out with Afro-Americans, he likes to just relate to them as people: I don’t know what to make of this except to feel disturbed by it. I think it indicates something around a lack of interest in otherness. At times it seemed as if David was saying “I just want to treat my patient as a person”. The paradox that David kept encouraging self-disclosure at the same time as he invoked the analogy of the therapist-patient relationship mirroring the parent-child relationship.

I was uneasy about David's emphasis on the benefits of sharing his experience with his patients. I came to some understanding after Alayne Mikahere-Hall mentioned Linda Tuhiwai Smith's "Decolonizing Methodologies": I found myself thinking there was a way in which David was unconsciously colonising his patients with his self-disclosure. I am still unclear about this – it needs further thought. Later I was able to think further in the context of how David frequently used the analogy of a parent with a child for the relationship of therapist and patient: I thought how damaging it can be for parents to relate to their children as if they are siblings, or worse – parents. Again, I need to think further about this, but I was left with a deep sense of unease about how the seminar might have encouraged people to self-disclose to their patients, inappropriately.

Putting this last reflection above together with my thoughts about how the group responded to Bill speaking out, I realise I experienced David's response to the challenges he received from us (Bill, and perhaps also John O'Connor regarding projective identification) was to speak about his vulnerability in a way that I feel unconsciously invited us, as a group, to take care of him. I also felt as if there was an obedient response to this invitation from a significant number of us in the group (I personally battled with a sense of shame that he was being made to feel vulnerable and I had to work to keep thinking). Perhaps this might be thought of as an example of projective identification. I wonder if this was an enactment in the seminar of what I was experiencing: David speaking about in his work with his patients, where he disclosed his own vulnerabilities in ways that invited his patients to take care of him. I feel extremely uneasy about even suggesting this, but it seems to link up with Alayne's response to some Pakeha in the room wanting Tangata Whenua to do the work for them.

Finally, I reflected on the "rudeness" of Bill's intervention and connected it with an event that happened on the Waiheke retreat a few weeks ago. A couple of people arrived late to a group process that had very clear boundaries around it – the doors will be closed against you if you are late. This upset one of the people who was turned away. I think this was difficult both for the person who had to do the turning away and the people who were not allowed to join us. Similarly, I think it must have been extremely difficult for Bill to say what he did and I admire his courage for doing so, even though it was upsetting. Being able to reflect on these upsetting feelings and to

acknowledge both ends of the difficulty seems to lie at the heart of what we try and do in psychotherapy.

I am not sure if any of what I have written here will be of any use to anyone in reflecting about the seminar. These are my own rough-shod thoughts.

If I have any conclusion it is that there was a cultural conflict – not between America and New Zealand – but between a reflective psychotherapeutic culture where nothing can be taken for granted and even rudeness has its place and can be reflected on, and something else that is more about taking things at face value and where information is valuable for its own sake.

By way of a postscript, I am incredibly grateful to the crew in Wellington for all their hard work in putting it all together. Even though I was disappointed, I am learning a lot from reflecting on the experience. It is not that this event was a disaster, but I do feel it is important to acknowledge something went wrong and to try and understand it, so something is not forced underground. We can learn from our mistakes and NZAP desperately needs people not to be put off organising events like this – especially conferences! Thank you, Wellington for sticking your necks out and taking on this Herculean task.

Book Review

By Margie Barr-Brown

**“In the closet of the Vatican:
Power, Homosexuality, Hypocrisy” by Frédéric Martel
London, UK: Bloomsbury**

This book gives an in-depth account of the Catholic Church’s failure to stop child sexual abuse perpetrated by clergy, and the failure of cardinals, archbishops and bishops to effectively address the issue. Martel, an openly gay French writer, spent four years researching this book in over 30 countries. He built trusting relationships with most of the people he spoke to and was even allowed to stay in Vatican accommodation several times. He conducted 1,500 interviews with 41 cardinals, 52 bishops, 45 apostolic

nuncios,¹ secretaries and diplomats, 11 Swiss Guards and over 200 priests and seminarians (trainee priests). He had several researchers to assist him in this enormous task. This review covers a vast amount of material, so I am using Martel's basic terminology, viz: 'homosexual' 'gay' and 'closet.' In addition he discusses homophilic, practising, questioning, ambivalent, versatile, flamboyant, narcissistic, sublimated, loving friendship and asexual among various presentations of sexuality.

Martel examines the well-publicised recent attack on the Vatican 'gay lobby' by Pope Francis and determines 'a gay lobby' to be unlikely, since closeted Vatican homosexuals tend to work against the interests of the gay community and would need a degree of openness to form a lobby. The majority of homosexuals within the Vatican operate in secret, even if it is an open secret within its walls. The current Pope's statement that "Behind rigidity there is always something hidden, in many cases a double life" is far closer to the truth. Nasty gossip that occurred in gay circles before homosexual law reform and gay liberation still exists among some in the Vatican today. This is "the sickness of rumours, slander and gossip" denounced by Pope Francis.²

The Catholic Church's requirement of priestly chastity has long attracted homosexuals to the priesthood, and in the past this provided a safe haven for those who risked public discrimination, vilification or harassment because of their sexuality. Law reform and improvement in social attitudes toward homosexuality may be one reason for declining numbers of men joining the priesthood. Martel points out that homosexuality is more common further up in the Catholic hierarchy and he shows how many of the hard-line homophobic cardinals, archbishops and bishops are living double lives. On the one hand they are rigid, hypocritical and outspoken voices against gay relationships, gay marriage and gender theory – also condemning abortion and heterosexual remarriage after divorce – while on the other hand actively carrying out homosexual affairs themselves. Some of these individuals become obsessed with outward denigration of gay people – clear projection of their feelings about their own sexuality. Martel's sources inform him that around 80% of the clerics in the Curia (the Vatican bureaucracy) are

¹ Papal diplomats.

² p462.

homosexual, mostly in the closet, with a few openly gay who may have a secretary or partner sharing their room inside the Vatican. One source of information for the author has been the Swiss Guards who witness all comings and goings from private rooms within the Vatican. Some guards report that cardinals and bishops often make advances towards them. The seminarians also have to put up with unwanted advances and sexual harassment by senior clerics in the Vatican. The general estimate, according to Martel, is that 60-70% of the Vatican seminarians are gay.³

It is the heterosexual cardinals, archbishops and bishops who are the ones openly supporting gay members of the faith. Marcelo Figueroa, a Protestant who once appeared on TV with Pope Francis, told Martel that he believed Pope Francis was “in favour of civil unions; for him it was a law that echoed the civil rights movement. He would have accepted them if the Vatican hadn’t been hostile to them.”⁴

Martel uses the image of a rhizome to describe the functioning of the many homosexuals in the Vatican. With a rhizome one doesn’t know if the plant is above or below ground, or what is root and what is aerial stem. In this system the homosexual majority use power, shame and their career ambitions to protect their power and secrets. These men lie to themselves and to others. Gay cardinals, archbishops and bishops have a huge incentive to cover up the sexual abuse crimes perpetrated by priests in parishes all around the world. If they acted to stop this abuse, their own homosexuality might well be exposed in the process.

And so the children abused by clerics suffer the trauma of the actual sexual abuse and are at the same time exposed to the secrecy, lies, bribery, power plays, entitlement, special favours, denial, guilt, shame, ambivalent sexuality and self-hatred of their abusers. In my experience of working with abuse survivors, the conflicted emotions and behaviours of perpetrators may be more likely to become internalised by survivors who are told the abusive sex is condoned by God, who are sworn to secrecy with threats around disclosure, or who are punished or rewarded for compliance. The particular internalised parallel processes emerge during psychotherapy with survivors

³ p404.

⁴ p83.

of clergy childhood sexual abuse. For example, a woman sexually abused as a child by a dishonest and opportunistic priest began to behave dishonestly and became promiscuous as a teenager and later cheated sexually in her adult relationships.

Martel reports that some of these hypocritical cardinals, archbishops and bishops with secret lives have been responsible for financial mismanagement in the Vatican. The author has interviewed many ‘rent boys’ in Rome and discovered that a discreet and dedicated group of migrant male sex workers has an almost symbiotic relationship with regular cruising cardinals, archbishops and bishops. Both groups require extreme secrecy and invisible money for their activities. Some clerics of the Curia try to protect or ‘save’ their favourite boys, while themselves claiming diplomatic immunity.

This is the situation in the Vatican. Martel travelled widely while writing this book and gives a breakdown of the dynamics in other countries. For example, in Mexico, two thirds of cardinals, archbishops and bishops and half of priests are estimated to be practising homosexuals. In areas where the Native American population is larger, the archbishops, bishops and priests tend to be heterosexuals whose sexual ‘sins’ are committed with women. Thus in Mexico, the clergy is more heterosexual in the countryside and more homosexual in the cities.

From Colombia, Martel reports on an example of extreme corruption: “Cardinal Trujillo [who died in 2008] can be held directly or indirectly responsible for the deaths of dozens of priests and bishops who were eliminated for their progressive convictions.”⁵ His corrupt practices extended to denouncing left-wing priests and those working with the poor, then tipping off the paramilitaries. Testimony from repentant mafia members and their lawyers revealed that Trujillo was involved with the drug cartels and travelled with paramilitaries and bodyguards. He returned to the Vatican under Pope John Paul II, where he obsessively raged against gays, Aids, condom use and abortion. In Colombia, Martel is told the open secret of Trujillo’s homosexuality and in Medellín he is shown the secret apartment where the cardinal took seminarians, young men and prostitutes scouted for

⁵ p286.

him by priests. There they were sexually abused and beaten by the sadistic cardinal. Although Trujillo may have been an extreme case,⁶ he was still an example of the type Pope Francis referred to in his recent speech, "...those prelates who create a parallel world for themselves, where they set aside all that they severely teach others, and begin to live a hidden and often dissolute life."⁷

Incidentally, it wasn't just ill-health that made Pope Benedict XIV resign his papal position back in 2013. Martel suggests Benedict may have sublimated latent⁸ homosexuality into his vocation as an aesthete living among art works by famous homosexual European artists, fine music and literature, wearing extravagant clothing, shoes and jewels. Martel gives a good example of *lapsus linguae* which suggests Benedict's orientation, but I won't spoil the story by repeating it here. A dedicated anti-gay pope, he was born in 1927 and steeped in the ideas of his time. Travelling to Cuba he was distressed to find the 'homosexual problems' in the upper echelons of the Church there were just as bad if not worse than in Rome. Silent cover-up is endemic in such an overly-policed society where having potential blackmail information on religious leaders is a good way of keeping them onside with the government. The Cuba experience was too much for Pope Benedict and not long afterwards he abdicated his post and went into seclusion surrounded by his art and music.

Conflation of homosexuality with paedophilia is one of the narrative tricks used by hypocritical clergy to hide their own behaviour. Juan Pablo Hermosilla, a lawyer in the Chilean clergy sexual abuse scandal, commented to Martel about what he saw as a source of the Church's corruption and cover-up: "My theory is that paedophile priests use information that the Catholic Church has at its disposal in order to protect itself. It is a form of pressure or blackmail."⁹ The enabling bishops or archbishops may not be

⁶ Martel refers to him as 'the specimen'. However, there are some other villains in the book.

⁷ p463.

⁸ In a post-publication interview with Benny Ziffer of the Israeli paper *Haaretz* (6 April, 2019), Martel suggests a more active form of homosexuality.

<https://www.haaretz.com/misc/writers/WRITER-1.4968214>

⁹ p446.

paedophiles themselves but they turn a blind eye to abuse committed by priests because they want to keep their own homosexuality hidden. Martel adds to this the Vatican closet general rule that everybody looks out for each other.

Martel's impeccable research and analysis must be differentiated from gathering gossip. He has taken great pains to verify claims from a variety of sources and used creative ways of getting to the truth. There is of course gossip within and about the Vatican, some of which has been shown in this book to be true. On the general topic of gossip, I'd like to refer to a comment by psychologist and economist Daniel Kahneman in his recent public discussion in New York with neuroscientist Sam Harris.¹⁰ Kahneman said that gossip is usually of poor quality and that teaching people how to criticise others better is easier than improving ourselves! He says if we could improve gossip it might lead us to behave more intelligently ourselves.

Postscript: Is the tide of sexual abuse within the Catholic Church about to turn?

While I was writing this review, on 26 March 2019 the Vatican issued stronger new laws regarding sexual offences perpetrated against minors within the Vatican, Vatican offices and its diplomatic embassies abroad. These include:

1. Mandatory reporting of potential abuse cases to Vatican authorities or face fines or possible jail time. (Within days of this announcement victims' advocate groups complained that reporting should be to independent and secular law enforcement officials because of the Vatican's poor history of policing itself.)
2. Automatic dismissal of any staff member found guilty of sexual crime. (It seems the Vatican may still potentially offer to house senior offenders in seclusion.)
3. The statute of limitations is now extended to 20 years after the 18th birthday of any victim.

¹⁰ 13 March 2019, <https://samharris.org/podcasts/150-map-misunderstanding/>

4. Potential employees of the Vatican will undergo a ‘fitness to work with children’ process. (It must be noted that there are actually few children in the Vatican; there are two parishes in Vatican city and few resident children.)

The new laws cover ‘vulnerable people’ as well as minors, including the sick, those with physical or mental disability, and those with limited personal freedom. This last group could potentially be construed to cover, for example, a young seminarian abused by a powerful archbishop, or a nun abused by a priest.

The new laws, as far as I can tell from reading the initial international Press reports, don’t extend to addressing sexual abuse by Catholic clerics throughout the world, which has been enabled by the dysfunctional system within the Vatican. For instance, the Vatican, when questioned on this, has not clarified whether its diplomats working in embassies abroad should report sexual abuse to their local authorities. Currently there are geographical limitations and at this stage the Vatican seems to view the new laws as a model for others to follow in the Catholic Church around the world.

Editor’s note: The material taken from Frederic Martel’s book & mentioned in this piece does not reflect the opinions or policies of the NZAP or the reviewer.

Are you a psychotherapist working with individuals diagnosed with borderline personality disorder?

My name is Kristin Reilly and I am a Clinical Psychology Doctoral student at The University of Auckland.

As part of my research, I will be interviewing therapists about their experiences of countertransference when working with clients who have been diagnosed with borderline personality disorder.

Your experience will contribute to training in this area.

The interview will take between 50 and 90 minutes and will be conducted in a location of your choice.

I am seeking psychotherapists with at least 6 years' experience as a psychotherapist.

**For more information, please contact Kristin Reilly at:
krei739@aucklanduni.ac.nz**

This study is being conducted by Clinical Psychology Doctoral Student, Kristin Reilly (krei739@aucklanduni.ac.nz) and is supervised by Dr Claire Cartwright (c.cartwright@auckland.ac.nz) at The University of Auckland.

Approved by the University of Auckland Human Participants Ethics Committee on 7th June 2018 for three years. Reference number 021316.

Meet Our Plenary
Speakers



Kathy Steele, MN, CS



Christine Forner, MSW, RSW



Michael Salter, PhD



Martin Dorahy, PhD

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- Guidelines for Treatment & Mindfulness - Christine Forner
- Constructions of Complex Trauma and Implications on Women's Wellbeing and Safety from Violence - Michael Salter
- Dissociative Identity Disorder: Updates from Empirical Investigations- Martin Dorahy

Plenary Panel

- Dissociation, Psychosis, and Borderline Personality Disorder Interface - Rick Hohfeler, Joan Halburn, David Leonard, Matt Ball, Susie Farrelly and Warwick Middleton (moderator)

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Welcome to new members

Congratulations and welcome to the following new Full Members

Angela Shaw, Auckland
Brigitte Viljoen, Auckland
Dianne Hendey, Wellington
Lisa Beachman, Auckland
Maria Snegirev, Dunedin
Mohan Herath, Auckland
Nancy Cooper, Auckland

Welcome to the following new Provisional Members

Hope Pugh, Christchurch
Marie Barrett, Auckland
Leah Royden, Auckland
Susie Thomas, Auckland

Welcome to the following new Student Members

Deb Moran, Wellington
Limor Fybish, Auckland
Louise Player-Bishop, Auckland
Merilyn Carden, Auckland
Mina Amiri, Auckland

ACP Committee

Dates for Assessment Interview	Notify Executive Officer by
5 October 2019	9 August 2019
28 March 2020	31 January 2020

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
2 August 2019	7 June 2019
27 March 2020	31 January 2020

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.

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

NZAP Grants Fund

Background information

The Special Education Fund was established in 1992 using the profit made from the Dunedin Conference in that year. The Fund has grown with the addition of successive Conference profits and accruing annual interest. It now stands at more than \$150,000. The total amount of the grants available will vary from year to year and has, in the past, been around \$5000.

A Committee of four to five members appointed by the NZAP Council manages the application process.

Purpose of the Fund

The Fund is available to provide financial assistance to members for educational purposes from which there are personal and collective (NZAP) clinical practice benefits or initiatives that bring general advantages to the promotion of psychotherapy. Projects may include:

- a specific training course, or
- attending appropriate study courses, or
- carrying out an approved research project

Eligibility

- Full members of NZAP.
- Full members of Waka Oranga.
- Retired members.
- Provisional members.
- Group – awarded to one member on behalf of the group, the majority of whom belong to one or other above-mentioned category of NZAP membership.

Please note previous recipients of this fund are not precluded from applying in the future.

Grant amount

The money available each year is from the accrued interest from the fund. Should not all the interest be awarded in one year, the balance will be added to the sum available in the following year.

Application steps

- Study proposal to be sent to the Executive Officer at executive-officer@nzap.org.nz by 1 November with the request for funding assistance for the following year. The Education Fund Committee will make a decision by the end of November, and the funding will only be available in the nominated year which would normally be the year following the application.
- The Committee will notify the applicant(s), whether or not they have been successful, before the end of the year.
- Successful applicant(s) will be announced at the annual NZAP Conference and the grant money distributed at that time.
- The decision of the Committee will be final.

Requirements

The Committee will require the following information:

- A clear, succinct explanation, in one to two pages, of the specific course or research project planned;
- A letter of recommendation from your supervisor;
- A copy of the proposed budget, including other sources of funding;
- Current membership status.

There is an expectation that recipients of an Education Fund Grant will:

- Commit to presenting a paper or workshop following completion of their study at an NZAP Conference, Waka Oranga hui-a-tau (annual gathering) or at their local branch meeting;
- And/or agree to write a paper for the next edition of *Ata: Journal of Psychotherapy Aotearoa* or the quarterly NZAP Newsletter.

N.B.

The Grant is not primarily intended for:

- Accommodation/meal costs; or
- Cost of books.

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Alisa Hirschfeld

Alayne Hall

Vicky Blake *ex officio*

Updated July 2018

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