



**9:00 am:** Mihi whakataou / Welcome.

**9:30am: Titiro whakamuri ki anga whakamua:  
Turning to the future while acknowledging what has been.**



**Panel:** Anna Hinehou Fleming (Ngāpuhi, Ngāti Hine, Tūhoe - Chair). Emma Green, Lynne Holdem, Mark Murphy.

*This panel brings together a group of Pākehā and Tauīwi practitioners to discuss their experiences of encountering Te Tiriti, both personally and professionally. There will be time for audience discussion.*

**10:45 am: MORNING TEA (30 mins)**

**11:15 am: The Elders – Learning from experience.**



**Panel:** John O'Connor (chair), Siobhan Collins, Louise de Lambert, Seán Manning.

*We all stand upon the shoulders of those who have come before. In this session, the panellists will offer reflections upon their experience as longstanding NZAP members and as practitioners of this complex craft. We invite you to allow the rich offerings of our panellists to evoke your own reflections on "learning from experience" as members of our Association. There will be opportunity to engage together in dialogue.*

**12:15 pm:** Members' stories

**1:00 pm: LUNCH (1 hour)**

**2:00 pm:** Paper



**John Farnsworth:** Groups and group work - somatic, symbolic.

*In the spirit of Ka Mua Ka Muri, I look back over nearly 40 years of group life. Groups don't often feature in conference presentations: but this one draws together themes about groupwork, past and future. I reflect on my personal experience, formal and informal, in large and small groups, as participant, supervisor, facilitator and observer in analytic, psychodrama, gestalt, men's, assertive, foodbank, Balint, committee and community groups.*

*My interest is the experiential richness of group life: the interlacing of its somatic and symbolic meanings across the diversity I've encountered. From these meanings, I want to draw out some common threads and patterns: ask what the future for groups might be; what they offer beyond individual connection, and how they enrich our social and intimate worlds.*



**3:00 pm: AFTERNOON TEA (30 mins)**

**3:30pm–4:30pm: Choice of papers**



**Seán Manning:** *Technologies of the self – Foucault, Socrates, monasticism, psychoanalysis, and gang membership*

*In the years before his death from an AIDS-related condition in 1984, Michel Foucault, having sequentially focused on discourse, the conditions of knowledge, on power, and latterly on ethics and subjectification, turned his attention to the self. Rather than examine modern versions of the self, he described disciplines and practices – “technologies” – relating to the deliberate development, discipline and renunciation of the self, from the Greek Classical and Hellenistic periods through the Roman Imperial and early Christian eras. In this paper the notion and history of the self-as-object, something that can be developed, manipulated, embraced, disciplined or renounced, is interrogated. The “talking cure” is situated as a recent development in a long history of the development of the self and its associated technologies. A narrative is followed from Socrates and Plato through a history of religious discipline and self-development to modern psychotherapeutic practices, gang membership and imprisonment in Aotearoa New Zealand.*

*This paper is informed by the presenter’s clinical practice among male criminals and by his ongoing doctoral studies at AUT.*



**Crispin Balfour:** *Therapeutic time and its conundrums*

*I will enter on an exploration of time as the beating heart of the psychotherapeutic endeavour.*

*“Beginning with Heidegger “the human being is not definable by a “what”, like a table or a chair, but by a “who” that is shaped by existence in time. What it means to be human is to exist with a certain past, a personal and cultural history, and by an open series of possibilities that I can seize hold of or not”. The good enough mother will have managed the time between our demand and it’s satisfaction so we were able to build up a sense of ourselves (whatever that may mean). When does waiting become abandonment?”*

*We may revisit these early experiences in psychotherapy as transference – when the shadow of our unconscious past falls on our experience of the present. A strange kind of time-travel. Perhaps something of our experience in psychotherapy may change our experience of the past in an experience of “nachträglichkeit” or “afterwardsness”. Is this time-travel along an imaginary axis or is it symbolic?*

*Questions of when are we going to meet, for how long and how often? What is the cadence of therapy? How long does therapy take and how do we know when it is time to end? Do we rely on a clock to let us know when to end an appointment or do we take charge of the time and make the ending of each appointment part of the work?*

*I will illustrate my thinking with clinical examples.*



**6:00 pm:** Cocktails and dinner – A toast for our next 75 years together.



*Join us for dinner and reminiscence. We will share a slideshow of NZAP members and events, would like to hear your stories.*

**7:00 pm:** Conversation, story and poetry.

*Ka mua, ka muri – Glenn Colquhoun with Wiremu Woodard.*



**Glenn Colquhoun** is an award-winning poet, essayist, children's author and medical doctor. He has deep roots in working with Māori communities.

*Glen won the Reader's Choice prize at the Montana Books Awards, the Booksellers NZ Platinum Award for poetry and he was awarded the Prize in Modern Letters. Glenn won a Fullbright scholarship to Harvard to study Medical Humanities and has many other projects and achievements including being able to successfully perform poetry at schools to teenagers!*



**Wiremu Woodard** is an Indigenous therapist, father of four, activist, environmentalist, sometimes contemporary dancer and artist. Wiremu is committed to reducing health disparities for Māori and promoting social justice. He currently works in community practice at KERERU and teaches Psychotherapy & Counselling programmes at Auckland University of Technology. Wiremu is a founding member of Waka Oranga – a group of dynamic Indigenous Māori practitioners committed to emancipatory freedom. Wiremu is the co-editor of *Ata*.

**8:30 pm: Close.**



**9:00 am:** Open the day

**9:15 am:** Keynote

Time in Psychotherapy: **Patricia Gherovici and Adam Phillips** in conversation, followed by discussion.



**Patricia Gherovici**, Ph.D. is a psychoanalyst and analytic supervisor in private practice in Philadelphia, USA. She is the author or co-editor of six books, including: "Psychoanalysis in the Barrios: Race, Class, and the Unconscious" (For which she shared the 2020 American Board of Academy of Psychoanalysis Edited Book Prize), "Lacan on Madness: Madness, Yes You Can't", "Please Select Your Gender: From the Invention of Hysteria to the Democratizing of Transgenderism", "Transgender Psychoanalysis: A Lacanian Perspective on Sexual Difference", and "The Puerto Rican Syndrome" (for which she received both the Gradiva Aware and the Boyer Prize). Originally from Argentina, Patricia is co-founder and director of the Philadelphia Lacan Group and Honorary Member at the Institute for Psychoanalytic Training and Research (IPTAR), and Founding Member of *Das Unbehagen*, New York. She specialises in working with trans patients, as well bringing the perspective of South American "psychoanalysis for the people", which holds the exploration of the unconscious as a radically democratic act.



**Adam Phillips** is a practicing psychoanalyst in London, UK and a visiting professor in the English Department at the University of York. He initially trained as a child psychotherapist and was formerly Principal Child Psychotherapist at Charing Cross Hospital. *The Times* described him as "the Martin Amis of British psychoanalysis" for his "brilliantly amusing and often profoundly unsettling work". He is an aficionado of the essay form and has published many essay collections including: "One Way and Another", "On Kissing, Tickling and Being Bored", "Houdini's Box", "On Flirtation", "Darwin's Worms", "Going Sane", "Side Effects", and most recently "The Cure for Psychoanalysis". In his introduction to "One Way and Another", John Banville writes "Phillips insists that psychoanalysis and psychoanalytic writing are a kind of poetry ... he treats of his discipline not so much in terms of therapy – although he writes always with the authority and insight of a practitioner – but as a strategy for dealing with life, with other people, and with our worldly predicament as creatures who pay an enormous price for the privilege of being able to think, to choose, to remember and to forget."

**10:45 am:** MORNING TEA (30 mins)



**11:15 am:** Choice of papers



**John O'Connor:**

*"The Unconscious is a Shy Beast, Don't Pounce!" – The making of psychotherapy (and a psychotherapist) in Aotearoa New Zealand*

*"And what rough beast, its hour come round at last, Slouches towards Bethlehem to be born?" (W.B.Yeats, 1919, cited in Nina Coltart, 1986, p. 2)*

*"The subject [of psychotherapy] has been left too long in the hands of the triumphant quack (p. 515) ... the hands of the unscientific. Unfortunately, by then it was submerged in a malodourous swamp of superstition, humbug, and confusion of thought" (Stuart Moore, 1913, New Zealand Medical Journal, p. 514).*

*This paper will reflect upon the historical construction of psychotherapeutic "truths", over recent centuries in Aotearoa New Zealand.*

*It will consider how the "violence" giving rise to the emergence of the practice of psychotherapy in this country, also arises in the inevitable violence of temporal "contests of the true" within the emotional heat of clinical practice. Sociologist Nikolas Rose (1996, 1999), explored how the "Psy" disciplines, including psychotherapy, have given rise to contemporary "truths" about the nature of experience. He commented, "...truth is not only the outcome of construction but of contestation. ... Truth ... is always thrown by acts of violence [regarding what is] ... allowed to enter 'the true' (1996, p. 55). From a very different perspective, the notion of "truth" within psychotherapy clinical practice has been central to psychoanalysis. Neville Symington (1986) described the analyst's "act of inner freedom" as a profound struggle to speak an "emotional truth" (p. 34), whilst Wilfred Bion (1970) described the analyst's need for "faith that there is an alternate reality and truth, the unknown, unknowable, "formless infinite"" (p. 31). This paper will explore both the history of the "contests of the true" within the Aotearoa New Zealand historical context, and how these have "made" me as a psychotherapist and Jungian analyst. In doing so I will consider the impact of these temporal "contests of the true" for my own clinical practice, through exploration of a range of clinical vignettes, including dream material. The paper will include the juxtaposition of theoretical ideas from perhaps unexpected conceptual companions, Michel Foucault, Wilfred Bion, C.G. Jung, and indigenous Māori.*



**Rod Sandle:** *Born in '47 – A personal journey through the changing zeitgeist of psychotherapy in Aotearoa.*

*Just like a personal ego, the zeitgeist of a practice such as psychotherapy is constantly changing, influenced by both internal and external events. As with the personal ego, not only is it changing but it is also resisting change, leading to a state of imbalance and potential conflict. A psychotherapeutic relationship can help an individual re-establish balance in the changing world and live more fully in the present, but the relationship with an organisation or group can be more challenging. Just as we can identify with our ego, so can we identify with a group: does the onus fall more on the individual or the group to adapt, both to change and to the resistance to change? What can help in this process of adaptation? With the Freudian concept of the erotic bonds of love and hate in the background, I will call on my personal story as a psychotherapist born in the year NZAP was founded, with the aim of exploring these questions with a focus on the changing zeitgeist of NZAP.*



**12:15 pm: LUNCH (1 hour)**

**1:15 pm: Psychotherapy and public worlds**



**Panel:** John Farnsworth (chair), Robyn Shearer (MoH), Phil Grady (MoH), Kyle MacDonald, Craig Whisker, Alayne Mikahere Hall.

*Psychotherapy exists in a rapidly changing mental health environment. This panel, including two Ministry of Health Senior Executives, discusses its impact on our prospects, vitality and livelihood.*

**2:15 pm:** Large group reflection

**2:45 am: AFTERNOON TEA (15 mins)**

**3:00 – 4:30 pm:** Choice of papers



**Alisa Hirschfeld:** *Soul murder – then and now*

*A contemporary case of paranoid delusion (2022) read in the light of the first psychoanalytic account of a case of paranoia (Freud, 1911)*

*This paper gives detailed clinical material from work with a young woman who presented for psychotherapy with a paranoid delusion. The paper shows my understanding of my patient's delusional formation and describes her slow but steady recovery from delusion and psychosis over the course of a long term psychoanalytic psychotherapy.*

*I will also revisit the first psychoanalytic account of a psychotic delusion. This is one of Freud's case histories, and is a seminal psychoanalytic text. It is called 'Psychoanalytic Notes on an Autobiographical Account of a Case of Paranoia' but is more commonly known as 'the Schreber case'.*

*Two paranoid delusions, one in Germany, one in New Zealand, one hundred years apart. Was madness very different a hundred years ago? What did Freud make of Schreber's madness, and how did his understanding of delusion help to inform our contemporary understanding? What has changed in the way we think? What has stuck?*



**Margot Solomon:** *Nine years on – reverie and reflection in the practice of psychotherapy.*

*In 2013, at the NZAP conference at Orakei Marae, Tāmaki Makaurau, I offered a workshop called “Reverie and reflection: conscious and unconscious, figure and ground, a group experience,” which I wrote up for the 2014 NZAP journal Ata.*

*I continue to think that reverie and reflection facilitate the deep work of psychotherapy, whether it be in individual psychotherapy of any kind, in supervision (in any role), or in a group situation.*

*At the core of reverie and reflection is the container-contained function as named by Wilfred Bion. The container-contained represents the internal mental processes that facilitate our capacity to think and feel, to have our own thoughts. It is my experience that we need ongoing practice at using and developing the psychic muscle of our own container-contained. To do this requires us to process our sense impressions through actively dreaming, and being in a state of reverie and reflection. Becoming fixed in the container-contained function is common, and can prevent new learning and creativity. There is a misconception that the container-contained is always a positive thing, but because it is created in our very early life through our experiences with our family it mirrors any dysfunction in family system. Thus it takes ongoing work to create a healthy container-contained. That is often the underlying need of our clients – to work with their faulty container-contained.*

*This workshop offers a space for thinking dreaming, reverie and reflection, on yourself, your work, the conference, through the lens of your own experience. My role will be facilitative, using group skills and psychoanalytic thinking to reflect with you on the process that ensues. My hope is that we together can create a space for thinking in the marrowbone, that is, thinking that goes beyond the mind alone.*

**4.30 pm:** Cuppa and korero.

**5:00 pm:** Close of day.



**9:00 am:** Open the day

**9:15 am:** Imagining a future for psychotherapy.



**Panel:** *Virginia Edmond (chair), Verity Armstrong, Martin Dorahy, Jane Tuson, Claire Miranda.* This panel will offer four diverse perspectives on the future for psychotherapy in Aotearoa. There will be some time for discussion.

**10:15 am:** Small group reflections.

**10.45 am:** MORNING TEA (15 mins).

**11:00 am:** Ka mua, ka muri – Filling the kete of our Association  
Dialogue for members.



Nā tō rourou, nā taku rourou ka ora ai te iwi.  
With your foodbasket and my foodbasket, the people will thrive.

Facilitated by **Gabriela Mercado**, our next President, this space focuses on the future of our Association. With a kete filled with 75 years of experience, we will map our future together.

**12:00 pm:** Poroporoaki

**12:30 pm:** CLOSE.