

20/20 Vision, 2020

Keith Tudor



20/20 Vision, 2020

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Dedication

In memoriam

Roland Tudor (1949–2020)

Jim Batson (1942–2021)

Melissa Harte (1959–2021)

Bernie Neville (1938–2021)

Et recordatus viventem

Ian Holmes-Lewis (b. 1957)

Previous books by Keith Tudor

Claude Steiner, Emotional Activist: The Work and Life of Claude Michel Steiner (Editor)
(Routledge, 2020)

Psychotherapy: A Critical Examination (PCCS Books, 2018)

Pluralism in Psychotherapy: Critical Reflections From a Post-regulation Landscape (Editor)
(Resource Books, 2017) Republished as an E-book (Tuwhera Open Access Books, 2020)

The Book of Evan: The Life and Work of Evan McAra Sherrard (Editor) (Resource Books,
2017) Republished as an E-book (Tuwhera Open Access Books, 2020)

Conscience and Critic: The Selected Works of Keith Tudor (Routledge, 2017)

Co-creative Transactional Analysis: Papers, Dialogues, Responses, and Developments (with
G. Summers) (Karnac Books, 2014)

The Turning Tide: Pluralism and Partnership in Psychotherapy in Aotearoa New Zealand
(Editor) (LC Publications, 2014)

Brief Person-centred Therapies (Editor) (Sage, 2008)

The Adult is Parent to the Child: Transactional Analysis with Children and Young People
(Editor) (Russell House, 2007)

Freedom to Practise II: Developing Person-centred Approaches to Supervision (Editor, with
M. Worrall) (PCCS Books, 2007)

Person-centred Therapy: A Clinical Philosophy (with M. Worrall) (Routledge, 2006)

The Person-centred Approach: A Contemporary Introduction (with L. Embleton Tudor, K.
Keemar, J. Valentine, & M. Worrall) (Palgrave, 2004)

Freedom to Practise: Person-centred Approaches to Supervision (Editor, with M. Worrall)
(PCCS Books, 2007)

*Transactional Approaches to Brief Therapy, or What do you say Between Saying Hello and
Goodbye?* (Editor) (Sage, 2002)

Dictionary of Person-centred Psychology (with T. Merry) (Whurr, 2002) Republished (PCCS
Books, 2006)

Group Counselling (Sage, 1999)

Mental Health Promotion: Paradigms and Practice (Routledge, 1996)

What colleagues have said about the book

As a collection of his writings structured around vision, Professor Keith Tudor's *20/20 Vision* presents a stimulating blend of hindsight and foresight. I always learn something through conversations with Keith. Here his love of critical engagement is palpable and he walks his talk on self-reflection and analysis. Some of the power of this book explodes in the appendices. Two, in particular, are creative political acts. The data on 'The book of books' – his honest and thoughtful analysis of the motivation for writing /editing his 17 books, their reception and impact – is an excellent model for researchers, especially in a time where books are incoherently deemed less relevant than journal articles to the research enterprise. 'The quality assurance of this book' tabulates details of the peer-review process for the production of this book, talking back to the 'research impacts' orthodoxy that has taken hold in our academic institutions.

I find beauty here in Keith's engagement with biculturalism, through the course he taught in tandem with the articles of Te Tiriti o Waitangi and the evident impact on the students; in his free play with language; and in the dialogues with Eliot and Shakespeare. There is a well roundedness to his scholarship, as he moves at ease across a wide range of foci, finding their common thread in his refrains of connection, critical reflection, personal and political agency, and change. Most striking is his generous humanity, in touches all the way through, in his eulogy for his brother, and in his informed commitment to social justice. As for his lasagne recipe – like the book itself – I encourage you to savour its layered flavours and the motivation for whanaungatanga that underlies it.

Dr Elizabeth Day, Senior Lecturer and Head of the Department of Psychotherapy & Counselling, Auckland University of Technology, New Zealand

Keith Tudor has written a refreshing and amazingly creative book from the perspective of the year in the life of an academic. The book consists of twenty papers which reflect the author's academic journey through the year, and covers vast areas of his interests such as transactional analysis, psychotherapy training, literature, and reflections on academic work. The book is very well written and offers exciting new ideas and perspectives. It is a book which conveys a passion for investigation and new discoveries in the field of psychotherapy and wider fields. I recommend it highly.

Dr Gregor Žvelc, Associate Professor of Clinical Psychology, University of Ljubljana, Teaching and Supervising Transactional Analyst, International Transactional Analysis Association, and co-author of *Integrative Psychotherapy: A Mindfulness- and Compassion-Oriented Approach* (Routledge, 2021)

In his book *20/20 Vision, 2020*, Keith Tudor presents us with an interesting collection of eclectic papers, which provides the reader with an insight into Keith's professional and personal life journey, how he structures his work and how he thinks as an academic and a practitioner. The book takes us along a travelogue during the year 2020 in 20 chapters that range from a moving eulogy to his brother, to indexing and grammar, political views, and a sumptuous recipe for lasagne. *20/20 Vision, 2020* is undoubtedly embedded in the

pandemic age and is almost kabbalistic in the way cyphers and concepts are played with. A good read for people who want to gain further understanding of transactional analysis through a review of changes in this field. The two comprehensive papers on indexing and grammar are especially recommendable for the writers amongst us. Furthermore, writers may find it particularly interesting delving into the backstage of writing a book (in paper 11). Finally, for the avid statistician, Keith excels in analysing data, creating clear tables loaded with information, one example of which is paper 17 which presents a summary of the mental health policies offered, or not, by candidates in the 2020 New Zealand general election.

Gabriela Mercado, MHSc(Hons), Dip. Psychotherapy, Registered Psychotherapist, Sex Therapist, and Supervisor; President-Elect, New Zealand Association of Psychotherapists

Keith Tudor's work is always thoughtful, his research meticulous, and his ideas interesting. This book gives a kaleidoscopic view onto aspects of his work, thought, and life, moving from teaching, through practice and politics, to more personal items, including his brother's death, and a recipe for lasagne – and much more. It also includes a retrospective review of his own books, and experiences of indexing, which gives further insight into the author's mind about writing, editing, and publishing. This collection, which comprises papers mostly written in 2020, also includes three papers which present the author's contributions to person-centred psychology.

Dr Rose Cameron, Person-centred Therapist, Writer, and Teaching Fellow, University of Edinburgh

This book provides a unique insight into the intellectual endeavour, including teaching, writing and publishing – all grounded in a desire to genuinely contribute. It presents a window into the work of a professor as expertise, experience and wisdom are crafted together with discipline. Keith and I think, talk, write and publish together. We also debate the relevance of split infinitives and apostrophes! The personal history he brings to his passion for language enhances his ability to share and engage with ideas and contribute to extending knowledge and practice. This work is engaging and uplifting and it also makes a sound case for books! It is also reassuring, as in the metaphor of an air traffic controller managing different points of the journey simultaneously: some projects take longer than others to take off but if the conditions are right they will fly and land safely (in the right place).

Dr Susan Shaw, Associate Dean (Academic), Faculty of Health and Environmental Sciences, Auckland University of Technology, and Principal Fellow of the Higher Education Academy

20/20 Vision, 2020

Contents

Introduction		ix
	January	
Paper 1	He tangata Tiriti tatau: Transactional analysis and Te Tiriti o Waitangi	1
Paper 2	Eulogy for Roland Julian Tudor (1949–2020)	10
	February	
Paper 3	‘A lifetime burning in every moment’: Strangeness and complication in neopsychic functioning (February 2011)	15
Paper 4	Alpha and omega, or, does actualisation encompass death? (February 2010)	33
	March	
Paper 5	Changing the world one theory at a time	36
Paper 6	On indexes and indexing	55
	April	
Paper 7	Psychotherapists, health practice, and the assurance of competence	65
Paper 8	Shakespeare – the plague – Eyam – COVID-19 – Shakespeare	77
	May	
Paper 9	My lasagne recipe – Part III	88
	June	
Paper 10	A book of books	92
Paper 11	On language, writing, and grammar	100
	July	
Paper 12	Psyche and society: Personal and social effectiveness (July 2010)	117
	August	
Paper 13	Psychotherapy in the time of the coronavirus	132
	September	
Paper 14	He tangata, he tangata, he tangata: A humanistic relational approach to a people-centred and experiential therapy in and of Aotearoa New Zealand (September 2018)	139
Paper 15	Reflections on ‘The place of “thinking” and “logic” in the ecology of clinical thinking’ (September 2013)	153
	October	
Paper 16	Mental health and activism	164
Paper 17	Voted 2020: The politics of mental health, psychotherapy, and the education/training of its practitioners	175
Paper 18	Tūtira mai ahau	184
	November	
Paper 19	Rupture, repair, restore: A transactional analysis (November 2016)	192

December

Paper 20	Coda: Changing theories, one world at the time	208
Appendix A	Teaching (including academic supervision), research (including publications and outputs), academic leadership, and events, 2020	213
Appendix B	The quality assurance of this book	218
Appendix C	A book of books: The data	220
Appendix D	The mental health policies of political parties standing in the 2020 New Zealand general election	306

Introduction

This book emerged from a number of experiences, reflections, and ambitions. The first was the disestablishment of a university school (an administrative unit) at Auckland University of Technology (AUT) of which I was the head. As part of this process, I began to think about my substantive position, that of professor of psychotherapy, and my role and work for the following year (i.e., 2020). I already had quite a few commitments – some teaching, my academic supervision of Master’s and of doctoral students and candidates, some writing projects and editorial commitments, and so on – which, in effect, formed the spine of my year. I then thought about taking and making the opportunity to write about these, as well as other events, in the form of a series of contributions that would mark my academic year. In doing so, I acknowledge that, while, for students the formal academic year runs from late February to mid-June and from mid-July to the end of October, for most academic and administrative staff, the year runs, well, all year! Thus, this book represents my work for just over a year – from planning in mid-November 2019 to the end of December 2020. I then began to think about the focus of the book. Earlier in 2019, I had had an operation for a detached retina and been told that I had cataracts, as a result of which my vision in my right eye was reduced from the standard of 20/20 to 20/10. (I discovered, as you do when you have such experiences, that 20/20 vision refers to normal visual acuity; that is, the clarity or sharpness of vision, measured at a distance of 20 feet). In November 2019, I was told that I would have a second operation to remove the cataracts early in 2020, and so I began to formulate the title – *20/20 Vision, 2020* – which, in turn, gave me the idea of writing 20 contributions. Regarding the form of publication, I had had two previously published books, *The Book of Evan* (Sherrard, 2017) and *Pluralism in Psychotherapy* (Tudor, 2017b), republished as e-books (Sherrard, 2020; Tudor, 2020), and found the process relatively easy. Hence, I thought that I would experiment with publishing this project as an e-book only, mainly in order to make it as accessible as possible, and as quickly as possible (i.e., just after the year in question) – and, in doing so, I am grateful to the Online and Open Initiatives team at AUT Library for making this process easy, enjoyable, and efficient.

The precise contents of the book have changed at least 20 times as I have lived this (last) year, not least in the context of the coronavirus pandemic and, as part of the necessary response to it, the shift to teaching and supervising online which took place between March and June, and again in August (see Paper 13). Other changes in content were affected by factors including: students enrolling in and withdrawing from degree courses and, specifically, research papers and degrees; successful and unsuccessful research applications; and invitations from colleagues to be a guest lecturer or speaker on their course, and to write and to edit: activities that represent a calendar of events that I list in Appendix A. As the theme of the book was linked to a year, I decided to embrace the discipline of writing something each month – which I did – though not all of what I wrote in 2020 appears in this publication (see also Appendix A). Nevertheless, all the new papers published here were started in the month noted, completed within the year, and edited in December. The book was produced—that is, reviewed, re-edited, copy-edited, proof-read, designed, and

published—in January and February 2021. As the year 2020 unfolded, and I reflected on and wrote more about my thoughts and vision on a number of issues, I revisited some of my ‘back catalogue’ in the form of unpublished conference speeches, as a result of which I decided to edit and publish some of them; these form papers 3, 12, 14, 15, and 19 which, for consistency, I have placed in the months in which they were originally delivered. The final line-up that you, the reader, see on your screen, is the result of my responses to the aforementioned changes, and were governed by the following concerns and challenges, the first three of which represent the ‘core business’ of university life as well as the expectations of university academic staff (see, for example, AUT, 2020).

- Teaching and learning

In 2020, I taught one Paper (now and hereafter referred to as a course), PSYT702 Introduction to Applied Transactional Analysis (TA) (in January 2020), and a number of classes as a guest lecturer (for details of which see Appendix A). My own teaching on and learning from the TA course inspired the first paper in this collection. Other contributions in this collection that are linked to teaching are papers 7, 11, and 16. The other component of teaching, which is also linked to research, is academic supervision. This year, I had the pleasure of supervising six doctoral students/candidates, and four Master’s students; publishing with one former student (Harrison & Tudor, 2020); and ending the year being involved with colleagues in supervising two Summer studentships.

- Research, scholarship, and advanced professional practice

Part of my research work in 2020 was to establish a Group for Research in the Psychological Therapies, within the School of Clinical Sciences at AUT – which I did, with my colleague, Dr Maria Haenga-Collins, for whose engagement with and support I am very grateful – *tēnā koe*, Maria. There is now a number of projects under this umbrella (for details of which, see Appendix A), and we have built a good platform on which we and other colleagues associated with the Group will apply for external funding of various research projects. We are also planning that the Group will become a Research Centre or Institute. My own research and writing is represented here in papers 3, 4 (an invited article, originally published in German), 7, 8, 12, 13, 17, and 18; in papers 5, 14, and 19 (all invited keynote speeches); and in paper 15 (an invited discussant paper). I consider three of the papers in this collection (papers 13, 16, and 18) as ‘working papers’ in that they are more preliminary than the others; they offer some initial analysis of their topics, and/or framework for further work, possibly in collaboration with others. They are, in effect, work in progress which I am willing and wanting to share with others in the interest of scholarship and intellectual and creative commons. All the research papers in this collection reflect the fact that most of my research in the field of psychotherapy has been conceptual, followed by some clinical and empirical research (for a discussion of the taxonomy of which, see Leuzinger-Bohleber & Fischmann, 2006). For the immediate future and going forward, especially in the context of establishing the Research Group, I will be focusing more on empirical research. As someone who has been writing and publishing since 1981, and who has written and edited quite a lot, I also have thoughts about the process of writing and so, here, in response to questions from colleagues, I

have taken this opportunity to write about various aspects of writing and publishing (papers 6, 10, and 11).

- Leadership/academic citizenship

For seven years up to this year (2020), I was a manager – firstly as Head of the Department of Psychotherapy & Counselling (2013–2015), and then as Head of the School of Public Health & Psychosocial Studies (2016–2019) – in which roles I was very focused on the management of over 90 staff and 600 students, and on leadership, including encouraging others to take leadership. This year, my expression of this expectation has taken different forms (see Appendix A), and is represented here in papers 1, 5, 7, 10, 11, 13, 17, and 18 – and, I suggest, by the whole project. As someone who has immigrated to Aotearoa New Zealand, and who identifies as tangata Tiriti (a person of Te Tiriti o Waitangi | The Treaty of Waitangi), I take the honouring of Te Tiriti, the founding document of our nation, seriously. As a political stance, as well as one of the university's *Directions* (AUT, 2016), this position is represented, discussed, and developed in papers 1, 7, 14, 15, and 18 and referred to in others. In terms of my professional education/training, background, and identity, I sometimes refer to having two homes, that is, TA and person-centred psychology (PCP); these are represented in papers 1, 3, 5, and 18 (which reflect and further ideas in and applications of TA), and in papers 4, 12, and 14 (which represent my development of ideas in PCP).

In addition to these expectations, which I wanted to represent, I had two further concerns and challenges.

- Reflection, retrospection, and vision

The first was to hold a balance between forward-looking vision and retrospective reflection. I had attempted this in a previous book, *Conscience and Critic* (Tudor, 2017a), an invited collection of selected works in which I had offered a retrospective introduction to each chapter – which, I think, worked well. As 2020 was a year of recovery (from my eye operation), and of transition (at work), with significant personal events (the death of my older brother [see paper 2], and turning 65), and a major professional recognition (winning the 2020 Eric Berne Memorial Award), it was inevitable that publishing this collection under the title '2020' would have a reflective quality about it. In this context, and as I have revisited and selected some previously unpublished work, in introducing them and editing them, I have been particularly mindful to do so with a view to the present and future (for instance, by updating some citations in these papers).

- Quality assurance

The second was to ensure and assure the quality of the publication. There is, in some academic and educational (including governmental) quarters, some prejudice against writing, let alone editing books. This is largely due to the mistaken assumption that the 'gold standard' of peer-review is the double-blind, peer-review process operated by many journals. However, not only is that process not always as rigorous as it appears, but also it does not account for the fact that both book proposals as well as the final

manuscripts are peer-reviewed. The other issue for those of us who hold a professional identity as practitioners is that most colleagues in the field, at least in psychotherapy, counselling, and mental health, are more likely to read books (to which they have access) than articles published in academic journals (to which they generally do not have access). As Harley (2019) has observed about his own field of management studies:

Our research rarely translates into practical application. Not only that, but much of it is not cited or perhaps even read very often, suggesting a lack of impact not just in the wider world, but in our own narrow management studies world. I hear complaints that in the current environment, there is intensifying pressure to maximize both quantity and quality of publications, the latter measured by journal impact factors and citation counts, rather than any apparent concern with the inherent quality of what we produce. Books have been downgraded in importance and 'big hits' in 'A-list' journals have become an obsession. (p. 286)

So, alongside publishing articles in peer-reviewed journals (64 in the past 11 years), I will continue to write and to edit books and journals – and, in this case, publish in a form that makes it freely available. Nevertheless, as I am interested in quality, the papers in this book have gone through a peer-review process (for details of which, see Appendix B). I am, therefore, grateful to Anton Ashcroft, Giles Barrow, Professor Allan Blackman, Dr Heather Came, Dr Elizabeth Day, Louise Embleton Tudor, Beverley Flitton, Antonella Fornaro, Orlando Granati, Dr Helena Hargaden, Cordelia Huxtable, Christine Kalin, David Key, Raewyn Knowles, Professor Tim McCreanor, Kyle McDonald, Dr Brian Rodgers, Dr Margot Solomon, Nick Totton, Esther Tudor, Saul Tudor, and Wiremu Woodard, for doing this – tēnā koutou; and to Dr Susan Shaw and Isabelle Sherrard for reviewing the whole manuscript – tēnā korua. I am also grateful to Dr Roger Mysliwicz for his encouragement of the initial idea for this project – tēnā koe, and to Dr Rose Cameron, Dr Elizabeth Day, Gabriela Mercado, Dr Susan Shaw, and Associate Professor Gregor Žvelc, for their endorsements of the book – tēnā koutou. Finally, I would like to acknowledge and thank Dr Shoba Nayar for her fine copy-editing of the complete text – tēnā koe, Shoba; and Denis Came-Friar for the use of three of his fine photos, including the cover image – tēnā koe, Denis.

While the book is academic, it is also personal. I have, for instance included the eulogy I wrote for my brother, Roland (paper 2), which was one of the most difficult speeches I have ever had to write and certainly the most difficult to deliver. I was finishing the book around the first anniversary of Roland's death; in the subsequent five weeks, three colleagues of mine died, and the partner of another colleague was confirmed as having only months to live, and so I have dedicated this book to them. On another personal but lighter note, I have also included a recipe which I wrote at the request of my daughter, Esther (paper 9). While the book addresses serious subjects, it also reflects my sense of humour, which, I think, comes out especially in papers 6, 9, and 11. I have also taken the opportunity to play with the structure of some of the papers, specifically 6, 8, and 16 (the latter of which comprises PowerPoint slides delivered in a lecture). In editing the 20 papers as a complete e-book, I have adopted a number of conventions:

1. In order to maintain the integrity of each paper and for ease of reading an online e-book, I have placed the references cited in each paper at the end of that paper.
2. When noting a number of citations in a list, I do so in chronological rather than alphabetical order as I wish to indicate the historical sequence of publications and, therefore, of the history and development of ideas.
3. I have included my pēpehā (personal introduction) in paper 1 as I offered that to the class in the course I taught at the beginning of the year and as it is appropriate to the subject of that paper; I have deleted it from other papers in this collection (papers 3, 12, 14, 15, and 19) that are based on speeches (at the beginning of which I did offer my pēpehā at the time).

Finally, I wish to thank Louise Embleton Tudor for her unwavering support for my research, writing, and publication both over the years and with regard to this publication. We enjoyed a particularly creative camaraderie during 2020 as I wrote and edited this book and she completed a number of her own creative craft projects – tēnā koe hoa rangatira.

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December 2020/January 2021

Titirangi, Tamaki Makaurau | Auckland

1

He tangata Tiriti tatau: Transactional analysis and Te Tiriti o Waitangi

(January 2020)

This short paper offers some reflections on the course I taught at the beginning of the year at Auckland University of Technology: PSYT702 Introduction to Applied Transactional Analysis. It also represents my commitment to honouring Te Tiriti o Waitangi by thinking about what I am teaching in terms of Te Tiriti. As this is the first paper/chapter in this collection, I begin it – as I did the course itself – with my pēpehā.

Pēpehā

Ko Helvellyn te maunga.
Ko Don te awa.
Ko Waka Oranga te waka.

Ko Ingarihi ko Werehi ngā iwi.
Ko Tudor te hapū.
Ko Luean Tudor te tangata.

He tangata Tiriti ahau.
Ko Ngā Wai o Horotiu, ko Whaiora, ko
Awataha ngā marae kua tae atu ahau.

Nō Sheffield ki Ingārangi ahau.
Kei Titirangi, kei Waitakere ahau e noho
ana.
Kei te whenua o Te Kawerau ā Maki
tōku kāinga ināianeī.
Ko Leslie Charles Tudor tōku matua kua
mate ia.
Ko Joan Cherwell Philipson tōku whaea
kua mate ia.
Ko Paul rāua ko Roland ōku tuākana.

Ko Louise tōku hoa rangatira.
Ko Saul rāua ko Esther aku tamariki.
Ko Keith Tudor taku ingoa.
Tēnā koutou, tēnā koutou, tēnā koutou
katoa.

Helvellyn is the mountain.
The Don is the river.
Waka Oranga is the waka (see Waka
Oranga, 2020).
I have English and Welsh ancestry.
My tribe is Tudor.
My oldest identified ancestor is Luean
Tudor.
I am a person of Te Tiriti (the Treaty).
My marae are Ngā Wai o Horotiu (AUT),
Whaiora (Ōtara), and Awataha
(Northcote) on which I have been
welcomed (and with which I have an
association).
I am from Sheffield (in the UK).
I live in Titirangi in the Waitakere
(Auckland).
My house sits on the land of Te Kawerau ā
Maki.
My father (who is dead) is Leslie Charles
Tudor.
My mother (who is dead) is Joan Charwell
Philipson.
My older brothers are Paul and Roland
(Tudor).
My wife is Louise.
My children are Saul and Esther.
My name is Keith Tudor.
Greetings to you all.

Context

This course was developed by Evan Sherrard, one of the founders (in 1989) of the Department of Psychotherapy at the then Auckland Institute of Technology (AIT) (see Dallaway et al., 2017/2020). Evan had originally designed this course to deliver the transactional analysis (TA) '101' as outlined by the International Transactional Analysis Association (ITAA) (for the current curriculum requirements, see ITAA, 2020). However, as the TA101 is usually taught over 12 hours, this course, at some 36 hours, provides more depth and range of application, and hence the title of the course.

Evan was still teaching on this course when I arrived at Auckland University of Technology (AUT) in July 2009. In 2010, when I was the leader or co-ordinator of this course, I invited Evan to talk to the students enrolled on the course that year, specifically about the history of TA in this country and at AIT/AUT – which he did. At the end of the class, Evan (who was also a psychodramatist) placed a metaphorical cloak on my shoulders, a gesture that indicated that he was passing the mantle of this part of his legacy at the university.

In most, if not all, of its previous occurrences, this undergraduate course has been taught for three hours, once per week, over the 12 weeks of a semester. This year, I decided to offer it as a block course, over the course of a week (Monday to Friday, 9.30am–4.30pm), during the university's Summer School (in effect, the third semester of the university's academic year) – which I did (6th–10th January). In order to enhance the students' learning, and as TA has an apprenticeship model of training and supervising provisional TA teachers/trainers and supervisors, I invited a colleague, Raewyn Knowles, to join me to teach parts of the course. I also asked my colleague and friend, Dr Heather Came-Friar, to co-teach a session on Te Tiriti o Waitangi. I was – and still am – grateful to both Raewyn and Heather for making this occurrence of the course such a rich and enjoyable experience for the students, and for me.

Transactional analysis

Transactional analysis is a branch of psychology, based on American ego psychology, founded by Eric Berne, a Canadian/American medical doctor and psychiatrist. Berne, who had also trained as a psychoanalyst (though not completed his training), was keen to translate complex psychoanalytic and psychodynamic concepts to the layperson (Berne, 1969/1981). He developed ideas about communication, which he called transactions; about personality, in terms of ego states (Parent, Adult, and Child); about how we develop in the way we do, which he discussed in terms of scripts or life scripts; and how we reinforce these scripts in everyday life and transactions, through playing psychological games (Berne, 1964/1968a). He challenged the psychiatric and psychoanalytic establishment (Berne, 1968b) and talked about curing patients or clients, rather than perpetuating 'making progress' therapy (Berne, 1966); and he advocated talking directly with the patient or client

about what they wanted, and, thereby, conducting therapy on the basis of therapeutic contracts (Berne, 1961/1975).

I first came across TA in 1978 when I was a social work student in the United Kingdom; and did my first TA101 in 1985 – at the Metanoia Institute in London, where I subsequently trained (1987–1994). I have been involved in TA for over 35 years; in which time, I have also contributed to the literature of TA – from Tudor (1990) to Tudor (2020) – and, notably, with my friend and colleague, Graeme Summers, the theory and practice of co-creative TA (Summers & Tudor, 2000; Tudor & Summers, 2014).

Te Tiriti o Waitangi

Te Tiriti o Waitangi has a particular place and status in this country, with many people referring to it as the founding document of the nation (Aotearoa New Zealand), though there is a strong argument that this honour belongs to *He Whakaputanga o te Rangatiratanga o Niu Tirenī* | The Declaration of Independence of the United Tribes of New Zealand (New Zealand History, 2020). The university refers to *Te Tiriti* in its *AUT Directions* (AUT, 2020), an overarching strategic plan that sets out its priorities for 2017–2025. Under a theme (3) of ‘Responding to our place in the world’, the document/plan refers specifically to ‘Respecting Te Tiriti o Waitangi’. This is significant in that it suggests that the university respects the Indigenous version of *Te Tiriti*, written in te reo Māori and signed by Māori rangatira (chiefs) (for a modern translation of which into English, see Mutu, 2010), and not the English version of The Treaty of Waitangi (which, amongst other matters, was mistranslated and, therefore, misrepresented the original *Tiriti*, which, subsequently, has given rise to misinterpretations, ignorance, and dispute).

With regard to the TA course, one of the learning outcomes, against which students were assessed, was (to) ‘Reflect on TA concepts and theory and practice in the light of the Articles of Te Tiriti o Waitangi’ – a learning outcome I had introduced some years ago. Inspired by the work of Berghan et al. (2017), in applying the Articles of *Te Tiriti* to the field of health promotion, both Heather and I presented material to the students about *Te Tiriti*. I also began to offer examples of where these concepts from te Ao Māori (the Māori world) appear in TA (if at all), correlations and applications I have expanded in the writing of this paper (see Table 1.1).

Table 1.1 *Te Tiriti o Waitangi* and transactional analysis in Aotearoa New Zealand

Elements of <i>Te Tiriti</i>	Key concept	Transactional analysis concepts/theory
Preamble	Whakawhanaungatanga The acknowledgement of existing relationships	The idea of ‘contact before contract’ Contracts, and contracting (Sills, 2006) – and Tudor (2021-in press) Transactions

Article 1	Kāwanatanga Governance and specifically co-governance	Autonomy (Berne, 1964/1968; Mellor, 2008) – and homonomy (Tudor, 2011)
Article 2	Tino rangatiratanga Māori sovereignty	Autonomy (Berne, 1964/1968); see also Campos (2014)
Article 3	Ōritetanga Equitable outcomes	‘I’m OK, You’re OK – and They’re OK’ (Berne, 1972/1975) Various articles on gender, race, and sexuality based on a value of equity
The oral clause (Article 4)	Wairuatanga Religious/spiritual freedom	Physis (Berne, 1957/1971; Clarkson, 1992) Spiritual self (James, 1973) Inner core (James & Savary, 1974) Universal self (James & Savary, 1977) Autonomy as an ‘open door to spirituality’ (Kandathil & Kandathil, 1997, p. 24) Perfect wholeness (Midgley, 1999) Infinite core (Mellor, 2008) See also James (1973), Gilpin (1992), Law (2006), and Tudor (2019)

Outcome

The most immediate outcome of the course was that students applied their learning as evidenced in the class room and in their two assignments: the first, an essay on a subject within TA of their choice; the second, a reflective report in which they were to write about themselves with reference to TA concepts – and, of course, addressing the learning outcomes of the course. The results included some interesting, creative, and moving applications of students’ learning.

- With regard to transactions
A number of students discussed the relations between Māori and the British over the signing of *Te Tiriti* in terms of social and ulterior levels of transactions (Berne, 1961/1975), including manipulative transactions on the part of the British before, during, and after the signing. One student analysed modern racism in health care in terms of transactions. Discussing the giving and receiving of strokes (a unit of recognition) in terms of transactions, one student referred to whakapapa as a stroke, and argued that: ‘strokes are much needed to encourage bicultural interactions and to show love and comfort to others’ (Hohepa, 2020, p. 8).
- With regard to ego states
Following on from the analysis of transactions, some students offered an analysis of the ego states involved in such transactions, for instance, representatives of the British Crown being ‘in’ Introjected Parent and treating Māori as if they were children and ‘in’ an Archaic Child ego state; and, this being the case, that the contracting was from Parent to

Child. Another student suggested that the Crown embodied a Critical (and dismissive) Parent ego state. One Māori student illustrated this with reference to her own Pākehā mother who disparaged all things Māori. Another student described mainstream Pākehā responses to *Te Tiriti* as representing a confused Child, fuelled by shame. In terms of ego state analysis, such (negative) beliefs about Māori – and, for that matter, about Pākehā superiority – may be viewed as contaminations of the Adult ego state by the Parent and/or Child (Berne, 1961/1975). On a more positive note, one student suggested that the integrating Adult model ‘offers a soul-therapy lens for Te Tiriti partnership enhancing wellbeing’ (Dixon, 2020, p. 2), and challenging not-OK injustice in this country.

- With regard to life script

Drawing on the concept of the life script (Steiner, 1974) and, with regard to cultural scripts and scripting, to the work of James and Jongeward (1971/1978), White and White (1975), and Drego (1983), a number of students discussed their own life script or stories in relation to culture. More than one acknowledged that intergenerational and cultural scripting in this country was informed by colonisation, and one discussed alienation and power (as discussed by Wyckoff & Steiner, 1971, and Roy & Steiner, 1980/1988) with reference to the alienation of Māori by colonisation. One Māori student shared some of the script messages she had received as a child: ‘I am a pakeha’, or ‘being Māori is bad’, or ‘I don’t fit in’ (Hohepa, 2020, p. 4). The same student discussed her response in terms of redecision (Goulding & Goulding, 1979; i.e., changing her given script or story): ‘I feel that the decision to connect with Māori has changed my past narrative to a more integrated social connection’ (Hohepa, 2020, p. 5).

- With regard to games

There was less application of game theory (Berne, 1964/1968a) in the students’ assignments, though one did discuss this with regard to her own sense of social responsibility which is or was sometimes overwhelming and ends badly.

Writing about *Te Tiriti*, most students represented it accurately and applied it some way. This included: acknowledging whakawhanaungatanga (the Preamble) as an important preamble to and in counselling relationships; and linking kāwanatanga (Article 1) to the importance of protection in relationships between parents and children. I was both pleased and moved by how many of the students really engaged with *Te Tiriti* not only in relation to TA but, more broadly, in relation to health and an appreciation of structural inequalities in health in this country. From my perspective, this was the best outcome of the course. As one student put it recently (just a year after the course as I was editing this book for production): ‘For upholding Te Tiriti, TA it is my primary navigation tool’ (L. Dixon, personal [e-mail] communication, 27th January, 2021).

Assessment

Although I did not solicit formal student evaluations on or about this occurrence of the course, it went very well and I received a lot of positive feedback about it, including the following (unsolicited) comments in e-mails from students: 'I really enjoyed this week and also learning about TA, thank you for the amazing lectures. I appreciate the time and effort put into this weeks summer paper' (Divya Naidu, 10/01/2020); 'Last week AUT South became an academic home to students from many backgrounds.... We [were] an interesting mix of many different intersections, this made our course particularly rich, dynamic and powerful' (Leith Dixon, 13/01/2020); and

Also I would like to take this opportunity to say out of the 17 papers I have so far completed in my 2 years at AUT, TA is by far my favourite. Thank you and Raewyn so much. I would even go so far as saying it was life changing! (Karen Jansani, 8/02/2020)

One of the students, Leith Dixon, also initiated the planting of a flax to celebrate the completion of the taught block course, doing so in the most creative and respectful way by engaging with appropriate staff at AUT (South Campus). Shortly after the flax-planting ceremony, she wrote the following to Walter Fraser, the Assistant Vice Chancellor South & Pacific Advancement and AUT South Development, and Niven Winder, the Grounds Maintenance Supervisor at AUT South:

Kia ora Walter and Niven,

A post-planting email to say thank you for your *significant* support of our planting.

Last week AUT South became an academic home to students from many backgrounds. Our summer school class contained students who identified from many cultures, such as Samoan, Vietnamese, Scottish, Māori, Hong Kong, Pākehā and more. We also had a diverse mix of students from different campuses. Some call AUT South their home campus, but there were also students from AUT North and AUT City....

Being able to respectfully plant something, with permission, means together we generally feel we are now *all* students of AUT South. I'm emailing you now from AUT South library in the delicious cool air conditioning, after coming to water and heel in the newly planted flax

AUT South has delightfully welcomed us all and given us place (literally) to belong. During the planting a couple of planes flew overhead and students deftly wove ceremonial conversation around this brief noise. In fact it was taken notice of, with one student saying if they are ever going or coming back from somewhere internationally, they will look down and think of the flax ... and our learning together. Another student noticed the 'international vibe' of AUT South. Another said they would tell their daughter about the taonga now living here, and how it encourages her and her family. Another student said how easy it has been to be a student at AUT South, where the other campuses can be intimidating to navigate and sometimes a bit lonely. Dr Came-Friar's work is alive and taking root in us.

... A genuine and heartfelt thanks to you. That senior executive and senior ground maintenance staff would take an interest and care in student wellbeing to this level blows me away. Wow!

We wanted to come back to you and share with you how significant this has been for us. We hope that it might become an evolving story, in some small yet meaningful way.



Figure 1.1 The transactonal flax at AUT South Campus, Manukau. (Photo: Leith Dixon)

A final reflection

Writing this paper has been a useful discipline and, having done it, is something that I will not only do again, but also recommend to other colleagues, especially as a way of linking teaching and learning to the wider vision or directions the university has and promotes. Revisiting this paper a year later (in editing the whole e-book) has also been a useful process, especially as I begin to think about my teaching this year (2021), and about the impact that all courses and programmes/degrees can – and should – have on students finding their place in the world and, specifically, starting out in health practice in a multicultural society in a bicultural nation (see also paper 7).

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2

Eulogy for Roland Julian Tudor (1949–2020)

(January 2020)

My older brother Roland died in the early hours of 12th January 2020. Although he had not been in good health, he had come through a serious operation and seemed to be recovering well. Unfortunately, he then had a stroke from which he did not recover. His wife, Vyvette, and I were with him when he died, and I had the privilege – and challenge – of delivering the eulogy at his committal, at the Chapel of Castlebrook Memorial Park Crematorium, Rouse Hill, Sydney, Australia on Friday 17th January 2020. I have also included the words from the Four Last Songs by Richard Strauss, the last of which was played at the committal.

The eulogy

E ngā matawaka, e ngā mana, e ngā reo, e ngā rangatira ma, tēnā koutou, tēnā koutou, tēnā koutou katoa. Kei te mihi ahau ki ngā mana whenua – tēnā koutou. Greetings to you all, from near and far; I acknowledge your journeys in getting and being here, your various languages, and your authority. I acknowledge the people of this land, and elders past, present and emerging. I also want to acknowledge Father Pat for your holding presence today, and Father Ronan for your thoughtful words at the funeral mass – I can see why Roland appreciated and enjoyed your sermons – tēnā korua, thank you both.

Crosswords. 1 across. Clue: a speech or piece of writing that praises someone, especially someone who has just died. Six letters. Answer: eulogy. 2 across. Clue: the act of entrusting or giving in charge. Nine letters. Answer: committal. 1 down. Clue: a man related to other sons or daughters of the same parent. Seven letters. Answer: brother. I – and we – are, indeed, a brother down today.

My name is Keith Tudor and I am Roland's younger brother. Many, if not all of you will know of Roland's love of crosswords and skill in solving them. I refer to this as, the last time we spoke, shortly after I had arrived to see him in hospital last Saturday, he said, 'I knew I was in trouble when I couldn't do the [Times] cryptic crossword.' This was not only a poignant example of his dry humour, but also, as it turned out, somewhat prescient as, only a few hours later, he slipped out of consciousness. Finally, death, that ultimate puzzle, had defeated him.

At times of death, our thoughts inevitably – and rightly – turn to life: in this case Roland's life, and, since his death, we will all have been thinking about our relationship with him, which, for me, goes back to my birth. Almost 65 years ago, I was born, at home, in

Leamington Spa in the Midlands of England. Only a few hours later my brothers, Paul, then nine years old, and Roland, then six, were brought in to see this new addition to the family. Knowing that he witnessed my first hours in life, it was especially moving that I was able to be with Roland as he died, and I am grateful to my sister-in-law, Vyvette, for sharing this moment with me – tēnā koe, thank you. Another synergy and symmetry is that Roland, who himself was born in Bury in Lancashire, spent most of his retirement and the last years of his life in Berry, New South Wales; and I particularly want to acknowledge those of you who have travelled up from Berry today to be here with Roland and with us all. I know that Roland was very involved in the community there and touched the lives of many. Paul, Roland, and I come from a family that valued service and social service: our maternal grandfather, Revd. Ralph Philipson, to whom Roland was particularly close as a child, was a Unitarian minister; our father, Leslie Tudor, was a teacher (and a lay Unitarian preacher); and our mother, Joan Tudor (née Philipson), was a social worker. Although Roland's working life was spent in the business world, he espoused and embodied values of service and, from our Unitarian heritage, principles of faith and freedom.

Roland was my older brother and, growing up, he and I played a lot together. I remember him teaching me how to catch and later to play table tennis. He was my first teacher and I use this word intentionally as, in playing these games with me, he really did teach me: it was more important to get the ball back than to win the point as that way we could both enjoy the game for longer; and as I acquired these skills, Roland would become more skilful in stretching me. This was an early example of what many of us have experienced as Roland's generosity and thoughtfulness. Only when I'd mastered these skills, would he 'up the ante' – and then beat me! I also remember a lot of rough and tumble play – and sometimes he could be pretty rough – but, as I acknowledged in a book I wrote which I dedicated to him (Tudor, 2018), this also prepared me for the rough and tumble of life and I thank him for that – tēna koe, taku tuakana | my brother. I also remember hours of board games at which he excelled, and somewhere there's the family Monopoly game on the inside cover of which it was noted that the Bank owed Roland tens of thousands of pounds – which may have been why his first job was in banking! I also remember family holidays walking in the Black Forest in Germany (our father was a German teacher), and in the English Lake District, where our other brother Paul is currently walking on the same mountains we used to walk as a family – and he sends his sincerest thoughts to you, Vyvette, and us all.

It's impossible to encompass a life in a few minutes, so I will just note Roland's achievements in sport, music, and his working life; his interest in language and words; his love of good food, good wine, and good company; his interest in travel; his pride in being Australian – I particularly appreciated and shared his views on republicanism; and, of course, his phenomenal general knowledge and excellence at trivia quizzes. In addition to this and much more, I have many fond and appreciative memories of Roland, as I'm sure we all do, all of which I hope we will be sharing at the wake following this service. Despite distance, some gaps in contact, and the occasional differences of opinion, he and I were always able to pick up where we left off, and I am glad that, in the last 10 years since I and my family emigrated to Aotearoa New Zealand, we have seen more of Roland and Vyvette and

got to know more of our extended Australian Sri Lankan family. I know that you loved Roland and that he loved you, and I am grateful to you for embracing him; and I am also grateful to you, Louise, Saul and Esther, for being here not only to represent and express your relationship to Roland, but also to support me in giving my big bro – tēna koutou.

Roland was a loving son, brother, mate, husband, brother-in-law, uncle, godfather, great-uncle, and more. He was a gentle man – and, like a good wine, I think, he got gentler as he aged – and he was a gentleman, something on which others have already commented today, a quality which I know Vyvette particularly appreciated. I can think of many other adjectives with which to describe Roland but, whilst this is a eulogy, I don't wish to eulogise him in the sense of praising him too much as he wouldn't have wanted that level of attention in that way: he was also a simple man who eschewed ostentation – but appreciated long words! I am, however, interested in how we would all describe him and so have asked my daughter, Esther, to collect various adjectives from you during the wake, which I will collate and share at some point in the future.

Of course, the fact that we are gathered here means that Roland is no longer with us (at least in the sense in which we have known him), and that we are mourning and grieving. As such, we are in shock and at times in denial, and feeling disoriented; we are in pain and may be experiencing guilt; we may be angry – with doctors, Roland himself, the world, and God, and be looking for answers; we may find ourselves wanting to bargain to get him back; we will undoubtedly experience sadness and possibly depression. I know I have experienced all these feelings and thoughts in the last five days. Nevertheless, hopefully, over time, we will come to some acceptance and hope, while remaining attached to him and to his memory or, rather, our memories of him for as long as we live. Whatever our faith or beliefs, death challenges us to make meaning both of life and of death.

In Aotearoa New Zealand, the Māori world has many whakatauki or sayings. One, about death, acknowledges kua hinga te tōtara i Te Waonui a Tāne | (that) a tōtara (a native tree) has fallen in the great forest of Tāne. Tāne refers to a mythological figure in Māori cosmology and to men. In quoting this, I acknowledge the fall of this mighty tōtara – or, perhaps more appropriately, given his English origins, this mighty oak – in the forest of men. Thus, we acknowledge Roland's death through witnessing it; meeting with each other and remembering him; and, finally, through various rituals through the week, culminating in the funeral mass we have just experienced and this committal.

This is a committal and I know that, shortly, Father Pat will be formally committing Roland to the earth. Just before we do that, I want to say a few words about another aspect of committal which is inspired both by the etymology of the word (something Roland would have appreciated), and by another Māori whakatauki about the implications of the falling of a tree: kia pai ai he nohoanga mō te tama nei mō tūkenganahau | (that is) to make room for the next generation. In other words, when a tree falls, it allows light in to the forest floor which, in turn, helps the saplings grow – and earlier this morning at the funeral mass, we saw a number of young saplings [Roland's nieces and god-daughters] whom he influenced. If

we are to take heart from this big-hearted man and to take inspiration from his life – reflected, I would say, in faith and freedom, independence and openness, service and contribution, hard work and fair play, generosity and love – then we need to entrust or give in charge or to commit ourselves to living these values or principles, and especially to fostering this in the emerging elders and young saplings, who, will grow in the light left by his example and take their place in the forest of humanity.

Tēnā koe taku tuakana. Haere pai ma taku aroha katoa. Thank you my brother. Go well, with all my love.

Whether Christian, Catholic, non-conformist, agnostic or atheist, let us make sense of Roland's life simply by being the best we can be in our lives. Nō reira, kia kaha, kia maia, kia manawanui | Therefore, let us be strong, be brave, and be steadfast. Tēnā koutou, tēnā koutou, tēnā tatou katoa. Thank you.

Four Last Songs by Richard Strauss

The first three songs are all settings of poems by Herman Hesse; the final song is a setting of a poem by Joseph Freiherr von Eichendorf. The version played at the committal was a recording made by Jessye Norman (available [here](#)), and a favourite of both Roland's and our father's. (For a live concert version, see [this link](#)). The songs were composed in 1948, when the composer was 84, the year before he died, in 1949 (the year that Roland was born).

FRÜHLING (Hermann Hesse)

In dämmerigen Grüften
träumte ich lang
von deinen Bäumen und blauen Lüften,
von deinem Duft und Vogelgesang.
Nun liegst du erschlossen
in Gleich und Zier,
von Licht übergossen
wie ein Wunder vor mir.
Du kennest mich wieder,
du lockest mich zart,
es zittert durch all meine Glieder
deine selige Gegenwart.

SPRING

In dusky caverns
I dreamed long
of your trees and azure breezes,
of your scents and birdsong.
Now you lie revealed
in glitter and array,
bathed in light
like a miracle before me.
You recognise me again,
tenderly you beckon to me.
Through all my limbs quivers
your blissful presence.

SEPTEMBER (Hermann Hesse)

Der Garten trauert,
kühl sinkt in die Blumen der Regen.
Der Sommer schauert
still seinem Ende entgegen.
Golden tropft Blatt um Blatt
nieder vom hohen Akazienbaum.
Sommer Lächelt erstaunt und matt
in den sterbenden Gartentraum.

SEPTEMBER

The garden is in mourning:
the rain sinks coolly on the flowers.
Summertime shudders
quietly to its close.
Leaf upon golden leaf is dropping
down from the tall acacia tree.
Summer smiles, amazed and exhausted,
on the dying dream that was this garden.

Lange noch bei den Rosen
bleibt er stehn, sehnt sich nach Ruh,
langsam tut er die (großen)
müdgewordnen Augen zu.

BEIM SCHLAFENGEHEN (Hermann
Hesse)

Nun der Tag mich müd gemacht,
soll mein sehnlisches Verlangen
freundlich die gestirnte Nacht
wie ein müdes Kind empfangen.
Hände, laßt von allem Tun,
Stirn, vergiß du alles Denken,
alle meine Sinne nun
wollen sich in Schlummer senken.
Und die Seele unbewacht
will in freien Flügen schweben,
um im Zauberkreis der Nacht
tief und tausendfach zu leben.

IM ABENDROT (Joseph Eichendorff)

Wir sind durch Not und Freude
gesungen Hand in Hand,
vom Wandern ruhn wir beide
nun überm stillen Land.
Rings sich die Täler neigen,
es dunkelt schon die Luft,
zwei Lerchen nur noch steigen
nachträumend in den Duft.
Tritt her und laß sie schwirren,
bald ist es Schlafenszeit,
daß wir uns nicht verirren
in dieser Einsamkeit.
O weiter, stiller Friede,
o tief im Abendrot.
Wie sind wir wandermüde –
ist dies etwa der Tod?

Long by the roses still
it tarries, yearns for rest,
still slowly closes its (great)
weary eyes.

GOING TO SLEEP

Now that day has tired me,
my spirits long for
starry night kindly
to enfold them, like a tired child.
Hands, leave all your doing;
brow, forget all your thoughts.
Now all my senses
want to sink themselves in slumber.
And the soul unwatched,
would soar in free flight,
till in the magic circle of night
it lives deeply and a thousandfold.

AT GLOAMING

Through want and joy we have
walked hand in hand;
we are both resting from our travels
now, the quiet countryside below us.
Around us the valleys incline;
already the air grows dark.
Two larks still soar alone
half-dreaming, into the haze.
Come here, and let them fly about;
soon it is time for sleep.
We must not go astray
in this solitude.
O spacious, tranquil peace,
so profound in the gloaming.
How tired we are of travelling –
is this perchance death?

Reference

Tudor, K. (2018). *Psychotherapy: A critical examination*. PCCS Books.

3

‘A lifetime burning in every moment’: Strangeness and complication in neopsychic functioning

(February 2011)

This paper comprises an edited and expanded version of an unpublished paper given at the Annual Conference of the New Zealand Association of Psychotherapists on 12th February, 2010, in Dunedin, Aotearoa New Zealand. The theme of the conference was ‘Home is Where we Start From’. The section of this paper on ‘Present personality’ was subsequently published in an article ‘Empathy: A cocreative perspective’ published in the Transactional Analysis Journal (Vol. 41, No. 4, October 2011, pp. 322-335 © ITAA) (Tudor, 2011a). In revisiting this paper, I have taken the opportunity to expand it to include some notes I had made on the work of Rogers (1942), O’Hara (1999), Cozolino (2002), and Stern (2004) which, at the time and for reasons of timing, did not make the original version; and to expand the background of T. S. Eliot’s Four Quartets (first published as a quartet in 1943). So this is, in effect, the ‘director’s cut’ of this paper.



The picture to the right is of two Buller’s albatrosses (Thalassarche bulleri) that are found at Taiaora Head near Dunedin, which was an adapted version of the visual image of the conference that was later used as the cover image of a special issue of Ata: Journal of Psychotherapy Aotearoa New Zealand devoted to papers from the conference (Tudor & Hall, 2012).

Abstract

The title of *Home Is Where We Start From* (Winnicott, 1986/1990) is taken from the poem ‘East Coker’ by T. S. Eliot. Taking inspiration from another line in the same poem, and developing my previous work on the neopsyche (Tudor, 2003), and on personality integration (Tudor, 2010a, 2010b), this paper considers the implications of viewing the neopsyche as a construct which represents a present ‘home’. Neopsychic functioning integrates the past and ideas about the future, and is crucial to our ability and capacity to process the strangeness of the world and the complications of life’s patterns.

Home is where one starts from. As we grow older
The world becomes stranger, the pattern more
 Complicated
Of dead and living. Not the intense moment
Isolated, with no before and after,
But a lifetime burning in every moment.
(T. S. Eliot, 1940/1943, East Coker, *Four Quartets*)

Introduction

Tēnā koutou, tēnā koutou, tēnā koutou katoa. | Greetings to you all.

Home Is Where We Start From (Winnicott, 1986/1990) is a collection of Winnicott's essays compiled and edited by his wife Clare and two other colleagues (Ray Shepherd and Madeleine Davis), and published posthumously (Winnicott died in 1971). The title is taken from a line of the poem 'East Coker' one of the *Four Quartets* written by T. S. Eliot. East Coker is a village in Cornwall in the South-West of England from which Eliot's ancestors had come. It was Clare Winnicott who had introduced her husband to the writing and poems of T. S. Eliot and who would sometimes read passages of them to him (C. Winnicott, 1990); and Winnicott quotes and borrows from Eliot in a number of his papers (see Winnicott, 1949/1958, 1961/1996, 1963/1965). However, in the collection of Winnicott's essays there is actually very little about 'home': in only two essays – on the child in the family group and on democracy (D. W. Winnicott, 1950/1990, 1966/1990) – does he discuss the concept, and then only briefly. In this paper, by way of an introduction, I discuss some interpretations of home and develop two of them further. When I saw the title of the Conference, 'Home is Where we Start From', I was reminded of the connection to Winnicott, but had forgotten that the original source was Eliot. So, going back to primary sources and re-reading East Coker and the other three of the *Four Quartets* – Burnt Norton (Eliot, 1935/1959), East Coker (Eliot, 1940/1943), The Dry Salvages (Eliot, 1941/1943), and Little Gidding (Eliot, 1942/1943) (which were first published as a series in 1943) – I have been reminded of Eliot's reflections not only on 'home' but, more particularly and extensively, on the theme of 'time'. (For a full discussion of time, Winnicott, Eliot and the *Four Quartets*, which was published just a few months before I delivered this paper but which I only came across after I had delivered it, see Reeves, 2010).

The *Four Quartets* are four interlinked meditations on the theme of man's relationship with time, the universe, and the divine, in which Eliot blends his own Anglo-Catholicism with other mystical and philosophical traditions. Although Eliot began to think about creating a quartet of poems when he began writing the second poem, East Coker, it took another two to complete the sequence and another year before they appeared together as a collection. Discussing what he himself meant by 'quartet', Eliot wrote that 'It suggests to me the notion of making a poem by weaving in together three or four superficially unrelated themes', adding, significantly, 'the 'poem' being the degree of success in making a new whole out of them' (quoted in Gardner, 1978, p. 26). This whole or unity is created not only by the

common themes; and, as with the first four parts of *The Waste Land* (Eliot, 1922), the four classical elements—air (Burnt Norton), earth (East Coker), water (The Dry Salvages), and fire (Little Gidding)—but also by the constant references backward and forward through the four poems (Fussell, 1955); and the fact that the last of the four, Little Gidding, synthesises the themes of the earlier poems.

A contemporary commentator referred to the *Quartets* as ‘a set of lantern-slide projections of an interior process.... a lecture with slides, a projection of sensuous and emotional images interspersed with commentary by the interpreting intellect, a mixture of private meditation and public speaking’ (Fussell, 1955, pp. 212-213). Although Eliot’s focus is on theology and religion, reading this commentary, I am struck by the fact that the *Quartets* may equally be read as a text on psychology, and that Fussell’s comment could stand as a description of psychotherapy. Fussell’s (1955) next comment makes this even clearer:

The structure of *Four Quartets*, then, appears to be based on two complementary and contrasting methods that spring directly out of the experience embodied. The one method approaches the experience indirectly by the technique of intellectual analysis, reflecting the struggle and search for ‘the meaning’; the other projects the experience directly so that it may be apprehended with emotional and sensuous immediacy. (p. 213)

I should say that, in preparing [and, further, in editing] this paper, I have thoroughly enjoyed re-acquainting myself with Eliot’s work. I studied him at school (in the UK), still like and appreciate his lyricism, and feel something of both a cultural and a personal connection, being familiar with some of the landscape to which he refers – and, through Charles Harris (an early mentor), having had the pleasure of meeting Eliot’s second wife, Valerie. However, before we – or I – get too carried away with Eliot, let us remind ourselves that he was, by his own definition ‘a classicist in literature, royalist in politics, and anglo-catholic in religion’ (Eliot, 1929/1970, p. vii), and that he had conservative and even reactionary beliefs: he was an elitist, a defender of aristocracy, anti-Semitic, and, interestingly in terms of our theme and the history of this country (Aotearoa New Zealand), someone who saw the British empire as ‘home’ (Paul, 1997).

In this paper I attempt to integrate the themes of home and time by explicating a present-centred sense of home; of the person, specifically with reference to a fluid integrating personality; and of relationship: all of which help us to deal with the strangeness, complications, and challenges of the world.

Interpretations of home

The German philosopher Martin Heidegger (1889–1976) uses the word home to describe one of the most fundamental aspects of human existence and, in effect, the person’s relationship to the world. In his existential analysis of anxiety, he referred to *heimischkeit* or homelikeness which describes a sense of being at home in the world that hides the anxiety

of *umheimlichkeit* or unhomelikeness. Both represent ways of 'being-in-the-world', although, in existential terms, health may be considered as 'homelike being-in-the-world', and illness or alienation as 'unhomelike being-in-the-world' (see Svenaeus, 2001). In the previous session (at this conference), Toni Shepherd and Wiremu Woodard (2011) gave us a poignant reminder that for many people – and peoples – such homelessness and 'illness' is a direct result of colonisation and dispossession, an analysis which they and others, including radical psychiatrists, based on alienation (see Wyckoff & Steiner, 1971), including alienation from the land and the Earth (see Roy, 1988). Elsewhere, I and Mike Worrall have developed this analysis and elaborated how alienation is, at least from a person-centred perspective, a fundamental concept for understanding psychopathology (Tudor & Worrall, 2006).

In his article on home as a metaphor in palliative care, Dekkers (2009) explored four interpretations of 'home':

(1) As referring to one's own house

I think about this as referring not only to the literal interpretation of home, but also to ideas about 'coming home' which represent a more metaphorical interpretation or sense of home; see also Gamble (2007) on holding the environment as home, including the virtual/physical divide.

(2) As referring to one's own body

We talk about being at home in our bodies, as in being 'in my skin' and, equally, when we are not comfortable in our bodies, which reflects a physical/somatic interpretation. Dekkers (ibid.) also makes the point that, for those who do not have a home, this sense of the body as home may be even more significant.

(3) As representing the wider psychosocial environment

This reflects a psychological, spatial, and environmental interpretation, which includes ideas of home and 'abroad'. Eliot's own work reflects his interest in the tension between foreign and domestic spaces and the tension between 'home' and 'abroad'; and, in this context, it is interesting to note that he himself lived 'abroad' for most of his life.

(4) As reflecting something about the origin of human existence

This reflects a spiritual interpretation. In this sense home also refers to the future, and the final destination of our existence; and it is in this context that Dekkers (2009) talked about home as an important metaphor in palliative care and proposed that the aims of such care should be 'to bring the patient home' (p. 341).

To these interpretations, I add two further views of home:

(5) As a symbolic present or 'now', which represents a phenomenological interpretation; and

(6) As a holding environment, which represents a developmental and therapeutic interpretation.

Home is not only spatial, it is temporal. Home is often used to refer to the past and to origins and, in this sense, as Eliot put it, 'Home *is* where one *starts* from' (my emphasis), and Dekker's interpretations elaborate the sense both of start and of return. In this paper my interest is to develop the view that 'Home is where one *is*, a view supported both by Eliot's view of time and by psychologists such as Rogers (1942) and, more recently, Stern (2004).

In the *Four Quartets*, Eliot's principal theme is time, as presented in the opening lines of the first poem, *Burnt Norton*:

Time present and time past
Are both perhaps present in time future,
And time future contained in time past.
... all time is eternally present. (Eliot, 1935/1959, ll. 1-4)

In the *Four Quartets* the 'now' is emphatic: 'And all is always now' (*Burnt Norton*, l. 149) and 'Quick now, here, now, always –' (l. 173). This sense of now or present is blended with motion: 'At the still point of a turning world ... at the still point, there the dance is' (ll. 62-63), without 'fixity' (l. 64). Eliot had long wanted to write a poem imitating music, an intention confirmed in his essay *The Music of Poetry* (Eliot, 1942/1975) and the structure of the *Four Quartets*, with its introduction of an initial theme – of time – and an elaboration and variation on that theme, and a series of movements repeated in each of the quartet, suggest his indebtedness to music and specifically to the famous quartets of Mozart and Beethoven. According to Stead (1969), the structure of the *Four Quartets* is based on:

1. The movement of time, in which brief moments of eternity are caught.
2. Worldly experience, leading to dissatisfaction.
3. Purgation in the world, divesting the soul of the love of created things.
4. A lyric prayer for or affirmation of the need for intercession.
5. The problem of attaining artistic wholeness, which becomes an analogue for and merge into the problems of achieving spiritual health.

A number of commentators have also discussed the sense of dance and dancing in the *Four Quartets* and, according to Fairchild (1999), 'the dance of *East Coker* contains joyous freedom and unbridled movement, the same qualities in microcosm of the eternal dance' (p. 67). Fairchild continues: 'Typical of his multi-layered vision, Eliot uses dancing in this scene not only as an expression of personal liberty but also for death, again indicated by the leaping through the fire' (ibid., p. 67). Although exploration of this particular metaphor with regard to the *Four Quartets* is beyond the scope of this paper, I mention dance to make a link between this discussion and that embodied in Jennifer de Leon's (2012) presentation at this conference.

So, if we are interested in the present, then we need to give some – and, I think, more – consideration to the nature and meaning of the present, philosophically, psychologically, and relationally. In developing a present-centred perspective on the person and their psychology, I draw inspiration not only from T. S. Eliot and, to a certain extent, Donald

Winnicott, but also from the work of the philosopher George Herbert Mead (1932/1980), person-centred psychologists Carl Rogers (1942) and Maureen O'Hara (1999), and the developmental psychologist Daniel Stern (2004).

The present

The concept of time, eternity, and transience has preoccupied human beings since time began, especially philosophers, poets, and scientists and, more recently, psychologists and psychotherapists (see Hawking, 1988/1998; Davies, 1995). As Griffiths (2000) put it: “time” has, throughout history, been used like a mirror for human nature. It is a blank screen onto which societies have always projected images of themselves’ (p. 32). Elsewhere, I have explored the meaning of time, limits, and limitations, including the philosophy, culture, and politics of time (Tudor, 2000, 2001, 2002, 2008a, 2008d). Since – and, probably before – the time of the Ancient Greeks, philosophers have pondered the nature of meaning of time, including the nature of the present and whether it makes sense to think of the past and future in any terms other than the present.

In his book *The Present Moment*, Stern (2004) described the idea of ‘presentness’. He writes about the present moment as ‘the moment of subjective experience as it is occurring ... the process unit for ... experiences’ and that the first step to understanding such experiences is ‘to explore and understand the present moment’ (Stern, 2004, p. xiii). Bear in mind that Stern’s background was in mother–infant observation and, through the medium of film and video (and the use of freeze framing, slow motion, and segment repeats), he was able to observe and research their interactions in terms of seconds. For Stern, these interactions and (present) moments are ‘the building blocks of experience’ (ibid., p. xii). Stern makes a number of points about such moments:

- That they occupy ‘the subjective now’ (p. 14).
- That they are unbelievably rich – in terms of what they reveal.
- That such moments are not isolated: ‘Rather, they capture a sense of the subject’s style, personality, preoccupations, or conflict – in other words, their experience of the past’ (p. 16).
- That consciousness is the main criterion used to identify episodes containing present moments, which often trigger consciousness, perhaps because they were not what was expected; at other times, we may need help to become conscious of the meaning of such moments.

Furthermore, each moment:

- Is short – some of the examples that Stern reports last between only three and five seconds.
- Is ‘a whole happening, a gestalt. The psychological subject matter is the whole, not the smaller units that make it up’ (p. 14). This is good news for those us who draw on the

concept of holism! (Smuts, 1987)

- Unfolds a lived story, however brief.

Nearly 50 years before Stern, Rogers (1959a) had written a paper about 'moments of movement' in which he described a 'molecule' of therapy or personality change that has four psychological qualities:

1. It is something 'which occurs in this existential moment. It is not a *thinking* about something, it is an *experiencing* of something at this instant, in the relationship.'
2. It is an experiencing without barriers or inhibitions: a visceral, organismic, 'unified integrated experience,' and one marked by some definite physiological changes which, Rogers goes on to suggest, may constitute the irreversible element of these moments.
3. It is a complete experience; whereas it may have been partially experienced before and repeated: 'This is the first time that this organismic thema, which has hitherto been denied to awareness, is freely present in awareness.'
4. It is real and acceptable. (p. 53)

For Rogers, 'This is a molecular unit, a momentary experience, of what integration is' (p. 54) – and, by definition, takes place in a moment. Although Stern (2004) does not cite or reference Rogers, it is clear that their thinking about such 'moments' is very similar.

O'Hara (1999), who does reference Rogers' (1942) work (and who worked closely with Rogers) has written about the way in which the values and attitudes of person-centred therapists open sacred time and space or 'moments of eternity ... within which the self-organizing formative tendency in nature can become manifest and effective in the world' (p. 67). She described her work with one client who had a transformative experience in four sessions but, as O'Hara pointed out:

it wouldn't matter whether it had taken ten sessions or even thirty, it was the quality of the change that marks it as significant. It would miss her achievement altogether to think of what occurred in terms of 'numbers of sessions', 'symptom reduction', [or] 'problem-solving' ... this change permeated her whole existence. She had not only changed what she thought about the situation she was facing, she had changed how she was thinking. She had made an epistemological leap. (p. 73)

O'Hara's work perhaps most clearly articulates the experience and view that person-centred therapists can and do facilitate clients' movement in a moment and, therefore, that we need not be concerned about time limits as clients will 'move' or have moments of movement in whatever timeframe. Furthermore, O'Hara argued that therapists, too, are faced with an epistemological choice: that between an instrumentalist approach which aligns with what she has referred to as 'the rampant medicalization which is overtaking the psychotherapy world' (p. 75), and that which aligns with the intrinsic self-healing forces in all persons. Although she wrote this some 20 years ago, her summary of the epistemological choice facing therapists is all too contemporary.

Present personality

I have a background in studying health, that is, positive health as distinct from illness (see Tudor, 1996, 2004). As an aspect of this, I have been interested to read about, and myself describe and elaborate, a sense of personality that is healthy, resonant, vibrant, and fluid, and that encompasses both *psychosatology* and psychopathology. For me, this is encapsulated in the concept of the *neopsyche* or the new, present-centred, updated and updating aspect of the psyche (see Tudor, 2003), as distinct from the *archeopsyche* (the fixed, archaic psyche) and the *exteroopsyche* (the introjected 'external' psyche): those aspects or 'parts' of the personality which, in transactional analysis (TA), are more commonly referred to as Adult, Child and Parent ego states, respectively (see Figure 3.1).

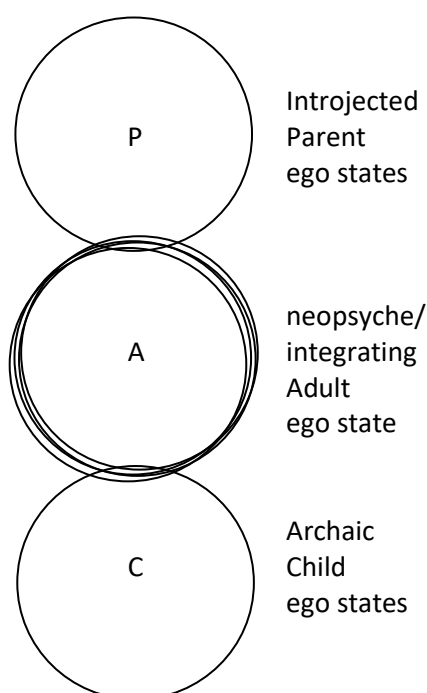


Figure 3.1 The integrating Adult model of personality (based on Tudor, 2003)

As I have previously argued: 'What distinguishes the current, present-centred *neopsyche* from its *archeopsyche* (archaic, experienced) and *exteroopsyche* (archaic, introjected) counterparts is precisely its integrated and integrating process of changingness: experiencing, reflecting, mediating and integrating' (Tudor, 2003, p. 215). This model has a number of implications – and, I think, certain advantages.

1. The reclamation of the concept of the *neopsyche* as an elaborative system connected to the mental-emotional analysis of the here-and-now, is one which acknowledges the importance of plasticity of the ego, and the fluidity of the Adult ego state. As Hartmann (1939/1959) argued: 'The mobility or plasticity of the ego is certainly one of the pre-requisites of mental health, whereas a rigid ego may interfere with the process of adaptation' (p. 314).

2. The consequent clarification that the *neopsyche* as the integrating (Adult) ego state (singular) – or, better, *process* – is conceptually distinct from archaic and introjected ego states (plural) of the personality (see Figure 3.1), is one which offers a different conceptual apparatus for understanding the personality and its development. In making this distinction I draw on Federn's (1949) argument that: 'To recognize the central ego-function as separate from the single ego-performances, theoretically and practically, is of great value for the clinical, therapeutic, and hygienic approaches' (pp. 290-291).
3. The elaboration of the function of the *neopsyche* as that of integration, including the view that we integrate directly from the environment as well as through the working through of past archaic or introjected experiences, reclaims the significance of a growth model of personality as distinct from deficit and conflict models only. In my subsequent work on integration and integrating (Tudor, 2008b, 2008e, 2010a), I have made a link between this developmental integration and the nature of psychotherapy which Rogers (1942) defined thus:

It aims directly towards the greatest independence and integration of the individual ... The aim is not to solve one particular problem, but to assist the individual to grow, so that he can cope with the present problem and later problems in a better-integrated fashion. (p. 28)

4. The *neopsyche* offers the basis of a methodology of a co-creative therapy which aims at expanding the client's integrating Adult/neopsychic functioning, a methodology I elaborate later.

A note on integration

Integration follows from having parts in and of a whole or, as Klein (1960) described it, 'the welding together of the different parts of the self' (p. 241). She suggested that the need for integration is derived from 'the unconscious feeling that parts of the self are unknown, and [that] there is a sense of impoverishment due to the self being deprived of some of its parts ... [and that this feeling] increases the urge for integration' (p. 241).

According to Hartmann, up to 1939, psychoanalytic ego psychology had been predominantly a conflict psychology, with the conflict-free aspects of what he refers to as 'reality-adapted development' (Hartmann, 1939/1958, p. 13), peripheral or underdeveloped. In his work on *Ego Psychology and the Problem of Adaptation*, he argued that:

Not all adaptation to the environment, or every learning and maturation process, is a conflict. I refer to the development *outside of conflict* of perception, intention, object comprehension, thinking, language, recall-phenomena, productivity, to the well-known phases of motor development, grasping, crawling, walking, and to the maturation and learning processes implicit in all these and many others. (Hartmann, 1939/1958, p. 8)

This is why I tend to use the word 'integration' rather than the terms 'working through' and 'corrective experience' as integration encompasses both conflict and deficit models *as well as* growth models of human development – and suggests that development is ongoing. In TA this is expressed in the descriptor '*integrating Adult*' (as distinct from the more fixed

term and concept of the 'Integrated Adult'). Citing Berne's (1961/1975) definition of the Adult ego state as 'autonomous', Erskine (1988) suggested that this refers to 'the neopsychic state of the ego functioning without intrapsychic control by an introjected or archaic ego' (p. 16). In this I agree with Erskine. He continues: 'the healthy ego is one in which the Adult ego state, with full neopsychic functioning, is in charge and *has integrated* (assimilated) archeopsychic and exteropsychic content and experiences' (p. 19, my emphasis). In this I disagree with Erskine's view that integration or assimilation is, in effect, a 'done deal', and with what follows from this, that is, the view and definition of the Adult as (upper case) 'Integrated'. I view integration as a process rather than an outcome and, therefore, prefer the (lower case) term *integrating* (see Tudor, 2008b, 2008c, 2008e). Perls (1969/1971) argued that: 'there is not such a thing as total integration. Integration is never completed. It's an ongoing process for ever and ever ... There's always something to be integrated; always something to be learned' (p. 69).

Present-centred therapeutic relating

So, armed – or perhaps disarmed – with an interest in the present and working with the present moment, and with a concept of a present, neopsychic personality, what does a present-centred therapy look like?

Based on a methodology which is concerned with expanding the client's integrating Adult/neopsychic functioning (as above), the method may be summarised as follows:

- The therapist works in partnership with the client.
As an approach this reflects Berne's (1961/1975) view of the importance of the 'togetherness' of the therapist and client, and of the therapist 'working with' (p. 146) the client. Berne also extolled 'dignified 'apartness'', which, as far as the therapist's role is concerned, represents more of a one-person or a one-and-a-half-person psychology (Stark, 1999), than the co-creative approach which represents a two-person or two-person plus psychology which, in the context of working in Aotearoa New Zealand, reflects a greater and more profound sense of partnership.
- The therapist works with the client's present-centred neopsychic functioning/integrating Adult.
The therapist does this by transacting with the client in ways which co-create a climate and relationship of acceptance and empathy. This in itself is often a helpful, learning and even transformative experience/process (see Figure 3.2 below).
- The therapist works with what is present.
This includes the way the client arrives (or doesn't), greets the therapist, sits, and what is initially said (or not) – processes that reflect moments and feelings of homelikeness and unhomelikeness. Of course, from a Rogerian and a Sternian perspective, these initial moments of meeting are the 'subjective now' which reflect the client's lived story.

- The therapist facilitates the client to expand her or his neopsychic functioning. This is fundamentally about awareness. As Yontef (1976) put it: 'Awareness is integration. When one is aware, one does not alienate aspects of one's existence. One is whole' (p. 67). For the therapist's part, they do so by means of a series of Adult–Adult transactions (see Figure 3.2). The therapist does not intend to offer or develop complementary ulterior transactions between the therapist's Adult and the client's Child. In this, co-creative empathic relating differs from Clark's (1991) empathic transaction and Hargaden and Sills' (2002) empathic transactions; and from Shmuckler's (1991) association of empathy with being parental (Parental) and transference. As Shmuckler put it: 'the therapist provides a quasi-parental model by being warm and empathic' (p. 132). Indeed, Shmuckler (ibid.) has argued: 'the therapist's warmth and empathy as he or she meets the patient's expectation of a benign parent quickly establishes a positive transference' (p. 131). As described (and represented in Figure 3.2 below), co-creative transactional relating represents a different approach and a shift in attitude and technique with regard to empathic transactions (see also Tudor, 2011a).
- The client abstracts empathic knowledge from the experience of her or his emotional resonance at both social (conscious) and ulterior (unconscious) levels. The experience of being received (accepted and understood) is often a powerful one. Through this process of abstraction, the client, in effect, integrates this knowledge into responses which are increasingly acceptant and empathic of themselves and others, including the therapist. This is the intrapsychic aspect of the integrating and expanding Adult process (see Figure 3.2 below). Reading this, one colleague commented:

I think you are describing very succinctly the intrapsychic process for the client. In my experience the literature contains quite a lot about how the therapist can relate to the client, but nowhere near enough about *what part the client themselves* is playing in the process, in order for there to be an intrapsychic change. This is especially the case with empathy, which in my experience is rarely unpacked in a sufficiently detailed way. (H. Marshall, personal communication, 2009)
- When this present-centred process is interrupted in some way, then the therapist and/or client re-experience past relational patterns. When this occurs – and it always does – then client and therapist have the opportunity, as Summers and Tudor (2000) put it: 'to explore the processes through which Child or Parent ego states are cocreated within the cotransference of the therapeutic relationship/relating' (p. 36). This develops Atwood and Stolorow's (1984) view of transference as a creation rather than a distortion. Similarly, any strangeness and complication in relating may also be seen as part of a co-created dynamic in a contextual field. The process and experience of reflecting on both the rupture and the repair of this relationship offers, as Graeme Summers and I describe them, 'new relational possibilities' (Summers & Tudor, 2000, p. 36). This is the extrapsychic or transactional aspect of the integrating and expanding Adult process. Both intrapsychic and extrapsychic aspects of therapeutic relating are based on and reflect explicit interruptions or ruptures, as well as implicit knowledge or 'scenic understanding' (Lorenzer, 1970), which is also co-created. As Bohart and Tallman (1999) put it: 'the therapist's empathic attempts may be particularly useful, as therapist and client together 'co-create' an articulation of implicit or unconscious experience' (p. 403).

- When the client expands her or his Adult, s/he in effect decontaminates and/or deconfuses her/his Parent and Child ego states.

This is represented in the visual image (Figure 3.2 below) of the neopsyche/integrating Adult not only expanding outwards into the relationship and the environment, but also into introjected, archaic and fixated Parent and Child ego states. As Summers and Tudor (2000) put it: 'This perspective shifts the therapeutic emphasis away from the treatment of ego-state structures and toward an exploration of how relational possibilities are cocreated on a moment-to-moment basis' (p. 36). As this method is relational and dialogic, so it is ethical, for discussion of which see Cornell et al. (2006). The emphasis in this co-creative approach on relational possibilities echoes von Foerster's (1984) ethical imperative: 'Act always so as to increase the number of choices' (p. 60) – which offers us an ethical basis for advocating pluralism, of which more anon!

The transactional analysis of this is represented in Figure 3.2 (and elaborated in notes to the Figure).

In the sense that the experiencing is in the client, it may be said that the power is the patient's experiencing. This, however, would discount the therapist. In this schema, the process of therapy is an encounter and, therefore, reflective of at least a one-and-a-half-person psychology if not a two-person psychology. Rogers (1962/1969) himself described therapy as 'relationship or encounter' (p. 185). Encounter describes face-to-face meeting and, as its roots lie in the Latin word *contra* meaning 'against', it also carries a sense of confrontation. Through the therapist's empathic resonance and responsiveness, both client and therapist engage in a search for further understanding of the client's experiencing process and internal frame of reference. Thus, from a co-creative perspective, it is more accurate to say that the power or potency of the therapeutic encounter lies in the co-created relational field, a perspective which reflects and represents a two-person psychology if not a 'two-person plus' psychology (see Tudor, 2011c). This perspective also acknowledges the impact of these transactions and this encounter on the therapist who may well (also) experience a sense of expansion.

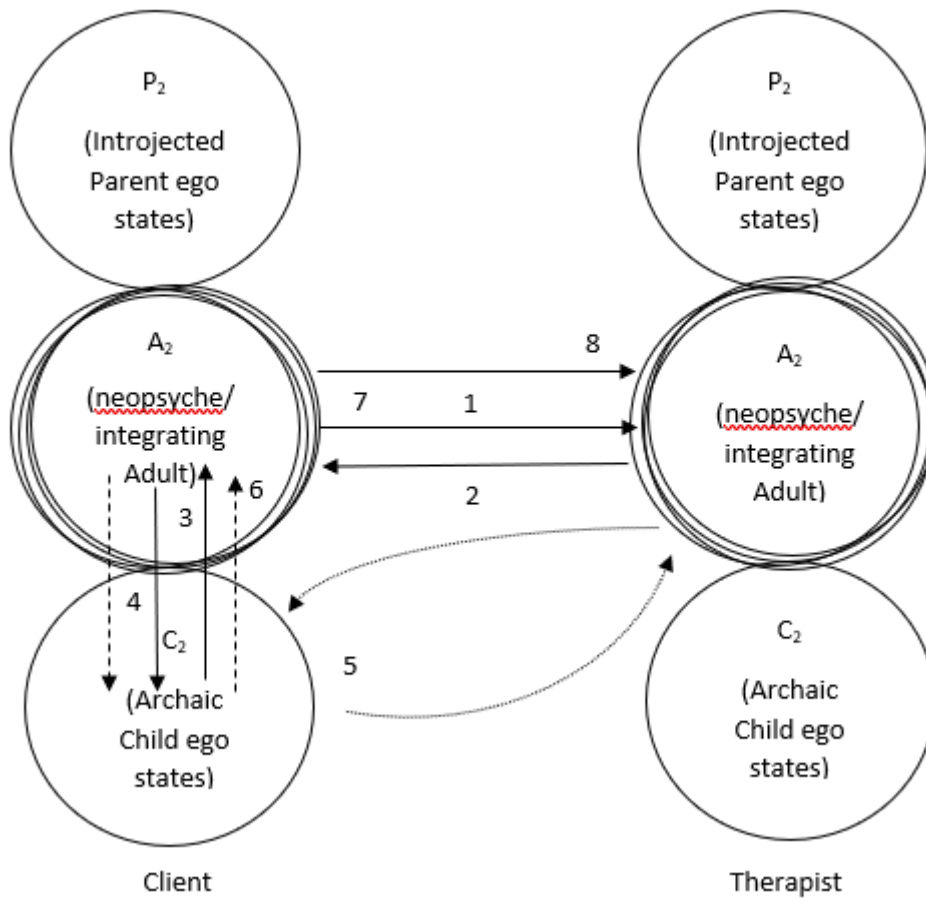


Figure 3.2 Co-creative empathic transacting (Tudor, 2011)

Key

- 1 The client offers an initial stimulus.
- 2 The therapist responds.*
- 3 The client resonates with a feeling state in response to the therapist's response ...
- 4 ... which, in this case, has an impact on the client's archaic Child ego state/s, consciously and unconsciously.**
- 5 The client *may* experience the therapist's empathy also at an ulterior level; 'though it is not the intention of the therapist to 'send' an ulterior Adult–Child transaction.***
- 6 & 7 The client abstracts empathic knowledge from the experience of their emotional resonance at both social (conscious) and ulterior (unconscious) levels, and integrates this abstracted empathic knowledge into responses which are increasingly acceptant and empathic of self and others ...
- 8 ... and the therapist is affected and expanded by this.

Notes

- * This response will be influenced by the therapist's self-reflection and self-knowledge including the therapeutic work described with regard to the client (4 and 6 above).
- ** This transactional process is the same with regard to introjected Parent ego states.
- *** If this is idealised then it would be represented as a Child–Parent and/or Parent–Child idealising ulterior transaction and, as such, offers a representation of how narcissism can be encouraged and perpetuated in therapeutic relating.

This perspective on personality and psychotherapy has a number of implications for practice, namely:

1. That the therapist is a reflective, engaged, *and* active participant in the therapeutic process.
In other words, and with regard to the theme of home, homelikeness, and unhomelikeness, and, specifically, the interpretations of home identified at the beginning of this paper, that they feel 'at home' in this process.
2. That the client is also actively involved in this process.
This includes feeling at home in themselves (i.e., in their body), while feeling sufficiently 'at home' in their therapist's house (consulting room) [a perspective that has changed as a result of the increase in online therapy as the result of the coronavirus pandemic].
3. That, together, both therapist and client create and co-create an interactive dyad in which each affects the other, and each recognises that they affect the other, a practice which is an example of a two-person psychology (Stark, 1999) and what I have referred to as a 'two-person-plus' psychology, one which accounts for the impact of and engagement with the social/political world (see Tudor, 2011a).
This perspective reflects home as representing the wider environment and, for instance, the co-creative nature of hospitality epitomised in the Italian word 'ospite', which means both host and guest.
4. That the focus of the therapy is on the present moment (see Stern, 2004).
This represents the phenomenological interpretation of home.

All of this is supported by research in developmental psychology (see, for example, Stern, 1985, 2004), and in neuroscience (see, for example, Cozolino, 2002), and by the relational and narrative turn in psychotherapy across theoretical orientations. Cozolino (2002) discussed the importance of helping the client to shift their experience of anxiety from an unconscious trigger which causes avoidance to a conscious cue for curiosity and exploration. A psychotherapy which offers such exploration may be viewed as offering integration of cortical linguistic processing along with conditioned sub-cortical arousal in the service of inhibiting, regulating, and modifying erstwhile maladaptive reactions. As well as getting support from others, and being able to talk through experiences, psychotherapy enables the client to regain a sense of psychological control and biological homeostasis, both of which help to resolve their reactions to trauma. Writing about what clients gain from psychotherapy, Cozolino (2002) argued that: 'Narratives co-constructed with therapists provide a new template for thoughts, behaviors, and ongoing integration' (p. 28). In this sense we may view Rogers' (1957, 1959b) therapeutic conditions as conditions for neural growth and integration.

If health is our capacity to 'burn' with vitality and passion, then pathology may be described as some alienation from or interruption to such present-centred neopsychic functioning and a burning out.

Ending – and, of course, beginning

What Stern (2004) described as ‘presentness’; the present and integrating model of personality represented by the neopsyche/integrating Adult; and the encounter of present-centred therapeutic relating: all reflect how our lifetimes burn in every moment – or do not. Whether we are burning and passionate or dampened and alienated is, of course, part of what we are dealing with – again both from the past and how that affects us, as well as from the present.

I will leave the last word to T. S. Eliot: ‘Home is where one starts from ...’ (to whom one can listen at [this link](#), specifically from 23:04 to 24.16).

I like this image of old stones, of old men – and women – as explorers, of being still and still moving, in intensity, and in communion – and, of course, of freely associating and associating, and regulating, freely (Tudor, 2011/2020). Such exploration, music and movement, dance and association is – or should be – our home: the past and future of psychotherapy in the present.

Nō reira, tēnā koutou, tēnā koutou, tēnā tatou katoa.

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4

Alpha and omega, or, does actualisation encompass death?

(February 2010)

This article was originally published in German in Person: Internationale Zeitschrift für Personzentrierte und Experenzielle Psychotherapie und Beratung [The International Journal for Person-Centered and Experiential Psychotherapy and Counselling]. It was commissioned by Gerhard Stumm, the editor of the Journal, a person-centred colleague and kindred spirit, and translated by Christian Metz. I appreciated the invitation and enjoyed the challenge of writing a piece on this subject – and in fewer than 1,000 words. In terms of the book, I thought it formed a poignant pairing with my eulogy for my brother (paper 2).

Person-centred psychologists and therapists tend to refer, as Rogers did, to ‘the actualising tendency’. Defining and referring to this concept as a noun, however, objectifies and reifies the concept, which I and Worrall think is better expressed in a verbal form; for example, the organism tends to actualise (see Tudor & Worrall, 2006; Tudor, 2008). This has the advantage of acknowledging the concept as a process: an inherent, directional process which represents both a biological and social reality as well as a unitary theory of motivation. Moreover, stating this as a proposition (i.e., ‘that the human organism tends to actualise’), is consistent with the propositional logic that Rogers adopted, and with the non dogmatic approach to the construction and testing of theory that, generally, is promoted by the person-centred approach.

In this short paper I examine another aspect or aspects of this unitary process theory of motivation which has been evoked by re-reading Rogers’ (1963) paper on ‘The actualizing tendency in relation to “motives” and to consciousness’. In it, Rogers referred to the organism as maintaining, enhancing *and* reproducing itself. He also referred to his earlier work (published in 1959) in which he had written about the actualising tendency as involving ‘development towards the differentiation of organs and functions, expansion and enhancement through reproduction’ (p. 196). These papers thus represent three qualities of this tendency (or the fact that the organism tends to actualise), that is: i) maintaining; ii) developing, expanding, and enhancing; and iii) reproducing.

Much of the literature on the actualising tendency, both within and beyond person-centred psychology, has concentrated on the first two qualities (and especially the second), and hardly, if at all, on the third quality or feature of reproducing. This may, in part, be due to the fact that, after 1963, Rogers did not refer to this aspect of the life of the organism. The

term 'reproducing' perhaps had – and still has – too much of a genetic, biological and, possibly, heterosexual association – to be current or viewed as inclusive. Yet it deserves, I think, reconsideration for two reasons:

1. It is, or may be viewed as, a sign of a tendency or trend (Angyal, 1941) that goes beyond individual and individualistic goals, and expresses a sense of belonging and wanting to add to humanity (and/or, indeed, the world, the environment, earth, and so on).
2. It may be understood as referring to a broader sense of 'reproduction', akin to Erikson's (1968) concept of generativity; in other words, the re-production of the organism through creativity as well as procreativity, in the form, for example, of art, buildings – and, of course, articles and books! Interestingly, the psychosocial crisis Erikson refers to at this stage or phase of life is 'generativity vs. Stagnation' – although, from a person-centred perspective, as the organism is always in motion, it is never stagnant. As Patterson (1964/2000) put it: 'There's no such thing as a lack of or absence of motivation. To be alive is to be motivated, to be unmotivated is to be dead. Thus we cannot say that a client is unmotivated' (p. 16).

Reflecting on these three qualities and, partly, as a result of teaching this aspect of person-centred theory over some 20 years, I have begun to wonder whether the process of actualising includes death. Is death a fourth aspect of actualising, or is the death of the organism an interruption to and, as it were, the 'death' of actualisation? Freud (1924) acknowledged that: 'Even at birth ... the whole organism is destined to die' (p. 270). Whether we think about this as destined or not, what we think about these questions has profound moral, ethical, and clinical implications. If we think about death as an aspect of actualising, then we can support clients to die and even, possibly, to suicide. If we think that death is anti-actualisation, we will encourage people, as the poet Dylan Thomas (1952/2003) did, to 'Rage, rage against the dying of the light.' (p. 116)

When I presented these ideas at a workshop, one participant wondered about the other end of the life cycle; that is, whether the organism has a tendency – or tends – to emerge (D. Dumitru, personal communication, March 4, 2009). Whilst I think it is interesting to speculate as to whether the potential organism has a tendency to emerge into life, I tend to think of this as encompassed by the quality of developing, expanding, and enhancing. This is consistent with Stern's (1985) concept of the emergent self, an emergence which continues throughout life.

Alpha and omega refer to the beginning and the end of things. The proposition that the organism tends to actualise challenges such fixed points in favour of a concept of the human organism in continual process in relation to its environment.

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Changing the world one theory at a time

(March 2020)

This paper was written as a keynote speech for the Conference of Italian TA Associations 'E può, si muove': l'AT in un mondo che cambia' ('And yet it moves: TA in a world that changes) which was due to take place 6th & 7th March in Rome, Italy. Unfortunately, due to the coronavirus pandemic, the organisers had to postpone the conference and did so, originally until 4th & 5th December, but then had to take the decision to cancel the conference completely (see paper 20). This keynote was translated into Italian, appears here in English, and will also be published in Italian. Whilst I have edited the paper to account for the context of it no longer being a keynote speech to a specific conference, I have retained a certain conversation and presentational style and included images from what would have been a PowerPoint presentation to accompany the speech. This paper includes references to Bill Cornell who was the other colleague invited to be a keynote speaker at the original conference.

Abstract

This keynote speech takes its inspiration from the phrase (and title of the Conference) 'E pur si muove'; a phrase attributed to the Italian mathematician, physicist, and philosopher Galileo Galilei (1564–1642), which he is said to have muttered after the abjuration he made in response to being found 'vehemently suspect of heresy' (of heliocentrism) by the Roman Catholic Inquisition in 1633. The statement represents a recanting of his original abjuration and, thus, may be understood, symbolically, as one of resistance, and indicative not only of the importance of scientific method but also of independent and critical thinking and methodology. In the context of a world that is constantly moving and changing, this keynote speech and paper explores how transactional analysis (TA) theory needs to change with regard to its fundamental concepts of transactions, ego states, psychological games, and life scripts.

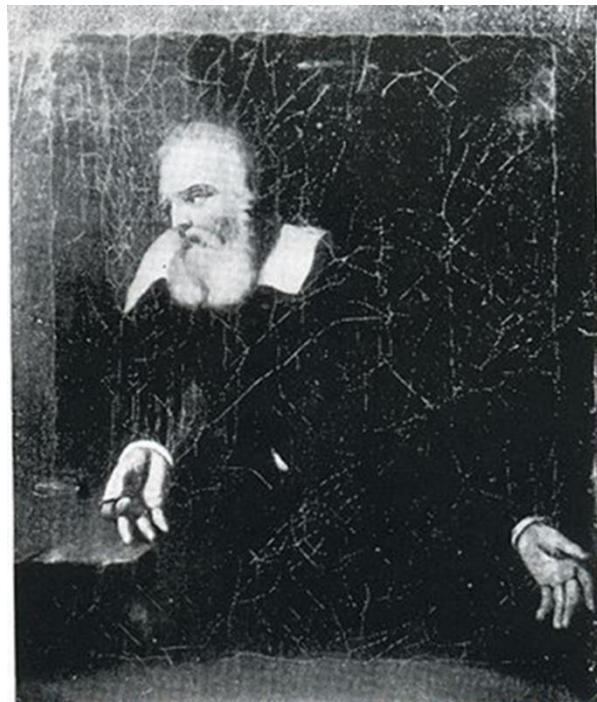


Figure 5.1 Galileo Galilei (1564–1642).
(Source: Wikipedia)

The challenges of our times

I begin the main part of this paper by commenting briefly on what the conference organisers identified as the challenges of our times, that is, rapid change, uncertainty, and innovation (AIAT et al., 2020).

Rapid change

I would say that TA is concerned with change. After all, we analyse transactions not as an intellectual exercise but in order to understand consistent patterns of affect, behaviour, and cognition (which we tend to think about in terms of ego states), and to understand how these get maintained (through psychological games) and where those patterns come from (in terms of life scripts). In the European Association for Transactional Analysis (EATA, 2014) *Training and Examination Handbook* Section 8 (on the CTA written examination), change is referred to in all fields:

- In counselling – in terms of the requirement to ‘Conceptualise how and why you are effective and with which interventions you stimulate the problem solving or change in client/client system’ (8.2.3, p. 5), and, later, how the candidate evaluates change(s).
- In education – also in terms of evaluating changes due to the candidate’s intervention, and having criteria by which they evaluate change and/or development.
- In psychotherapy – also in terms of evaluating changes in the patient/client; also, one of the questions in the psychotherapy field is: ‘What the psychotherapeutic change mean to you? [and] What TA concepts do you use to facilitate this?’ (8.4.4., p. 15)
- In the organisational field – in terms of describing ‘the relationship between your interventions and changes in the client resulting from them’ (8.5.3, p. 18), and, later, evaluating the changes due to the candidate’s intervention.

There are, of course, many theories that define change. In psychotherapy, concepts of change are often described in terms of the aims and goals of the particular approach, for example, consciousness and insight (psychodynamic, Freudian), detachment and identity (psychodynamic, Kleinian), individuation (Jungian), autonomy (TA), and so on (see Tudor, 2007). For the early radical therapists, therapy meant change, which they contrasted with adjustment (The Radical Therapist Collective, 1971).

Given this focus on change, it always surprised me when therapists themselves appear reluctant to change and/or resistant to change, whether psychologically, socially, or organisationally.

Perhaps the clue here is in the adjective and qualification ‘rapid’. Even those of us who are open to experience, fluidity (Rogers, 1961), and flow (Cskszentmihalyi, 1990) may feel that the pace of change and innovation is too fast. In response, it may be useful to think about change in terms of hungers (especially stimulus and incident hungers) and/or of regulation and dysregulation. Just as we might find it hard to cope and adjust to the rapid and accelerating growth in technology (Figure 5.2), so we might find it hard to deal with rapid social change, for example as a result of immigration (see Tudor et al., 2018).

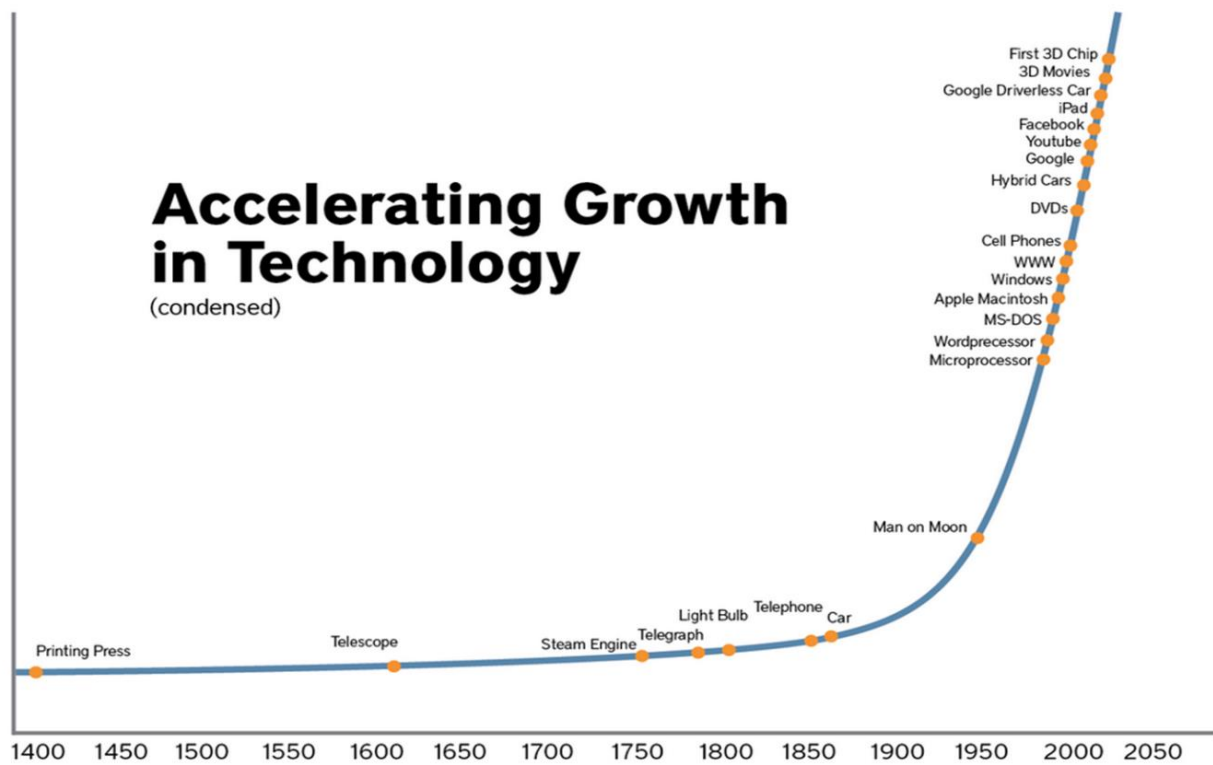


Figure 5.2 Accelerating growth in technology (Harleman, 2019)

Although I have lived in two different countries other than the one I was born in and have, for the most part, enjoyed the stimulus and challenge of being a foreigner and an immigrant, I can also appreciate that people who are indigenous to the country might feel overwhelmed and dysregulated by what they might regard as ‘too many’ immigrants, especially as many of the causes for migration and the plight of refugees lie beyond national borders. This is especially the case for those countries, such as Aotearoa New Zealand, in which tangata whenua, the indigenous people of the land, were colonised and, within a few years, outnumbered by European immigrants (see Figure 5.3) and alienated from land (see Figure 5.4).

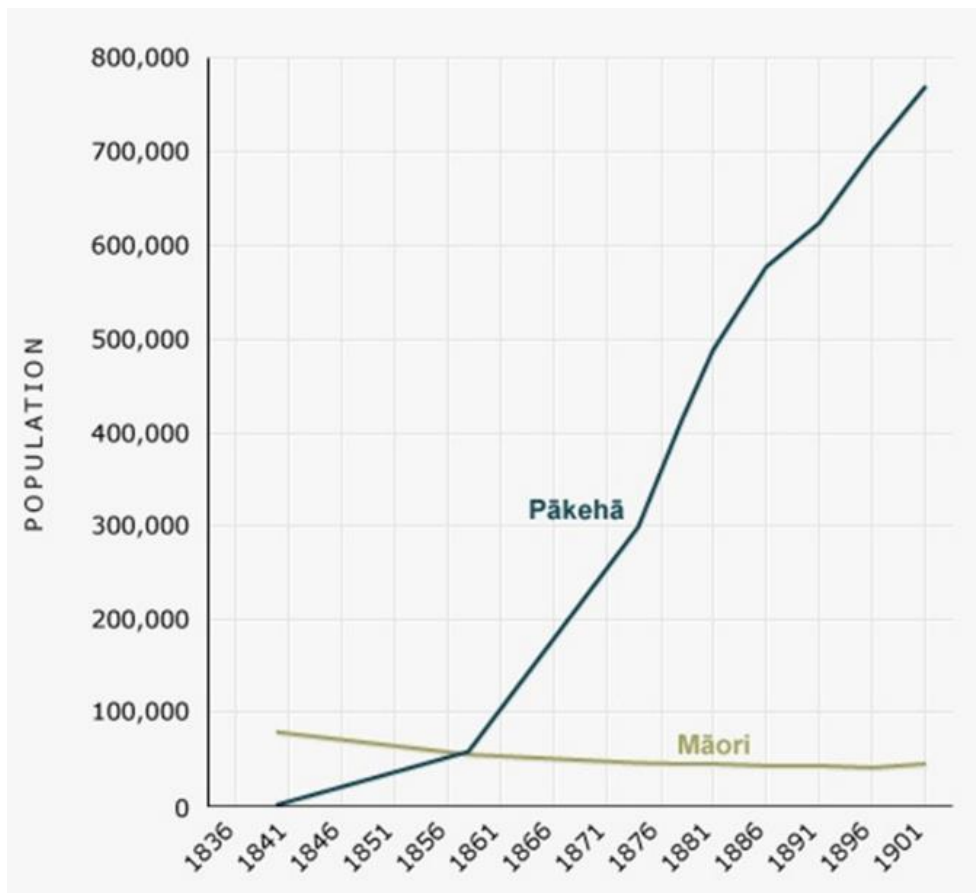


Figure 5.3 Māori and European population numbers, 1838-1901 (Ministry for Cultural Heritage, 2014)

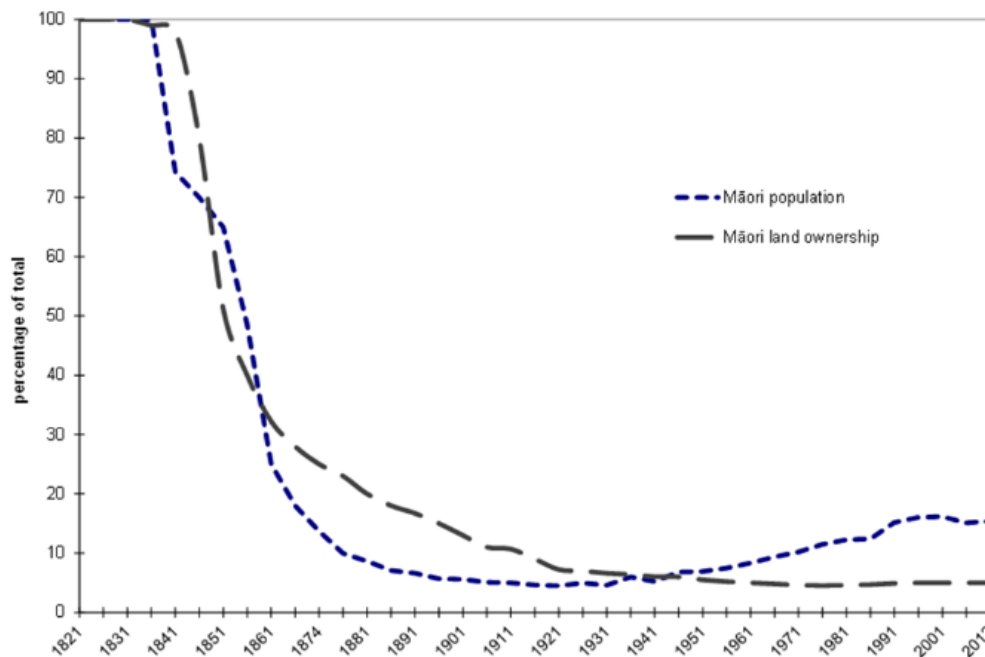


Figure 5.4 Māori population and land ownership, 1821–2012 (Treaty Resource Centre, 2008/2019)

Uncertainty

In a recent article on co-creativity, I identified uncertainty as one of the qualities of co-creative therapeutic relating (Tudor, 2019). In that article (which was first published in Italian), I made the point that, while life is uncertain, much of the literature on therapy focuses on trying to make things certain; for instance, by defining terms and conditions, and defending them by institutionalising practice and theory. Certainty is also a way of maintaining dogma and dogmatism (see Tudor, 2007, 2018). One example of this in TA is, I would say, a certain overemphasis on *the* contract. While the *process* of contracting is important, trying and even insisting that clients define what they want, what they want to feel, what they're going to do to get it, etc. – and, moreover, in 50 minutes! – appears a modernist attempt to control the complex (and postmodern) world of emotions and relationships. Indeed, from what we know about working with traumatised clients whose thinking is compromised, what is therapeutic is to get them to a point where they can think about what they might want from a subsequent phase of therapy. This is a good example of the necessity to update our theory.

By contrast, Jacob Moreno (1946/1964), the founder of psychodrama, thought that in order to enter new territory a person had to be able to tolerate uncertainty and ambiguity; and, in a rare article on the subject, and influenced by Martin Heidegger and Ilya Prigogine, Gordon (2003) has developed a psychology of uncertainty that supports the impermanence of being. In this psychology, non linearity, indeterminism, unpredictability, and chance are the basis of life and relationships; as he put it: 'the universe is an emergent, self-organizing system of exquisite complexity, continuously evolving within an interpenetrating web of cocreative relationships' (p. 103). Writing in TA about uncertainty, Cornell (2007) offered the following useful summary: 'Uncertainty and doubt inhabit the domain of the tensions between the familiar and the different, between Self and Other' (p. 13). I agree – and would extend the domain of tensions between I and you (singular and plural) to include that between I and you and 'they' or them, which, in his last book, *What do you say After you say Hello?*, Berne (1972/1975) identified as the third-handed life position.

The objection to certainty has some resonance with Heisenberg's (1927) uncertainty principle which, dating back some 90 years, states that the more precisely the position of a particle is determined, the less precisely its momentum can be known – and vice versa. This strikes me as particularly useful in supporting uncertainty and challenging ways in which some therapists attempt to determine the location of the particles that are the client/person, and fix them; for instance, in terms of certain categories of personality (i.e., ego states), and alienated and alienating diagnoses, rather than focusing on their momentum and, I would say, their new relational possibilities (Tudor & Summers, 2014).

Understandably, uncertainty can be anxiety-provoking, not least for the beginning practitioner. A good example of this is with regard to ethics, in response to which many practitioners react by looking to 'rules', in an attempt to be certain and right, when, in reality and in practice, we often have to deal with uncertainty, ambiguity, and complexity. Some professional associations respond by increasing the list of rules and extending the

scope of their regulation, often in the name of protecting the public (for a critique of which, see Tudor, 2011/2020); others by developing codes or frameworks of ethics that acknowledge complexity. For example, as part of its process of applying ethical principles – autonomy, beneficence, non-maleficence, justice, and interdependence – to effective decision-making, the New Zealand Association of Psychotherapists (NZAP, 2018) suggests that the individual ‘Consider the need to accept the complexity of the situation (i.e. [that] there is not one solution, the context is what makes a situation complex).’

Innovation

Innovation (from the Latin *innovatus*) means to introduce as new, to renew, and to restore. It also carries the sense of bringing in new things and altering established practice, and herein lies the challenge. Whilst we have all benefitted from new ideas and practices in education, health, and technology in agriculture, building, food, health, transport, etc., we will all also have stories about a manager or a politician bringing in new things apparently for the sake of it, which, again, can be dysregulating. New is not necessarily better, just as old is not necessarily right – and old or older people are not necessarily wise. In an article on the challenge of innovation in the context of sustainable development, Vollenbroek (2002) argued that: ‘Innovation does not automatically lead to societal progress as is implicitly assumed in *technology push*-oriented policies’ (p. 215). He went on to suggest that the assumption that it does is an inheritance of the Enlightenment, that is, the belief that science will automatically lead to a better quality of life, and argued that ‘The strive for sustainable development needs an approach towards innovation that can be characterised as *society pull*: [that is] the society has to decide which (balance of) economic, ecological and social goals are to be met’ (Vollenbroek, 2002, p. 215). Of course, this present- and future-oriented perspective raises questions about how society decides, and how people organise. A personal example, which influenced my own psycho-political development, was the political group in which I was involved in the United Kingdom in the late 1970s and early 1980s, which was very influenced by Italian politics of autonomy, and which supported movement groups especially of feminists, black, gay, and disabled activists, and identity politics (Big Flame, 2020). I am also interested in the role that social media played in the Arab Spring (2010–2012), and that those who are taking leadership about the climate emergency are young people.

The challenge of innovation for us as transactional analysts is to assess whether our theory and practice is fit for purpose – which is why I think that, when we introduce or advocate new theory, it behoves us to justify altering or adding to established theory practice (see Tudor, 2008), although this doesn’t mean that we won’t get into trouble for doing so! (For a commentary about this, see Tudor, 2017). So, drawing on the definition of innovation, I propose that we need new, renewing, and restorative thinking to meet the challenges of today’s and tomorrow’s society, a ‘TA tomorrow’, as it were. In this, I think (as I often do) that we can draw on Berne himself. Despite his own social conservatism, Berne appreciated independent thinkers and independent thinking. For instance, in *Principles of Group Treatment* (Berne, 1966b), he cited Karl Abraham approvingly in this respect, and Berne (1962) himself advocated ‘the ‘Martian’ approach’ (p. 32), which, for him, represented a

way of thinking without preconceived ideas. In a later commentary on such thinking, Hostie (1982) referred to such thinking as 'that impertinence which prompts extremely pertinent questions' (p. 169). Whilst this was very much part of Berne's own style, and that of early discussions in TA, my experience of current TA is that there is relatively little Martian thinking, speaking, or writing.

So, in response to these challenges, I think we need to be (more) reflective, independent, and Martian, and, I would say, critical, courageous, and active.

In the second part of this paper, I represent these attitudes or psychological postures in what I say about how I think TA theory needs to change, not only in the context of the past 70 years of psychological theory, but also a changing and complex world, with regard to its fundamental concepts of transactions, ego states, psychological games, and life scripts.

Changing the world one theory at a time

Some therapists – and I am talking more about psychotherapists and counsellors here than educationalists and organisational consultants – appear reluctant to advocate or talk about changing the world, though, when pushed, might claim to be changing the world one client at a time. For me – and I think for the world – that's too slow. We don't have the luxury of time to help people to think and act more collectively and altruistically. For this reason and others, I agree with the focus on groups as advocated by the radical psychiatrists and by Claude Steiner in the last workshop he conducted at the World TA conference held in San Francisco in 2014 (Steiner & Tudor, 2014), and I agree that as an international community we could develop a stronger worldwide social action and human rights programme. Commenting on this over 20 years ago, Muriel James (1998) wrote of the international TA community that:

We have not developed a strong enough caring collective New Parent. Perhaps we need to accept something from our old Parent, Eric Berne. He claimed that the ethical person would crusade against the Four Horsemen – War, Pestilence, Famine and Death.' (p. 281)

One part of how we do this is through critiquing and developing theory; and in this second part of the paper, I offer just one example within each of what are considered to be the four fundamental pillars of TA of theories that we need to change in order to change or expand our thinking about and for our changing world.

Transactions

The original definitions of a transaction comprising a stimulus and a response (Berne, 1972/1975; Woollams & Brown, 1978) and being a "'unit" of social action' (Berne, 1972/1975, p. 447) are based on a mechanistic metaphor of communication. Influenced by both humanistic contributions to the therapeutic relationship, and by the relational turn

within psychoanalysis, a number of transactional analysts, including Michele Novellino, Carlo Moiso, Judith Barr, Diana Shmukler, Richard Erskine, Ken Woods, Graeme Summers and myself, James and Barbara Allen, Bill Cornell and Frances Bonds-White, Helena Hargaden and Charlotte Sills, and Ingrid Lewis (see Cornell & Hargaden, 2005), have been part of a movement in TA which may be summarised as ‘from transactions to relations’, which is the title of a book edited by Bill and Helena and published in 2005 in which those authors appeared. In the past 15 years this movement has continued and is often referred to as ‘relational TA’, though there are some differences as to precisely what is meant and encompassed by this, and those of us who are associated with this approach to TA use slightly different language to describe different aspects of theory and practice (see IARTA, 2009/2020; Hargaden & Sills, 2002; Fowlie & Sills, 2011; Tudor & Summers, 2014; Hargaden & Cornell, 2019). However, whatever our differences, I think most of us would agree that the language of process is more accurate and useful in understanding relationship – and, I would emphasise, *relating* – than the language of mechanics.

I’m sure that many of you will have noticed that I begin this four-part review of TA with reference to transactions instead of the more familiar order that begins with ego states. This is because I’m a constructivist and think that discourse creates systems and not the other way around (see Allen & Allen, 1997). Whenever we begin our thinking or teaching about TA with ego states we are, in effect, stating and assuming a particular system from which discourse derives, and a particular way of looking at the person and at personality. Of course, ego state theory was developed in a specific country at a specific time – which is another reason why we need to question the relevance and applicability of theory.

My colleague and friend Claude Steiner, who was a mechanic and not a constructivist – so we disagreed about most things (see Figure 5.5) – used to say: ‘Transactional analysts analyse transactions’. I agreed with Claude about this, and for that reason, would place transactions and our various ways of understanding about ways-of-being-with each other at the heart of TA. So, whereas Berne (1970/1973) wrote: ‘Parent, Adult, and Child ego states were first systematically studied by transactional analysis, and they’re its foundation stones and its mark. Whatever deals with ego states is transactional analysis, and whatever overlooks them is not’ (p. 223), I suggest that transactions were first systematically studied by TA, and *they’re* its foundation stones and its mark. Whatever deals with transactions is TA, and whatever overlooks them is not. Moreover, when referring to transactions, I would acknowledge Steiner’s (1981) contribution to an understanding of power and his view (with which I also agree), that



Figure 5.5 Claude Steiner and the author – disagreeing! Sheffield, UK, 2008. (Photo: Louise Embleton Tudor)

‘every transaction has political consequences, every message has a meta-communication, a message about the message’ (p. 171).

Ego states

From what I have said so far, and from what I have written about ego states (Tudor, 2003, 2010), it is clear that I am sceptical of a given structure of ego states and of what Graeme Summers and I have referred to as the three ego model of health (in which the goal of psychotherapy, counselling, education or consulting is to develop or ‘grow’ all three ego states) (Figure 5.6), preferring instead the one ego state model of health (in which the goal of TA is the ongoing development and expansion of the integrating Adult (see Tudor, 2003) (Figure 5.7).

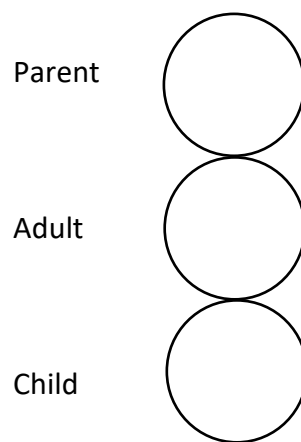


Figure 5.6 A three ego state model of personality and a three ego state model of health

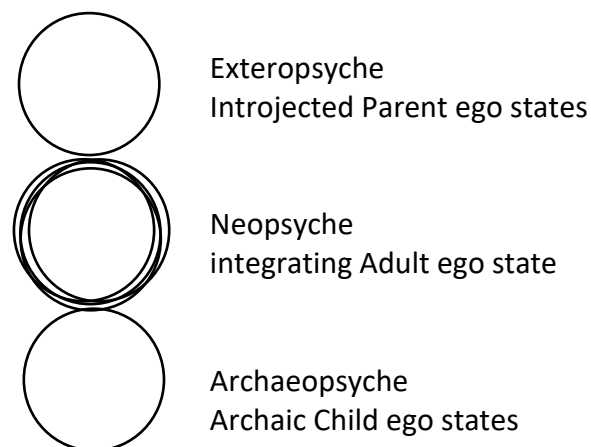


Figure 5.7 A three ego state model of personality and a *one* ego state model of health

I should say that both models derive from Berne’s (1961) work *Transactional Analysis in Psychotherapy* (see Tudor, 2003, 2010) (a reading and perspective which was another source of disagreement between Claude and me); and that the underpinning theory of integration, from Weiss (1950), Federn (1952), Glover (1955), and briefly Berne (1961), and subsequently developed in TA by James and Jongeward (1971), Trautman and Erskine

(1981), Erskine and Moursund (1988), Erskine himself (1988, 1991), and me (Tudor, 2003, 2010), is much more consistent with contemporary models of the brain and of human development than the three ego state model of health.

Another problem with the concept of ego states is its focus on ego, which, in turn, derives from ego psychology and its (over)concern with adaptation. In terms of ‘society pull’ (Vollenbroek, 2002) and perhaps, more importantly, what we might think of as environmental pull, I think we need to change our root metaphor from ego to eco (Tudor, 2013), and, thus, from I and me to we and us (Tudor, 2016)—changes which, I suggest, make (more) sense psychologically, socially, politically, and ecologically. Finally on ego states (at least for the time being), we can take inspiration from Galileo’s observation that ‘the earth moves’ to support the view that things happen outside the realm and control of human beings and societies (compare Figures 5.8 and 5.9).

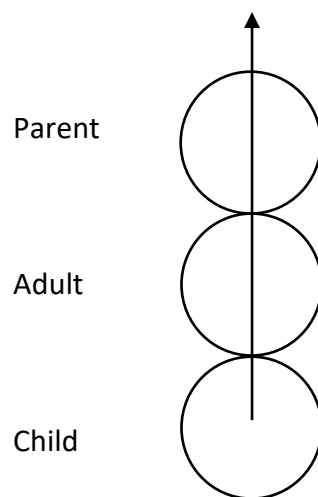


Figure 5.8 Physis – in the three ego state model of personality and three ego state model of health, with the arrow of aspiration originating in the Child ego state (from Berne, 1972/1975)

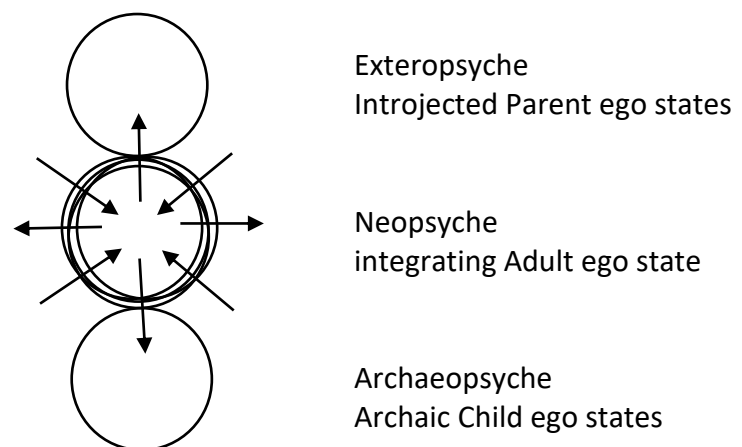


Figure 5.9 Physis in the three ego state model of personality and one ego state model of health, originating within and outside the individual

This view of physics also acknowledges the influence of the environment on our health, a perspective that has been evidenced in research into outcomes in psychotherapy for over a quarter of century (since Lambert, 1992); and that change that effects our health and well-being takes place as much outside the consulting room, classroom, or office as within it (see Figures 5.10 and 5.11).

Ihumātau is a Māori village, situated near



Figure 5.10 The Ihumātau protest, Tāmaki Makaurau | Auckland, Aotearoa New Zealand 2016-2020

Auckland International Airport. During the invasion of the Waikato area of New Zealand by British troops, the land was confiscated by the New Zealand government. It was predominantly used for farming until sold to Fletcher Building, a private company who planned to build private housing. A Māori activist group, Save Our Unique Land (SOUL) opposed this development and, in 2016, occupied the land. Supported by other groups, as well as individuals, SOUL’s campaign has led to a

recent decision by the government (in December 2020) to buy the land back from Fletcher’s (see Came et al., 2019).

The Sardines were formed by a group of young people in Bologna. This independent initiative called on citizens to gather in their local piazze with homemade placards of the eponymous fish, which, in this context, symbolises solidarity, pacifism, and opposition to divisive and violent politics. According to Mackay (2020), ‘The Sardines are not here to save the old left. Instead their task is more foundational: to rebuild a culture of political participation, and demonstrate to Italy’s sceptical population that grassroots politics and activism can yield results.’



Figure 5.11 First ‘Sardines’ demonstration, Piza Maggiore, Bologna, Italy, 2019 (Source: Wikipedia)

Although it may appear heretical for a transactional analyst to suggest that our understanding of the psychological world does not revolve around the ego, I take comfort from the Galileo’s mumbling to say ‘*It moves outside and beyond the ego*’ – and, in any case, if I am found to be heretical, I can think of worse fates than to be confined to house arrest in Arcetri!

Psychological games

Transactional analysis is a social psychiatry if not a social psychology and nowhere is this better represented than in Berne's theory of psychological games. In *Games People Play*, Berne (1964/1966a) wrote:

Theories of internal individual psychodynamics have so far not been able to solve satisfactorily the problems of human relationships. There are transactional situations which call for a theory of social dynamics that cannot be derived solely from consideration of individual motivations. (p. 59)

Of course, the transactional analysis and game analysis of social dynamics often reveal the internal psychodynamics of the individual players, and I think we could use game theory much more in analysing the social dynamics of our times in order to understand both social and individual dynamics. For instance, Brexit (which should more accurately be referred to as an English and Welsh exit as a majority of voters in both Northern Ireland and Scotland voted to remain in Europe) cannot be understood without reference to the social dynamics of the British Conservative party and its deep ambivalence about the European Union since its inception, and, more particularly, to the rivalry between David Cameron and Boris Johnson who were classmates at Eton, an elite public (that is private) school in England. As one commentator put it: 'Understanding Brexit involves understanding Eton' (Weedon, 2019) – and, I suggest, the British class system, whereby a ruling elite expects to and, with very few exceptions, does rule (see Figure 5.12). As Robert Verkaik (2018), the author of the

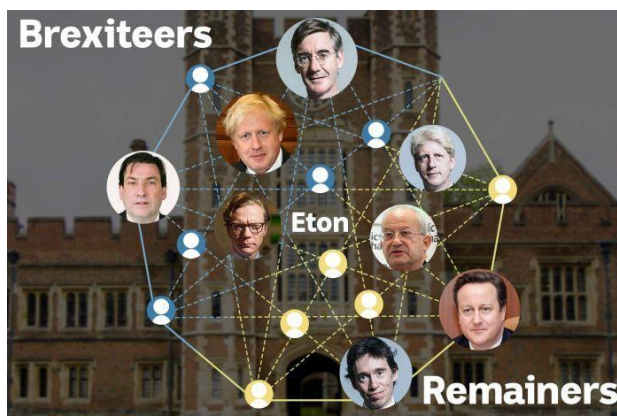


Figure 5.12 A snapshot of old Etonians involved in the Brexit process (Source: ABC News)

book *Posh Boys: How English Public Schools Ruin Britain* put it: '[Brexiteers] are the 'Little Englanders' who have tried to portray themselves as outsiders, [but who] very much are insiders and a product of the establishment' (cited in Weedon 2019). The key here is the insider–outsider dynamic and, while I have very little sympathy with posh boys claiming outsider status, different parts of the British establishment and politicians in both major parties have certainly played on the uncertainty, doubt, and tensions between the familiar and the different, Self and Other, us (British) and them (foreigners). Moreover, in the context of British politics, in which decisions are generally made through general elections and there is almost no tradition of national referenda – with only three taking place in 100 years of parliamentary democracy and 700 years of parliament (in 1975, the United Kingdom European Communities membership referendum, in 2011, the United Kingdom Alternative Vote referendum, and in 2016, the United Kingdom European Union membership referendum – even having a referendum was, I would say, a game.

In order to understand such games and their dishonesty – and Berne (1964/1966a) stated that every game is basically dishonest – we need to understand and process the social and individual dynamics of oppression in all its forms and complexities (see Roy & Steiner, 1988); for instance, the working class white man who feels resentful of and then nurses a hatred for the immigrant woman who takes what he regards as ‘his’ job – as well as the posh boys who fuel such tensions. Again, Steiner (1974) and the radical psychiatrists had and still have something to offer us in their analysis of ‘power plays’.

Life scripts

If games are what we see ‘up front’, life scripts are a way of understanding and mapping the back story of such dynamics and, as such, script theory needs to account for new and changing dynamics in our changing world. In his critical review of script theory, written over 30 years ago but still relevant (Cornell, 1988), Bill suggested that script, as presented in most TA literature, is ‘overly reductionistic and insufficiently attentive to the formative factors in healthy psychological development’ (p. 270). In our work on script, Graeme Summers and I acknowledged Cornell’s work and made the point that such reductionism was especially ironic given the potential compatibility of script theory with constructivism (Allen & Allen, 1997). However, we went on to point out, that, if, with Allen and Allen (1995), we are to view scripts as constructive narratives which, like memories, are co-created in the present and projected into the past, then we need to reformulate much of our present understanding of script and script theory. Several points inform this critique (taken from Summers & Tudor, 2000):

- That traditional, linear, stage theories of (child) development have been challenged by writers such as Stern (1985): ‘It, therefore, cannot be known, in advance, on theoretical grounds, at what point in life a particular traditional clinical–developmental issue will receive its pathogenic origin’ (p. 256).
- That script theory does not account for temperament and environment and the interplay between this and attachment theory.
- That scripts are co-created; Cornell (1988) referred to the (then) current developmental research which suggested that infants influence and shape their parents as much as they are shaped by their parents, and subsequent research in this field has continued to demonstrate this.
- That injunctions, programmes, and drivers/counterinjunctions are, equally, co-created and decided (in the way in which ‘decisions’ are viewed within TA, that is, not simply cognitively), and thus only become part of a person’s script if accepted and ‘fixed’ as such.
- That, despite the concept of cultural scripting (White & White, 1975), script theory, in one of its most popular and most often used manifestations, the script matrix, is, in its reference only to the two-parent heterosexual nuclear family, deeply culturally-determined, and significantly outdated.

- That a postmodern script theory suggests that we can have several stories about our lives running in parallel – and that we can choose between them. Allen and Allen (1995) put this well when they stated that ‘each person is entitled to more than one story’ (p. 329).

For these reasons, Graeme and I came up with the concept of the script helix (Figure 5.13), which can also account for the influence of gender fluidity, disability, and differential power dynamics, as well as the intergenerational transmission of trauma.

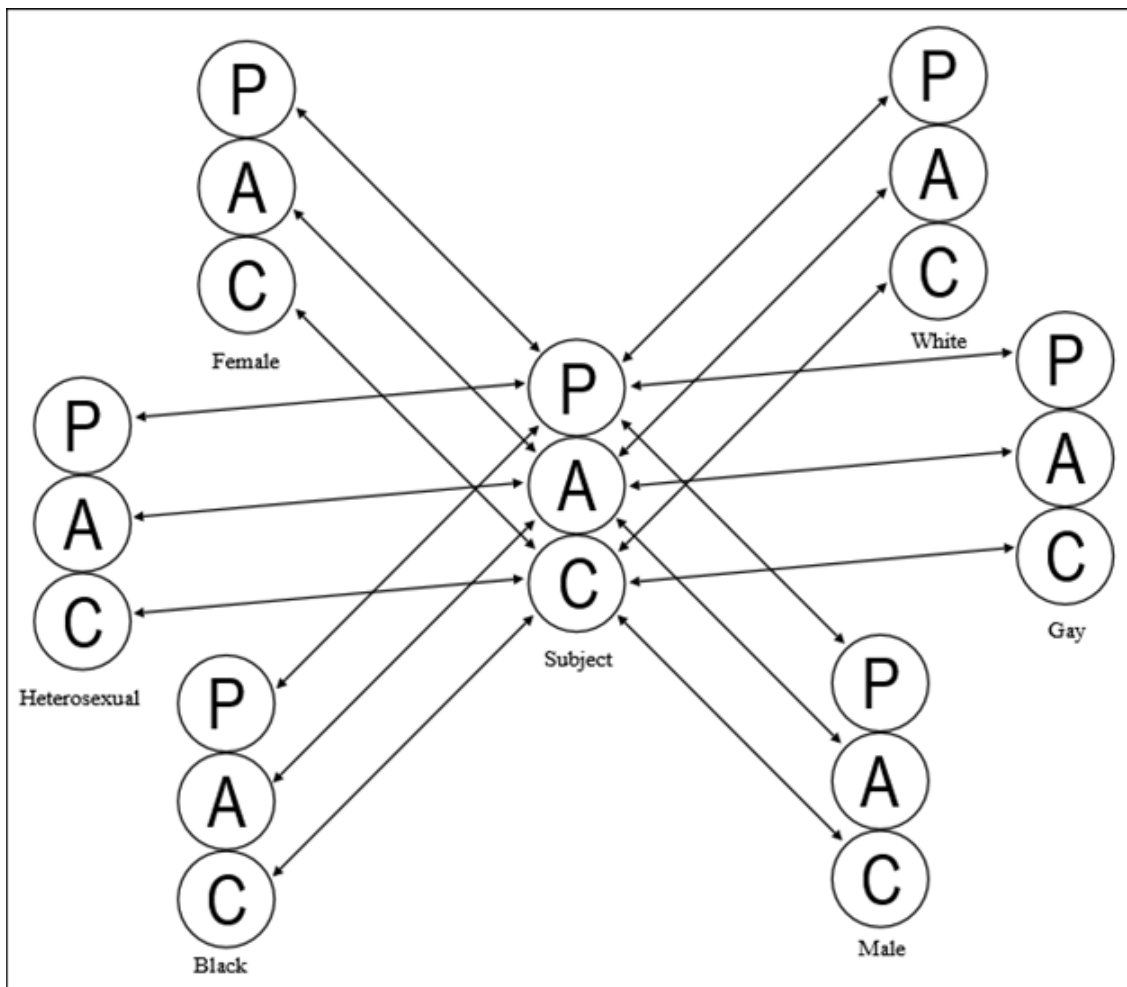


Figure 5.13 The script helix (Summers & Tudor, 2000)

Moreover, the stories we tell and write – for ourselves and others – will be based on motives encompassing survival; integration and adaptation; aspiration and actualisation; resilience, revenge, and rebellion; homonymy as well as autonomy; hatred, distrust and hopelessness as well as love, trust, and hope; and much more, all of which we need to be able to analyse and process with those with whom we work.

‘And yet it moves’

‘And yet it moves’ or ‘Albeit it does move’ is a phrase attributed to the Italian mathematician, physicist, and philosopher Galileo Galilei (1564–1642), which he is said to have muttered after the abjuration he made in response to being found ‘vehemently suspect of heresy’ (of heliocentrism) by the Roman Catholic Inquisition in 1633. As it stands, the statement represents a subtle resistance to an oppressive power – and, in that case, one that was life-threatening.

In concluding this contribution, I’d like to draw out some threads from this historical or attributed phrase and moment, which, I suggest, are helpful for living in a world that is changing, and in changing the world:

1. It reasserts the practical and experiential reality of Galileo’s observation, and, as such, reminds me of the point Carl Rogers and John K. Wood made when they wrote: ‘First there is experiencing, then there is a theory’ (Rogers & Wood, 1974, p. 214). This reminds us to remain client-centred – and, hopefully, world-centred – rather than theory-centred; and invites us to think about the nature and purpose of theory (for discussion of which see Tudor, 2018).
2. It reasserts the methodology that Galileo was advocating in the first place, which we might think about as empiricism. Along with existentialism, phenomenology, and humanism, empiricism is one of the philosophical traditions on which TA rests, and we know that Berne, from his experiments in intuition in the 1940s and ’50s onwards, emphasised the importance of fine observation skills based on all the senses (see Berne, 1966b), skills which, I think, at best, distinguishes transactional analysts from many other practitioners.
3. It represents a resistance to dogma, fundamentalism, and the notion of universal truth, views I have been resisting and writing about for some years, not least in TA, and, while we don’t have a Congregation for the Doctrine of the Faith in TA, there have been and are some colleagues who do think in terms of discipleship (Claude always introduced himself as a disciple of Eric Berne), canon (i.e., core concepts), belief, and faith. Both Bill Cornell and I have received correspondence from TA colleagues that borders on hate mail and, together with two other radical colleagues, we have been referred to by an eminent transactional analyst as ‘the axis of evil PC-four’ in TA (PC presumably standing for being politically correct). Apart from being rude and unethical, this is a good example of a (political) meta-communication, and suggests that we should not take freedom of thought or expression in our community for granted.
4. It acknowledges that movement comes from outside, a point that supports a more eco- than ego-centric view of movement and change. William James (1842–1910), the first psychologist of modern times said that ‘Human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives’ (Goodreads, 2020), and of course we know this to be true – but it is not the only way of changing the outer aspects of our lives, our societies, and our worlds. Ageism, the climate emergency, colonisation,

disablism, misogyny, poverty, racism, sexism, and violence are not going to be stopped in the consulting room, 'though I would argue that we may be able to make more impact on these in the classroom. These problems require structural and systemic social and political solutions which are supported by both transactional analysis and internal psychodynamics.

5. It acknowledges the importance of taking action, however small; in this sense, Galileo's muttered statement was better than saying nothing. Psychotherapy tends to privilege reflection over action, and taking action, let alone being an activist, can be pathologised as 'acting out'. I'd like to change this and, inspired by Alice Walker's statement that 'Activism is the rent I pay for living on this planet' (see also paper 16), suggest a taxonomy of active behaviours, which parallel those of the four passive behaviours (see Schiff et al., 1975; Woollams & Brown 1978), all of which are based on accounting rather than discounting, are manifestations of an integrating Adult, and represent theory about action and active theory:
 1. Doing something – in which psychic energy is used to integrate responses and thinking.
 2. Response – making an appropriate response to the here-and-now stimulus and taking appropriate action.
 3. Agitation – using energy in purposeful, goal-oriented activity, usually with others, based on Martian and critical Adult thinking.
 4. Protest – taking action, usually with others, based on accepting appropriate responsibility, and an adamant engagement in thinking about and solving problems in the world.

Kia kaha, kia māia, kia manawanui | Be strong, be brave, and be steadfast.

Thank you.

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6

On indexes and indexing

(March 2020)

Since 1995, when I was preparing my first book for publication (Tudor, 1996), I have compiled indexes for the books I have written and/or edited as well as for some volumes of journals I have edited, and for a few other books written or edited by colleagues of mine. As I was preparing the index for my latest book (Tudor, 2020), a colleague asked me about indexing: how it is done, how one chooses entries, etc. This paper offers my thoughts about and reflections on indexing – and, appropriately enough, is structured as an index.

index, definitions

The English word index dates back to Middle English, from the Latin word index, indec- meaning 'forefinger, informer, sign', from in- 'towards' + a second element related to dicere, 'say' or dicare 'make known'. This gave rise to the original sense of index finger, that is, with which one points, and index came to mean 'pointer' (late 16th century) and, figuratively, something that serves to point to a fact or conclusion; hence, a list of topics in a book 'pointing' to their location. As I once said to Isabelle Sherrard about a very full and comprehensive index I compiled for *The Book of Evan* (about her husband) (Tudor, 2017) 'Know a man by his index!' At the time, I had meant this as being about Evan in that the index I was preparing pointed to a man of many parts. However, as she subsequently observed, the index itself, and especially its detail, also pointed to something about me.

Other, more applied references to index include it being 'a conceptual map' (Mulvany, 1994/2005, p. ix), a hypertext and, in that sense, a knowledge structure, or a 'paratext' (Genette, 1997); that is, an assistant, or accessory, while Kasdorf (2003) argued that a good index 'provides an intellectual view of the content unavailable by any other means' (p. ivi). Above all, 'most essential of the paratext's properties', Genette (1997) argued, is its functionality 'Whatever aesthetic intention may come into play as well, the main issue for the paratext is not to 'look nice' around the text but rather to ensure for the text a destiny consistent with the author's purpose' (p. 407).

indexes, books, author

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indexes, books, combined

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indexes, books, subject

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indexes, journals, author and subject

- Tudor, K. (2012). Index Volume 10 (2012). In *Psychotherapy and Politics International*, 10(3), 280-283. <https://doi.org/10.1002/ppi.1280>
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indexing, an application of

In its seminal text, *British Standard Recommendations for Preparing Indexes to Books, Periodicals, and Other Documents*, the British Standards Institution (1988) identified the purpose of an index as follows; and, although, I view it more as a series of instructions or steps in compiling an index, I nonetheless find it useful. Here I summarise them and discuss their application with regard to a number of my own indexes.

1. Identify and locate relevant information within the material being indexed.
2. Discriminate between information on a subject and passing mention of a subject.
3. Exclude passing mention of subjects that offer nothing significant to the potential user.

In her commentary, Mulvany (1994/2005) acknowledged that these first three items 'require the indexer judge the difference between relevant and irrelevant information' (p. 11). I wish I had read this when – or before – I began indexing as, looking back, I was far too inclusive of as much information as possible. While an exhaustive index is comprehensive, it

is time-consuming and, in my experience, has sometimes also been exhausting to produce – and comes at the expense of precision.

4. Analyse concepts treated in the document so as to produce a series of headings based on its terminology.
5. Indicate relationships between concepts.
6. Group together information on subjects that is scattered by the arrangement of the document.

Mulvany (1994/2005) suggested that items 5 and 6 relate to ‘building the network of interrelationships in the index.’ (p. 11)

7. Synthesise headings and subheadings into entries.
8. Direct the user seeking information under terms not chosen for the index headings to the headings that have been chosen, by means of cross-references.
9. Arrange entries into a systematic and helpful order.

In discussing each of these further here, I have (of course) arranged or, rather, maintained them as an index (i.e., in alphabetical order)!

analyse concepts treated in the document so as to produce a series of headings based on its terminology

Mulvany (1994/2005) makes an important point when she noted that ‘Concepts in a book are not always stated verbatim’ (p. 11). She gives the example of a book about raising dogs that includes paragraphs about various types of dog food but does not mention the word nutrition; notwithstanding this, Mulvaney argued that the word ‘nutrition’ should appear in the index. As she put it: ‘The indexer reads between the lines, analyzes text, and identifies relevant concepts whether they are mentioned or not’ (Mulvaney, 1994/2005, p. 11). Of course, if the indexer is also the author, it may be more difficult to read between one’s own lines, but equally, and for that very reason, it may make such reading more essential (*see also indexing, personal relationship with*).

The second point here relates to ‘its terminology’ (my emphasis); that is, the task of the indexer is to use or give precedence to the author’s language. Whilst I agree with this, there is a difficulty for the indexer who is knowledgeable about the field having views about the author’s language or use of terms. For myself, I have found it more difficult to compile the subject or combined indexes for books of which I was not the author or editor; for instance, *Body Psychotherapy* (Tudor, 2002a), *Transactional Analysis: A Relational Perspective* (Tudor, 2002b), *Ego States* (Tudor, 2003), and *Co-counselling* (Tudor, 2004). In one case, I remember wanting to highlight certain terms in the index which, in my view, were insufficiently highlighted in the text. In this sense, indexing can be or become quite political (see Stäheli, 2015). Similarly, but more straightforwardly in terms of indexing one’s own books, you can, in effect, use the conceptual map of the index to highlight certain concepts. For instance, as someone who draws on organismic psychology and who emphasises this, especially in my writing in the field of person-centred and experiential therapy, and as this tradition has

been underrated in the field, in the indexes I compile of books I have written and edited, I make sure that ‘organism’ and ‘organismic psychology’ (as well as various sub-entries) appear (see Table 6.1).

Table 6.1 Entries on organism and organismic in books by the author

<p><i>The Person-Centred Approach: A Contemporary Introduction</i> (Embleton Tudor et al., 2004)</p> <p>organism, 25-6, 27-31, 55, 83, 107, 110, 156, 195, 214, 224, 233, 242-4, 265, 266-7, 268, 270 behaviour of, 28, 137 characteristics of, 47-8 and environment, 8, 113-14, 118, 195, 223, 263, 265, 268, 270, 274 and groups, 221, 223-5 in motion, 30 and organisation, 243-4 and personality, 107, 110 properties of, 27-30 pro social nature of, 26, 55, 156, 158, 195 and self, 26 as a system, 214 and tendencies, 266-7 and tendency to actualise see tendency to actualise wisdom of, 242-3 organismic needs, 177 process, 215 valuing process, 30, 91, 121, 135, 148, 158, 184, 224-5 and group, 224</p>
<p><i>Freedom to Practise</i> (Tudor & Worrall, 2004)</p> <p>organism, 12-13, 15, 56, 87-8, 91 and environment, 56, 87-8</p>
<p><i>Person-Centred Therapy: A Clinical Philosophy</i> (Tudor & Worrall, 2006)</p> <p>organism, 10, 45-84, 253; dialogic nature of, 61-63; and environment, 47, 79; nature and qualities of, 48, 51-84 see also appetite; behaviour; concrecence; construction of reality; differentiation; direction; experientiality; holism; interdependence; internal valuing process; organismic regulation; sphere of immediacy; tension; philosophy of, 48, 49-51; and self, 132-5; and society, 81-2; tendencies of, 22, 48; tendency to actualise, 22, 86-89, 116 organismic: disorganisation, 166-71; psychology, 1, 47, 48, 145, 245; regulation, 67-71, 128, antagonistic effects of, 70-1, and excitation and balance, 68-70; reorganisation, 169-71; theory, 245-6, 250-1; valuing process see valuing process, organismic; view of symptoms, 168</p>
<p><i>Brief Person-Centred Therapies</i> (Tudor, 2008)</p> <p>organism, 19, 26, 84, 100, 125, 131, 159, 161-2, 176 organismic direction, 20 experience/ing, 15, 77, 125, 135 thema, 15 valuing process, 125</p>
<p><i>Co-Creative Transactional Analysis</i> (Tudor & Summers, 2014)</p> <p>organism 39–41, 53–54, 59, 78, 80–84, 94, 104, 107, 111, 121, 169, 193 organismic psychology 32, 39–40, 50, 73, 80–81, 104, 134</p>

arrange entries into a systematic and helpful order

The usual systematic and helpful order is alphabetical, and, indeed, there are various rules for arranging the alphabetical order of the index, though there are some options with this.

direct the user seeking information under terms not chosen for the index headings to the headings that have been chosen, by means of cross-references

There are two ways of doing this. The first is to cross-reference terms by means of including 'see ...', and 'see also ...'. The other is to use double-posting (i.e., 'organismic psychology' and 'psychology, organismic'), with or without a cross-reference in each post. The advantage of such double-posting is to enhance the likelihood that the reader will find the relevant information they are seeking; the disadvantage is the appearance of an overly exhaustive and somewhat self-referential index. For myself, I noticed that the last index I compiled – for my book *Claude Steiner, Emotional Activist* (Tudor, 2020b) – has fewer cross-references and double-postings than in earlier indexes I compiled.

discriminate between information on a subject and passing mention of a subject

After identifying and locating relevant information (*see identify and locate relevant information within the material being indexed*), this purpose or stage is where the indexer's judgement comes in. Whilst some may be reluctant to judge relevancy, Mulvaney (1994/2005) viewed this as crucial, arguing that, if the index is over inclusive, it makes the information in it less helpful. Prior to learning more about indexing I thought that every mention of a person such as Sigmund Freud or Carl Rogers had to be indexed. This led initially to a vast index, from which I quickly learned that a passing reference to a person was precisely that: a passing reference which, as an indexer, I could pass over.

exclude passing mention of subjects that offers nothing significant to the potential user *see discriminate between information ... (above)*

group together information on subjects that is scattered by the arrangement of the document

This aspect of the index, which Mulvaney (1994/2005) referred to as 'a much more subtle aspect of the index network' (p. 12), requires the indexer to be both chronicler and compiler, with a dose of obsessiveness for good measure. For myself as an indexer, I like how this comes together and deepens, and, to use a concept from hermeneutics, 'thickens' the entry, especially in an edited book. See, for example, the entry for Claude Steiner in the index of the book about his life and work:

Steiner, Claude: 10 top ideas 11-13, 12, 223, 232, 235; ageing and growing old 149, 228-229; attitude to alcohol and drugs 52n²⁷; bibliography 24, 27-50; and Becky Jenkins 126; and Bill Cornell 79, 226, 241; and his body 228-229; childhood 15, 57-58, 107; concreteness 71-72, 76; *Confessions* 19-21, 57-65, 83-88, 105-115, 147-154, 175-181, 203-209; death 216, 229, 230, 234; a disciple of Eric Berne 14, 219, 233; and Eric Berne 17, 25-26n¹⁵, 27-28, 61, 66-67, 68-69, 83, 86, 116, 239, 245; on Eric Berne 62-63, 246, 247; and Eric Berne's legacy 233, 235, 246; and the Eric Berne Scientific Award 11, 13, 66, 68, 85; father's aversion to 58, 63, 64; father's influence on 59, 60,

67; as fixer 15, 244-245; final thesis 241-242; games and game-playing 24, 149, 223-225, 226-227; and Gino Althöfer 169, 170; and Hartmut Oberdieck 182-184, 199; humility 129, 211, 217; and Keith Tudor 1-2, 2, 4, 5, 13, 19; legacy 9-53, 171, 216, 232-233, 236-245; life script 57-65, 199; love of self, others and truth 207-209; and love and sex 203- 207; love and sex addiction 59; and need for recognition 64, 67, 196, 217, 223, 225-226, 247; mother's influence on 59, 107, 147, 175, 177, 235; in Nicaragua 152-153; obituary 231-234; Parkinson's 182, 197, 211, 228-229, 233, 234; and politics 168-169, 151, 152-153; and power plays 227; relationship with Carmen Kerr (partner), 206; relationship with Darca Nicholson (partner) 207; relationship with Hogie Wyckoff (partner) 61, 64, 86-87, 109-110, 111-112, 149-150, 164, 168, 176-177, 205-206, 207; relationship with mother 57, 64, 185, 203; relationship with transactional analysis 3, 51n¹⁶, 69, 90-91, 196, 197, 224-225, 233, 235, 238; relationship with Ursula Steiner (née Cohen) (wife) 58-59, 60, 110, 175, 204, 208, 224; and Robert Schwebel 118; spheres of influence 237-245; as a teacher/trainer 117, 118-120, 124-125, 129-130, 183, 196; *see also* transactional analysis Claude Steiner's contribution to (Tudor, 2020b, p. 269)

identify and locate relevant information within the material being indexed

'Should it really be included?' I heard one man say. 'It's such an unpleasant word that I feel we should discourage its use.' Ditte's hand tightened around my mine. I didn't recognise the trousers, so I looked up to see if I would recognise the face, but all I could see was his beard.

'We are not the arbiters of the English language, sir. Our job, surely, is to chronicle, not judge.' (Williams, 2020, p. 26)

This quote, from the wonderful book, *The Dictionary of Lost Words* (which I read this year), speaks to the tension between judging and chronicling. The importance of judging has been discussed above (see **analyse concepts ..., discriminate between ..., and exclude ...** above) and is implied in the words and action(s) of analysis, discrimination, and exclusion. One advantage to chronicling, however, is to be able to check the text. Thus, in researching and writing about the life and work of *Claude Steiner* (Tudor, 2020a), I thought he had emphasised and written about the importance of social action. It was only in compiling the text and searching through the book (and across a number of contributing authors), that I realised that Steiner had not done so, instead reserving the concept 'social action' for a specific transactional concept, that of a stroke or a unit of recognition. This was a fascinating and, I think, significant discovery which, whilst too late for inclusion in the book, I will find a way of taking forward.

indicate relationships between concepts

This purpose and aspect of the index is concerned with building the hierarchy of interrelationships between and in concepts in the index. Usually, the complexity of the hierarchy is determined by the instructions from the publisher, who, in my experience, do not like more than two or, at most, three levels of hierarchy, thus:

index	– the first level/rank
compiling of	– the second level/rank
instructions for	– the third level/rank

purpose of indexes – the second level/rank
– the first rank/level, and so on
books
author
combined
subject
journals
author and subject
indexing
an application of
definitions of
process of compiling
analysing concepts
arranging entries
directing user
discriminating information
excluding subjects
grouping information
identifying information

However, with regard to the last (previous) entry, not

indexing
process of compiling
information
grouping
identifying

– as both ‘grouping’ and ‘identifying’ would constitute a fourth level/rank.

synthesise headings and subheadings into entries

This concerns the creative and even aesthetic synthesis of the index as a whole which, I think, benefits from the discipline of limited layers, levels or ranks. In this sense, less – or fewer – are more. As Mulvany (1994/2005) commented: ‘The indexer’s ability to put together distinct topical and conceptual elements so as to form a whole, synthesized entry contributes greatly to the integrity of the index network’ (p. 12).

indexing, personal relationship with

When I wrote my first book, 25 years ago (Tudor, 1996), I did not realise that I was responsible for providing the index to the book until I was reminded by the publishers and re-read the small print of the contract. As I could not afford to pay a professional indexer, I produced the author and subject indexes myself, somewhat intuitively and, as I realised afterwards, somewhat roughly. Nevertheless, emboldened by my experience and my genuine and increasing interest in the production of the text and, as part of that, the concept of the index, I have subsequently produced 27 indexes for books I have authored, co-authored, edited or co-edited; four indexes for volumes of journals I have edited or co-

edited; and four indexes for books written or edited by colleagues. In this sense I agree with Mulvany's (1994/2005) observations, that, 'Indexing books is a form of writing' (p. x).

Overall, I have enjoyed producing indexes as they have taught me about writing, especially regarding the coverage of material. There is nothing like producing an index to see where the gaps are in the overall treatment of a subject, and even the structure of the argument and book. I came to appreciate the benefit to writing and editing of being involved in the later stages of production some years ago (in the late 1970s and early '80s) when I was involved in producing a local community newspaper and a national political newspaper. Shortly after I started doing this, I remember one of the more experienced comrades, a friend, saying 'we need 500 words on that [a particular campaign] for the front page in a couple of hours'. I offered to do it, went away, wrote the piece (which was about 50 words over the word limit), and came back, feeling quite pleased at having done the task and within the timeframe, only to be told that I had to edit it and cut out the additional 50 words! Initially, I thought my friend was being a little harsh until I realised that there was literally no room on the front page for those additional words. I do not think I would have understood the importance of observing a word count without seeing the implications and the knock-on effects of additional words, for instance, in running or flowing over the line and the page – with the implication of producing and printing more pages and, therefore, of increased costs. If we think about the stages of producing a book (see Figure 10.2), I think it is beneficial to have some experience of a subsequent stage. For instance having experience of copyediting has helped me as a writer, not least to edit my own material – and to suggest that all writers, including students do this. Similarly, having some experience of page design and typesetting has given me an appreciation of what I want my writing to look like, for instance, deciding to put the material in Figure 6.2 in a box rather in this paragraph (which I repositioned five times in relation to this text, and which was repositioned again in production).

1. Producing a proposal (and getting it accepted).
2. Writing – to a word limit and a deadline.
3. Copyediting.
4. Page design.
5. Typesetting.
6. Proofreading.
7. Production of the manuscript (including the incorporation of images).
8. Indexing
9. Final checks
10. Production (e.g., printing)

Figure 6.2 The stages of producing a book

Having some experience of indexing has helped me think about the structure of my writing. For instance, writing this paper in the form of an index has both highlighted something about what a certain structure, in this case, an alphabetical ordering of headings, does to the material and the writing; and, at the same time, helped to deconstruct and, thereby, to challenge the usual structure of a paper whereby what would have been an introduction – **paper, introduction to** (below) – has become the last entry.

paper, introduction to

This paper lists/has listed indexes I have prepared and published, and reflects/has reflected on various elements of indexes and indexing, as well as my own relationship with indexing. Whilst I have enjoyed indexing and will continue to index books I write and edit that appear in hard copy, I am glad not to be having to provide indexes for journals or, indeed, e-books as, notwithstanding my enjoyment of producing a useful index, they take an inordinate amount of time. Moreover, I appreciate the democracy of the search facility provided by online media which emphasises the fact that books, periodicals, and other documents, while author-driven, are reader-centred.

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Psychotherapists, health practice, and the assurance of competence

(April 2020)

This paper was written in reponse to the passing of the Health Practitioners Competence Assurance Amendment Act 2019 (on 11th April 2019). Although this was passed last (i.e., the previous) year, as there had been almost no response to it, I thought it was worth (re)visiting.

The Health Practitioners Competence Assurance Act 2003

The *Health Practitioners Competence Assurance Act* ('the Act', 'the principal Act') was passed – incomplete, with an absent apostrophe! (see paper 11) – by the New Zealand Parliament on 11th September 2003 and came fully into force when it received the royal assent on 18th September the following year. Through the statutory regulation of certain health professions, by means of the state registration of specific titles (chiropractor, dentist, dietician, and so on), the Act provides a framework for state registration of specific health practitioners. When the Act came into force it incorporated 13 medical professions and repealed a number of other Acts under which these health professions had been previously incorporated and regulated, and initially established 15 'responsible authorities' (RAs) (in the form of Boards or Councils). Since 2003, it has added two further RAs: one for psychotherapists (the Psychotherapists Board of Aotearoa New Zealand, in 2009) and the other for podiatrists (in 2020). I have written about the Act elsewhere (Tudor, 2011, 2017/2020), offering a critical commentary about its history; the nature of the legislation; the fact that it nullifies Te Tiriti o Waitangi; its centralisation of power with regard to health professions; and its reviews.

Although the majority of psychotherapists in Aotearoa New Zealand may not have read the *HPCA Act 2003* or its *Amendment Act 2019* or much of the literature about the statutory regulation of the profession and the state registration of the practitioner (from Hogan, 1979 onwards), I suggest that these Acts and this literature are important in understanding how practitioners are governed by the state. This paper offers a reading of the latest legislation that governs psychotherapists in this country and, as such, aims to offer some points and pointers for further and future discussion.

The reviews of the *Act* and its amendment

The first review of the *Act* took place between 2007 and 2009, and the second between 2012 and 2016 (for details of and responses to which see Director General of Health, 2009; Ministry of Health, 2010, 2012, 2015, 2016, n.d.; Tudor, 2011/2017, 2013).

One of the criticisms of the principal *Act* was the fact that it did not refer to Te Tiriti o Waitangi | The Treaty of Waitangi, and this was commented on in a number of submissions to the 2012 review of the *Act* including from the Combined Counselling Associations of Aotearoa/New Zealand (2012), Dunedin Community Law Centre (2012), the New Zealand Association of Psychotherapists (2012), the New Zealand Nurses Organisation (2012), and Ngā Ao e Rua (2012). In my own submission to the review of the *Act*, I argued that:

Any revision of the HPCA Act needs to acknowledge Te Tiriti o Waitangi is missing At the time the then Health Practitioners Competence Assurance Bill was in progress through Parliament, this omission of Te Tiriti | the Treaty was justified by the Ministry of Health (2003) in a three page statement in which it simply asserted that: 'The Treaty of Waitangi provisions in the NZPHD [New Zealand Public Health and Disability] Act [2000] convey what the Crown, itself and through its DHBs, have done, is doing, and will do under the Treaty for Māori health. The HPCA Bill establishes a regime for the registration and discipline of health practitioners. No additional or new Treaty interests are put in issue under the HPCA Bill' (p. 2). This is patently not the case: the RAs by and large have a poor record in engaging with Māori health practitioners and observing either the letter or the spirit of Te Tiriti | The Treaty. In the case of the Psychotherapy Board, it has consistently refused to engage with Waka Oranga, the national Māori roopu of psychotherapists. (Tudor, 2012)

Some of these same submissions also commented on the fact that the review of the HPCA Act was inadequate with regard to bicultural issues:

The original review of the Act focused on the operation of the Act rather than 'its underlying policy settings' (Director-General of Health, 2009, p. iii), settings which were to be the subject of the next, i.e. this current review of the Act. For example, several submissions to the original review queried whether the Act should be amended to include a reference to the Treaty of Waitangi. The Director-General's response was that this would involve consideration of the underlying policy settings of the Act and, therefore, be a part of the review in 2012. However, in the current Discussion Document (MoH, 2012), there is not a single mention of te Tiriti | the Treaty, none of the word 'bicultural' and only one mention of 'Māori'. (Ngā Ao e Rua, 2012, p. 133)

The *HPCA Amendment Act 2019* provided an opportunity to amend some of the deficits in and to respond to the criticisms of the principal *Act*. By and large, it did not.



Health Practitioners Competence Assurance Amendment Act 2019

Public Act 2019 No 11
Date of assent 11 April 2019
Commencement see section 2

In all, the *Health Practitioners Competence Assurance Amendment Act 2019* ('the *Amendment Act*') made 29 changes to the *HPCA Act 2003*, most of them administrative and bureaucratic regarding definitions; fines, costs, or expenses; the ability to issue electronic practising certificates; and so on. Here, I highlight and discuss five of the most relevant amendments for health practitioners, and their implication for psychotherapists, health practice, and the assurance of competence.

Cultural competence

With regard to the principal *Act*, the *Amendment Act* states: 'In section 118(i), replace 'cultural competence' with 'cultural competence (including competencies that will enable effective and respectful interaction with Māori).' (Section 37(2))

Clearly, it is a step forward that the *Amendment Act* refers to Māori, as the principal *Act* had not. However, and despite the fact that the *Act* appears under the New Zealand coat of arms (see above), which identifies New Zealand as a bicultural country, the *Act* and the Minister of Health places 'effective and respectful interaction with Māori' under the more generic 'cultural competence', thereby privileging cultural, and, by implication, multicultural competence over bicultural competence. Nevertheless, and notwithstanding this criticism, the *Amendment Act* does now designate as a function of RAs to set standards regarding effective and respectful interaction with Māori. As far as the Psychotherapists Board of Aotearoa New Zealand (PBANZ) is concerned, it published a set of cultural competences last year, in which it acknowledged that: 'The initial stimulus for discussion of cultural competencies in Aotearoa New Zealand was the disparity of health outcomes between Maori and non-Maori along with recognition of the Treaty of Waitangi in healthcare practice' (PBANZ, 2019, p. 3). However, to date (December 2020), the PBANZ has not published any guidelines about enabling 'effective and respectful interaction with Māori' (*HPCA Act*, Section 37(2)), and neither has the New Zealand Association of Psychotherapists.

In the absence of such guidelines, it useful to study and, potentially, draw on other guidelines. To this end, I am currently engaged in research with a colleague which will scope and analyse the responses of all 17 RAs. In the meantime, I am reflecting on two frameworks that I have come across this year.

The first is the Takarangi Competency Framework (Matua Raki, 2020) (Figure 7.1). This is an incredibly thorough and detailed framework, and it is fortunate that it is in the public domain. Matua Raki provides the background to the framework:

The development of the framework, its structure and systems, has been a collaborative effort over several years by a group of individuals and at times has involved Ngā Manga Puriri, ADHB Māori Mental Health, NAC [the National Addiction Centre], Matua Raki and the Northern Region Māori Workforce Development Group. The Roopu Kaitiaki continues to safeguard and preserve the cultural and intellectual integrity of the taonga they shaped. (Matua Raki, 2020)

It also notes:

This framework has been adopted by practitioners in health and social services across a number of roles and disciplines and in various rohe, and it has been adapted to meet the needs of public health practitioners, HR teams and Whānau ora collectives. (Matua Raki, 2020)

I acknowledge and honour the work of the Roopu Kaitiaki in safeguarding and preserving this taonga. I reproduce it here not to propose its wholesale adoption; rather, in order to stimulate further thinking in the profession and, specifically, in the department of psychotherapy and counselling at Auckland University of Technology (AUT) about cultural competence and cultural safety, as well as further reflection about the process of developing such a framework.

In terms of my own thinking about my cultural competence to practice therapeutically in this land, and based largely on my own experience of working as an academic with Māori students and colleagues and as a therapist (a transactional analyst) working with Māori clients and supervisees, I consider the following as important.

- Turangawaewae – honouring te Tiriti o Waitangi (see Tudor, 2019), and knowing the local iwi on whose land one is living and/or practicing.
- Mihi – being able to offer a welcome in te reo Māori to a client or supervisee.
- Pēpehā – being able to introduce myself, and, therefore, knowing where I come from and knowing myself as a culturally-intentional being (Shweder, 1990).
- Karakia – being able to offer a blessing at the beginning and/or the end of a meeting or consultation.
- Waiata – being able to sing an appropriate waiata (and, therefore, knowing a range of waiata).

I am not saying that every health care provider, health practitioner, or psychotherapist should do this routinely with Māori and/or with non-Māori clients. I am saying that we need to be able to do so, especially now, in the light of the *HPCA Amendment Act*. Learning and maintaining such competencies requires both desire and commitment, and is work in progress. For myself, having recently come across the Takarangi Competency Framework, I will be reviewing what I am doing with the Framework in mind and in consultation with my cultural advisors/supervisors (both Māori and Pākehā).



The Takarangi Competency Framework

These are the essence statements especially interpreted for use with Ngā Pūkenga Ahurea (the 14 competencies) of the Takarangi Competency Framework

ARO MATAWAI

Assessment and on-going monitoring

- The on-going assessment and planning processes undertaken by Māori practitioners.
- Assessment and planning processes are informed by a Māori world view.
- The ability to conduct simultaneous multiple assessments in a range of situations.
- The investigation, observation and analysis of dynamics with tangata whaiora and whānau.
- Should promote partnership, transparency and participation with tangata whaiora and whānau.

PŌWHIRI

Transactional engagement

- Pōwhiri is an effective and continuous process for individual or group engagement which can be undertaken in any situation.
- There are different kawa and approaches to formal Pōwhiri and these should be informed by local iwi.
- Pōwhiri assists in the negotiation of a safe space for discussion to take place.

TĀTAI

Effective documentation

- Support the effective documentation of Māori processes and interactions.
- Encourage the use of Māori models and Te Reo Māori in tangata whaiora service documentation.
- Documenting formulations and considerations in care and intervention planning.
- Promotion of transparency in documentation with tangata whaiora and whānau.

AHU WHENUA

Consideration for the use of the environment

- Recognition of the importance of te taiao and the service environment in the healing process.
- The use of Māori models of practice.
- He tangata ahu whenua.
- Toitū te whenua, toitū te mana, toitū te tangata.

TUKU ATU TUKU MAI

Reciprocity

- The spirit and practice of generosity and reciprocity between tangata whaiora, whānau and kaimahi.
- Recognises the contributions of all in the creation of a harmonious and productive environment.

MIHIMIHI

Structured Communication

- A process of introduction and communication which establishes the unique Māori recognition and intimacy required to communicate effectively and appropriately.
- A requirement is established to uphold tikanga during communication.
- In this context, Mihimihi can be used to establish an understanding of roles.
- Important to assist in the transition from hui to other experiences.

WHAKAWHANAUNGA

Multiple system dynamics

- Recognition of the interconnectedness and relationships, particularly between whānau, hapū and iwi. Identity of self is through others.
- Whakawhanaunga concerns itself with the process of establishing and maintaining links and relationships with others (including but not limited to whānau toto).
- Promotion of inter-sectorial working and a multi system approach to working with whānau to achieve oranga.

MANAAKI

Honouring and respecting

- To be involved in activity that enhances the mana of others – tangata whaiora or colleagues.
- He mana tō te kupu: te mana-ā-kii.
- To promote the active hosting and support of tangata whaiora and whānau.
- A kaupapa Māori service characteristic for both tangata whaiora, whānau and kaimahi.

NGĀKAU MAHAKI

Unconditional, positive regard

- Peaceful acceptance, openness and empathy.
- Accepting that everybody has whakapapa and mana.
- Promotion of destigmatisation practices and active demonstration of respect for others.
- Promotion of advocacy and quality practice.

AROHA

An empowering action

- An emotional engagement with a person, context or situation which most often manifests as compassion, healing and self-love.
- Aroha includes making tough decisions that are in the best interests of tangata whaiora and whānau, such as admission or cancellation of leave.
- The active use of encouragement, motivation and review in practice with tangata whaiora and whānau.
- Recognition that Aroha is both passive and active.

KARAKIA

The means by which spiritual pathways are cleared

- Effective engagement in a therapeutic milieu so that the process of transition – making 'space' for tangata whaiora, whānau and kaimahi can occur.
- Understanding there are different types, forms and approaches to Karakia: it's not about religion.
- To promote the role of Karakia as fundamental in the care for 'self and others'.
- Note: It is as much about the how it is spoken and the 'spirit' in which it is given. "Kia whakatau i te mauri"

TAUTOKO

Effective support

- The promotion and encouragement of effective support mechanisms for tangata whaiora and whānau.
- Promotion that support is structured and targeted to recovery goals.
- Recognition that support practices are sometimes hard.
- Tautoko (individual or kaupapa) provided responsibly, can be an active or passive process.

TE REO

Effective Communication

- To promote and use Te Reo Māori as an essential component of healing.
- Kei roto i te reo he rongoa hei mirimiri i te hinengaro, i te wairua i te mauri hoki.
- Whakamanatia te reo, kia tika te mahi.
- To promote a support system between kaimahi to assist the development of Te Reo Māori.

WHAKANGAHAU

Celebrating effective transition and service

- Celebration of achievements in recovery journeys.
- Promote understanding of backward 'shifts' in progress as an opportunity to review and plan.
- Support Whakangahau practices as an essential kaupapa Māori service characteristic.

Matua Raki
National Addiction Workforce Development
www.matuaraki.org.nz

Figure 7.1 Takarangi Competency Framework (Matua Raki, 2020)

Finally, on this (at least for now), in terms of having and maintaining ‘effective and respectful interaction with Māori’, this month I was introduced by Dr Valance Smith (Assistant Pro-Vice Chancellor [Māori Advancement] at Auckland University of Technology (AUT) to Tibble’s (2015) model of Māori engagement: ‘the five ‘wai’s’, for a summary and application of which, see Table 7.1.

Table 7.1 The five ‘wai’s for Māori engagement (Tibble, 2015) applied to psychotherapy

<i>Wai</i>	<i>Question</i>	<i>Other statements and questions (noted or posed by Tibble, 2015)</i>	<i>Implications/questions for health care providers, and health practitioners including psychotherapists</i>
Nā wai	Nā wai te hui i karanga? Who has called this meeting?	Who in your organisation has created the need to engage and, most importantly, why?	What’s my motivation for calling this meeting and, more broadly, for asking for this help? Is it based on existing relationships? Is it to fulfil an external requirement for ‘consultation’?
Ko wai	Ko wai ngā Māori nei? With which Māori am I engaging?	Who are the people you are engaging or connecting with? Who do you need to engage with? Assess the size of what you are asking.	Have I thought about this in terms of hapu-based consultation, or other forms of consultation – with individuals, colleagues, te Tiriti partners, national rōpu (such as Waka Oranga), etc.? How much do I know them and know about them? Do my homework.
Mō wai	Mō wai tēnei hui? What benefit does this meeting have (for Māori)?	Spend some time trying to understand what iwi or Māori want. Dig deep to get their needs.	In contractual and relational terms, what is the exchange or ‘valid consideration’ (Steiner & Cassidy, 1969)? What can I offer them?
Mā wai	Mā wai tatou e korero? Who will speak for us?	Get Māori expert help. ‘Ma wai’ is about the person or people leading you.	Am I willing to take leadership? Am I prepared to invite them to be part of the team (and not only as a Māori expert), even though they might be a psychotherapist or counsellor?
He wai	He wai i a koe tetahi waiata? Have you got a song?	This wai is about how you connect with Māori - the expectation is that you will connect with cultural respect and authenticity.	How much do I know about Māori culture and protocol? Do my homework. How much am I willing to learn? How much of myself am I willing to disclose and share? Am I willing to stay engaged?

Interdisciplinary collaboration

The second area of the *Health Practitioners Competence Assurance Amendment Act 2019* which, I suggest, has important implications for psychotherapists whether working in the public or private sector – and, indeed, for the education and training of psychotherapists – is the additional function that RAs have ‘to promote and facilitate inter-disciplinary collaboration and cooperation in the delivery of health services’ (s118).

Traditionally, psychotherapy education and training has been somewhat specialised and, therefore, separate from other, related disciplines, especially counselling and psychology (clinical, counselling, and rehabilitation) but beyond them to medicine, nursing, psychiatry, and (clinical) social work.

If we consider the elements of curriculum for the education/training of psychotherapists (Table 7.2), we can see that there are certain overlaps between them, and, indeed, that there could be positive engagement with other disciplines to the mutual gain of psychotherapy as well as those other disciplines.

Table 7.2 The overlap of psychotherapy curriculum and courses with other disciplines

<i>Minimum curriculum (United Kingdom Council for Psychotherapy [UKCP], 2012)</i>	<i>Overlap with other disciplines</i>
A model of the person and the human mind	Philosophy, psychology, psychiatry
A model of gendered and culturally-influenced human development	Psychology, clinical/health disciplines (e.g., midwifery), gender studies, cultural studies
A model of human change and ways in which change can be facilitated	Psychology, sociology
A set of clinical concepts to relate theory to practice	Other clinical/health disciplines
An extensive literature which includes a critique of the core model	Philosophy, psychology, critical studies
Awareness of safeguarding issues in relation to clients and those likely to be impacted by their actions	Other clinical/health disciplines
<i>Curriculum (Humanistic and Integrative Psychotherapy College [UKCP], n.d)</i>	
Exploration of the philosophical foundations of the approach being studied	Philosophy
An introduction to the range of psychotherapies and counselling	Counselling, mental health disciplines, psychiatry, psychology (clinical, counselling, and rehabilitation), and clinical social work
Basic research technique	Research in arts, clinical and health sciences, and humanities
Experience in both long and short-term modalities	Counselling, mental health disciplines, psychiatry, psychology (clinical,

Familiarisation with concepts of serious mental illness	counselling, and rehabilitation), and clinical social work
Familiarisation with ethical and legal issues in relation to psychotherapy	Philosophy (ethics), law, counselling, mental health disciplines, psychiatry, psychology (clinical, counselling, and rehabilitation)

***Courses within the Master of Psychotherapy
(Auckland University of Technology, 2020)***

HEAL811 Integrative Research HEAL816 Dissertation PSYT802 Research for Psychotherapy	Research, especially in clinical and health sciences, but also arts and humanities
PSYT803 Reflexivity and Relational Skills I PSYT804 Relational Theory and Ethical Practice PSYT807 Clinical Assessment and Formulation PSYT808 Reflexivity and Relational Skills II	Counselling, mental health disciplines, psychiatry, psychology (clinical, counselling, and rehabilitation), and clinical social work
PSYT809 Theorising Psychotherapy	Philosophy, cultural studies, sociology
PSYT810 Psychotherapy Practice IIA PSYT811 Psychotherapy Practice IIB	
PSYT830 Psychotherapy Practice IA PSYT831 Psychotherapy Practice IB	Counselling, mental health disciplines, psychiatry, psychology (clinical, counselling, and rehabilitation), and clinical social work
PSYT832 Enhanced Observation Skills PSYT833 Child Psychotherapy Theory I PSYT834 Child Psychotherapy Theory II PSYT835 Assessment and Formulation of Children and Adolescents	Clinical/health disciplines (e.g., midwifery, nursing), counselling, mental health disciplines, psychiatry, psychology (clinical, counselling, and rehabilitation), and clinical social work
PSYT836 Working with Adolescents PSYT837 Parent Infant Work PSYT838 Working with Developmental Disorders and Trauma	

I note these overlaps as I suggest that psychotherapy can contribute to knowledge and understanding in these different disciplines, and that these disciplines can contribute to the greater and wider knowledge and understanding of psychotherapy as a discipline (for a discussion of which, see Tudor, 2018). Moreover, such a development would reposition psychotherapy as an inter-discipline.

As a result of this amendment to the principal Act, a colleague and I are undertaking another piece of research into the generic competencies for health practitioners published by all 17 RAs with a view to comparing them and ascertaining what are, in fact or effect, generic competencies that, therefore, could be taught and learned generically, and, thereby, further promote interdisciplinary collaboration.

The amalgamation of Responsible Authorities

The third amendment to the principal *Act* that I highlight briefly is the one that gives the Governor-General, on the recommendation of the Minister of Health, the power by Order in Council to amalgamate existing RAs when it is in the public interest (ss116A-116D).

Since the passing of the principal *Act* in 2003 and the establishment of the original RAs, there has been debate about their amalgamation as a number of their functions are administrative and generic and, thus, could be administered and managed by fewer RAs or even one RA. What has prevented amalgamation in the past is a certain professional territorialism. One example of this occurred when the NZAP was applying for the registration of title (of ‘psychotherapist’ under the *HPCA Act*).

In April 2004, in response to the NZAP’s initial moves towards state registration of title, Steve Osbourne, the then chair of the New Zealand Psychologists Board, had written a letter to the NZAP expressing its support:

It was most interesting to review your journey towards registration, and I want to assure you that the NZ Psychologists’ Board is keen to be of assistance to you as that journey continues The Board has discussed how we might best support your efforts, as we firmly believe it is in the public’s best interest to have access to a range of health practitioners whose registration and practice is carefully regulated We wish to offer you our full support and the benefit of our 23 years experience as a regulated profession. (quoted in Manning, 2006, pp. 56-57).

In April 2006, the Ministry of Health produced a discussion document as to whether psychotherapists would have a separate or combined (or ‘blended’) authority, in response to which, Dr Lois Surgenor, the new chair of the Psychologists’ Board, wrote the following:

The [NZ Psychologists] Board notes the lack of academically-based training or reliance on evidence-based practice, the intent of psychotherapists to practise with some of the most vulnerable sectors of the public, and minimal emphasis in competencies related to diagnosing mental disorders ... psychotherapy currently includes far too many poorly trained, poorly educated, and simply unsafe practitioners. (quoted in Manning, 2006, p. 57)

Commenting on this, Dillon (2017/2020) noted: ‘A previously friendly relationship was ruptured; following the gratifying recognition by the Ministry, it was a bitter mirroring, [but] one which, paradoxically, aided the quest of the NZAP in its search for a separate Board.’ In this context, clearly, any proposed or future amalgamation of Boards and/or Councils, and especially any that were to involve the New Zealand Psychologists Board and the PBANZ, would need to account for such history and would only work on the basis of mutual respect, and accurate knowledge of and appreciation for each profession, including their differences and diversity.

More responsible Responsible Authorities

Two final amendments on which I want to comment briefly are one that requires RAs to be subject to a performance review every five years by a reviewer nominated by the Ministry of Health in consultation with RAs, and to report on how they are addressing recommendations from the performance reviews (ss122A-122B); and a second that requires RAs to collect additional data about health practitioners (including name, date of birth, gender, ethnicity, employer, place of employment and hours of work) and share this with the Ministry of Health to inform workforce development and planning (s134A).

I see both of these as designed to improve public confidence in RAs firstly, by providing some accountability (which they have previously lacked); and secondly, by being able to provide, by collection, some important data about practitioners. Given the fact that the psychotherapy profession is predominantly white and practiced predominantly in the private sector, the collection of such statistics will provide more accurate facts for those us who have a wider vision of and for the profession – and, more importantly, for the *practice* of psychotherapy in this country.

Legal statutes

Health Practitioners Competence Assurance Act 2003

Health Practitioners Competence Assurance Amendment Act 2019

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**Shakespeare –
the plague –
Eyam –
COVID-19 –
Shakespeare**

April 2020

This paper brings together my love of Shakespeare and appreciation for his timelessness; a connection with Eyam, a village in Derbyshire, England; and some reflections on their relevance for contemporary responses to the current coronavirus (COVID-19) pandemic. The structure of the paper takes the form of a tag round; that is, whereby one subject leads on to and touches or ‘tags’ the next, and so on round.

I was born in Leamington Spa, Warwickshire, England, some 13 miles from Stratford-upon-Avon. Both my parents loved Shakespeare and I have many early memories of going to Stratford for various festivals and, later, being taken to see plays at the Festival Theatre. From memory, and now with the benefit of being able to research it (Royal Shakespeare Company, 2020), two of the first plays I saw (in 1964, when I was 9) were Henry IV Parts I and II, in productions directed by John Barton, Peter Hall, and Clifford Williams; and starring, amongst others, Eric Porter, Ian Holm, Hugh Griffith, Roy Dotrice, Janet Suzman, and Patience Collier. 1964 was also the quatercentenary of Shakespeare’s birth in 1564 and I remember my father, who collected stamps, buying my two older brothers and me first day covers, and driving over to Stratford so we could post them there and get a ‘Stratford-upon-Avon’ postmark on our self-addressed envelopes.



Figure 8.1 The 2/6 stamp from the quatercentenary issue commemorating Shakespeare’s birth (British General Post Office, 1964)

Something I learned about Shakespeare from an early age and about which I remember being fascinated was that he died on the same day, 23rd April, as he had been born, 52 years earlier. Ever since, and more consistently in recent years, I have found some way to mark this day, by reading something of his work or watching a film of one of his plays. This year, and as we in Aotearoa New Zealand were at Alert Level 4, ‘lockdown’ (see paper 13), I did

some research into what Shakespeare wrote about the plague and plagues, and read the following passage from Shakespeare's *Romeo and Juliet* at a team meeting (of the Department of Psychotherapy & Counselling) on 22nd April, 2020:

Friar John

Going to find a bare-foot brother out
One of our order, to associate me,
Here in this city visiting the sick
And finding him, the searchers of the town,
Suspecting that we both were in a house
Where the infectious pestilence did reign,
Seal'd up the doors and would not let us forth,
So that my speed to Mantua there was stay'd.
(Shakespeare, 1597/2003, Act V, Scene 2, ll.5-12)

This passage is significant, not only because it refers to being 'seal'd up' – and, therefore, gives us a (then) contemporary reference to being 'locked down' – but also (and more importantly, at least for the play), because it marks a plot device that creates the tragedy of *Romeo and Juliet*. The scene is where Friar John is sent to deliver the message to Romeo about Juliet's faux death, but as the Friar is suspected of being in an infected house and so quarantined, he is unable to deliver the message to Romeo who, on seeing Juliet apparently dead, kills himself, with the result that when Juliet wakes and sees Romeo dead, she then kills herself. As Greenblatt (2020) put it in his commentary on what Shakespeare actually wrote about the plague, and, specifically, *Romeo and Juliet*:

The plague, which is hardly represented in the play, does not cause their deaths, but the profound social disruption it brings in its wake – conveyed in the rush of seemingly irrelevant details – plays an oddly significant role. The ill-timed quarantine is an agent of the star-crossed lovers' tragic fate.

Shakespeare and the plague

Shakespeare's life was shaped by the bubonic plague. His parents had lost two of their children to the plague and so locked themselves in their house in Stratford-upon-Avon to protect their young baby, William, who was born on 23rd April 1564. A few months later, another wave of the plague swept across England and killed a fifth to a quarter of the population of Stratford. Shakespeare lived in London between 1585 and around 1612, during which period there were outbreaks of plague – in 1592-1593, 1603-1604, 1606, and 1608-1609. Whenever deaths from the disease exceeded 30 per week, the city authorities closed the playhouses, with the result that, in the first decade of the new (17th) century, the playhouses were closed almost as much as they were open.

During and immediately after the worst outbreaks of the plague, Shakespeare wrote *Timon of Athens* (1604), *King Lear* (1605–1606), *Macbeth* (1606), *Antony and Cleopatra* (1606–1607), *Coriolanus* (1608), *Pericles* (1608), *Cymbeline* (1610), *The Winter's Tale* (1611), and

The Tempest (1611). However, while Shakespeare references the plague or plague in general (see Table 8.1), these are mostly, as Greenblatt (2020) observed, ‘metaphorical expressions of rage and disgust.’

Table 8.1 Shakespeare’s references to the plague (in plays published 1604–1611)

<i>Play</i>	<i>Quotation</i>
<i>Timon of Athens</i>	<p>Timon: Plagues, incident to men, Your potent and infectious fevers heap On Athens, ripe for stroke! (Act IV(Scene1), lines 1585-1587)</p> <p>Timon: if thou wilt not promise, the gods plague thee (IV, 3, ll. 1746-1747)</p> <p>Timon: And let the unscarr'd braggarts of the war Derive some pain from you: plague all (IV, 3, ll 1843-1844)</p> <p>Apemantus: Yonder comes a poet and a painter: the plague of company light upon thee! I will fear to catch it and give way (V(1), ll. 2053-2055)</p> <p>Apemantus: A plague on thee! thou art too bad to curse. (IV(3), l. 2061)</p> <p>Timon: Be crown'd with plagues that thee alone obey! (V(1), l. 2311)</p> <p>Alcibiades: Seek not my name: a plague consume you wicked caitiffs left! (V(4), l. 2641)</p>
<i>King Lear</i>	<p>Edmund: Wherefore should I Stand in the plague of custom (II(2), ll. 335-336)</p> <p>Earl of Kent: A plague upon your epileptic visage (II(2), l. 1148)</p> <p>Lear: Thou art a boil, A plague sore, an embossed carbuncle In my corrupted blood. (II(4), ll. 1519-1521)</p> <p>Lear: Now all the plagues that in the pendulous air Hang fated o'er men's faults light on thy daughters! (III(4), ll. 1866-1867)</p> <p>Earl of Gloucester: 'Tis the time's plague when madmen lead the blind. (IV(1), l. 2302)</p> <p>Earl of Gloucester: Here, take this purse, thou whom the heavens' plagues Have humbled to all strokes. (IV(1), ll. 2319-2320)</p> <p>Lear: A plague upon you, murderers, traitors all! I might have sav'd her; now she's gone for ever! (V(3), ll. 3450-3451)</p>
<i>Coriolanus</i>	<p>Coriolanus: You shames of Rome! you herd of – Boils and plague Plaster you o'er, that you may be abhorred Further than seen, and one infect another Against the wind a mile! (I(4), ll. 524-547)</p> <p>Coriolanus: Let him alone; He did inform the truth; but for our gentlemen, The common file – a plague! tribunes for them! (I(6), ll. 644-646)</p> <p>Coriolanus: 'I Pray, sir' – Plague upon't! (II(3), l. 1476)</p> <p>Volumnia: O ye're well met: the hoarded plague o' the gods Requite your love. (IV(2), ll. 3642-3643)</p> <p>Volumnia: Thou are not honest; and the gods will plague thee (V(3), l. 3677)</p>
<i>Pericles</i>	<p>Third Fisherman: they say they're half fish, half flesh: a plague on them (II(1), ll. 604-605)</p>

<i>Cymbeline</i>	Iachimo: it were fit That all the plagues of hell should at one time Encounter such revolt. (I(6), l. 733-735) Posthumus Leonartus: The very devils cannot plague them better. (II(5), l.1406)
<i>The Tempest</i>	Boatswain: A plague upon this howling! they are louder than the weather or our office. (I(1), l. 43) Caliban: You taught me language; and my profit on't Is, I know how to curse. The red plague rid you For learning me your language! (I(2), ll. 517-519) Caliban: A plague upon the tyrant that I serve! (II(2), l. 1248) Prospero: I will plague them all, Even to roaring. (IV(1), ll. 1931-1932)

Notwithstanding the well-turned phrases, ‘the plague of company’ (*Timon of Athens*), ‘the plague of custom’ and ‘the time’s plague’ (*King Lear*), Shakespeare does not refer to plague as a metaphor for anything much deeper about the human condition. As Maltby (2020) observed:

Whether 1592 or 2020, when writers are locked up at home with plague wardens patrolling the street, they are likely to write about confinement, about loneliness and isolation, or about symptoms and smell, but with a few exceptions, they rarely confront head-on the illness stalking their psyches.

One such exception, according to Yachnin (2020), is Shakespeare’s play *Cymbeline*, which Yachnin described as ‘a strange, beautiful restorative tragicomedy ... [representing] a world without plague, but one filled with the dangers of infection nonetheless.’ Yachnin’s commentary takes us from poisoning, infection (slander), and evil-eye magic, to renewal of health both in relationships and of the world, partly though death and birth and the embracing of ‘bare life’. As Yachnin concluded:

Imogen and Posthumus have learned that we come together in love only when the roots of our being grow deep into the natural world and only when we gain a full awareness that, in the course of time, we will die.

This, for me, is the I think this is the point of going back to Shakespeare (as well as other poets and playwrights): to be inspired by their exploration of the detail of the metaphor and, through them, to think, for instance, about the broader meanings of plague and virus.

For this reason, Yachnin also cites the international *Cymbeline Anthropocene Project* (2020) which, paying tribute to an ecology of reciprocity, prioritises the re-establishment of place to the play, *Cymbeline*. As the project itself puts it:

A central motivating purpose of *Cymbeline* in the Anthropocene is this very question. What would it mean to give Place back to Play, and to engage a play from that intersection? These productions will all use Place as their starting point, their Genesis and Generator, where the ecological and environmental dimensions of place inspire the production and our audiences’ reception of it. This project involves seven discrete and particular Places, which will result in seven radically different approaches to the material, as well as radically different Places to which the productions will traffic.

The seven places are: The Wildlife Sanctuary, La Trobe University, Melbourne, Australia; Tbilisi, Georgia; Karaganfa, Kazakhstan; The Willow Globe/Glôb Byw, Cambria, Wales; Wellington, Ontario, Canada; Montana, USA; Yosemite, California, USA; and Santa Barbara, California, USA. To date (January 2021), it is too early to say what impact this Project has had or (and especially given the current global situation) to assess what it may have. Nevertheless, given the intention of the project to pay tribute to – and, therefore, I would hope, to foster – an ‘ecology of reciprocity’, I would hope that the Project would engage with indigenous wisdom and thinking about ecology and the Anthropocene.

The plague and Eyam

The first tag and the second association I make is one associated with living in Sheffield, UK for most of my life (from 1965 to 1970, and again between 1992 and 2009) and, in those times often visiting Eyam, a village in the north of Derbyshire, which, in 1665 in response to the spread of the Great Plague of London, self-isolated. The plague had arrived in a flea-infested bundle of cloth from London, delivered to Alexander Hadfield, the local tailor. Noticing that the bundle was damp, Hadfield’s assistant, George Viccars opened it up, shortly after which he and others in the household died. As the disease spread in the village, the local priest, Revd. William Monpesson, together with the ejected Puritan minister, Revd. Thomas Stanley, took leadership and introduced a number of precautions to slow and contain the spread of the illness. These included families burying their own dead; the relocation of church services to Cucklet Delph, a local open air natural amphitheatre on the outskirts of the village; and, famously, the quarantine/self-isolation of the whole village. Merchants from surrounding villages would leave supplies on marked rocks at the edge of the village, for which the villagers would leave money in holes in the rocks filled with vinegar to avoid contamination.

Estimates vary as to how many villagers died: Clifford (1989) suggested 260 out of a population of 350, while Eyam church has a record of 273 individual victims of the plague. Some studies have also suggested that the strategy of confinement adopted in Eyam actually facilitated the spread of the infection (Coleman, 1986; Massad et al., 2004). Nevertheless, it is clear that the villagers’ actions over some 14 months while the plague ran its course prevented the disease from spreading into the surrounding area, thereby saving the lives of many other people outside the village.

This story and sacrifice has been commemorated annually since 1866 (on the last Sunday in August), and become the subject of much literature (poems and novels), theatre, and music (songs, operas, and musicals).

Eyam and COVID-19

Perhaps unsurprisingly, this year a number of journalists have made the connection between the self-isolation that Eyam instigated in 1665 in response to the plague, and the social distancing required in response to the coronavirus (see Beaumont, 2020; Shute, 2020). What is perhaps more surprising is that, for a while longer, researchers have been looking at the case of Eyam for clues about how epidemics – and immunity – work. Historically, a number of the villagers seemed to have or gain some immunity. These included:

- Joan Platt, who, according to family legend, drank a jug of bacon fat (by mistake), shortly after which her fever broke and she made a full recovery.
- Elizabeth Hancock, who buried six of her children and her husband, never caught the disease.
- Marshall Howe, the village's unofficial gravedigger, who was infected during the early stages of the outbreak, but survived and buried hundreds of the other victims of the plague.
- William Mompesson, the priest, who survived the plague.
- His wife, Catherine Mompesson, who ministered to the sick for over a year, was one of the last to catch and die of the plague.

One researcher, Sheena Cruikshank, a professor in biomedical sciences, commented:

We know the immune system combines with other factors – the strength and dose of the pathogen, the health of the individuals, relative isolation – to determine the severity of the epidemic While many diagnostic details are missing, Eyam is a snapshot of how one community was shaped by – and itself shaped – the spread of a disease. And it is possible that survivors with more effective immunity led to part of the immune system of the survivors being selected for and handed down to following generations. (quoted in Watson, 2020)

From a sociological perspective, I suggest that the story and example of Eyam provides us with other lessons for our current situation.

The first concerns collaboration across political – and, in the original example, theological – divides. William Mompesson was a newly appointed rector to the parish, and deeply unpopular with the villagers. He had been sent to Eyam after the previous rector, Thomas Stanley, a Puritan, had been ejected for refusing to acknowledge the *Act of Uniformity 1662* which made it compulsory to use *The Book of Common Prayer* in church services. This Act had been introduced by Charles II, following the restoration of the monarchy in 1660, following the dissolution of the Commonwealth of England (1649–1660). Along with the majority of people in the village, Stanley had been a supporter of Oliver Cromwell and the Puritan government of the Commonwealth; and Stanley still lived on the edge of the village. Realising that he would need help, Mompesson approached Stanley, who agreed to meet, and together they devised the isolation plan, the success of which is generally credited to

their collaboration and leadership as well as the self-discipline of the villagers. This attitude and realpolitik are echoed currently in those countries whose political parties – in government and in opposition – have adopted a bipartisan approach to the challenge of COVID-19, and have generally eschewed the opportunity to make party political points or capital about health strategy. Writing from a medical perspective, Summers (2020) attributed the rapid development of vaccines for COVID-19 (in under 12 months), to preparedness and collaboration.

The second concerns the idea of sacrifice for the greater good. Assuming that Colman (1986) and Massed et al. (2004) were correct in their assessment that the Eyam villagers' self-imposed self-isolation facilitated the spread of the infection, this highlights the sacrificial quality of their decision: to self-isolate in the knowledge that they were more likely to die, for the greater good of others beyond the village. As Coleman observed, this 'voluntary quarantine policy was humanitarian in intent; it was logically consistent with prevailing knowledge of plague, and it was pursued with great courage in the face of huge losses' (p. 385). In an article on the ethics of quarantine, and drawing on principles for the justification of public health intervention (developed by Upshar, 2002) Spitale (2020) sees in the villagers' response to the plague a paradigmatic case. He suggested:

- That the limitation of the freedom of movement of the villagers was justified in terms of the principle of (reducing) harm.
- That, as the quarantine measures used in Eyam were relatively mild and accompanied by good information, they fulfilled the principle of the least restrictive or coercive means necessary for containing an epidemic.
- That the support of the surrounding villages met the principle of reciprocity (and compensation).
- That the open discussion in Eyam of the necessary measures of self-isolation fulfilled the principle of transparency.

Given the various and varying contemporary responses to government restrictions on the freedom of movement and assembly imposed in response to the coronavirus pandemic, I suggest that these principles form a good set of criteria by which we may assess such restrictions – and, ultimately, our trust or lack of trust in the people (politicians and health officials) making those decisions (see paper 13).

COVID-19 and Shakespeare

The third and final tag in this paper gets us back, appropriately enough, to Shakespeare. I originally made this final connection somewhat playfully. However, in searching through the works of Shakespeare for references to the plague (see Table 8.1) and, in revising and editing this paper for publication, I came across a project called 'Pandemic Shakespeare' (2020) which encourages visitors to explore the imagery of Shakespeare's work and to explore themes of plague, sickness, death, confusion, as well as of gender, race, sexuality

Is there scarce asked for who, and good men's lives
Expire before the flowers in their caps,
Dying or ere they sicken. (Shakespeare, 1606/2008, IV(3), ll. 166-175)

Greenblatt makes the point that when *Macbeth* was written, it was shortly after the epidemic of 1602–1603 which had led to the Scottish King James (who had succeeded Elizabeth I) delaying entering London and postponing public festivities:

Shakespeare's lines conjure up a country so traumatized that it no longer recognizes itself, where the only smiles are on the faces of those who have somehow not followed the news, and where grief is so nearly universal that it scarcely is registered. (Greenblatt, 2020)

Again, this reminds us that, alongside the personal impact of contracting the plague or COVID-19, there are collective, national – and international – consequences which we may experience physically, socially, and economically. However, I suggest that we also experience COVID-19 metaphorically and psychically.

With regard to what some countries and communities are experiencing, Shakespeare's words are all too contemporary, and almost achingly poignant. Shakespeare remains timeless: a voice for our times, and giving voice to our times.

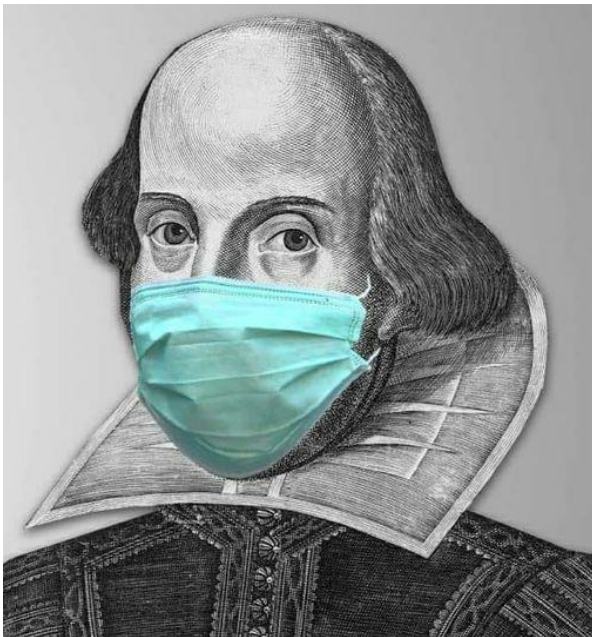


Figure 8.2 William Shakespeare – with a contemporary COVID-19 mask (from Shakespeares, 2020)

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9

My lasagne recipe – Part III

(May 2020)

This contribution came about as a result of my daughter, Esther, who in 2020 was – and, to date, still is – living in Sydney, Australia, asking me for my lasagne recipe. I learnt how to make lasagne when living in Italy in the mid-1980s, but had never written down the recipe. Her request made me think not only about the recipe but also about my time living in Italy (1985–1987) and so I have taken this opportunity to add some cultural references to the mix and to write the recipe in the form of a long Italian lunch. The pictures of the ingredients, preparation, and making of the lasagne were taken by Esther as she trialled the recipe – tēnā koe, Esther.

Aperitivo – Olives and a film clip

A dish of mixed olives to accompany *The Godfather Part III* opening monologue.

Antipasti – A story

I lived in Italy, 1985–1987, starting in Montecorice, a small village in Campagna (see Figure 9.1). I lived there for four months in 1985 and again for shorter periods in 1986 and 1987, and revisited it with my family in the 1990s. When I was originally there in 1985, I was a vegetarian, which some of my Italian friends at the time could not get their heads around. One evening (in the local bar), I was telling them about making vegetarian lasagne, which they thought was an oxymoron. One thing led to another, and I agreed to cook said lasagne and my friends, six Southern Italian men who liked their meat agreed to eat it! I cooked it and, I think, mainly thanks to the layers of aubergine, they liked it.



Figure 9.1 Montecorice, Campagna, Italy.
(Photo: Cilento Travel)

Primi – The ingredients

1. The lasagne (either homemade or bought); if bought, Italian (of course), the best you can afford.
2. The sugo (sauce), which comprises:
 - a) Two red onions, finely chopped;
 - b) 4-6 cloves of garlic, depending on taste, crushed and finely chopped – although, as Esther reassures me, when the garlic is slow-cooked, you don't really need to worry about using too much;
 - c) Peppers – I like one green, one yellow, and one red as they (well two of them) echo the colour of the Italian flag;
 - d) One healthy looking leek – Esther says: 'Don't cut it too high up';
 - e) 2-4 courgettes, sliced and diced;
 - f) A big bunch of oregano, finely chopped;
 - g) Olive oil (extra virgin, of course);
 - h) 4-6 tins of tomatoes, preferably Italian and preferably whole;
 - i) A small paper bag of white, button mushrooms, sliced;
 - j) A couple of bags of fresh spinach; and
 - k) Tomato paste, to hand.
3. The melanzane – two aubergines.
4. The cheeses: mascarpone (1 tub), ricotta (1 tub), mozzarella (2 packets), and parmigiana (1 packet) – Esther suggests slicing the mozzarella and grating the parmigiana in advance: 'Trust me don't grate and go [at the making stage]: it's a bloody nightmare and gets very messy!'
5. The wine: a robust Italian red wine, preferably from the south of Italy. Important note: don't use wine if you're cooking for anyone who doesn't drink alcohol.



The first secret

The first secret is the sugo: make it early, cook it long. My friend's mother, Isa Malzone, used to make her sugo at least 24 hours in advance.

Secondo – The making

1. Open the wine; pour yourself a glass; enjoy while cooking.
2. Prepare all the ingredients.
3. Heat some olive oil in a pan; add the onions, garlic, peppers, leek, and courgettes, and simmer until the onions are transparent and the other vegetables are soft.
4. Add the oregano, and stir in the tomatoes which, if whole, gently mash. Let this simmer as long as you can, adding salt and pepper, more oil, and wine to taste (Esther suggests 2 cups); then turn the heat down low and allow to simmer for up to two hours, stirring occasionally and ensuring that it doesn't stick to the pan.

5. Later, much later (see the first secret above), slice the mushrooms; add them and the spinach to the sugo; stir adding salt and pepper to taste, and, if necessary, tomato paste to thicken.
6. Slice the aubergine in disks (Esther suggests they should be about 2mm thick), and, in a separate pan, fry the on both sides until they are well done and slightly charred (Esther says: 'Don't be afraid to give them a bit of colour. No colour, no flavour.')
7. When the sugo is ready, you're ready to assemble the lasagne; at this point, preheat your oven to 180° fan bake (apparently); also prepare a heavy bottom baking dish which is deep enough to take several layers of lasagne and sugo (Esther says that it needs to be deep as you're going to layer everything up and create beautiful romantic layers of lasagne, sugo, cheese, and aubergine!)
8. Now, layer as follows:
 - a. Put a little oil in the bottom of the baking dish;
 - b. Spread the mascarpone and/or ricotta on the sheets of lasagne and place them in the dish, cheese side up;
 - c. Spread the sugo so that it covers the sheets of lasagne (and cheese);
 - d. Place the charred aubergine and sliced mozzarella and grated parmigiana on top of that;
 - e. Repeat until you have enough romantic layers (and are just short of the top of the baking dish);
 - f. Finish with a layer of sugo, and grated parmigiana
9. Cover with baking foil, and bake in the oven for 45 mins. (Esther says that she knows that we're trying to save the world, but begs us not to use baking paper or it will wreck it.)
10. After 45 minutes check it, and, if it's done ...



The second secret

The second secret is that you can tell when it's done by listening to it: it *sounds* ready. You can also see – and hear – if it's hot enough.

11. ... then uncover it and cook it for another 10 minutes until the cheese on top is getting brown and the edges of the top are getting crisp.

Contorni o insalata – The serving

1.a Serve a decent slice either alone, dressed with a sprinkle of freshly grated parmigiana, a drizzle of olive oil and a fresh basil leaf or three, or with florets of broccoli, and, of course, the red wine; or

2.b Serve a decent slice either alone, dressed with a sprinkle of freshly grated parmigiana, a drizzle of olive oil and a fresh basil leaf or three, or with a side salad, preferably rucola (rocket) – and, of course, the red wine!

Formaggi e frutta – or just fruit

Given that the lasagne is so cheesy, I'd suggest going for fruit, traditionally, grapes, figs, apricots, etc. However, if you're making a long lunch – and day of it – I'd go for a plate of Italian cheeses, especially gorgonzola and taleggio (so as not to repeat the same cheeses as those in the lasagne).

Dolce – Films

There are, of course, many wonderful Italian dolce or sweet (puddings), but, as this is my lasagne recipe, at this point, I'd go for an Italian film. Here are some of my favourites (apart from the Godfather trilogy):

- 🎬 *Cinema Paradiso* (1988), directed by Giuseppe Tornatore
- 🎬 *The Leopard* (1963), directed by Luchino Visconti
- 🎬 *La Vita Bella* (1997), directed by Roberto Benigni
- 🎬 *Il Postino* (1994), directed by Massimo Troisi
- 🎬 *The Battle of Algiers* (1966), directed by Gillo Pontecorvo
- 🎬 *La Dolce Vita* (1960), directed by Federico Fellini
- 🎬 *Call Me by Your Name* (2017), directed by Luca Guadagnino
- 🎬 *Bicycle Thieves* (1948), directed by Vittorio De Sica
- 🎬 *The Conformist* (1970), directed by Bernardo Bertolucci
- 🎬 *La Strada* (1954), directed by Federico Fellini

Caffe e digestive – and the third secret

Coffee, a digestive – amaretto, amaro, grappa, limoncello, sambuca, strega (take your pick!) – and a hand of cards (briscola or settebello).

The third secret

The third secret is that the lasagna's even better the next day, after being cooked again in the oven.

Buon appetito! Enjoy!

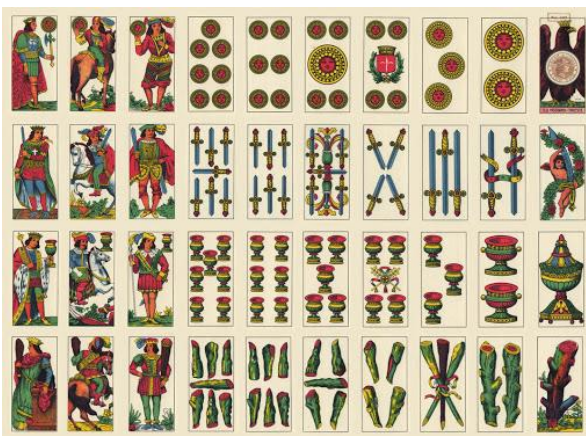


Figure 9.2 Italian playing cards. (Source: Grand Voyage Italy)

10

A book of books

(June 2020)

I wrote this document or 'book' in response to questions from some colleagues about how, as well as why, I write books. Also, as I turned 65 this year and have been both looking back over my career to date as well as looking forward to the next phase of my career, especially with regard to research (and writing, editing, and publishing), this 20/20 project seemed like seemed a good time and place for this retrospective paper.

book (n.) Old English *boc* 'book, writing, written document,' generally referred ... to Proto-Germanic **bōk(ō)-*, from **bokiz* 'beech' ... the notion being of beechwood tablets on which runes were inscribed ... The Old English word originally meant any written document. (*Online Etymological Dictionary*, 2020)

Introduction

I have written, co-written, edited or co-edited 17 books in the past 25 years (see Table 10.1). Apart from listing the title, date of publication, and authorship or editorship, Table 10.1 also notes whether the book is focused on transactional analysis (TA) or person-centred psychology (PCP), my two theoretical homes (see papers 1, 3, 5, and 19, and papers 4, 12, and 14, respectively), and whether the books include ('incl.') these influences.

Table 10.1 A summary of the author's books with regard to authorship and editing, and to theoretical perspective

<i>Book</i>	<i>Date of publication</i>	<i>Authored</i>	<i>Co-authored</i>	<i>Edited</i>	<i>Co-edited</i>	<i>TA</i>	<i>PCP</i>
<i>Mental Health Promotion</i>	1996	x				incl.	Incl.
<i>Group Counselling</i>	1999	x				Incl.	x
<i>Dictionary of Person-centred Psychology</i>	2002, 2004*		x				x
<i>TA Approaches to Brief Therapy</i>	2002			x		x	
<i>The Person-centred Approach</i>	2004		x				x
<i>Freedom to Practise</i>	2004				x		x
<i>Person-centred Therapy: A</i>	2006		x				x

<i>Clinical Philosophy</i>					
<i>The Adult is Parent to the Child</i>	2008			x	x
<i>Freedom to Practise II</i>	2007				x
<i>Brief Person-centred Therapies</i>	2008			x	x
<i>The Turning Tide</i>	2011			x	
<i>Co-creative Transactional Analysis</i>	2014		x		x
<i>Conscience and Critic</i>	2017		x		incl. incl.
<i>The Book of Evan</i>	2017, 2020*			x	incl.
<i>Pluralism in Psychotherapy</i>	2017, 2020*			x	
<i>Psychotherapy: A Critical Examination</i>	2018		x		
<i>Claude Steiner, Emotional Activist</i>	2020			x	incl.
<i>20/20 Vision, 2020</i>	2021		x		incl. incl.

*Second edition

This paper offers some reflections on my process in designing a book, writing and/or editing it, and seeing it through production. I have kept this paper deliberately short, in comparison to the data on which it draws (which form Appendix C). For readers who are interested in more detail about each book, in Appendix C I have noted the following:

1. When the book was written, the publisher, its length (number of pages), sales, and number of citations.
2. The background and my motivation for writing or editing the book.
3. A brief summary and/or coverage of the book (usually from the back cover of the book itself or the publisher's website).
4. The organisation of the book in terms of its content.
5. Any endorsements of the book (i.e., those that I or the publisher sought pre-publication).
6. The book's reception, primarily through reviews.
7. The book's impact, where I have some evidence of this.
8. My own reflections on the book.

As this makes for quite a long document, I decided to put the above information into an Appendix, which makes this more of a reflective paper.

Part of my motivation for writing this paper is to reclaim the importance of books, especially for professional communities (see Introduction; Harley, 2019). While some colleagues and managers in academia, and, ultimately, civil servants in departments of education, are sceptical and even dismissive of books compared with other research outputs (such as peer-reviewed journal articles), I have always maintained and promoted two perspectives about

this. Firstly, professionals in the field, at least those with which I have been associated (i.e., social work, mental health, counselling, and psychotherapy) tend to read books more than journal articles, partly as most colleagues outside academia do not have access to them. Secondly, and contrary to popular opinion (and academic prejudice), books are or can be as quality assured as journal articles (for an example of which with regard to this e-book, see Appendix D).

Moreover, as one of the peer-reviewers for this paper suggested, books are also works of art and, as such, have an intrinsic value. As far as academia is concerned, some of this is dependent on where psychotherapy as a discipline is located (for a discussion of which, see Tudor, 2018). If psychotherapy is located in a school or faculty of clinical and/or health sciences, then the ‘measure’ of the value of an output about psychotherapy will tend to be based on scientific criteria; if it is in a school or faculty of arts and/or humanities, then the measure will be more artistic. As I wrote that and began to think about it with regard to my own publications and, specifically, books, I began to think about them in terms of a taxonomy of purpose, that is, whether they were or are primarily academic, professional, political, and/or critical. Table 10.2 summarises my own assessment of the purpose of the books I have written and edited with regard to these criteria.

Table 10.2 A summary of the author’s books with regard to their primary, secondary, tertiary, and quarternary purpose

Book	Date of publication	Academic	Professional	Political	Critical
<i>Mental Health Promotion</i>	1996	1 st	2 nd	3 rd =	3 rd =
<i>Group Counselling</i>	1999	2 nd	1 st		
<i>Dictionary of Person-centred Psychology</i>	2002, 2004	1 st	2 nd		3 rd
<i>TA Approaches to Brief Therapy</i>	2002		1 st	2 nd	
<i>The Person-centred Approach</i>	2004	3 rd	1 st	2 nd	
<i>Freedom to Practise</i>	2004	2 nd	1 st	3 rd	4 th
<i>Person-centred Therapy: A Clinical Philosophy</i>	2006	1 st	2 nd		3 rd
<i>The Adult is Parent to the Child</i>	2008*	3 rd	1 st	2 nd	4 th
<i>Freedom to Practise II</i>	2007	2 nd	1 st	3 rd	4 th
<i>Brief Person-centred Therapies</i>	2008		1 st	2 nd	
<i>The Turning Tide</i>	2011	1 st =	1 st =	1 st =	
<i>Co-creative Transactional Analysis</i>	2014	1 st =	1 st =		2 nd
<i>Conscience and Critic</i>	2017**	2 nd	3 rd	4 th	1 st
<i>The Book of Evan</i>	2017, 2020	2 nd	1 st		
<i>Pluralism in Psychotherapy</i>	2017, 2020	1 st =	1 st =	1 st =	1 st =

<i>Psychotherapy: A Critical Examination</i>	2018	2 nd	3 rd	4 th	1 st
<i>Claude Steiner, Emotional Activist</i>	2020	1 st =	1 st =	4 th	3 rd
<i>20/20 Vision, 2020</i>	2021	1 st =	1 st =	1 st =	1 st =

*Published in April 2007 but dated 2008

**Hardback published in November 2016 but dated 2017; paperback published in May 2018

However, as I recognise that this is my assessment, I decided to check this against what reviewers had written (for the details of which see Appendix C), and found the following:

- Academic – this has been recognised with regard to *Co-creative Transactional Analysis*, *Pluralism in Psychotherapy*, and *Psychotherapy: A Critical Examination*.
- Professional – this has been recognised about *Mental Health Promotion*, *Group Counselling*, *Freedom to Practise*, *The Adult is Parent to the Child*, *Pluralism in Psychotherapy*, and *Psychotherapy: A Critical Examination*.
- Political – this has been recognised about *Mental Health Promotion*, which George Albee recommended to politicians; *The Person-centred Approach: A Contemporary Introduction*, which Thorne (2006) described as ‘culturally and politically sophisticated’ (p. 75); and *The Turning Tide*, *Conscience and Critic*, *Pluralism in Psychotherapy*, *Psychotherapy: A Critical Examination*, and *Claude Steiner, Emotional Activist*.
- Critical – this has been recognised with regard to the *Dictionary of Person-centred Psychology*, *Person-centred Therapy: A Clinical Philosophy*, *The Turning Tide*, *Co-creative Transactional Analysis*, and *Psychotherapy: A Critical Examination*.

This analysis reveals some interesting discrepancies or differences; for instance, that others viewed *Psychotherapy: A Critical Examination* as much more political than I did.

What this analysis also shows up is that, for instance, a number of my books – especially *The Turning Tide* and its second, extended edition *Pluralism in Psychotherapy*, both of which represent books as activism, and, to some extent, this present e-book – might be as if not more welcome in a department/school/faculty of politics or social and political science than of clinical or health science. So, how quality is assured is also dependent on context.

Taking up my colleague’s point about art, I am aware of books as art form(s): I care about how they look and feel, and, at several points (in Appendix C), I comment on the choice of image for the front cover of the particular book. I want books to reflect their content and so have tried to do that with my own, and have encouraged contributors to do that too, for instance with regard to *Advancing Theory in Therapy* (Routledge) (see <https://www.routledge.com/Advancing-Theory-in-Therapy/book-series/SE0646>). Thus, one of the volumes in the series, on *Co-counselling* (Kauffman & New, 2004), began, as does a co-counselling class, with a round of introductions from the contributors. One of the books I read this year was Pip Williams’ (2020) *The Dictionary of Lost Words* which is set in the context of the creation of the *New English Dictionary* in Oxford in the early part of the 20th century (Common Era). Apart from thoroughly enjoying what is an excellent book, I loved the way Williams organises her acknowledgements – in the spirit of a dictionary. I think this

kind of attention to detail (the medium), though not always known to or seen by the reader (though, I think perceived/subceived) does enhance the message.

Writing

I love writing. I do not always find it easy—sometimes it feels like hard work—but, for the most part, I enjoy it. I always have something with me on or in which I can write, and I have perfected the discipline of being to write anywhere at any time, even just for a short period of time. Of course, I prefer to have dedicated time in which I can concentrate on a long thought, and/or writing something substantial, but, as that is not always possible, it is useful to be able to use different amounts of time for different types of writing, including designing, revising, editing, referencing, and indexing. Each of these require different skills and a different ‘head set’, which I can do with different levels of energy, at different times of the day, and in different settings.

Shortly after I had received permission to publish the manuscript that became the basis of my first book, *Mental Health Promotion* (Tudor, 1996) (see Appendix C), I remember having a conversation with Louise, my wife – it would have been sometime in 1992/1993 – in which she acknowledged that I *had to* write: it was part or an aspect of who I am. That led to a decision and a practice of me taking one day a week and writing. As we were both in private practice at the time, starting a business and about to start a family, it was a difficult decision but one in which Louise has always supported me and I remain most grateful to her both for supporting me and for actively encouraging me in this pursuit. At that time, and for most of my time as an ‘independent academic’ (1993–2009), I used to write on Fridays and, especially when I had a specific deadline or was in the throws of seeing a book project through production, I would also write and/or edit in the late evenings (between 10/11.00pm and midnight/1.00am).

In some ways this has become easier since I became an employed academic (in 2009), though in other ways, given the pressure to teach greater numbers of students, making time to research and write, let alone publish, has become harder. This irony is such a common experience amongst university academics that I would think senior managers in the sector might do something about it.

At the time of completing and editing this paper (January 2021), I have three books I am half-way through writing and which I plan to finish this year. As may be apparent by now, I enjoy planning, writing, and (most of the time) editing books. However, they do involve a lot of processes: planning; engaging with other colleagues, especially and specifically with regard to an edited book; writing, submitting, and responding to the proposal; researching; writing; editing; and, finally, seeing the book through production, including responding to several stages of queries. I think of the overall planning of research, writing, and publishing as being like an air traffic controller: landing the current aeroplane/book, while planning the approach of the next, also having some in the air ready to begin their approach, holding others, and sometimes having to delay or diverting still others. If I see a future direction, it is

in writing more myself (and doing less editing), though I still have ideas for books that I would like to edit – or, perhaps, to see others edit!

Overall reflections – on my books

Writing and editing books has been a major part of my life for the past 25 years, the timeframe of which is represented in Table 10.3.

Table 10.3 The timeframe of the writing, editing, and production of my books

	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	
<i>Mental Health Promotion</i>																																	
<i>Group Counselling</i>																																	
<i>Dictionary of PCP</i>																																	
<i>TA Approaches ... Brief</i>																																	
<i>PCA: ... Introduction</i>																																	
<i>Freedom to Practice</i>																																	
<i>PCT: A Clinical Philosophy</i>																																	
<i>The Adult is Parent to . Child</i>																																	
<i>Freedom to Practice II</i>																																	
<i>Brief PC Therapies</i>																																	
<i>The Turning Tide</i>																																	
<i>Co-creative TA</i>																																	
<i>Conscience and Critic</i>																																	
<i>The Book of Evan</i>																																	
<i>Pluralism in Psychotherapy</i>																																	
<i>Psychotherapy: ... Critical</i>																																	
<i>Claude Steiner</i>																																	
<i>20/20 Vision, 2020</i>																																	

Undertaking the research that now forms Appendix C has been fascinating, not least because I have never done this in a systematic way. For instance, while I have received some copies of reviews of my books, usually via the publisher, in the course of researching this history, I ‘discovered’ an additional 20 reviews! I also realised that some customers, who have bought copies of books online, also post reviews, in one case quite a detailed one. So, having now collected, collated, and read the data, I can see some themes.

Themes

The first is that there are clear themes in my work (see also Table 10.2). As I identified them in my Introduction to *Conscience and Critic* (Tudor, 2017) these are social – and political – service, free thinking and conscience, internationalism and locality, radical(ism) and critical(ity), and collectivity and community. To these I would add diversity and pluralism, which, I would see as a logical outcome of encouraging free thinking and freedom to practise – themes that were picked up by reviewers of *TA Approaches to Brief Therapy*, *Turning the Tide*, *Co-creative Transactional Analysis*, and *Psychotherapy: A Critical Examination*. Other ideas that emerge from an analysis of words used in the reviews (in Appendix C) reveal other themes and interests, namely, creative/creativity, philosophy, thinking, and process.

Collaboration

The second concerns collaboration and facilitation. All but three of my books have involved some collaboration – with, in total, over 150 people. As I worked through the books in order to write this paper, re-reading the contents as well as some chapters, I recalled with great affection these colleagues, sadly two of whom have died, and with many of whom I am no longer in contact. Nevertheless, I am appreciative and proud of these collaborations, and know that I am and the books are the better for them – tēnā koutou katoa | thank you all.

Impact

The third is about impact. This review has highlighted that it is quite difficult to capture the impact of books: while these books have sold a total of over 16,000 copies, they have only been cited 760 times (an average of 45 citations per book). While I have been disappointed in some sales figures, especially *Psychotherapy: A Critical Examination* (which currently stand at only 235), when I accounted for sales per year, it turns out that, after *Person-centred Therapy* (which has sold 210 copies per year [p/a.] since its publication, and discounting the book about *Claude Steiner* (which has sold 140 copies in the first year of publication), *Psychotherapy: A Critical Examination* has sold the second most (140 copies p.a.), although these are the first two years of its life. This is followed closely by the *Dictionary of Person-centred Psychology* (134 p.a., over 19 years), *Mental Health Promotion* (117 p.a., over 25 years), and *Co-creative Transactional Analysis* (100 p.a. over six years). With regard to citations, I found (to my surprise) that *The Person-centred Approach: A Contemporary Introduction* has been the most cited book as a proportion of sales (36%), followed by *The Turning Tide* (10%). However, when I looked more closely at the citations of books with regard to their relative longevity, I found that *Person-centred Therapy* has been the most consistently cited (12.3 citations p.a. since its publication in 2006), followed by *Mental Health Promotion* (9.8 p.a. since 1996), and *The Person-centred Approach: A Contemporary Introduction* (5.5 p.a. since 2004). With regard to reviews, while I found additional reviews of which I was not aware, I also realised that a number of books had not been reviewed much or even at all, which is something I will take up with the respective publishers but also think about in terms of post-production promotion (which I don't think I've been so focused on or good at). Finally, accounting for impact in terms of influence and opportunities (for details of which see Appendix C), it is clear that these are: *Mental Health Promotion* (by a long way); *Person-centred Therapy* (in terms of sales and citations); *The Turning Tide* (which surprised me), and the two books on person-centred supervision, *Freedom to Practice* (which also surprised me).

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11

On language, writing, and grammar

(June 2020)

This paper began as a PowerPoint slide presentation which I had planned – and am still planning – to develop and share with students but, due to some technical difficulties in producing such a presentation with embedded links within this e-book, I have transformed it into a paper, including some references to a couple of links that the reader may wish to follow.

Language

As will be obvious for those readers who have read any or all of the papers preceding this one, I like writing – and I love language and words. I had the good fortune to be brought up by parents who loved language and literature, and had learned languages (German and French); and who read to us (my two older brothers and I), bought us books, and encouraged us to read. My father was a teacher of German language and literature, as a result of which we often had visiting German students staying with us and we went on family holidays to Germany and other European countries. My mother also spoke French well enough to make herself understood when we travelled, and also encouraged us to speak and practice both German and French. I studied Latin O- (ordinary) level at school and, through that, learned about grammar; and read philosophy at university and, through that, learned more about the nature and meaning of language (Wittgenstein, 1921/1961; Ayer, 1936/1971; Chomsky, 1957; Quine, 1960; Strawson, 1967; Parkinson, 1968; Searle, 1971). In my early 30s, I lived in Italy, learnt Italian, and taught English as a foreign language, and for both purposes of learning and teaching revisited what I knew about grammar and learnt more, not least as my Italian students would ask me about the pluperfect form of a particular English verb!

Over the 35 years since then, I have noticed a steady decline in the teaching of grammar in schools such that undergraduate and even postgraduate students are ill-prepared for expressing themselves and their ideas in the written form at these levels. I am not saying that writing is the only or even the best form for expressing oneself; I *am* saying, that, if you are signing up to be a student, as part of which you are required to write to a certain (academic) standard, then it is useful to engage with and to learn about language and writing, including knowing about grammar, parts of speech, punctuation, and so on (see Tudor, 2014; and Table 11.1). Of course, this also applies to teachers and academics. There is a lovely and poignant film called *Wit* (Nichols, 2001) (which can be found at <https://www.youtube.com/watch?v=dXowrolrFz0>) that includes a scene between a student

and her professor who is making the case for the significance and, therefore, the importance of punctuation:

Professor Ashford: Your essay on [Donne's] *Holy Sonnet VI*, Miss Bearing, is a melodrama with a veneer of scholarship unworthy of you, to say nothing of Donne. Do it again.

Vivian Bearing: Oh, ...

Professor Ashford: Begin with the text, Miss Bearing, not with a feeling. 'Death be not proud though some have called thee mighty and dreadful for thou art not so.' You've missed the point of the poem because I must say you've used an edition of the text that is inauthentically punctuated. In the Gardner edition of the text ...

Vivian Bearing: That edition was checked out ...

Professor Ashford: Miss Bearing?

Vivian Bearing: Sorry.

Professor Ashford: You take this too lightly. This is metaphysical poetry, not the modern novel. The standards of scholarship and critical reading which one would apply to any other text are simply insufficient. The effort must be total for the results to be meaningful. Do you think that the punctuation of the last line of this sonnet is merely an insignificant detail? The sonnet begins with a valiant struggle with death calling on all the forces of intellect and drama to vanquish the enemy, but it is ultimately about overcoming the seemingly insuperable barriers separating life, death and eternal life. In the edition you chose, this profoundly simple meaning is sacrificed to hysterical punctuation: 'And Death', capital D, 'shall be no more;' semi-colon. 'Death,' capital D, comma, 'thou shalt die!', exclamation mark. If you go in for this sort of thing, I suggest you take up Shakespeare. Gardner's edition of the *Holy Sonnets* returns to the Westmoreland manuscript source of 1610, not for sentimental reasons, I assure you, but because Helen Gardner is a scholar. It reads: 'And death shall be no more,' comma, 'Death thou shalt die.' Nothing but a breath, a comma separates life from life everlasting. Very simple, really. With the original punctuation restored, death is no longer something to act out on a stage with exclamation marks. It is a comma, a pause. In this way, the uncompromising way, one learns something from the poem, wouldn't you say? Life, death, soul, God, past, present. Not insuperable barriers. Not semicolons. Just a comma.

Vivian Bearing: Life, death, I see. It's a metaphysical conceit, it's wit. I'll go back to the library.

Professor Ashford: It is not wit, Miss Bearing. It is truth. (Thompson & Nichols, 2001)

The point of this – of attention to detail, and punctuation, and, more broadly, grammar, parts of speech, and academic rigour – is, in my view, to support and enhance expression through the use of language.

... and writing

I care about the use of language, how it reads and and sounds, and, therefore, how it is written. I have learned a lot about writing by reading, and reading what writers have to say about writing. These have included Dorothea Braine (1934/1983), George Orwell (1946; 1946/2004), John Steinbeck (1970/1991), Virginia Woolf (1979), Stephen King (2000), John Mullan (2006), and Stephen Pinker (2014). There is a great scene in the American television series *West Wing* (which maintained a high standard of writing across all seven seasons (and

which can be found at [this link](#)) in which Toby Ziegler, the senior speechwriter for the US president, is talking to a police officer about demonstrations, argument (in this case, for free trade), and writing:

Toby Ziegler: You want to know the benefits of free trade? Food is cheaper.
Officer Rhonda Sachs:
Yes.
Toby Ziegler: Food is cheaper! Clothes are cheaper. Steel is cheaper. Cars are cheaper. Phone service is cheaper. You feel me building a rhythm here? That's because I'm a speech writer – I know how to make a point.
Officer Rhonda Sachs:
Toby ...
Toby Ziegler: It lowers prices, it raises income. You see what I did with 'lowers' and 'raises' there?
Officer Rhonda Sachs:
Yes.
Toby Ziegler: It's called the science of listener attention. We did repetition, we did floating opposites, and now you end with the one that's not like the others. Ready? Free trade stops wars. Heh, and that's it. Free trade stops wars! (Redford & Sorkin, 2001)

Here Toby is talking about both technique and aesthetics. The more we know about language and how it works, the more we can express ourselves: clearly, beautifully, and powerfully.

Grammar gems – and grumps

People get upset about grammar – on both sides of what appears to be a divide. It is clear that those of us who care about grammar get upset about about misspelling, incorrect punctuation, and so on (see below). However, I also recognise that many people simply do not mind or care about these things. Also, it appears difficult to raise these issues and/or point them out, as a common reaction is to be brushed off or even attacked as being 'the grammar police'. I experienced this recently when talking with a real estate agent who, in response to me pointing out that the sign saying 'it's view' should be 'its view', immediately referred to me as representing this kind of linguistic police force. Unsurprisingly, the signs of that particular real estate agent have not changed, which suggests that they do not mind or care. I should say that I have also had good and positive conversations with people who are genuinely interested in learning about grammar and punctuation and do mind and care about their notice boards, menus, and minutes.

I think this situation has arisen mainly because many people simply do not know whether or how words are spelt correctly, or how punctuation works, which, in turn, goes back to the fact that they were not taught this at schools, in evening classes, or at colleges, or even at universities. Some writers have addressed this humorously (Truss, 2003; Griffin, 2016). I am also aware that there is a genuine debate about communication and meaning in which some

argue that if you (the reader or listener) understand what is meant (by the communication, notice, sign, etc.), then grammar and punctuation do not matter, or matter less. My response to this is threefold. Firstly, it does matter. There is the famous case of the Irish patriot, Sir Roger Casement, who is said to have been ‘hanged by a comma’. His offence had been to persuade Irish prisoners in Germany to join the Irish uprising for independence in 1916. The critical issue in his defence/prosecution was whether the *Treason Act 1351* applied to actions outside the UK, the interpretation of which turned on whether or not a key provision in the *Act* was modified by a comma. It was not clear from the original document whether the comma in question was a comma, a mark, a bracket, or just a fold in the paper. The judges decided that the mark was a comma; that, therefore, the *Act* did encompass actions outside the UK; and Casement was hanged. Secondly, the communication under review is not always clear or, at least, it is ambiguous. If we take the example of a notice in a shop ‘The Managers Recommendations’, it is clear that the manager or managers has/have recommendations for the customer, and, in that sense, that aspect of the communication is clear. However, due to the lack of apostrophe – either ‘The Manager’s Recommendations’ or ‘The Managers’ Recommendations’ – it is not clear as to whether the recommendations are being made by one, or two or more managers, and, in that sense, the communication is not clear or complete. Thirdly, even if this detail is considered unimportant, there is the matter of aesthetics. For instance, as the word ‘mens’ does not exist in the English language, ‘Mens clothing’ is both inaccurate and ugly; on the other hand, ‘Men’s clothing’ is both accurate and pleasing to the eye.

Of course, there are people who will disagree and say that the English language is changing, as it always has; that a number of so-called rules of grammar turn out to be opinions, conventions, or guidelines; that, in any case, rules are there to be broken; and that, ultimately, modern – and postmodern – usage will prevail, whether we like it or not. It may surprise the reader that I actually agree with all these points. I also think that it is useful to know what the rule, convention, or guideline is so that you have more information and choice about observing it or not, and, therefore, more intention about breaking it. For me, it is akin to jazz music. Most jazz musicians know how to read music and observe musical conventions, before they break away from them and improvise. So, here are some things that matter to me about grammar, concerning parts of speech (i.e., adverbs, prepositions, and verbs) (the order of which follows Thomson & Martinet’s 1960 treatment of parts of speech); as well as other aspects of writing, to do with ‘foreign’ words, spelling, and academic expectations; and, lastly, a convention about citations. During the year, a colleague knowing my interest in grammar, sent me some grammar bar jokes, inspired by which I have written some of my own (Table/Box 11.2). I think they are funny, but as grammar is in the eye – and ear – of the beholder, you, the reader, will decide whether the points I make in this paper are grammar gems or grammar grumps, and whether the jokes are funny or not!

Abandoning adverbs – for real?

I first heard the phrase ‘The boy done good’ uttered by a television sports commentator commenting on a football (soccer) match, referring to a winger who had dribbled half way

up the field, beaten a couple of defenders, and then crossed the ball with pinpoint accuracy to a team mate who scored a goal. Apart from the fact that the commentator was referring to a man and not a boy, it was his use of 'done good' instead of 'did well' that jarred. The past tense of the verb to do is 'did', not 'done', and the adverb (a word that describes a verb) is 'well', not 'good'. So why choose to make two grammatical mistakes in the space of two words? Ultimately, I do not know. What I do know is that there is an abundance of adverbs that describe verbs accurately, beautifully, concisely, deftly, elegantly, and so on, and even irregularly (far, fast, hard, late, straight, and well). Perhaps, as York (2012) put it, 'It's time to give adverbs a little love'!

Super sizing: As example of ever-expanding comparatives

Talking of adverbs, in recent years I have been struck by the increasing use of the adverb 'super', rather than 'very', 'really', or 'extremely', as in 'super nice' and 'super excited'. As with other examples of modern-day grammar grumps, this usage has also been around longer than one would think, for instance, in Shakespeare's *The Taming of the Shrew*, Petruchio speaks of 'my super-dainty Kate' (Shakespeare, 1594/1984, Act II, Scene 1, line 184). However, as a *stand alone* adverb, according to some sources, it has only been around since 1946. Nevertheless, it has enjoyed increasing usage in recent decades: according to a search of the *Corpus of Contemporary American English* (a database of spoken and written English), conducted in 2015, the word 'super + an adjective' was five times more common during 2010-2012 than during 1990-1994 (Bhatia, 2015). For another well-observed and humorous, critical commentary on the overuse of 'super', see Lamarche (2016).

I see this usage as consistent with a general trend in some parts of the commercial world to supersizing, that is the shift to increase the size of things to make them or make them appear bigger or larger. For example, coffee cups used to be small or large; then small, medium, and large; and now appears in a whole series of sizes, for instance (courtesy of Starbucks): short, tall, grande, venti – and even trenta (for cold drinks)! – for a summary of which, see Table 11.1)

In an article on the problem of coffee cup sizes, Asquith (2018) put this well, acknowledging that 'medium' is also called regular or large, and 'large' is also called extra large!

However, the problem with everything being supersized is that we lose our ability to discriminate at the smaller end – if an 8 fl.oz coffee is a 'Short' at Starbucks, how do they describe 6 fl.oz, 4 fl.oz or even contemplate 3 fl.oz? Similarly, thinking about this with regard to comparative and superlative adjectives (e.g., large, larger, and largest), if 'very', 'really', or 'extremely' becomes 'super', what is left with which we can make the comparison or superlative? Super super? Superest? I hope not.

Table 11.1 The sizes and names of coffee cups and servings

Size (in imperial fluid ounces)	Names	
	KeepCup	Starbucks
3 fl.oz	Demi	
4 fl.oz	XS (extra small)	
6 fl.oz	Six	
8 fl.oz	S (small)	Short
10 fl.oz		
12 fl.oz	Medum	Tall
16 fl.oz	Large	Grande
20 fl.oz		Venti

Precise placement: Prepositions in and out of place

Prepositions are words that govern and usually precede a noun or pronoun and express a relationship to another word in the clause, such as the cat sat *on* the mat. There are around 150 in English, the most commonly used include: above, across, against, along, among, around, at, before, behind, below, beneath, beside, between, by, down, from, in, into, near, of, off, on, to, toward, under, upon, with, and within. The issue here is the apparent rule that prepositions should not be placed at the end of a sentence, for example, 'She displayed the good humour she's known for.' Again, when we look more closely, this 'rule' seems to have begun some time ago, this time with Joshua Poole, an obscure 17th century grammarian who took this view in his book *The English Accidence* (Poole, 1646/1969). This view or opinion was later popularised by the poet, John Dryden, in his attack on the playwright, Ben Johnson, of whose work he wrote: 'The preposition at the end of the sentence; a common fault with him.' As with the split infinitive, the justification for this rule or convention rests on references back to Latin in which, syntactically, sentences cannot end with prepositions. There are, of course, options, especially using the word 'which', thus: 'She displayed the good humour *for which* she's known.' While some commentators think this is a little formal or even stuffy, I think it is often rather elegant and, generally, prefer to place prepositions in the sentence rather than leaving them hanging.

To boldly split: The vexed issue of splitting the infinitive

In most languages, the infinite of the verb comprises one word, for example, 'ir' (Spanish and Portuguese), 'जाना' (janna) (Hindi), 'যাও' (Yā'ō) (Bengali), 'идти' (idti) (Russian), 'aller' (French), 'gehen' (German), 'andare' (Italian), and so on. In English, it comprises two words, a particle 'to' + the bare infinitive, in this case, 'go', thus: 'to go' (the to-infinitive or full infinitive). So, if we want to use an adverb to describe how we are to go, we may say 'to go boldly' or 'boldly to go', as in other languages, for instance 'andare coraggiosamente'. However, in English, we can also split the infinite and say 'to boldly go'. This particular phase

was made famous by the original *Star Trek* science fiction television series (1966–1969), the title sequence of each episode of which had an introductory speech spoken by Captain James T. Kirk, that said: ‘Space: the final frontier. These are the voyages of the starship *Enterprise*. Its five-year mission: to explore strange new worlds. To seek out new life and new civilizations. To boldly go where no man has gone before!’ It is also possible to split the infinitive by more than one word, for instance, ‘The population is expected to *more than* double in the next ten years.’

There is some debate about the propriety of splitting the infinite. Generally, it has not been encouraged on the basis that the integrity of the infinitive should be maintained; also, some people cite the fact that as, in Latin, whence we derive many English verbs, the infinitive can not be split, then we should not split these infinitives. However, it turns out that the prohibition on split infinitives only goes back to the 19th century, while the first known example of a split infinitive goes back to the early 13th century. Uncontroversial examples appear in poetry, for the sake of metre: ‘Root pity in thy heart, that when it grows | Thy pity may deserve to pitied be’ (Shakespeare, 1609/1996, p. 103, Sonnet 142, ll. 11-12), which reads and sounds better than ‘Thy pity may deserve to be pitied’. Most style and usage manuals consider simple split infinitives unobjectionable and innocuous; as Thomson and Martinet (1960) put it: ‘It used to be considered bad style to split an infinitive ... but there is now a more relaxed attitude to it’ (p. 221). Personally, I think that the split infinitive is overused and, in my experience, for instance, listening to the radio, colleagues and students, it is often spoken and written without much thought or consideration of alternative constructions. Moreover, the more words there are between the particle and the bare infinitive, for instance, ‘We are determined to *completely and utterly* eradicate the disease’, the less of a relationship there is between the particle and the bare infinitive and, therefore, the sense and power of the verb. In my opinion, this is also true and particularly the case when writing the negative infinitive; for example, ‘not to go’, rather than (the increasingly common) ‘to not go’.

For me, the key issue is to write intentionally and so to consider your options in expressing meaning, thoroughly – a construction which, I think, reads and

Interlude: Grammar bar jokes

- An Oxford comma walks into a bar, where it spends the evening watching the television, smoking cigars, and getting drunk.
- A dangling participle walks into a bar. Enjoying a cocktail and chatting with the bartender, the evening passes pleasantly.
- A bar was walked into by the passive voice.
- A synonym strolls into a tavern. (Doyle, 2020)

These jokes inspired me to write the following:

- An antonym walks into a church.
- Two brackets walk into a bar [and sit at either end of it].
- Two dashes walk into a bar: the n-dash sits between two bar-stools, and the m-dash leaves – making a point.
- Some italics walk into a *bar*.
- One split infinitive says to another: ‘I dare you to boldly walk into that bar.’
- A full-stop walks into a bar. Period. [It’s an American bar]
- An Oxford comma walks into a bar in Cambridge and gets thrown out.
- A well-worn alliteration walks

sounds better than ‘to thoroughly consider your options ...’. Nevertheless, there are times when ‘to boldly go’ reads and sounds better than ‘to go boldly’.

As the next items are, technically, not to do with grammar but, rather, punctuation and usage, they deserve their own first level heading.

Writing wrinkles – and wreaths

Punctured punctuation

Punctuation is the system of signs or symbols in a sentence to show how it is constructed and, therefore, how it should be read. Thus, the two commas in the previous sentence indicate a slight pause before and after the word ‘therefore’ in order to emphasise the connection between the word construction and the last clause (i.e., ‘how it [the sentence] should be read’). In this sense, punctuation is akin to musical notation, which indicates how the composer intended the piece of music to be played. That being the case, I think it is useful to know about what punctuation marks are intended to note so that the writer has more options and range, and the reader knows what the writer is conveying (see Table 11.2).

Table 11.2 Punctuation marks and their uses (developed from Tudor, 2014)

<i>Punctuation mark</i>	<i>Name</i>	<i>Definition/use</i>
,	comma	used to separate elements within the grammatical structure of a sentence; when there is or needs to be a pause; or to separate a series of words.
;	semicolon	used to connect independent clauses of a sentence; or for long lists (following a colon).
:	colon	used to introduce or direct attention to matter: a list, an explanation, a quotation, or such; also to indicate a relationship of equation between the clauses either side of the mark.
.	full stop or period	used to mark the end of a sentence.
?	question or interrogation mark	used at the end of a sentence to indicate a direct question.
!	exclamation mark	used after an exclamation or interjection to indicate a forceful utterance, by thunder!
'	apostrophe	used to indicate the omission of a letter or letters from a word (don't, fish 'n' chips, 'though); or the possessive case, singular and plural (the author's table, the reviewers' comments).
-	hyphen (en dash)	used to connect continuing numbers, such as 1955–2013, or

		a compound adjective, such as peer-review.
–	dash (em dash)	used to denote a sudden change – a wind of change, perhaps, blowing through the common usage of punctuation marks – in construction and sentiment; or for oratorical effects – and emphasis; sometimes used instead of parentheses.
...	ellipsis	used to indicate an omission of letters or words; four dots or periods are used to indicate the end of a sentence followed by an omission.
‘ ... ’	quotation marks	used as a pair to mark the beginning and end of a quotation from another author or source.
(...)	parentheses (also referred to as brackets)	used to amplify or explain a word or phrase in a sentence; or to make an aside or a note.
[...]	brackets	used for technical notation or explanation, standing for thus [sic]; or for a bracketed word or phrases within parentheses (American Psychological Association [APA]).
{ ... }	braces	used, principally in mathematics and computer programming to show that two or more lines or listed items are considered as a unit.
/	Slash or oblique (sometimes referred to as a forward slash to distinguish from the backslash [‘\’ in general typography)	used as a substitute for the word ‘or’ to indicate a choice, often a mutually exclusive one such as either/or; to bring things together, as in s/he; or to indicate a line break when quoting multiple lines of poetry in prose (though, in this case, I prefer the upright ‘ ’).

The Saxon’s genitives: Apostrophes worth protecting

The excitement and letters to the editor provoked by split infinitives pales into insignificance compared to the heat generated by the incorrect presence and/or absence of apostrophes. When apostrophes are used to indicate the genitive (or possessive) case, this is sometimes referred to as the Saxon genitive, reflecting its origins in Old English or Anglo Saxon. The construction is (I suggest) fairly straightforward:

- the table *of the* author (singular) becomes the author’s table; that is, without the article (the ‘a’ or ‘the’) before the person or thing ‘possessed’.
- the book *of the* editors (plural) becomes the editors’ book.
- the (theory of the necessary and sufficient) conditions of Carl Rogers become Carl Rogers’ conditions.
Some conventions, however, would write ‘Rogers’s conditions. I think the different spelling depends on how it sounds when spoken. Carl Rogers’ conditions *sounds* right;

Carl Rogers's conditions does not sound right; whereas 'Miley Cyrus's father refused to comment' (courtesy of Griffin, 2016) does sound right; and 'Miley Cyrus' father refused to comment' does not.

One of the reviewers of this paper suggested another, and perhaps simpler way to determine where to put an apostrophe, that is, directly after the owner, thus: the editor's books (i.e., owned by the one editor), and the editors' books (i.e., owned by the editors), a guidance that equally stands for Carl Rogers' books (i.e., owned by Carl Rogers).

The two uses of the apostrophe – of possession and omission – get confused, especially around the words 'its' and 'it's': To clarify:

- 'its' is a possessive as in 'the dog's bark was worse than its bite'; in this sentence 'its' could be substituted by 'his' or 'hers' precisely because it's a possessive pronoun, like 'my', 'your', 'his', 'hers', 'our', 'your' (plural), and 'their' – with no apostrophe.
- By contrast, 'it's' is a contraction of 'it is', in which the apostrophe is used to stand in for and indicate the omitted letter 'i'.
Other examples of similar omissions and the use of the apostrophe as an indicator of an omitted letter include: 'I'm' for 'I am', 'you've' for 'you have', 'she'd' for 'she had' or 'she would', 'he'll' for 'he will', 'let's' for 'let us', etc.

Further examples and explanations can be found in various publications, from the formal *Practical English Grammar* (Thomson & Martinet, 1960), through the humorous *Eats, Shoots and Leaves* (Truss, 2003), to the humorous and very informal *Fucking Apostrophes* (Griffin, 2016).

As will be apparent by now, I like apostrophes and advocate their correct use – and am available for consultation on invitations, menus, notices, etc.!

Foreign words: Italicisation as oppressive practice

When writing in English it is common, might I say, *de rigueur*, to italicise foreign words or phrases. In some ways, primarily in order to distinguish them on the page, this makes sense but, not, I think, in a situation where the other language(s) are not and should not be treated as 'foreign'. For instance, in Aotearoa New Zealand, te reo Māori (the Māori language) is an official language and so should enjoy the same status as English – especially (and ironically) as English is not even an official language! Nowadays, most style guides published in New Zealand appear to support this by instructing authors not to italicise words in te reo:

Italicise foreign words and phrases which have not been assimilated into English. Follow the usage in the *Concise Oxford Dictionary*....

Do not italicise words in Maori [sic] or in Pacific Islands languages (an English translation in brackets is acceptable for words which are not widely understood). (New Zealand History, 2020)

In its guide to academic writing, *Te Kawa a Māui* | the School of Māori Studies at Victoria University of Wellington states that it ‘requires the italicising of words and phrases that are not part of the main language of the essay’ (*Te Kawa a Māui*, 2011, p. 14), which appears a little strange until one reads the next sentence:

When writing in English, Māori words and phrases must be italicised. Conversely, when writing in Māori, non-Māori words or phrases must be italicised. This convention ensures clarity of writing and avoids confusion when words with the same form in Māori and English are used, for example Māori *rite* [likeness], *pine* [to attach], *take* [reason, to originate] and English rite, pine, take. (p. 14)

Notwithstanding this point and the equal treatment of te reo and English advocated by *Te Kawa a Māui*, I appreciate the even-handedness – one might say, the democracy – of having both or all languages in a publication appear in the same type, and that we should certainly resist italicisation and, for that matter, misspelling, for instance, of Māori as Maori (as above) as a form of oppressive practice.

Save the ‘s’: Resisting American imperialism

I was brought up in England and learnt, in effect, British English. It was only when I heard Americans talking and referring to elevators, movies, and trucks, and saying ‘gotten’, and read novels written by American authors in which words were spelt differently (see Table 11.3), that I realised that there were differences. When, some years later, I taught English as a foreign language to Italian businessmen, who wanted to know the differences between British and American English, I found other differences with regard to grammar (see Table 11.3).

Table 11.3 Some differences between British and American English

	<i>British English</i>	<i>American English</i>
Grammar		
nouns, collective	plural (more common) or singular, e.g., ‘the band are playing’	singular, e.g., ‘the band is playing’
prepositions of place	at, e.g., I studied at university	in, e.g., I studied in university
prepositions of time	at, e.g., at the weekend	on, e.g., on the weekend
prepositions, usage	different from and to	different from and than
speech, formal – informal	shall	will or should
verbs, past participles	eaten	ate
	bust	busted
	got	gotten
	pleaded	pled
verbs, usage	have (‘I’ll have ...’)	get (‘I’ll get ...’)
	have (‘Have you seen ..?’)	did (‘Did you see..?’)
	have (‘I’ll have a nap.’)	take (‘I’ll take a nap.’)
	need not (or needn’t)	don’t need to
	write to	write

Spelling

ae – e	leukaemia	leukemia
c – s	defence	defense
ell – el	counsellor	counselor
ence - ense	defence	defense
l – ll	enrol	enroll
oe – e	oestrogen	estrogen
	manoeuvr	maneuver
ogue – og	dialogue	dialog
ou – o	colour	color
re – er	centre	center
s – z	analyse	analyze
t – ed	burnt	burned
y – i	tyre	tire

Vocabulary

biscuit	cookie
bonnet (car)	hood
boot (car)	trunk
chemist	drugstore
chips	(french) fries
cinema	movie theater
crisps	chips
lift	elevator
flat	apartment
football	soccer
holiday	vacation
lorry	truck
jumper (clothes)	sweater
postbox	mailbox
shop	store
term (university)	semester
trainers	sneakers
trousers	pants
university	college

I think this is interesting in understanding differences, linguistically, historically, and culturally. What I find more difficult is when one form of English is adopted without consideration, or, worse, imposed without consultation. Again, over the years, I have noticed an increase in the number of journals, even ones published in the United Kingdom, requiring submissions to be written in American English which has become the 'house style'. For the journal I edit, *Psychotherapy and Politics International*, I have long argued for diversity and, therefore, that we accept manuscripts written in different forms, for example, American, British, and New Zealand English. Recently, the production of the journal moved to another country and, at the copy-editing stage, the production team changed an article I had written (in British English) into American English, as a result of which I had to go through it and change 39 examples of the use of American 'z's! Of course, I accept that, for countries that suffered from British colonialism, the use of the American 'z' could be viewed as a subversive, anti-colonial activity.

Style out of style: Do as I say, not as I do

One of the requirements on students submitting written work for assessment is to write to a certain academic level or standard, as a part of which they are asked to cite and reference authors' work appropriately. Whilst I agree with requiring students to be able to express themselves well in the written form, including being consistent about how they cite and reference other people's work, there are two problems with insisting that they observe one particular publishing style.

The first is that there is a number of these of these styles, usually associated with different professions or disciplines such as *The Associated Press Stylebook* (Associated Press, 2020) for journalism and some business writing; the Council of Science Editors for various physical sciences (more so in the United States); various Publishing Office styles for government publications; and so on. The most common styles in academia in the humanities and health and social sciences are designed by the American Psychological Association (APA) (APA, 2020), *The Chicago Manual of Style* (University of Chicago Press, 2017), the *Harvard* system (for discussion of which, see Chernin, 1988), the *New Hart's Rules* from the Oxford University Press (OUP) (OUP, 2014), and Vancouver (International Committee of Medical Journal Editors, 2019). In my own university, students are required to follow the APA style guide, which, thereby, discriminates against students from disciplines other than the humanities and health and social sciences. This could easily be rectified by allowing different disciplines to nominate the most relevant style guide for their particular discipline and profession.

The second problem is that most of my academic colleagues (even within the humanities and health and social sciences) themselves struggle with APA style and rules. In my experience, over the past 11 years, writing with colleagues and editing their work, I have only seen one draft article in which the APA citations and referencing were completely correct. Whilst, as an editor, this is somewhat annoying (and takes more work), as a colleague, I do not mind: we all need our work copy-edited and/or proof-read. What I do mind, and think is unfair, is that we insist, or go along with the insistence, that students should do what we say, and not what we do or struggle with – or that with which we struggle (see section on prepositions, above).

Inadvisory content: How not to cite this article

Most, if not all publishers and academic journals have conventions about their 'house style', enshrined in a style guide (as noted above). I tend to use and publish in journals that use the *APA* system – which is fine, except when the same journal that insists that the article is written strictly according to *APA* style (using the past tense when quoting authors, observing its convention with regard to citations and references, etc.), and then gives the information about a published article, 'How to cite this article', which is not in *APA* style! Thus, an article I wrote for the *Transactional Analysis Journal*, which I cite as:

- Tudor, K. (2019). Religion, faith, spirituality, and the beyond in transactional analysis psychotherapy. *Transactional Analysis Journal*, 49(2), 71-87.
<https://doi.org/10.1080/03621537.2019.1577341>

I am told to cite as:

- Keith Tudor (2019) Religion, Faith, Spirituality, and the Beyond in Transactional Analysis, *Transactional Analysis Journal*, 49:2, 71-87, DOI: [10.1080/03621537.2019.1577341](https://doi.org/10.1080/03621537.2019.1577341)

In addition to the 12 differences between the two versions, there are several problems with this instruction. Firstly, it is not a citation, it is a reference. Secondly, it is inconsistent with the journal's own (APA) house style; ironically, if I referenced my article in the way the journal is suggesting and submitted that in an article to the journal, its copy editors would correct it to APA style! Thirdly, it is irrelevant because, as there are different house styles and conventions, there is no one way to cite (or reference) the article. Some journals and publishers are aware of this inconsistency but, in my experience, and, having raised this with one or two publishers, appear unwilling to do anything about it.

Effective writing

Writing about writing and editing, Orwell (1946/2004) concluded his essay by commenting on the last part of the process: 'This last effort of the mind cuts out all stale or mixed images, all prefabricated phrases, needless repetitions, and humbug and vagueness generally' (p. 117). However, as 'one can often be in doubt about a word or a phrase', he offered some rules 'that one can rely on when instinct fails' (Orwell, 1946/2004, p. 117):

- i. Never use a metaphor, simile, or other figure of speech which you are used to seeing in print.
- ii. Never use a long word where a short one will do.
- iii. If it is possible to cut a word out, always cut it out.
- iv. Never use the passive where you can use the active.
- v. Never use a foreign phrase, a scientific word, or a jargon word if you can think of an everyday English equivalent.

and then, in a lovely twist, added:

- vi. Break any of these rules sooner than say anything outright barbarous. (p. 117).

I particularly appreciate Orwell's last rule as it is somewhat mischievous and subversive, and reminds us of the primacy of aesthetics.

PS (postscriptum)

... and, talking of aesthetics ...

After I had finished this paper, in November this year, Louise (my wife) and I spent some time in Kororāreka | Russell (in the Bay of Islands, Aotearoa New Zealand), during which time we went to the Pompallier Museum and Printery. This was not only fascinating with regard to the colonisation of Aotearoa, but also interesting in terms of the history of printing, including the number of words and phrases that we have in the English language that come from the printing process (see Figure 11.1). I include it here because it seems appropriate to this paper and, indeed, to the spirit of the book (in terms of what I did this year); and because it makes me smile!

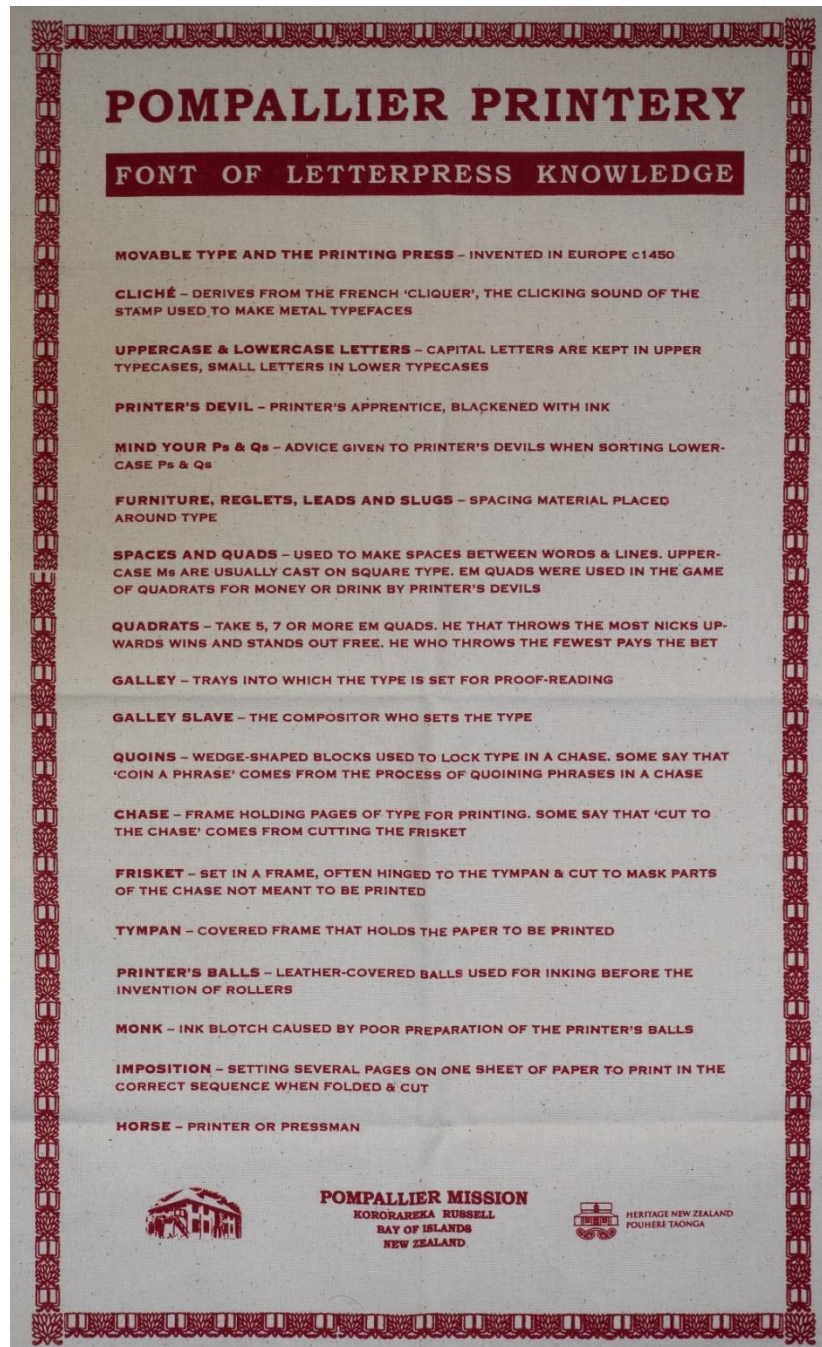


Figure 11.1 Font of letterpress knowledge (from the Pompallier Museum, Kororāreka | Russell)

Legal statute

Treason Act 1351

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Psyche and society: Personal and social effectiveness

(July 2010)

This paper is one that was accepted for the 9th World Conference for Person-Centered and Experiential Psychotherapy and Counselling, held 30th June–4th July 2010, in Rome, Italy, which I delivered at the conference on 3rd July. The overall theme of the conference was on empowerment: the politics of the helping relationship, within which there was a number of strands including one on how personal, professional, and social effectiveness is conceptualised within person-centred and experiential approaches. I presented a workshop on the main theme, which I subsequently wrote up and was published (Tudor, 2011a). This paper offered – and offers – my thoughts on the theme of personal and social effectiveness.

Most psychotherapists (and by this term, for the purposes of this paper, I include counsellors, counselling psychologists, and other therapists of the psyche), trained in the Western intellectual tradition – and, predominantly, in the Northern hemisphere – tend to think about the individual in individual terms. Different traditions and therapeutic modalities conceptualise this in different ways, for example, as a self/Self or selves, with some kind of intrapsychic conflict, confusion, or deficit (Clarkson & Gilbert, 1991), against which they defend by denying experience and/or distorting perceptions (see, for instance, Rogers, 1951). This may describe the personal or, rather, the intrapsychic, but it does not describe the social, let alone the political.

This issue is not new. Just under 20 years ago, in a special issue of the *Journal of Social and Personal Relationships (JSPR)* on ‘The Personal is Social’, Milardo and Wellman (1992) railed against the overemphasis on the personal in the journal:

*Despite the best efforts of JSPR’s editors, contributors to this journal have largely emphasized the *personal* – even though *social* comes first in the title. The field has become myopic, with most papers [in the journal] focusing on emotionally supportive close relationships: friends, spouses and lovers. Analyses have often wrenched such ties out of the networks in which they are embedded and the social contexts that structure and constrain them. To make matters worse, a high proportion of research has used a narrow selection of respondents: materially comfortable members of the Western world, white, heterosexual and living in privatized worlds. (p. 339)*

Most psychotherapy takes place on a one-to-one, individual basis behind the closed doors of the consulting room whether in the private or public sectors – and, in the private sector,

clients who can afford it can spend an inordinate amount of money on their personal disease or dis-ease. Kunnes (1972/1973) estimated that 'A person completing two or three years of one-to-one therapy, at the rate of twice a week, will have had a therapy costing an amount ten times the median annual income of half of humanity' (p. 87). Kunnes made that point some 30 years ago [now 40 years ago], and we know that, since then, the gap between rich and poor has widened considerably (see, for instance, Randall, 2010). As Hillman and Ventura (1992) so poignantly put it: '*We've had a Hundred Years of Psychotherapy and the World's Getting Worse*'.

Despite the hegemony of individualistic models of the person, of self, of 'me' cultures over 'we' cultures, of dualism and dualistic thinking (at least for the past 300 years), of the separation of the whole (holistic) person from others, and persons or people from their social/political and ecological environment, and of the medical model and psychiatric classification systems, there is, I think, hope for a more social/political/cultural view of the person-in-context. The theory and practice on which this hope is based is to be found in indigenous traditions, in critical and radical traditions within the Western intellectual tradition, and in what Connell (2008) has referred to as 'Southern Theory'.

As an example of these traditions, and especially the critical Western tradition, and, having recently emigrated to Aotearoa New Zealand, and given my increasing interest in intellectual traditions in the Southern hemisphere, this paper considers the dynamic and dialectical relationship between the personal world (psyche) and the social world (society). Taking inspiration from the feminist slogan, 'the personal is political' (Hanisch, 1969/1970), I argue that the personal is *social* – and that *the social is personal*.

In order to move therapeutic thinking and practice from the individual and individualism to the social (and, we might argue, socialism), so that people may be effective both personally and socially, we need to develop arguments, theories, and practice:

1. Which understand individuals as social beings.
2. Which understand such social beings as having social attributes including health, strengths, resources, and resilience (as well as illness), which develop personal and social effectiveness.
3. Which view and advance psychotherapy as concerned with the authenticity as well as the alienation of social beings with regard to the social world, so that we are effective rather than ineffective.

Further, I consider that these arguments imply the development of a psychotherapy which is itself also (more) effective and:

4. Which views psychotherapy as contributing to our understanding of the social world.
5. Which views the social world as contributing to our understanding of psychotherapy.

The arguments which support these perspectives, and which form the structure of this paper may be summarised, respectively, as: the argument of persons; the argument of social effectiveness; and the argument of social engagement; and argument of relevance, in terms of both application and context.

There's no such thing as an individual – the argument of persons

“There is no such thing as an infant” ... without maternal care there would be no infant.’
(Winnicott, 1960/1985, p. 39, n¹)

‘The social is an outward and wider expression of the personal, as the personal is an expression of the social life.’ (Fernandez, 2004, p. 69)

Although individualism is more associated with Western thinking and Western societies, there is, within the Western tradition, from Aristotle onwards, a strong argument that man is a social and political animal.

The word politics derives from the Greek word πόλις (*polis*), which refers to the city- state. The *polis* originally denoted the castle of a city (the *acropolis*) and the settlement itself, later the city, and, finally, the autarchic political unit, that is, the city and the hinterland and the body of citizens. (The equivalent Latin word was *civitas*). The *polis*, including law, culture, education, entertainment, and the market, were regulated by collective decisions, and provided a beneficial living together for the people inside the community, and activity on the outside, and, therefore, identity and security. Aristotle understood the human being as a being oriented toward the *polis*, as ‘a being relying on civic community by nature’. For him:

the state comes into existence, originating in the bare needs of life, and continuing in existence for the sake of a good life. And therefore, if the earlier forms of society are natural, so is the state ...

Hence it is evident that the state is a creation of nature, and that man is by nature a political animal. (Aristotle, 1946, I, 2)

Thus, we are social, political beings who actively develop in community. This means that the human being in the community – and only in it – can fully actualise their potential, including effectiveness, and that only in community can we fully become humans (see Schmid, 2007; Kefalopoulou, 2010). An Ubuntu proverb expresses this well: ‘I am because we are’ (see also Hord & Lee, 1995; Tudor, 2016). There is a Māori whakatauki or proverb which catches the sense of social being and belonging: ‘Ehara taki toa i te taki tahi, engari he toa taki tini | I am not a lone warrior, but I am a warrior amongst many.’ Politics is the creation of an order that serves this goal of actualising potential – and the fact that human beings tend to actualise means that we tend to be oriented to the *polis* and, therefore, to be political.

The importance of this perspective is that it brings the social sphere into the person themselves. Being social or political is not something we do, it is who and what we are; in

other words: we cannot not be social. If for some reason we are less than social (or political), we are in effect expressing some form of alienation from our social nature and from society and, indeed, there is a view in critical psychology and radical therapy that considers 'psychopathology' as describing different forms and manifestations of alienation (see Wyckoff & Steiner, 1971; Tudor, 1997; Tudor & Worrall, 2006).

Some implications of this perspective are:

- Regarding the organism
That it is at least as if not more useful to think about people as organisms who, thus, cannot be understood outside their environment, than as a self or selves concerned with self-actualisation and self-configuration. Interestingly Hall and Lindzey (1978) in their review of Rogers' work, categorised him as an organismic theorist as distinct from a self theorist.
- Regarding persons
That it more useful to think about people as persons (as distinct from aggregated individuals) (see Schmid, 1998; Tudor & Worrall, 2006).
- Regarding relationship
That it is more appropriate to think in terms of relationship, connection, *interdependence*, and context than independence. Rogers (1953/1967) put this well when he wrote: '*What is most personal is most general*' (p. 26). He continued: 'what is most personal and unique in each one of us is probably the very element which would, if it were shared or expressed, speak most deeply to others' (ibid., p. 26). Thinking about the history of the approach, I think it is significant that, in 1942, when describing his then newer form of psychotherapy, Rogers used the term 'relationship therapy', a term which, I and others (notably, Ellingham, 2011) think we should revive.
- Regarding group
That, in practice, we can – and, possibly, should – work as much with groups, families, communities, and tribes, as with individuals.

There's always something going on, and it's often about us out there – the argument of social effectiveness

As psychotherapists see clients predominantly on an individual basis, it is easy to view the client as an individual and, moreover, as an individual with problems and, often, with pathology. In this context, it is all too easy to see and frame the individual in front of us in terms of problems, illness, and incapacity, what is not working, and how they are failing. We rarely diagnose health. This is partly due to the fact and impact of seeing clients out of context, and for only one hour (or 50 minutes) a week, and thus partly due to the fact that psychotherapy and psychotherapists, perhaps understandably, tend to focus on what

happens in the 50 minute hour and ‘the therapeutic relationship’ and not so much what happens outside the therapy hour, including the client’s social relationships.

That said, again, I see some hope in the contribution different approaches and traditions have made to a more positive and social view of the social being:

Note

For some time, I have been interested in what happens outside the therapeutic hour, in the other 167 hours and 10 minutes of the week. Indeed, if we think about this as 0.49% of the week, there is a danger that psychotherapists may inflate the significance of psychotherapy in a client’s life. Of course, we would hope that the influence or impact of those 50 minutes in that person’s week is much greater than the percentage represents.

- Regarding health

Different traditions in psychotherapy have contributed to our understanding of individual and social wellbeing: on love and work (Freud and Fromm); on friendship (Adler); on happiness (Jones); on emotional growth and maturity (Winnicott); on self interest and social interest (Ellis); on the capacity to live life (Guntrip); on self-actualisation (Maslow); on fully functioning (Rogers); and autonomy (Berne), to note but a few – and, in recent years, there has been an increase in interest in health meaning health as distinct from illness or ‘positive health’ (see, for instance, Levitt, 2008). Elsewhere I have described the concept of health from a person-centred perspective, drawing on Rogers’ (1959) cluster of concepts around congruence (Tudor, 2008; see also Table 12.1 below).

- Regarding strengths

This is a feature which, for the most part, distinguishes humanistic psychology and many humanistic psychotherapies from therapies based on the first two forces of psychoanalysis and behaviourism. This emphasis on strengths is a perspective which has been popularised in recent years by positive psychology (see, for example, Seligman, 2002; Levitt, 2008).

- Regarding resources

I think it is both interesting and significant that there has, in recent years, been an increase in psychotherapy research on client factors, that is, those factors outside therapy which are significant in supporting clients to make and maintain change in their lives (see Miller et al., 1995; Bozarth, 1998; Bohart & Tallman, 1999; Duncan et al., 2004; Mackrill, 2009). One piece of research suggests that 40% of therapy outcome is associated with extratherapeutic factors (i.e., things happening between sessions) (Lambert et al., 1986). This finding significantly shifts - or should shift - the focus of psychotherapy from sectarian fights about theoretical orientation to an appreciation of these extratherapeutic factors and the

Note

The other 60% of outcome variance comprises: 30% as a result of common factors (i.e., variables found in a variety of therapy regardless of the therapist’s theoretical orientation); 15% due to techniques; and 15% expectations/placebo effects (i.e., improvement resulting from the client’s knowledge of being in therapy). [For further discussion see also Tudor, 2018.]

social nature of a person's internal and external resources.

- Regarding resilience

In human systems, resilience is defined by our adaptive capacity. In the field of ecology, resilience is understood as representing two competing trends that emphasise two different aspects of stability and it is thus, in effect, a tradeoff between efficiency and persistence, constancy and change, and predictability and unpredictability. The Resilience Alliance (www.resalliance.org) defines resilience as:

the capacity of an ecosystem to tolerate disturbance without collapsing into a qualitatively different state that is controlled by a different set of processes. A resilient ecosystem can withstand shocks and rebuild itself when necessary. Resilience in social systems has the added capacity of humans to anticipate and plan for the future.

Together with supportive environments, Joubert and Raeburn (1998) see resilience as defining mental health.

I suggest that these ideas about the importance and significance of health, strengths, resources, and resilience contribute to our understanding of effectiveness. This perspective does not negate or discount illness and disorder; it complements them. In order to function in the world – especially when faced or living with difficulties, dis-ease, and disorder/s – people clearly need and have strengths, capacities, resources, and resilience, if only in order to survive. These concepts do, however, represent a paradigm shift from an individualistic 'one-person' psychotherapy (Stark, 1999), based on a medical model of diagnosis treatment and cure, to a psychotherapy that acknowledges not only the two persons of the client and therapist, but also the significance of social support in our lives, and life itself as a crucial third party in psychotherapy. As Horney (1945) put it: 'Life itself still remains a very effective therapist' (p. 240), moreover, one that promotes personal and social effectiveness.

Psychotherapy addresses the social or it is not psychotherapy – the argument of social engagement

Consistent with these views of the individual is the perspective that psychotherapy is concerned with the social world and with people's relationship with the social world. Thus, psychotherapy is or should include consideration about people's active engagement with the world and, therefore, if and when necessary, their liberation and emancipation to do so, for example, the contribution psychotherapy can make to citizenship (Tudor & Hargaden, 2002). There are a number of traditions which have promoted this. Here, I refer briefly to three of them.

- **Sociodrama**

The notion that the personal is social lies at the heart of psychodrama theory and practice. Jacob Moreno, the founder of psychodrama, developed sociodrama as a technique that can be used to change social environments. In it the group chooses a common social problem to explore and for which to develop possible solutions. As Moreno (1943) put it: the aim of sociodrama is 'not [the protagonist's] own salvation, but the salvation of all members of his clan' (p. 448). Psychodrama and sociodrama inspired Boal's (1979) *Theatre of the Oppressed*; and Schutzman (1994) reported a further development of this tradition in a workshop which helped 'to identify and embody oppressive territory rather than the more dichotomous oppressors and oppressed, and, in so doing, provided us with a map for dealing with our non-prescriptive, unchosen social positions within that oppressive territory' (pp. 144-145). Such theatre and experimentation provides a collective tool both for exploring 'behavioural options *at the moment of discrimination*' (Schutzman, 1994, p. 145) and for political organising.

- **Radical psychiatry**

Radical psychiatry is a form of therapy developed by a number of professionals around and in transactional analysis, and founded on the belief that 'personal and political change are interconnected: personal 'growth' cannot occur without changes that transcend the individual, and social change is a drama of real people, actors in an historical play which is written by those who perform' (Roy, 1988a, p. 3). Radical psychiatry is based on and develops the concept of alienation, which is defined as '*the result of oppression about which the oppressed has been mystified or deceived*' (Steiner, 1971, p. 5, original emphasis) and expresses this as an equation: 'Alienation = Oppression + Mystification + Isolation' (Roy, 1980/1988b). This formula, and its antithesis 'Liberation (or Power in the World) = Awareness + Contact + Action' (Roy, 1980/1988b), have both been developed from the praxis of radical theory and practice. The concept of internalised oppression is used to counter mystification; awareness is developed through psychotherapy; contact is encouraged through groupwork which also helps overcome isolation; and people are supported in taking action in their lives and in the world. According to Claude Steiner (2001), a transactional analyst, and one of the founders of radical psychiatry:

Radical psychiatry holds that all functional psychiatric difficulties are forms of alienation resulting from the mystifying oppression of people who are isolated from each other. People's alienation is the result of power abuse and is therefore a political matter. Any person in the practice of psychiatry (soul healing) becomes involved in the personal politics of those he or she attempts to help ... Radical psychiatry is a political theory of psychiatric disturbance and a political practice of soul healing. (p. 578)

[For further accounts of radical psychiatry, see Althöfer & Riesenfeld, 2020; Jenkins et al., 2020; Steiner, 2020.]

- **Social action psychotherapy**

This is a form of psychotherapy developed in the 1980s by Sue Holland (1979, 1988, 1990) in her work with depressed women who were living on an inner city estate in West London. Drawing on object relations and paradigm analysis (Burrell & Morgan, 1979),

Holland developed a form of therapy which helped clients move from an individual psychotherapeutic space to one of collective identity and action. In the late '70s two sociologists, Burrell and Morgan (1979) had taken forward Kuhn's work on paradigms and, putting together two dimensions as axes – one, concerning assumptions about the nature of science, the other concerning assumptions about the nature of society – defined four distinct sociological paradigms, which could be used for analysing and locating different theories and practice. Holland used this paradigm analysis to define therapeutic space, and a form of therapy which helped women to move from being a (passive) patient to being an activist. Significantly, this has become a model which has influenced practice in a number of projects working with ethnic minorities and marginalised clients (e.g., Mills & Topolski, 1996).

What these – and other – forms of therapy, such as Just Therapy (Waldegrave et al., 2003), have in common is that they promote therapy as a political act. As Mebane-Francescato and Jones (1973) put it:

Ideally, therapy is a political act; and it becomes so to the degree that it tends to integrate an ongoing crisis back into the roots from which the crisis sprang, giving the individual an awareness of the personal and social conditions which provoked his crisis. The first step toward liberation is to help the patient regain his sense of existential freedom and responsibility, his right to a full life. (p. 47)

To summarise (so far): if we understand individuals as social beings, with social attributes including health, strengths, resources, and resilience, then we understand that we are inherently effective; and, if we understand psychotherapy as concerned with both the authenticity and alienation of social beings with regard to our social world, then we can and should consider that therapy can help people be and become more effective both personally and socially. However, whilst forms of therapy, including the forms to which I have referred, clearly have such an impact on people's lives, it is less clear whether these therapies have had a positive or transformative effect on life in general, and the effectiveness of society. Certainly, Hillman and Ventura (1993) don't think so. In order to develop this idea, I turn to two further arguments about the relevance of psyche to society, each of which seek to enhance social effectiveness.

Free associations and social understanding – the argument of relevance of application

If – or, rather, as – psychotherapy is social, so it should have an analysis or an understanding of society and societies. In this respect, some of our psychoanalytic and psychodynamic colleagues are way ahead of us. Since the early 1930s, psychoanalysts and social commentators have been applying psychoanalytic concepts and analysis to the social world, including media and cultural studies; and, for 35 years, the excellent journal *Free Associations* has been publishing articles on the interface between groups, culture, politics, and society. In the person-centred literature, despite Rogers' own interest in education

(1969, 1973), groups (1970/1973), partnership (1973), and the person-centred approach as a way of being (Rogers, 1980), there have been comparatively few applications of its principles to the understanding of different aspects of the social world (see, for instance, Embleton Tudor et al., 2004).

Nevertheless, I detect an increasing interest in the social within psychotherapy, marked by the founding and presence of a number of journals which are informed by humanistic ideas and ideals as well as psychodynamic thinking, such as: the *Journal of Critical Psychology, Counselling and Psychotherapy* (founded in 2001), *Psychotherapy and Politics International* (2002), *Transformations* (1984), and *Ecopsychology* (2009), as well as interest groups such as Psychotherapists and Counsellors for Social Responsibility (1996), and, in Aotearoa New Zealand, Nga E Ao Rua (2009), a bicultural group comprising Māori and non-Māori psychotherapists and other health care providers committed to biculturalism and bicultural dialogue (see Green & Tudor et al., 2014). We often hear about the 'relational turn' in psychotherapy; if anything, I think these initiatives represent a 'social turn' in psychotherapy.

Whilst these and other initiatives are to be welcomed, they mostly represent an application of psychotherapeutic theory (such as understandings of personality, aspects of the therapeutic relationship, and/or concepts such as transference and countertransference) to the social world or to individual's relations with the social world, a relationship and direction which may be represented thus:

- individual psychology → social psychology (e.g., community psychology).

In the final section of this paper, I am interested to outline a social psychotherapy which bases psychotherapy or soul healing in social models and considers our understanding of the social as applied to the individual thus:

- social (community) psychology → individual psychology.

Note

In the field of psychotherapy, and across different theoretical orientations, there is currently much discussion about the relational and the 'relational turn' that psychotherapy is said to be taking. Some psychotherapists, and especially psychoanalytic and psychodynamic psychotherapists, are 'discovering' and claiming 'the relational'. As someone who traces his intellectual whakapapa in three generations, via Natalie and Carl Rogers, to Jessie Taft, I have to say that I regard this 'discovery' or rediscovery of the relational in psychotherapy in the same way that critics and philosophers regard Columbus's 'discovery' of the 'New World'. It wasn't 'new' and he, of course, didn't 'discover' it as it was already there. Such discovery and claims are examples of intellectual colonialism or territorialism. Don't get me wrong. I welcome any interest in the relational and the social from any psychotherapists and psy practitioners, but I resist unwarranted territorial claims wherever they occur.

Psychotherapy is social or it is not psychotherapy – the argument of relevance of context

The challenge of developing a genuinely social psychotherapy is that, logically, it should be based on models of the social, and of social life. Here I consider two models from community work and community development (Tables 12.1 and 12.2).

Note

The heading of this section echoes the title of Schmid's (2007) excellent paper 'Psychotherapy is political or it is not psychotherapy' [later, the subject of a special issue of *Psychotherapy and Politics International* (Schmid, 2014; Tudor, 2014)].

Table 12.1 Principles of community → principles of the individual

Principles/pillars of community	Application to the individual
(Boyer, 1990)	
Purposeful	Motivated (Rogers, 1963)
Open	Congruent – and related constructs (i.e., congruence of self and experience, openness to experience, extensionality, mature, maturity) (Rogers, 1959)
Just	I have not come across any reference to the outcome of therapy leading to more a more just person. There is, however, an organisation (in Aotearoa New Zealand) called Just Therapy (The Family Centre, 2020; see also Waldegrave et al., 2003)
Disciplined	Psychological adjustment (Rogers, 1959)
Caring	Warmth, respect, caring, unconditional positive regard, non-possessive love
Celebrative	Prizing

Table 12.2 Principles of community development → principles of individual development

Principles of community development	Application to individual development
(International Global Change Institute, 2009)	
Long-term engagement	Having and developing an Interpersonal sense of self (Stern, 1985)
Robust, equitable partnerships	Having robust, equitable personal partnerships (see, for instance, Rogers, 1973), and therapeutic relationships (see, for instance, Clarkson, 1995)
Transparency in communication	Based on open communication (Berne, 1968); the transparent self (Jourard, 1971); co-operative contracts (Steiner, 1974, 1975)
Networks	Having social networks e.g. family (see Gaylin, 2001)
Research (on interactions)	With regard to how clients' interactions are improved as a result of therapy, for instance, Rogers' (1959) articulation of the fully functioning person

Adopting – or, at least, being open to – such community models as ways of understanding people, means that we begin to conceptualise persons as ‘people- in-community’ or social persons. Of course, this is not new. Most indigenous wisdom traditions have a more holistic and contextual view of the person or, perhaps, more accurately, of the social than many Western models of psychology and therapy.

Conclusion

As I have indicated, I think there is a lot to suggest that psychotherapy can – and should – be viewed as a psychosocial therapy. At the same time, I do not underestimate the task: many, if not the majority of psychotherapists, still think of and work with clients as individuals; and there are many who are antagonistic to the presence of the social/political/cultural world(s) in the clinic.

Finally, if we promote the person-in-context, so, too, we should consider theory-in-context. Connell (2008) has described ‘Southern theory’ as informed by the view: ‘that colonised and peripheral societies produce social thought *about the modern world* which has as much intellectual power as metropolitan social thought, and more political relevance’ (p. xii). Crucially, Connell has argued that, ‘Since the ground is different, the form of theorising is often different too’ (p. xii). Rogers (1959) made a similar point when, in the context of a discussion about his theory of therapy (about which he was ‘most sure’), he reminded us that the ‘magnification of error in the theory increases as one goes out from the center’ (p. 193). Thus, both from a person-centred perspective and from a social perspective, it behoves us to subject theory and its applications to a critical understanding informed by context or ‘ground’. If we want to develop practice and theory which not only has social relevance but which also is itself social, then we need to challenge and to change theories, metaphors, and paradigms:

- From self to organism (see Tudor & Worrall, 2006).
- From individual to individual-in-context, and from understanding the individual-in-context to understanding the context itself, which includes family and extended family, group, community, and tribe.
- From an ego-centric psychology to socio-centric psychologies (see O’Hara, 1997) – and beyond to an eco-centric psychology (see Keys, 2013).
- From independence to interdependence (see Tudor, 2007).
- From one-person psychology to two-person psychology (Stark, 1999) - and beyond that to a ‘two-person plus psychology’ which accounts for the social world and context (Tudor, 2011b).

- From a psychopathology based on the individual's disorder to one based on an understanding of alienation (see Wyckoff & Steiner, 1971; Tudor, 1997; Tudor & Worrall, 2006); and, from a parental metaphor which infantilises the client and student to adult (Adult) metaphors and reality, both in the practice of psychotherapy and in the education of psychotherapists (see Tudor, 2003, 2007).
- From an illness paradigm to a health paradigm which encompasses both health/wellbeing and illness (see Tudor, 1996, 2004).
- From the relational to the social/political and, in the context of my adopted homeland, Aotearoa New Zealand, the bicultural.

Grazie. Kia ora. Thank you.

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Psychotherapy in the time of the coronavirus

(August 2020)

This short working paper offers a response to the pandemic from a psychotherapeutic perspective. It offers a mapping of the interface or interplay between the coronavirus pandemic and psychotherapy, and some thoughts for further research and development.

The impact of the spread of the coronavirus in the form of a severe acute respiratory syndrome (SARS-CoV-2) that caused the coronavirus disease 2019 (COVID-19) had begun in February and March this year, and we (in Aotearoa New Zealand) had been subject to the government's alert Level 4 'lockdown' from 25th March (see Table 13.1). Those first five weeks and another two and a half weeks at level 3 were, for me and my immediate colleagues at Auckland University of Technology, focused on moving and delivering teaching and academic supervision online. In addition, as an independent practitioner, I had to move my small private practice online. My wife and I, who, from March, also had an empty nest, quite enjoyed re-nesting and getting things done around the house and garden; and, while recognising that this was a privileged position and experience, also enjoyed having inward-looking time.

By this month (August 2020), New Zealand had got to a position of Level 1 meaning that, essentially, life was back to normal, albeit with the borders closed, and with a greater sense of alert and preparedness. Then came a community outbreak of COVID-19, and the requirement to go back to alert Level 3. This was not only disappointing and deflating, but, for some of us,

Table 13.1 New Zealand Alert levels and weeks, 2020

Week	Level 4 – Lockdown	Level 3 – Restrict	Level 2.5 (Auckland)	Level 2 – Reduce	Level 1 – Prepare
1	25.3				
2	30.3				
3	6.4				
4	13.4				
5	20.4				
6		27.4			
7		4.5			
8		11.5		13.5	
9				18.5	
10				25.5	
11				1.6	
12					8.6
13					15.6
14					22.6
15					29.6
16					6.7
17					13.7
18					20.7
19					27.7
20					3.8
21		12.8			10.8
22		17.8			
23		24.8			
24			31.8		
25			7.9		
26			14.9		
27			21.9	24.9	
28				28.9	
29				5.10	7.10
30					12.10
31					19.10
32					26.10
33					2.11
34					9.11
35					16.11
36					23.11
37					30.11
38					7.12
39					14.12
40					21.12
41					28.12

also quite depressing. It was at this point that I began to write this working paper (which I revisited and completed at the end of the year).

During this time (to August and, by the completion of this e-book, February 2021), I have been struck by the adaptability, resilience, and engagement of colleagues in the field, as well as clients and supervisees to working online. Many who were sceptical of online therapy have engaged with it, though some more willingly than others. I have also been struck by the amount of research that has already been done, some (e.g., McBeath et al., 2020) within only a few months of the outbreak and subsequent impact on practice. A number of journals in psychotherapy and the psy professions (especially psychology) have published or plan to publish special issues on the impact of COVID-19 on practice and thinking about therapy. During this time, I received and accepted two invitations to co-edit special issues of the journals *Person-Centered & Experiential Psychotherapies* (Tudor & Murphy, 2021-in preparation), and *Psychotherapy & Counselling Journal of Australia* (Tudor & Price-Robertson, 2021-in preparation), and myself put out a call for papers for a special issue or section of *Psychotherapy and Politics International* (of which I am the editor). As part of these initiatives, I engaged with colleagues to write articles about different aspects of therapy and COVID-19 (Embleton Tudor et al., 2021-in press; Ioane et al., 2021-in press; Rodgers et al., 2021-in press; Tudor et al., 2021-in press)

As someone who has a long interest in philosophy, and in the social/political world, I wanted to take this opportunity to reflect on the interplay between the coronavirus and psychotherapy at a more metaphorical and metatheoretical level. For this I drew on a framework that Totton (2000) used to frame his book on *Psychotherapy and Politics*, which I had summarised in a recent article as follows.

a) Psychotherapy in politics – which, according to Totton (2000), ‘comprises a range of interventions by psychotherapists in the political process itself’ (p. 6), and may involve therapists acting as therapists or as citizens or both. Totton himself cites the examples of what he refers to as the ‘Left Freudians’, including the older analysts, i.e., Paul Federn (who analysed Berne), Ernst Simmel, and Herman Nunberg, as well as younger and more active militants, i.e., Geza Róheim, Otto Fenichel, Wilhelm Reich, Edith Jacobson, Eric Fromm, Annie Reich, and Marie Langer, as well as radical therapy and radical psychiatry and other forms of what I would refer to as political therapy or politically-informed forms of therapy such as anti-psychiatry (Laing, and Cooper), encounter (Rogers), emotional literacy (Steiner, and Antidote), social action psychotherapy (Holland), world work (Mindell), and ecopsychology (Rust, Totton, and others) (for a critical review of which, see Tudor & Begg, 2016).

b) Psychotherapy of politics – which ‘covers a range of attempts to understand and to evaluate political life through the application of psychotherapeutic concepts’ (Totton, 2000, p. 6). Examples of this date back to the analyses of politics and culture offered by Freud’s (1930/2001) *Civilisation and its Discontents*, Reich’s (1933/1972) *Mass Psychology of Fascism*, and includes Marcuse’s (1955/1966) *Eros and Civilization* and more recent applications to gender, sexuality, permissiveness, hatred, racism, and power.

c) Politics of psychotherapy – in which Totton includes two kinds of material i.e., ‘the power relations and power structures that operate within the profession of psychotherapy ... [as well as] attempts to reform and reshape institutions of psychotherapy’ (ibid, p. 7). Examples of this include the acknowledgement and analysis of the role of psychotherapy under different forms of totalitarianism – in the USSR (in the 1920s), in Nazi Germany (in the 1930s), and in Argentina (in the 1970s); psychotherapy in the public sector; and the institutionalisation of psychotherapy, as well as various challenges to different institutions of psychotherapy.

d) Politics in psychotherapy – which refers to ‘the various ways in which political concepts and viewpoints are used to criticise or to change the theory and practice of psychotherapy’ (ibid., p. 7), examples of which in the wider psychotherapy world include mutual analysis (Gross, and Ferenczi), leaderless groups (Red Therapy), feminist therapy, and gay affirmative therapy.

While there are some overlaps between these interplays, it is nevertheless a useful taxonomy or conceptual framework in terms of the focus of concern (Tudor, 2020).

Taking inspiration from this way of viewing two subjects, I offer the following thoughts on the interplay between coronavirus and psychotherapy for further consideration and future work, research, and development.

Psychotherapy in (the context of) the (age of) coronavirus

This interplay encompasses the interventions and changes therapists have made in response to COVID-19, for instance, moving their practice online, becoming more creative in their use of new technology, and so on (see McBeath et al, 2020; and several articles in Callaghan, 2020). Taking inspiration from Totton’s acknowledgement of therapists acting as citizens, this interplay also encompasses therapists being or becoming more public about the nature and role of therapy in the time of COVID-19, for instance, regarding the differential impact of online therapy in different populations (Kendall-Tackett, 2020; Gibbon et al., 2021-in press; Ioane et al., 2021-in press).

Psychotherapy of the coronavirus

This encompasses attempts to understand and to evaluate the coronavirus and its impact through the application of therapeutic concepts such as conditions of therapy, the unconscious and the non-conscious, transference, etc.; as well as therapeutic engagement with the impact of coronavirus, for instance, addressing the psychodynamics of people’s responses to restrictions on the freedom of association and movement, as well as their thinking about treatment, vaccines, and vaccination. It involves working with the reality of clients’ experience and what they bring to discuss in therapy about COVID-19 (anger,

anxiety, depression, fear, frustration, loneliness, loss and grief, uncertainty, and so on); as well as with the metaphors of the age of coronavirus (alert, bubble, infection, lockdown, restriction, social distancing, etc.) (see Nerlich, 2020), and what meanings and experiences they hold for them (see also Berry, 2020; Burnham, 2020). Commenting on this paper Nick Totton suggested a focus 'on the question of what deeper anxieties might be carried within our responses to COVID: on the one hand, environmental catastrophe, and on the other hand, the authoritarian state', commenting that 'Both of course relate to fear of helplessness' (personal [e-mail] communication, January 28, 2021)

The coronavirus of therapy

This encompasses the way in which the coronavirus and its impact may be viewed as offering a challenge to psychotherapy and its practitioners. One paper/presentation I attended at a virtual conference on the psychology of global crises posed the pandemic as a mirror for, in this case, looking at race, poverty, and radical care (Bhatia, 2020). If we allow ourselves to think about psychotherapy as a virus, we may be able to explore the following questions:

- Coronavirus is so-called because it has crown-like spikes on its surface. What 'spikes' does psychotherapy have on its surface?
- Coronavirus can cause severe illnesses including heart disease, respiratory disease, and weakened immune systems. How might we think about what is the heart, and what are the lungs and immune system of psychotherapy, and to what diseases it is vulnerable? (For a recent research into a therapist's heuristic experience of breathing and relating, see Huxtable, 2020.)
- Coronavirus is spread through the air (by coughing and sneezing), by close personal contact (touching, shaking hands, etc.), or by touching an object or surface with the virus on it. To what extent is psychotherapy 'spread' through the air? Does psychotherapy rely on close personal contact? If so, what are the implications of that? If not (as has been demonstrated by the effectiveness of online therapy), how do we understand that, for instance, in terms of different ideas about what constitutes being 'close', 'personal', 'contact' and, more broadly, the nature of reality.

One way of getting at some of this material, and inspired by Anne Rice's (1976) novel *Interview with the Vampire*, would be to interview the virus in what I would envisage as a kind of psychodramatic encounter with an epidemiologist. I did reach out to a colleague to do this but, to date, have not had a response.

Following on from the previous interplay and the reference to metaphors, I am also interested in thinking about psychotherapy in the following terms:

- Alert levels – how might we think about psychotherapy in terms of lockdown, restriction, reduction, and preparation? Might these be useful ways of thinking about adaptation, and/or psychopathology including alienation?

- Bubbles – does psychotherapy exist in a bubble and/or encourage bubbles?
- Infection – is psychotherapy infectious, either positively or negatively?
- Social distancing – does psychotherapy create a kind of social distancing for people (and especially its practitioners) who may be or appear to be more distant in social situations, observing rather than participating in them?

Coronavirus *in* therapy

This last interplay encompasses various ways in which the coronavirus and the responses to it may be used to critique and change the theory and practice of psychotherapy. Here we may think about a number of challenges posed by online therapy:

- To ways of thinking about the person (see Medved, 2020).
- To ways of thinking about the therapeutic relationship, which, I suggest, reflect a two-person psychology (Stark, 1999) or even a two-person-plus psychology (Tudor, 2011). This might also include a greater sense of mutuality as the client may see more of the therapist's vulnerability (about the common situation, seeing each other's rooms, about dealing with technology, etc.).
- To traditional ways of conceptualising the therapeutic frame (Milner, 1952; Langs, 1979). This challenge has also been posed by forms of ecotherapy and outdoor therapy (see, for example, Jordan & Marshall, 2010) but, given the fact that most therapists have had to move their work online, this particular challenge is more widespread.
- To traditional ways of thinking about reality, contact, embodiment, and ways of working therapeutically 'in person' (see Peng, 2020).
- To the cost of therapy.
- ... and much, much more.

A working paper in progress

As I acknowledged at the beginning of this paper, this is a working paper and, therefore, very much work in progress. I think Totton's framework is a useful one in thinking creatively and critically about psychotherapy in an age of coronavirus and I certainly intend to pursue some if not all of these lines of enquiry. If anyone reading this would like to contact me to discuss these ideas as well as possible collaboration in developing them, I may be contacted at: keith.tudor@aut.ac.nz.

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He tangata, he tangata, he tangata: A humanistic relational approach to a people-centred and experiential therapy in and of Aotearoa New Zealand

(September 2018)

This paper is an edited – and shortened – version of a keynote speech I gave at the Person-Centred and Experiential Conference, Christchurch, Aotearoa New Zealand on 22nd September 2018. The speech was given before the outbreak of the coronavirus pandemic in 2020, and so refers to the international conference, PCE2020 (the biennial conference of the World Association of Person-Centered & Experiential Psychotherapy & Counseling), which was subsequently postponed until 2021.

Abstract

What is now known as ‘the person-centred approach’ (PCA) has developed through a number of iterations, beginning with ‘non directive therapy’ as reflected in Carl Rogers’ earliest work (Rogers, 1939); through ‘relationship therapy’, a term Rogers (1942) borrowed from Jessie Taft (1933); ‘client-centred therapy’ (Rogers, 1951); and ‘person-centred therapy’ (Rogers, 1961/1967); to the wider vision of ‘a way of being’ (Rogers, 1980), embodied in the PCA to life. In this paper, I acknowledge the implications of these various terms and the pluralism within the approach. I also suggest that we need a further development of the approach to encompass people (plural) rather than the person (singular), and the land beneath the people; and that for this, we could and should take a perspective that, ka mua, ka muri, walks backwards towards the future, and, therefore, is grounded in both culture and history. Finally, drawing on Te Tiriti o Waitangi (The Treaty of Waitangi), what is generally acknowledged as the founding document of our bicultural nation, I apply this pluralism to the ‘tribes’ or iwi of the person-centred and experiential nation.

Tauparapara

Tihei mauri ora!
Te whare e tu nei – tēnā koe,
Te papa ki waho na – tēnā koe.
Kei te mihi ahau ki ngā mana whenua – tēnā koutou,
E te komiti whakahaere – tēnā koutou.

Kei ngā mātāwaka, kei ngā mana, kei ngā reo, kei ngā rangatira – tēnā koutou, tēnā koutou, tēnā ra koutou katoa.

Response and introduction

Thank you Beverley for your introduction, and thank you Beverley [Flitton], Watiri [Maina], Janet [May], Paul [Coleman], Morag [Cunningham], and Steff [Revell] for your role in organising this conference which I see not only as a significant step on the road to PCE2020 [now PCE2021] (about which Brian [Rogers] and I will be talking more later this afternoon), but, more importantly, to reviving person-centred and experiential therapies in this country and, beyond that, humanistic therapies, and to developing a uniquely kiwi version of and for Aotearoa New Zealand – and, for those who, like New Zealand First, tend to emphasise a unitary approach to our nation and to nationhood, I should point out that you can't spell kiwi without 'iwi'! Thanks too, to Whaea Kim for her welcome to the conference – tēnā koe. I would also like to welcome Bernie [Neville] and Melissa [Harte], our colleagues and friends from Te Pāpaka-a-Māui, the paddle crab of Maui, or Australia. One of the pleasures of attending PCE2018 in Vienna was meeting up with old friends from across the Ditch [Australia] and meeting new colleagues and making new friends, and both I and Brian were very appreciative of your support both there and here for our joint project of raising the profile of person-centred and experiential therapies in both our countries. Tēna korua e rau rangatira mā – nau mai, piki mai, kaki mai, haere mai. Some of you will know that 'rau' means a thousand and, while some may view this as an exaggeration, I use the word advisedly and in the spirit of acknowledging those who stand with you, the traditional owners of the land on which you stand, elders past and present, those who stand with us and behind us, and those yet to come – tēna korua.

I am delighted to be here in Ōtautahi again. When I was last invited to speak here, I addressed a branch meeting of the New Zealand Association of Psychotherapists, who presented me with this T-shirt [of an orange traffic cone as 'The New City Icon(e)'], which I am wearing today in acknowledgement of that and in solidarity with your post-earthquake experiences – tēna koutou. I have a few other connections with this city: my sister-in-law, Kay Embleton Proud and her family live here; I am the external examiner for and consultant to Vision College which is based here; and, via my doctoral supervisor, Bernard Burgoyne, I am two handshakes away from Karl Popper, the Austrian/British philosopher who, from 1937–1945 worked at what was then Canterbury University College, during which period he wrote his seminal work on *The Open Society and its Enemies* (Popper, 1945/1962a, 1945/1962b), a powerful critique of a set of dogmas that underlie influential political theories, and defense of democracy.

In thinking about this keynote speech, I decided to take my inspiration from a famous Māori whakatauki (or proverb):

Kī mai ki a au, 'He aha te mea nui i te ao?' Māku e kī atu, 'He tāngata, he tāngata, he tāngata'. | If you ask me what is most important in this world, I will reply, 'It is people, people, people'.

I chose this whakatauki for a number of reasons:

- Firstly, as I wish to honour the context of the wisdom traditions of tangata whenua, the first people of this land, and, therefore, to locate my thinking in, and in relation to, this land and country;
- Secondly, as it focuses us on people, plural; and
- Thirdly, as the wider context of this whakatauki offers both a challenge and awahi or support for us in coming together as person-centred and experiential practitioners.

So, guided by this whakatauki, I intend to say something about the person-centred and existential tradition; culture, and how we might think about the relationship between cultures; history; and what I refer to as a humanistic relational approach to people-centred and experiential therapies which, in this country, must be both bicultural and contemporary.

Person-centred and experiential approaches

What is now known as 'the person-centred approach' (PCA) has developed through a number of iterations:

- The first, 'non directive therapy', as reflected in Carl Rogers' earliest work (Rogers, 1939), which was influenced by his experience of working with children and his disenchantment with the directiveness of psychoanalysis and behaviourism.
- The second, 'relationship therapy', a term Rogers (1942) borrowed from Jessie Taft (1933), and which guided his vision of a 'newer psychotherapy' based on the therapeutic relationship – and which, I may say, predated the psychoanalytic 'relational turn' (Greenberg & Mitchell, 1983) by half a century.
- The third, 'client-centred therapy' (CCT), represented by Rogers' (1951) book on the subject, which focused on the client, rather than the skill(s) of the therapist.
- The fourth, 'person-centred therapy' (PCT), marked by the publication of *On Becoming a Person* (Rogers, 1961/1967), which shifted the focus again from the client as client to the client as a whole person.
- The fifth, 'a way of being' (Rogers, 1980), a term that reflects a wider vision of a PCA to life, which John K. Wood (1996) elaborated when he argued that the PCA:

is neither a psychotherapy nor a psychology. It is not a school ... itself, it is not a movement ... it is not a philosophy. Nor is it any number of other things frequently imagined. It is merely, as its name implies, an approach, nothing more, nothing less. It is a psychological posture, if you like, from which thought or action may arise and experience be organized. It is a 'way of being'. (pp. 168-169)

Acknowledging that the concept of the organism lies at the heart of the person-centred approach, in our book on *Person-Centred Therapy: A Clinical Philosophy*, I and Mike Worrall commented that:

Rogers' use of the concept signifies both a unified concept of human motivation and a focus on all organisms, and in this sense it may be more accurate to talk about a people-centred or even species-centred approach to life and to therapy. (Tudor & Worrall, 2006, pp. 45–46)

However, whilst the plural ('people' and 'species') is more encompassing than the singular, there is still a sense in which framing the approach in terms of human beings is anthropocentric, a criticism also levelled at humanistic psychology in general, especially from perspectives informed by post-humanism and environmental philosophy and ethics (see, for instance, Rust, 2009).

As CCT, PCT, and the PCA have developed over the past 80 years, so too have differences within the approach and there are now a number of what Sanders (2004, 2012) has referred to as 'tribes' within the person-centred nation. In his book on this subject, published in 2004, Sanders identified these tribes as: classical CCT/PCT, focusing, experiential, existential, and integrative, to which, 10 years later (in the second edition of the book) he added: emotion-focused therapy; person-centred expressive therapies; pre-therapy; and CCT/PCT based on working at relational depth. To these I would add four additional strands: the cognitive-behavioural (see Tudor, 2008, 2018), the political, the spiritual, and the ecological. I have placed these tribes and strands in order of their development and summarised them in Table 14.1.

Table 14.1 The tribes of the person-centred nation and *strands* of person-centred and experiential therapies

Tribes (Sanders, 2004, 2012), and Strands	Key concepts	Key theorists
Classical (from 1939)	organism, actualising tendency, formative tendency, self, locus of evaluation, non-directivity, conditions of worth, the necessary and sufficient conditions of personality change	Carl Rogers, Godfrey (Goff) Barrett-Lennard, Jerold Bozarth, Cecil Patterson, Nat Raskin, Barbara Temaner Brodley, John Shlien, Fred Zimring, Barry Grant, Bernie Neville, Dave Mearns, Brian Thorne, Margaret Warner, Lisbeth Sommerbeck, Tony Merry, Ivan Ellingham, Brian Levitt, Jürgen Kriz, Keith Tudor, Mike Worrall
Experiential (from the late 1950s)	experience, agential, reflexivity, process experiential, attending to process	Carl Rogers, Eugene Gendlin, Mary Hendricks, Maureen O'Hara, Laura Rice, Leslie Greenberg, Jeanne Watson, Rhoda Goldman, Germain Lietaer, Garry Prouty, Dave Rennie, Richard Worsley, Mia Leijssen, Robert Elliott, Campbell Purton, James Iberg, Nick Baker

Integrative (from the late 1950s) and (more recently) Pluralistic	meta-perspective, principled non directivity	Carl Rogers, Jeanne Stubbs, Jerold Bozarth, Richard Worsley John McLeod, Mick Cooper
Focusing/focusing- oriented (from the mid/late 1960s)	experiencing, felt sense, interactional human nature, personality change	Eugene Gendlin, Laura Rice, Campbell Purton, Mary Hendricks, Greg Madison
Pre-therapy (from the 1970s)	psychological contact, contact impairment, contact functions, contact reflection	Garry Prouty, Dion Van Werde, Marlis Pörtner
Cognitive-behavioural (from 1974)	organism, perception, construct, self-concept, intensionality, social cognition, self-schemas	David Wexler, Fred Zimring, Desmond Cartwright, Mary Jane Graham, Jürgen Hoyer, Reinhart Tausch
Political (from the late 1970s)	personal power	Carl Rogers, Maureen O’Hara, Peter Schmid, Peggy Natielo, Keith Tudor, Gillian Proctor, Mick Cooper, Pete Sanders, Beryl Malcolm, Carol Wolter-Gustafson
Person-centred expressive therapies (from the early 1980s)	creativity, expressive arts modes, creative connection, arts for peace	Natalie Rogers, Liesl Silverstone, Jenny Bell, Sue Ann Herron, Kyoko Ono
Spiritual (from the early 1980s)	spirit, spirituality, presence, transcendent, faith	Carl Rogers, Louise Arnold, Maria Villas-Boas Bowen, Brian Thorne, David Brazier, Campbell Purton, Yoshihiko Morotomi, Michael Macmillan, Martin van Kalmhout, Mia Leijssen
Ecological (from the 1980s)	ecology	Mauro AmatuZZi, Louise Embleton Tudor, Keemar Keemar, Keith Tudor, Joanne Valentine, Mike Worrall, Goff Barrett- Lennard, Clive Perraton Mountford, John K. Wood, Jürgen Kriz, Lewis Blair, Bernie Neville, Suzanne Keys
Emotion-focused (from the mid 1980s)	present-moment emotional experience, assimilative integration, therapeutic task, task markers, end state	Sue Johnson, Leslie Greenberg, Laura Rice, Jeanne Watson, Rhonda Goldman, and Robert Elliott
Existential/existentially- oriented (from the late 1990s)	existence as a process	Maureen O’Hara, Mick Cooper
Working at relational depth (from 1997)	configurations of self, relational depth	Dave Mearns, Mick Cooper, Peter Schmid

Whilst I broadly agree with Sanders’ sense of the different traditions of the PCA, it is clear that this does not encompass all experiential approaches, by which I would refer to a much broader range, including:

- art therapy • animal-assisted therapy • bibliotherapy • biodynamic therapy •
- bioenergetic therapy • BodyMind therapy • body psychotherapy • Bowen therapy •
- collaborative therapy • conversational therapy • core process therapy • cross-cultural
therapy • dance/movement therapy • drama therapy • dreamwork • ecotherapy •

emotional-focused therapy • equine-assisted therapy • existential therapy • expressive arts therapy • family constellations work • family systems therapy • Feldenkrais method • feminist therapy • focusing • gestalt therapy • Hakomi • imago relationship therapy • integral therapy • integrative therapy • interpersonal therapy • journal therapy • MindBody therapy • mindfulness-based therapies • music therapy • narrative therapy • neuro-linguistic programming (NLP) • neo-Reichian therapy • play therapy • psychodrama • psychosynthesis • reality therapy • rededication therapy • regression therapy • relational psychotherapy • sand tray therapy • sensorimotor therapy • somatic psychotherapy • theraplay • transactional analysis • wilderness therapy • wild therapy • etc., etc.

The other, more serious criticism of Sanders' designation of tribes is that I do not think he compares like with like:

- Firstly, Gendlin's (1971) focusing clearly came out of classical, Rogerian theory and practice, and, specifically the Wisconsin project (Rogers et al., 1967).
- The term experiential reflects a key aspect of the approach, rather than a sub- or different category.
- Similarly, existential refers to a philosophical tradition on some of which CCT/PCT/PCA draws, and, indeed, Mick Cooper's (2004) chapter in Sanders' book details this, but not as a school or tribe.
- Likewise, as Sanders himself acknowledged, 'integrative therapy isn't a [person-centred] approach' (p. x) but, rather, describes a personal way of putting theory into practice. Indeed, in his contribution to Sanders' book, Worsely (2004) specifically noted that 'I am not writing about a 'school' or particular approach within the family of person-centered and experiential psychotherapies' (p. 125).

For those less familiar with this material, I think it is worth noting whence Sanders derived the concept of tribes and nation. It was from a paper by Margaret Warner (1990) in which she distinguished different tribes in the person-centred nation on the basis of their approach to what she described as 'interventiveness', a concept which, in turn, draws on the concept of non-directivity, a taxonomy which seems (at least to me) a more coherent conceptual basis for describing and distinguishing differences between person-centred and experiential practitioners (and, therefore, 'tribes').

I present this overview if not state of our nation in order to offer a sense of the whole field, and to acknowledge that many of us have been and are influenced by the praxis of a number of these tribes and their theories, as well as other approaches, 'though I also recognise that in countries where the person-centred and experiential tradition isn't so strong – and in this I include both Aotearoa New Zealand and Australia – we are probably too small to have too many differences and/or divisions, at least for now! Indeed, I think our task is to find out who we are (see Tudor & Rodgers, 2020).

Here in Aotearoa New Zealand, we face a number of historical and contextual issues with regard to identifying and organising around person-centred and experiential therapies (PCETs):

1. That neither Carl Rogers or any of his immediate followers visited New Zealand professionally.

Rogers and his wife, Helen, did spend some days here in February 1965 on his way back from Melbourne where he had addressed a joint meeting of the British Psychological Society (Victorian Group) and the Australian and New Zealand College of Psychiatrists (Victorian Branch), at which he presented a paper on the therapeutic relationship (Rogers, 1965) [for a discussion of which, see Rodgers & Tudor, 2020]. During his short time in Aotearoa New Zealand he stayed with or visited Revd. David Williams who had trained with him in Chicago and was one of a number of clergy who were influential in developing counselling services in New Zealand, including Lifeline (which Williams founded) [for further details of which, see Tudor & Rodgers, 2020].

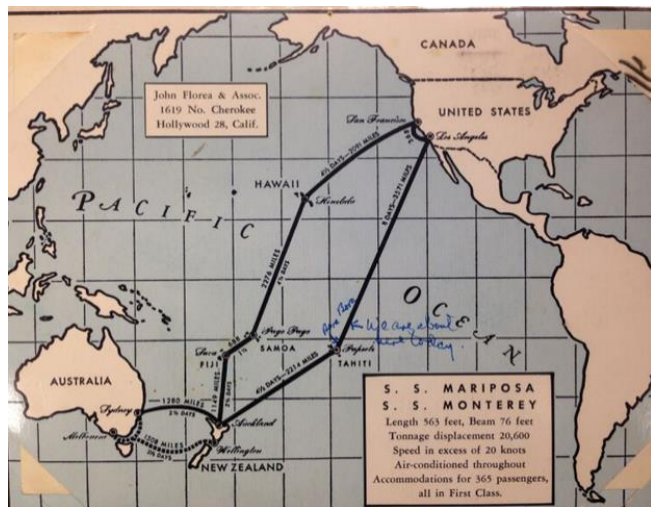


Figure 14.1 A picture of a postcard outlining the route of the S.S. Mariposa and the S.S. Monterey for their voyages in January–February 1965, cruises taken by Carl and Helen Rogers. (Photo: Keith Tudor)

2. That CCT/PCT is viewed as basic – but only basic.

Client-centred skills have become so mainstream that practitioners from many other approaches have adopted them as fundamental and foundational. However, many see them as only that: basic and not advanced. This problem is not unique to Aotearoa New Zealand but it is a fundamental misunderstanding and misrepresentation of the approach by which it continues to be marginalised.

3. That CCT/PCT is not widely taught.

Most counselling training providers with whom I have talked about this say either that they don't teach it or that they only teach it in the foundation or first year as they then 'have to' teach other approaches in order to satisfy the particular organisation, external accreditation bodies, and/or funders. Indeed I know of one course, which did teach person-centred theory and skills, that was closed on the basis of one manager's misunderstanding and ignorance of the approach.

4. That there is a strongly-held distinction between counselling and psychotherapy.

Despite – and perhaps because of – the fact that, from 1974 to 1987, psychotherapists and counsellors were part of the same professional association in Aotearoa New Zealand. For the past 30 years there have been two distinct national associations of psychotherapists and counsellors. One feature of this is that counselling is seen as drawing more on humanistic psychology while psychotherapy is seen as more psychodynamic/psychoanalytic. Indeed, for many colleagues in this country, psychotherapy is seen as synonymous with the psychodynamic approach, a perspective

that is enshrined in the requirements of the New Zealand Association of Psychotherapists' (NZAP) advanced clinical practice pathway (NZAP, 2020). Shortly after I emigrated/immigrated here in 2009, I met somebody who, in response to me introducing myself as a humanistic psychotherapist, said 'Isn't that a contradiction in terms?' – and she was a narrative therapist! It appears that, despite the presence of some humanistic psychotherapists in the NZAP (including bioenergetic practitioners, gestaltists, Hakomi practitioners, psychodramatists, psychosynthesis practitioners, self-psychologists, and transactional analysts), the default setting and basic assumptions of the organisation is psychodynamic – and, indeed, I have recently resigned from the NZAP partly in protest at this continuing, unwarranted, and indefensible prejudice (Tudor, 2018).

5. That CCT/PCT is not recognised as a form of psychotherapy.

This partly follows from the previous point but is not confined to the NZAP. Of all the current training programmes and pathways in this country, the only two that are not currently recognised by the Psychotherapists' Board of Aotearoa New Zealand (the Board), are Hakomi and the NZAP's He Ara Māori pathway. If ever any of us felt strong enough to design, establish, and facilitate a person-centred and experiential psychotherapy training programme, I would be very surprised if the Board, despite its claims to neutrality as far as theoretical models, orientations, or modalities are concerned, would accredit it.

In concluding this part on PCET approaches, I suggest a return to the relational. A number of us within the PCA have expressed regret that Rogers felt the need to move beyond the term 'relationship therapy' (Ellingham, 2011), and I would argue that the relationality of relationship therapy can be applied equally to the person or persons; other species; or entities, such as a river – and most of you will be aware that, last year, Te Awa o Whanganui (the Whanganui River) was given the legal status of a person under a settlement of Te Tiriti o Waitangi. Moreover, I would argue that we have the theory – regarding the organism, tendencies, the person, alienation, conditions, process, and environment, including nature, wilderness and wildness, etc. (Totton, 2011) – to sustain this, without the need for one nation (to which I will return later).

Culture

I have had a long interest in culture in both senses of the word – that is, of the arts, and of identity – both of which, initially, was generated in my upbringing. My parents were cultured, and fostered an interest in the 'Liberal Arts': art, literature, music, and theatre. As a teacher of German language and literature, my father also welcomed German students, many of whom stayed with us (see paper 11). However, in terms of culture as identity, my focus was largely on the culture of the other (Said, 1978). Although I studied critical theory, and specifically critical and radical social work, it wasn't until I lived in Italy for two years (in the mid 1980s), that I became more aware of my own culture (English, middle-class, white, heterosexual, etc.). Following my return to the United Kingdom (in 1987), I began to explore this more consciously and to embody what Shweder (1990) referred to as 'cultural

intentionality', that is, a psychological posture based on the subject's consciousness of being a cultural person (in the sense of identity) and having a culture. As such, this challenges the notion of 'culture' as what 'other' people have and, therefore, the myth of cultural neutrality, such as being white. As I received more invitations to work with people of cultures different to mine, I began to look at some of the theories that I had been taught and drew on, especially in psychotherapy and counselling, and began to subject them to some critical analysis, specifically one that sought to examine cultural assumptions from a cultural perspective (i.e., one based on a critique of universality and universal 'truths' or givens):

- My first attempt at this was to reconsider Carl Rogers' (1957, 1959) six necessary and sufficient conditions of therapy. I began talking with a colleague and friend of mine, a British Asian (Indian) man, about this, and the result of our dialogue and analysis was published as what we referred to as the 'cultural conditions of therapy' (Singh & Tudor, 1997) in which we subjected Rogers' conditions to an analysis informed by Indian philosophy and concepts of contact, engagement, and healing.
- Later, I pursued one aspect of cultural intentionality in an article, with another colleague, a British Irish woman, on 'being white' (Naughton & Tudor, 2006), a publication which, amongst other things, challenged the notion of cultural neutrality of whiteness and white privilege.

Following my emigration/immigration to Aotearoa New Zealand, my reading of a book on *Southern Theory* by Raewyn Connell (2008), an Australian sociologist, and my engagement with biculturalism, I published two articles in which I was wanting to make sense a) of the politics and psychology of biculturalism (Tudor, 2011); and b) of living and working in another hemisphere. I was particularly struck by one sentence in Connell's book: 'Since the ground is different, the form of theorising is often different, too' (p. xii), and, inspired, by this, wrote an article on 'Southern psychotherapies' (Tudor, 2012) which, amongst other things, argues for the validity and usefulness of ideas from the periphery – which, again, I suggest, is an important metaphor for psychotherapy and psychotherapists.

Following this, taking up the spirit of my first article on the subject, I returned to initiating a number of dialogues with colleagues from different cultures about different aspects of person-centred therapeutic theory and practice, thus:

1. With a Japanese colleague about 'Reading the air' or atmosphere in a room as an example of how different concepts, in this case, in Japanese culture, can be understood in person-centred theory (Komiya & Tudor, 2016);
2. With a Samoan colleague about the Fa'ásamoa and person-centred theory, drawing out the implications for cross-cultural practice (Ioane & Tudor, 2017); and

3. With a Singaporean colleague about what might be considered as ‘Singaporean counselling’, based on the meaning of the symbols in the national flag (see PowerPoint slide below).



In Singapore ...

- Peace
 - Being at peace or in harmony in relationships - within ourselves, and between ourselves, others, and the world
- Justice
 - Addressing wrongs, being an “enlightened witness”, making reparation
- Equality
 - Equal relationship, opportunities for and access to counselling, promoting equality through equity
- Democracy
 - Acknowledging the *demos*, the *polis* (the political), power, and the power of the group
- Progress
 - In terms of growth, development, evolution and “a turn towards the future with courage”, and sustainable progress

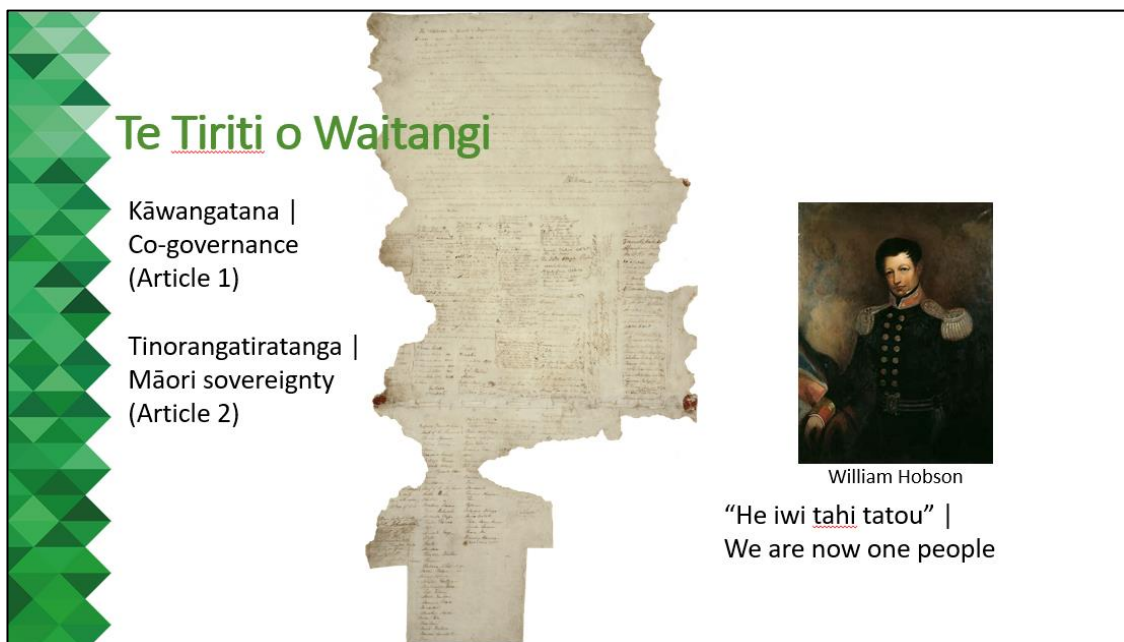
Engaging in cross-cultural work, whether theoretical and/or practical, is challenging. I make mistakes, make more mistakes, and continue to make assumptions. Earlier this year, I was having a conversation with Hinewirangi Kohu-Morgan, one of my cultural supervisors, in which we were talking about Te Tiriti o Waitangi (which was signed in 1840), in which she said ‘O yes, I was talking to my koro about this and asking why he’d signed it.’ Now, I know that koro means grandfather and I know how old Hinewirangi is and, as she was talking, I was trying to work out the maths and how this was possible. I became quite distracted by this and eventually asked, somewhat hesitantly, ‘So, was your grandfather there [at the signing of Te Tiriti]?’ She looked at me kindly and said ‘No, but my great, great, grandfather was there and signed it, and it was him that I was talking with.’ At that moment, I realised that I had misunderstood that the word koro also refers to generations of grandfathers, and that Hinewirangi was referring to a conversation she was having with her great, great, grandfather – and he with her. I suddenly felt very white and very Western! So, when engaging with this material, all I – and, I think, we – can hope to do is to accept that we will make mistakes but to learn from them and, if anything or nothing, to make better mistakes!

Reflecting on this work over the years, I have become increasingly aware of and concerned about what I refer to as the directionality of cultural engagement. This can be as simple as asking ‘What’s the Māori word for ...?’ which inherently privileges the language and frame of reference of the person asking the question, and which explicitly places in this case te reo Māori as the second language. This is particularly ironic here in Aotearoa New Zealand where English isn’t even an official language. Writing about counselling and psychotherapy as a cultural practice, Loewenthal and Snell (2008) raised a number of questions: ‘Who ‘interculturally’ manages whom? Which experience does one privilege? Will wherever one comes from lead to some form of cultural domination?’ (pp. 49-50). As a result of this

interest in directionality, I have begun to identify a number of models that describe the relationship(s) between cultures [material I am still developing].

Many tribes, many people, one Tiriti (Treaty)

On 6th February 1840, rangatira (or chiefs), representing various hapu and iwi (broadly interpreted as sub-tribes and tribes) signed Te Tiriti o Waitangi, otherwise known as the Treaty of Waitangi. I use the Māori name for Te Tiriti as it was the Māori language version that the rangatira signed – and as, in international law, and according to the principle of *contra proferentum* (meaning against the offerer or the person who drafted the document), when there is any ambiguity regarding terms and conditions, it is the indigenous version of such treaties that is recognised and upheld. This principle is codified in international instruments such as that drawn up by the International Institute for the Unification of Private Law which, currently has 63 member states. This is particularly important with regard to Te Tiriti as there are significant differences of understanding between this and the Treaty (i.e., the English language version), specifically regarding kāwangatanga (governance) (as outlined in Article 1 of Te Tiriti) and tinorangatirantanga (sovereignty) (Article 2).



Reading the history as well as the Māori language version of Te Tiriti, which has been recently re-translated into English by Margaret Mutu (2010), it is clear that the rangatira did not give away their rangatirantanga. As Moana Jackson, a leading lawyer, has commented: ‘Rangatirantanga was entrusted to the living to nurture and hand on to the generations yet to be. As a gift from the ancestors, it was both spiritually incomprehensible and legally impossible to even contemplate giving it away’ (Jackson, 1995, p. 7). This reading and position has been upheld by the Waitangi Tribunal when it confirmed in its 2014 report that, in signing *Te Tiriti*, Ngāpuhi (a Northern tribe), did not cede their sovereignty. Having heard the evidence from the Crown and Ngāpuhi Nui Tonu, the Tribunal concluded that: ‘The

rangatira did not cede their sovereignty in February 1840; that is, they did not cede their authority to make and enforce law over their people and within their territories (pp. 526-527). Thus, it is clear that, while Māori signed up for co-governance, they maintained or assumed a vision of unitary, Māori sovereignty. However, it is equally clear that William Hobson, who represented the British Crown at Waitangi, had other ideas as he greeted each rangatira who stepped forward to sign Te Tiriti with the words ‘He iwi tahi tatou’ | ‘We are now one people’, meaning that all Māori (who identified with their hapu and iwi) and all British subjects living in Aotearoa New Zealand as well as those to come were all ‘one people’. This has come to be known as ‘Hobson’s pledge’. That this oneness was to be under British law was made clear when, the day after the signing of Te Tiriti, Hobson had the flag of Te Whakaminenga o ngā Hapū o Nū Tīrene (The United Tribes of New Zealand) lowered and replaced by the British Union Jack. That this action demonstrated the intentions of a perfidious Albion was not lost on the rangatira that had signed Te Tiriti, notably Hone Heke (Ngāpuhi) who, later, famously cut down three times a flagstaff which was flying the Union Jack, an action that led to what became known as the Flagstaff War.

Nearly 180 years on, we are now a country of many tribes and many peoples, but I would not say that we are or should be one nation, at least not in the way that Hobson and his present-day supporters would have it. I make this point here today as I think we can take inspiration from this story for the tribes and the people(s) of person-centred and experiential approaches. Rather than promoting the notion that we are, can, or should be one nation, I prefer the concept, spirit, and reality of us being many tribes and people(s) with our own identities, philosophies, practice, theories, and ways of doing things, as well as ways of being, who, from time to time, come together in the spirit of dialogue and the pursuit of knowledge. As the guiding whakatauki of my own university puts it: ‘Tāwhaitia te ara o te tika, te pono me te aroha, kia piki ki te taumata tiketike | Follow the path of integrity, respect, and compassion; scale the heights of achievement.’ Thus, as I look forward to welcoming colleagues from all over the world to PCE2020 in Auckland, I would like to make a pledge that acknowledges and honours diversity: ‘He iwi tuatinitini tātou’ | ‘We are many, with many strands.’

Conclusion

I began this keynote by citing the whakatauki:

Kī mai ki a au, ‘He aha te mea nui i te ao?’ Māku e kī atu, ‘He tāngata, he tāngata, he tāngata’. | If you ask me what is most important in this world, I will reply, ‘It is people, people, people’.

However, these lines themselves have a broader context as they are preceded by the sentence: ‘Hūtia te rito o te harakeke, kei hea te kōmako e kō? | If the heart of the flax is



Figure 14.2 Harekeke. (Photo: Te Ara)

pulled out, where will the kōmako [or bellbird] sing?’ In this context, the harakeke is this hui, the rito is our kaupapa or purpose, and the kōmako is you. So the wisdom of the complete whakatauki provides us with the context to the importance of he tangata, that is: we need a clear kaupapa in order to sing our song here in and of Aotearoa New Zealand, a song that can include similar as well as different contributions from throughout these islands as well as from our hoa mahi (colleagues) ki Te Pāpaka-a-Māui (Australia).

I look forward to our continuing kōrero or discussion about this rito or kaupapa, as well as the kaupapa for PCE2020 (now 2021) so that, together, we can bring together ngā tāngata from all over the world to waiata or sing our various songs about our humanistic, relational, people-centred and experiential approaches to therapy and to life.

Tēnā koutou, tēnā koutou, tēnā tātou katoa. Thank you.

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Reflections on ‘The place of “thinking” and “logic” in the ecology of clinical thinking’:

A discussant paper

(September 2013)

This paper was written in response to another written and given by Dr Bill Farrell on ‘The place of “thinking” and “logic” in the ecology of clinical thinking’ (Farrell, 2013). Both papers were presented at the Spring Symposium of the New Zealand Chapter of the International Association for Relational Psychoanalysis and Psychotherapy on the theme of ‘Thinking clinically’, held in Auckland 21st and 22nd September, 2013. In the abstract of his talk, Bill said that he wanted to relate to the symposium something of the theories that informed his work, and of the way that he used that knowledge as part of being with people. He placed ‘thinking’ and ‘logic’ in inverted commas as he believed that they were contestable. In his paper, he acknowledged two major influences on how he thought – and thinks – clinically, namely Wilfred Bion and Ignacio Matte-Blanco. In his paper he sketched key aspects of their work, in Bion’s case, his theory of thinking, and in Matte-Blanco’s case, bi-logic. In his paper he highlighted these ideas and aspects of a range of his own work and, in the context of the relational event at which we both presented our papers, he offered some thoughts and logic to the processes of the Symposium itself as part of the collective examination of their clinical thinking. Both papers were well received and stimulated a good discussion. Following the symposium, I proposed that we submitted the two papers for publication but, for various reasons, Bill did not want to take up this suggestion. Having let this paper rest for a while, I have edited it so that it stands alone, ‘though I have retained some of the conversation style of the original (including addressing Bill directly as ‘you’); and, with the encouragement of the peer-reviewer of this paper for this publication, have taken the opportunity to strengthen some of the associations and develop the overall argument.

Acknowledgements and connections

Firstly, I acknowledge tangata whenua as the first peoples of this land. I do this out of courtesy and from a keen interest in context and in theory. Soon after I landed here, four years ago (in 2009), I came across a book on *Southern Theory* by Raewyn Connell (2008), an Australian sociologist in which she observed: ‘Since the ground is different, the form of theorising is often different too’ (p. xii). This struck me as an important statement which helps us critique claims of the universalism and cultural neutrality of theory, and challenges

all of us who are interested in theory to think about it, as Bill Farrell has put it in his paper, in terms of the ecology and sustainability of that theory. Connell argued that the Northernness of general theory is expressed in four, related 'characteristic textual moves' (p. 44), through the claim of universality; through reading from the centre (e.g., sociology or psychotherapy *in* Australia or *in* New Zealand, a move or manoeuvre which presupposes that these disciplines have a centre and are 'neutral'); through gestures of exclusion (i.e., the exclusion of ideas from the 'periphery' such as Aboriginal or Māori concepts of the psyche, health, healing, and therapy); and through 'grand erasure' (i.e., the erasure of key experiences such as colonisation). I think these textual – and political – moves can also stand as measures against which we can assess the ecology and sustainability of theory, to which I would add origin and relevance – and to all of which I will return throughout the paper.

Secondly, I would like to thank the New Zealand Chapter of the International Association of Relational Psychoanalysis and Psychotherapy (IARPP) for inviting me to be a discussant at this symposium, and, specifically, Jeremy Younger for being my contact person – and, indeed, for your collegiality and friendship.

Thirdly, I would like to thank Bill for agreeing to me being his discussant. Bill and I do not know each other that well but reading your paper, Bill, and meeting to discuss this process has been a good way to get to know you further and, of course, especially getting to know your thinking. I'd like to complement you on your paper and especially the way you explain and apply Matte Blanco's analysis and strata (Matte Blanco, 1975, 1988), which I found both interesting and accessible. As someone who is interested in the history of ideas and influences, I also appreciate you reminding us that both Casement (1985, 1990), and Dalal (1998) draw on his work. I am familiar with both Casement's work on supervision and Dalal's work on groups and prejudice, but hadn't realised or appreciated Matte Blanco's influence on their respective thinking and work.

Fourthly, I would like to make a connection between the IARPP and the International Association of Relational Transactional Analysis (IARTA) of which I was a founding member in 2009, the year I emigrated from the UK to this country. We will all be aware of the 'relational turn' in psychoanalysis, psychotherapy, and counselling, a turn or a sensitivity which is often ascribed to the work of Jay Greenberg and Stephen Mitchell who first used the term in 1983, but which has earlier antecedents, which I would trace back to the work of the pioneering social worker and therapist Jessie Taft (1882–1960) who coined the term 'relationship therapy' (Taft, 1933) (see also Tudor, 2014). The relational turn not only is reflected *within* different modalities or theoretical approaches, of which the IARPP and the IARTA are two manifestations, but it has also led to a certain cross-fertilisation *between* approaches (see Loewenthal & Samuels, 2014) which, in turn (no pun intended) has led:

1. To a greater acknowledgement of our common ancestry, after all, most of us here would claim Sigmund Freud as one of our 'ancestors of the mind' (Traue, 1990/2001). I, myself, am only three handshakes away from the Viennese doctor via my Godmother, Margaret

Proctor, an educational psychologist, who met Anna Freud, after which and despite being somewhat fastidious, she told me that she didn't wash her hand for a week! (Those were the days in which ladies wore gloves, so I guess it was possible to be both proud and fastidious!) In the same vein, I am also proud to say that I am only two handshakes away from Carl Rogers (via his daughter, Natalie Rogers, who I had the privilege to know), Eric Berne (via his disciple, Claude Steiner [see Tudor, 2020]), and Fritz Perls (via Peter Fleming, my second therapist).

2. To a greater acknowledgement of our common ground, most obviously and literally in research into 'common factors' across different therapies (see Rosenzweig, 1936).
3. To a greater interest in and openness to ideas in approaches other than our own or the ones in which we were originally trained. We are in an intellectual era of 'pluralism', as Andrew Samuels put it nearly 25 years ago (Samuels, 1989), and are arguably 'beyond Schoolism', as Petrūska Clarkson (1989) also observed at the same time.
4. To a greater humility about the limitations and critiques of our own approaches, partly informed by the lack of evidence supporting widespread differential effectiveness.

So, in the spirit of international relations, and picking up one of the points Bill makes in his paper about the importance of (the) name, I want to offer my greetings from the IARTA to the New Zealand Chapter of the IARPP – after all we only differ in our emphasis on the trans- and the psycho-! In coming together as a group of practitioners and theorists to promote the development of relational transactional analysis – or, perhaps more accurately, relational transactional *analyses* (as there are, of course, differences within transactional analysis) – you may be interested that we identified eight principles which we hold in common:

1. The centrality of relationship
2. The importance of experience
3. The significance of subjectivity – and of self-subjectivity
4. The importance of engagement
5. The significance of conscious patterns as well as of non conscious and unconscious patterns
6. The importance of uncertainty
7. The reality of the functioning and changing adult/Adult
8. The importance of curiosity, criticism, and creativity. (IARTA, 2010/2020)

These principles have subsequently been discussed and applied in a number of publications in transactional analysis (Fowlie & Sills, 2011; Summers & Tudor, 2014).

This, then, forms the ground and the ecology of my thinking in being the discussant – or, at least, the initial discussant – of Bill's paper.

My initial reactions

When I first read an earlier draft of Bill's paper, I thought 'O, ****, I'm going to have to get my head round Bion and Matte Blanco', a task made somewhat more daunting as I had not heard of Matte Blanco! So, after doing some initial research, and, I must say, getting a little scared about the enormity of the task, I decided to find out what the role of the discussant was and came across the following helpful tip (in a document produced by Claremont Graduate University (n.d.) in the United States of America): 'To respond to papers from your own base of knowledge. It is not necessary to go out and do extra research to serve as a discussant. Discussants are selected because of their general knowledge and awareness'. Not surprisingly, this settled me – and sometime later, I made – and I think was able to make – a link between my reaction to receiving the initial paper and how I/we may receive a client who presents with an issue or problem with which we are unfamiliar or ignorant but who has somehow selected us because of our general knowledge and awareness.

So, having settled myself, I was able to read Bill's paper and have some thoughts which I share in the spirit of variations on a theme or, indeed, free associations to the theme of thinking and logic, ecology and clinical thinking.

Six associations

Thinking clinically

My first thought was about the title of the symposium itself, 'Thinking Clinically'. I like thinking and I like the word clinical which, in my mind, refers or relates to the clinic or the consulting room, and does not have the objective, unemotional, impersonal, medical, austere or antiseptic connotations with which it is sometimes associated. The English word 'clinical' comes from Greek words which translate as: method of treating, bed, to lean (as in incline), and to lie down. The Indo-European source of 'cline' is the ancestor of the English words: client, clinic, lean, ladder, incline, recline, and, of course, decline. I think it is important to acknowledge that we all have leanings and, in that sense, have inclinations which, of course, influence our clinical thinking and practice.

My first degree was in philosophy and theology. When I first came into the field of psychotherapy, and influenced by my partner's neo-Reichian training, I read Frank Lake's (1966) work on *Clinical Theology* in which he argued that:

The psychiatrist ... must discourse on the meaning of pain and make sense of chronic suffering. He must communicate some of his own courage and share his personal philosophy for dealing with hard times ... He is neither a professional philosopher nor a professional theologian. But he must attempt, as an amateur, to be both. (p. xxiv)

Some years later, writing a book with my friend and colleague, Mike Worrall, on advancing theory in person-centred therapy, we advanced the idea that what we are doing as clinicians

may be conceptualised as ‘clinical *philosophy*’ (Tudor & Worrall, 2006): if you like, an approach which inclines towards (in this case) a centring on the person in a clinical setting. Interestingly, Lake went on to suggest that:

If professional philosophers were so sure of the validity and effectiveness of their philosophies as to run clinics, this is the point at which the patient could suitably be referred to a professional philosopher, for a new style of wisdom appropriate to living in pain. (p. xxiv)

Thus, I would suggest that clinical thinking requires clinical philosophy. Moreover, I would argue that any education/training in clinical philosophy in this country needs to be based or, at least, partly based in te Ao Māori (the Māori world) so that our theories – of the person, their context, health, illness, healing, relationship, and so on – are inclusive of and relevant to the land and its people.

Logic

My second connection was with the second element of the paper: logic. Interestingly, as a subject, Logic was the paper in my degree course that I least enjoyed, although I think I am quite logical and rational. It is, of course, no accident that in addition to being a psychiatrist and a psychoanalyst, Matte Blanco also studied mathematics and was particularly influenced by *Principia Mathematica*, a three volume work on the foundations of mathematics, written by Alfred North Whitehead and Bertrand Russell in the first decade of the last century. Interestingly, Whitehead went on to develop what he referred to as process philosophy, based on the metaphor of the human organism (Whitehead, 1929/1978), which formed the theoretical basis for my work with Mike Worrall in advancing the person-centred approach as an organismic psychology (Tudor & Worrall, 2006). One of the reasons that I am interested in and advocate organismic psychology is because, at least from a Rogerian/person-centred perspective, it is logical! In his major statement of theory with regard to personality and behaviour, Rogers (1951) stated that ‘*A portion of the total perceptual field gradually becomes differentiated as the self*’ (p. 497, original emphasis), which means that the organism is prior to the self. Moreover, as ‘No organism is self-sufficient... there is always an inter-dependency of the organism and its environment’ (Perls, 1947/1969, p. 38), the root metaphor of person as organism is a social and contextual one.

Whilst I am not familiar with Matte Blanco’s work, I do wonder about some of the assumptions on which it is – or appears to be – based. The first, as Bill has summarised it, is that ‘because we can interpret the unconscious, it must have a form of logic’. I do not think that necessarily follows as it seems to me possible to interpret an illogical unconscious. Similarly, it appears that Matte Blanco deduced that if the unconscious has consistent characteristics, it must have rules. Again, I do not think this follows: in terms of deductive logic, characteristics do not necessarily deduce rules. Moreover, Matte Blanco appears to have added an important, qualifying adjective to Freud’s (1915) characteristics of the unconscious, namely, that they are or should be ‘consistent’. This is significant as part of his

concern and motivation for developing his theory appears to be that, without consistency or rules, there would be chaos. This, together with the fact that he leans heavily on Whitehead and Russell, suggests that Matte Blanco is more of a modernist than a postmodernist thinker which, I would suggest, makes his work perhaps more challenging to apply to the 'postmodern unconscious' (see Busse, 2002; Maniquis, 2011) in a postmodern world. Of course, from a Southern perspective, we could and should consider the indigenous, Aboriginal, Antipodean, and Southern unconscious, plural and collective as well as singular. I think the social dreaming sessions at this year's New Zealand Association of Psychotherapists' annual conference, held on Orakei Marae, were a good example of us – as therapists and as an Association – opening up to this (see Van Beekum, 2013; see also Bowater, 2013).

Incidentally, one of the facts I did discover about Matte Blanco is that he studied medicine at the University of Chile where he was a classmate of Salvador Allende who went on to become a Minister of Health and Social Welfare and later the first Marxist to become president of a Latin American country through open election. I wonder if Matte Blanco and Allende were friends, and, as someone who had contributed to medicine and the development of psychiatry in Chile, what, if anything, he thought about the revolutionary government in Chile (1970-1973)? From this, it may be clear that, in addition to being interested in thoughts and thinking, I am also interested in the thinker and in the social/political context of thoughts, thinking, and the thinker.

Clinical ecology

My third thought relates to something you say quite briefly early on in your paper, Bill. Following your reference to the event marking the transit of Venus in 2012, you say that: 'I came to think of the requirements of creativity in clinical thinking to include an ecology that can support truly creative clinical thinking.' I absolutely agree and want to widen that sense of ecology to make a link to the organisational, administrative, cultural, and political dynamics which support or compromise our clinical ecology, that is, the environment of and around the clinic. Here I am thinking of the example of the implication of statutory regulation on our thinking. Coming from a non conformist background which valued 'free thinking' about religious matters, being concerned about anything which marginalises indigenous practitioners and our own professional elders, and being in favour of pluralism, I am concerned that when the state takes sovereignty over approving our supervisors (and also, it is planned, our educators, and those whom we wish to consult); over deciding who can visit our shores and what they can call themselves; and, infamously, over disapproving a respected elder as a supervisor simply on the grounds that he disagreed with a particular piece of legislation, I suggest that this compromises both thinking and thoughts, as well as the thinker, our ability to associate freely and to free associate. As Jeremy Younger (2011/2017) put it:

At the heart of this psychotherapy academy, I believe there is a constant imperative to think and wonder, psychotherapeutically, about the nature of our profession: about the nature of what we do, how we understand authority and how we exercise it, especially

in the face of the ubiquitous, defensive reactions in society to the dislocation of modernist fantasies of control and mastery. I am amazed how seldom this thinking and wondering seems to have happened. It is interesting and perhaps salutary to wonder why, as the state has been setting up this attempt at regulation, so little psychoanalytic or psychodynamic analysis of what is being attempted has taken place. (p. 254)

The container and the contained

This brings me to a fourth point about the container and the contained which, as Bill notes, Wilfred Bion contributed to our thinking (Bion, 1962, 1962/1984), the link being whether professional associations or the state best regulate and contain the profession and the public or whether, like a tank – Bion was a tank commander in the First World War – is a ‘rigid crushing container’ (Schimmel, 2011, p. 4). If the container contained is set of structures whose purpose is to make thinking possible (including emotions), then the question is, what are the best containers for our thinking? I use the plural deliberately as these containers will encompass different theoretical models of practice and education/training (indigenous, psychoanalytic/psychodynamic, behavioural, humanistic, integrative, relational, pluralistic, and so on); different models of association and organisation (free, peer, collective, membership, and others); and of governance (self, peer, professional, state). These also affect how we meet, greet, and seat, how we think and link, and how we present, discuss, and debate. For instance, for some – I imagine most, if not all here – this symposium will be a good and safe container for thinking; for others, it might be and feel less safe. Again, I think we could usefully think about the differences between and the different impact of a (Western) symposium and a more local hui.

When I think about the concept of the container, I also think about Winnicott’s (1960/1965) concept of holding; and I am interested in how these two concepts are similar and different (see Parry, 2010). While this particular comparative project is beyond the scope of the present paper, the point here is whether these concepts support and contribute to our thinking about thinking and the ecology and sustainability of that thinking – and, I would add, our free thinking in this ‘free land’.

Strata

Fifthly, I was interested in your reference to Matte Blanco’s five strata, partly because, whilst I found them intellectually interesting, I have never been very drawn to or convinced by the topographical metaphor implied by layers of the unconscious or, for that (related) matter, by the privileging of depth in ‘depth psychology’. For some reason in the past few weeks, I have been re-reading a series of novels, the Starbridge novels by Susan Howatch, which, through the development of a number of central characters in six novels, discuss theological developments in the Church of England in the 20th century. In the fourth novel of the series, *Scandalous Risks*, through the character of Dean Aysgarth, Howatch presented the work of Bishop John Robinson, the author of the groundbreaking book *Honest to God*, published in 1963. Amongst other things, and drawing on the work of the German theologian, Paul Tillich, Robinson discussed the implications of replacing the images of height by those of depth in order to express the truth of God, and linked this to depth psychology with the idea that ultimate truth is deep or profound, an idea which is promoted

by Matte Blanco's taxonomy of strata. Whilst I acknowledge the resonance and the richness of the metaphor of depth, I find myself reluctant to privilege it over height, and, as a phenomenologist, the horizontal, including the impact of horizontal transferences such as those between actual and metaphorical siblings (see Tudor, 2014/2017; van Beekum, 2009).

The issue here is not about truth, but about language and metaphor. As a person-centred colleague once put it to me: 'The reason I like the [person-centred] approach is because it's got the best metaphors' (P. Sanders, personal communication, January 2001). He meant 'best' in terms of those metaphors which he found the most philosophically coherent, personally compatible, and practically useful. In this sense, choosing a specific theoretical orientation, with its particular thoughts, thinking, and language, may be viewed as: 'You pays your money, and you buys your metaphor!' To pick up the final point you make in your paper, Bill, of course, a topography of the mind can lead to thought; the question, at least for me, is whether it leads to an interesting and useful thought – or not. As we change our thoughts and our thinking, so we change our mind and, in that sense, [as a constructivist,] I would argue:

- That meaning constantly evolves through dialogue;
- That discourse creates systems (and not the other way around);
- That therapy is the co-creation, in dialogue, of new narratives which provide new relational possibilities; and
- That the therapist is a participant–observer in this dialogue. (Summers & Tudor, 2000)

Ecology

My sixth and final point concerns ecology. I was excited to see this word in your title, Bill, but, I have to say, was also a little disappointed not to see the concept developed further, at least not explicitly so. I think that one of the most exciting developments in the field of psychotherapy in the last decade or more is the emergence of ecopsychology and ecotherapy (Roszak, 1992; Roszak et al., 1995; Totton, 2011; Rust & Totton, 2012; Keys, 2013; Rust, 2020). From this, it is clear that more therapists are becoming more aware:

- Of the environment and environmental issues and concerns;
- Of ecopsychology, that is, the study of human beings' relationship with the ecosystem of which we are a part; and
- Of different forms of ecotherapy, that is, the various applications of ecopsychology to therapeutic practice, including therapeutic practice outdoors and about and with the ecosphere.

However, with rare exceptions, I do not see this ecological awareness engaging with indigenous perspectives about the whenua (land), kaitiakitanga (guardianship), and sustainability. With regard to our current interest in clinical thinking, I suggest such awareness leads us to pose questions such as (respectively):

- What are our professional, 'environmental' concerns?

- How do we think about our relationship with the professional ecosystem of which we are a part?
- How does the ecosystem contain or hold us in our clinical thinking and practice?

Summary: Common ground and differences

To summarise (with reference to Bill's paper and to the principles I mentioned earlier):

1. I think that we share an interest in thoughts and thinking, although we may have different thoughts about the importance of the thinker.
2. It is clear that you are more interested in the logic, bi-logic, and the structure of the unconscious than I am.
3. I think that we share similar views about the importance of experience and, like such figures as diverse as Bion and Rogers, use as our starting point the phenomenology of the analytic hour or therapeutic session.
4. From our brief discussion, I think we share an interest in the context – and the ecology – of both the clinic and the client, though we analyse and express this somewhat differently.
5. We clearly place different emphases on the significance of conscious patterns as well as of non conscious and unconscious patterns of relating (see Tudor & Summers, 2014).
6. From what you've written in this paper, I think that, and perhaps somewhat surprisingly, I place more value on the importance of uncertainty than certainty and structure.
7. Finally, and perhaps most importantly, we share an interest in sharing, and, I would suggest, in the importance of curiosity, criticism, creativity – and co-operation.

Conclusion

I mentioned earlier that I was offering some variations on the theme or themes of Bill's paper. As I understand it, the form of musical variation is based on the principles of repetition and contrast, so that, through both recognition and variety, the audience enjoys the familiarity of repetition and the interest of contrast. Given that my own 'general knowledge and awareness', background, experience, and training, are quite different from Bill's, I am aware that, in this discussant paper, I have probably offered more contrast than similarity or familiarity. Notwithstanding this, I hope that I have, nevertheless, made some (counter)points for discussion which will stimulate further thinking, logic or bi-logic, and our various inclinations.

Thank you.

Tēnā koutou, tēnā koutou, tēnā tātou katoa.

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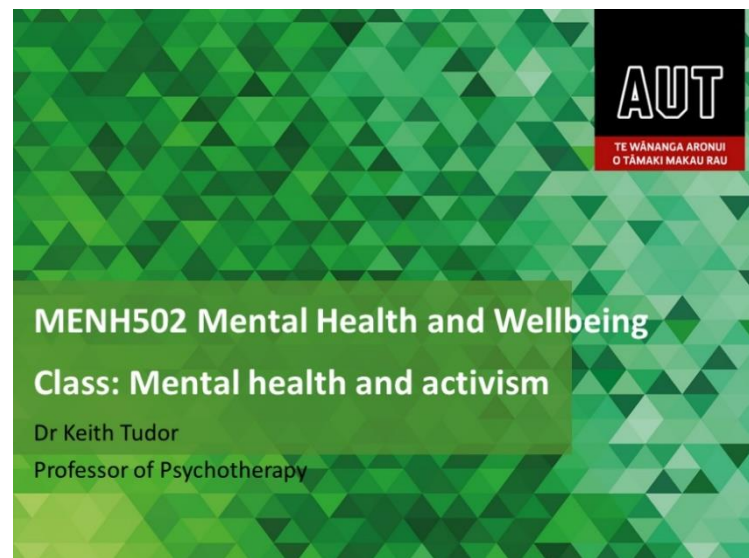
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Mental health and activism

(October 2020)

This working paper comprises a PowerPoint presentation I used as the basis of a lecture I gave in a course – MENH502 Mental Health and Wellbeing – on mental health and activism on 8th October 2020. The course leader, Warwick Pudney, a colleague and friend of mine, had asked me to offer a class on this subject which he knew was close to my heart. In it I bring together ideas about mental health, (i.e., positive wellbeing), and those about activism. The class took place on the first day in which we, in Auckland, Aotearoa New Zealand, returned to COVID-19 Alert Level 1. The class comprised a small but engaged group of students.



Lecture

- Health/hauroa
- Mental health/wellbeing
- My own background/interest – in mental health
- Your mental health/wellbeing
- Activism
- My own background/interest – in activism
- Your relationship with activism
- Four roles of social activism
- The psychological and the political
- Further notes
- References

Health promotion – *Ottawa Charter* (World Health Organisation [WHO], 1986)

Five action areas

- Building healthy public policy
- Creating supportive environments
- Strengthening community action
- Developing personal skills
- Re-orienting health care services toward prevention of illness and the promotion of health.

However,

- ‘Peace, shelter, education, food, income, a stable eco-system, social justice and equity are the basic necessities to achieving good health.’ (WHO, 1986)

The basic necessities of hauora

- Whenua
- Tino rangatiratanga
- Te reo Māori
- Whanaungatanga
- Taonga tuku iho
- Turangawaewae

Mental health

‘Mental health is the capacity of each and all of us to feel, think and act in ways that enhance our ability to enjoy life and deal with the challenges we face. It is a positive sense of emotional and spiritual well-being that respects the importance of equity, social justice, inter-connections and personal dignity.’ (Raeburn & Joubert, 1998, p. 16)



Mental health and mental illness

The usual mental health continuum

Mental health _____ Mental illness

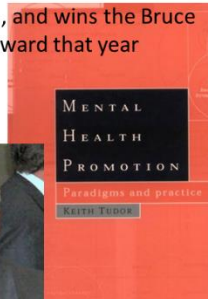
or ... the two continua concept/approach, i.e.,

Good _____ Mental health _____ Poor

Mild _____ Mental illness/disorder _____ Severe

Me and Mental Health

- 1990 Initial research on the subject of (positive) mental health Management Centre, King's College, University of London
- 1990–1996 Presenting papers on mental health and its promotion at conferences (Holland & Tudor, 1991; Tudor, 1992, 1995, 1996; Tudor & Holroyd, 1992)
- 1996 *Mental Health Promotion* published, and wins the Bruce Burns Annual Mental health Promotion Award that year
- 1998 (February) Invited to contribute to the Canadian government's thinking on mental health promotion
- 1998 (September) Invited to speak at a Conference in Canada
... where I met John Raeburn



Me and Mental Health part 3

- 2009 Arrived at Auckland University of Technology where John introduced me to ... Dr Heather Came
- 2010 Completed my doctoral thesis on *The Fight for Health* (Tudor, 2010/2017)
- 2014 Was commissioned to write an occasional paper on *Mental health promotion* for the Runanga Whakapipi Ake i te Hauora o Aotearoa | Health Promotion Forum of New Zealand
- Continue to promote the distinction between mental health and mental illness



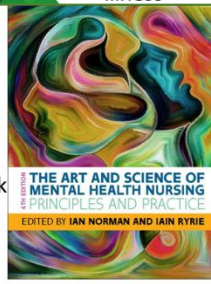
Mental Health and Health Promotion
Keith Tudor
Associate Professor
Auckland University of Technology, Auckland

December 2014

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Me and Mental Health cont.

- 1999 Designed distance learning papers for the Faculty of Nursing, Midwifery & Community Studies, University of Aberdeen, Scotland
- The conceptualisations set out in the book had a direct impact on the development of a national strategy in Aotearoa New Zealand, *Building Strengths* (Ministry of Health | Manatu Hauora, 2002)
- 2004 Had a chapter published in a book on mental health nursing
- 2004-2005 Wrote the mental health strategy for Grampian (a region of Scotland)
- 2008 Prepared a paper on mental health for the Scottish government's Department for Health and Wellbeing



You and mental health

- There are many definitions of positive mental health/well-being ...
- ... what's yours?
- Some ideas from the class
 - ✓ Self-love, inner peace
 - ✓ Being spiritually whole, going back to where I'm from, connecting to tipuna
 - ✓ Healthy eating, at regular times
 - ✓ Having family and personal values, faith, spirituality, wellbeing, self-love, an inner personal voice, self-confidence
 - ✓ Having positive thinking and outcomes, mental energy, feeling positive (not neutral)
 - ✓ Being connected to family and friends
 - ✓ Having goals, ambitions, aspirations, a bright future, and a sense of peace.

Activism

Definitions

- 'the activity of working to achieve political or social change, especially as a member of an organization with particular aims' (*Oxford Learner's Dictionary*)
- 'the use of direct and noticeable action to achieve a result, usually a political or social one' (*Cambridge Dictionary*)
- 'the process of campaigning in public or working for an organization in order to bring about political or social change' (*Collins Dictionary*)
- 'a doctrine or practice that emphasizes direct vigorous action especially in support of or opposition to one side of a controversial issue' (*Miriam-Webster Dictionary*)
- 'The doctrine that action rather than theory is needed at some political juncture' (*The Oxford Dictionary of Philosophy*)

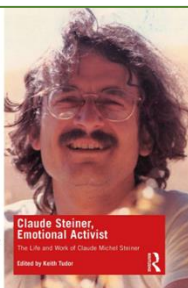
Activism

Etymology

- from 'active' + '-ist'. Used originally in philosophy; also (in 1907) in reference to a political movement in Sweden advocating the abandonment of neutrality in World War I and active support for the Central Powers. (*The Etymology Dictionary*)
- (1) 'the principle of active political engagement' (linked to expressionism); and (2) 'an especially vigorous attitude towards political action ... resulting in particularly zestful political practice.' (*The Fontana Dictionary of Modern Thought*)

The personal is political

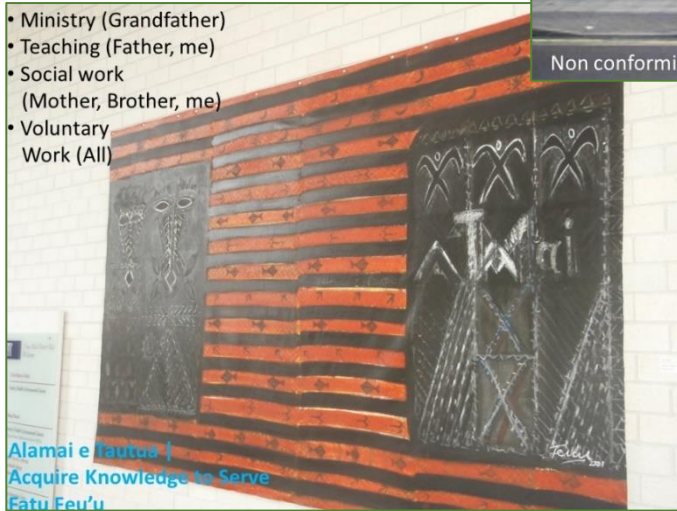
- The influence of feminism
- All theory is autobiographical (Valéry, 1957, Shlien, 1989/2003; see also Tudor, 2020)
- 'One cannot engage in psychotherapy without giving operational evidence of an underlying value orientation and view of human nature. It is definitely preferable, in my estimation, that such underlying views be open and explicit, rather than covert and implicit.' (Rogers, 1957, p. 199)





- Liberal values
- Unitarian
- Liberal education
- Internationalism

Non conformist heritage – Warwick Unitarian chapel



- Ministry (Grandfather)
- Teaching (Father, me)
- Social work (Mother, Brother, me)
- Voluntary Work (All)

Alamai e Fautua |
Acquire Knowledge to Serve
Fatu Fe'u

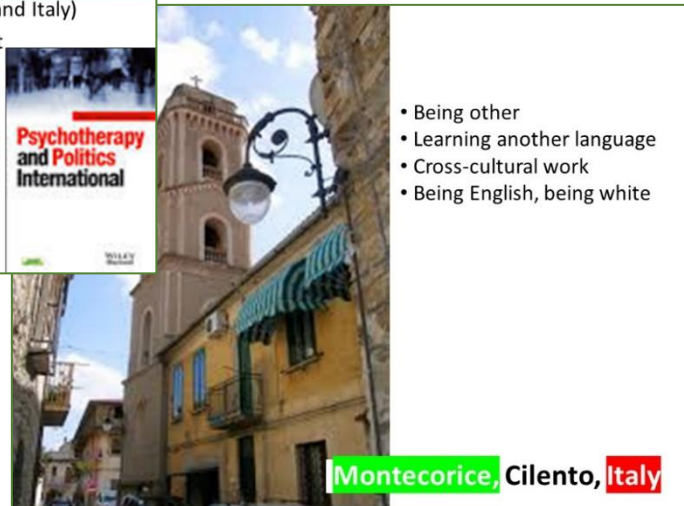


- Conscientious objection (Father)
- Free thinking (Family, Chapel)
- Critical thinking (Education)

Being political

- 1977–1981, 1993-2009 The politics of education
- 1981–1985, 1987–1990 Living in collective houses
- 1981–1985 Bush News
- 1981–1985 Big Flame
- 1983–1987 Involved in disability politics (UK, and Italy)
- 1981–1985, 1987–1990 Active Trades Unionist
- From 2002 *Psychotherapy and Politics International* (from 2012 as Editor)
- From 2009 (in Aotearoa New Zealand) a Transactional Analyst
- 2009–2016 Member, Ngā Ao e Rua
- From 2010 Associate Member, Waka Oranga

Ka whawhai tonu matou



- Being other
- Learning another language
- Cross-cultural work
- Being English, being white

Montecorice, Cilento, Italy



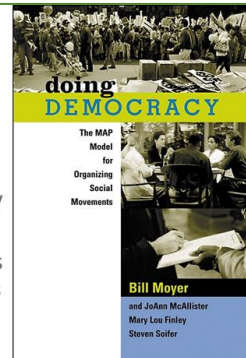
Your relationship with activism



Activist Radio
Progressive Talk
Activist Radio is a weekly program broadcast on WVKR, 91.3 in Poughkeepsie, NY. We play music and interview those interested in peace and justice issues
<http://www.classwars.org/>

Four roles of social activism (Moyer in Moyer et al., 2001)

- **Responsible citizens** – who win the respect and, ultimately, the acceptance of the majority of ordinary citizens
- **Rebels** – who protest social conditions and institutional policies and practices that violate core societal values and principles
- **Change agents** – who work to educate, organise, and involve the general public to oppose present policies and seek positive, constructive solutions.
- **Reformers** – who work with the official political and judicial structures to incorporate solutions into new laws and the policies and practices of society's public and private institutions.



You and these roles

- Think of a situation in which you have taken activist role or you would like to take an activist role.
- What do you think and feel about:
 - Being a **citizen**?
 - Being a **rebel**?
 - Being a **change agent**?
 - Being a **reformer**?

The effectiveness and ineffectiveness of these roles – with regard to mental health

Effective citizen

- Is grounded
- Protects themselves

Effective rebel

- Is lively, courageous, and willing to take risks

Effective change agent

- Takes a nurturer role, and empowers others

Effective reformer

- Also takes a nurturer role

Ineffective citizen

- Is naïve, uncritical, and/or obedient

Ineffective rebel

- Is isolated and lonely
- Has a Victim attitude and behaviour i.e., blaming, judgemental, dogmatic, powerless

Ineffective change agent

- Ignores personal issues and needs of activists

Ineffective reformer

- Repeats mistakes

The psychological and the political

‘Cushman's privileging of the sociopolitical level is reflected in the priority he seems to give to political action over individual psychological work (e.g., “white analysts will not be good-enough analysts until they take political action against racism and economic injustice in their everyday lives”). I think it is equally true to say that political activists who don't work on themselves psychologically won't be good-enough activists (e.g., they may be prone to splitting in the form of a demonization of their opponents in a way that is ultimately counterproductive). Here again, I think we need to strive for a point of view that encompasses the psychological and the political—that recognizes, for example, that political action and psychological reflection make very good bedfellows.’ (Altman, 2000)

Four categories of the interplay between mental health and activism

(developed from Totton, 2000)

→ <i>Mental health in activism</i>	↑ <i>Mental health of activism</i>
✓ <i>Activism of mental health (e.g., psychotherapy)</i>	← <i>Activism in mental health</i>

→ **Mental health in activism**

i.e. the range of interventions by mental health workers in activism, through: 1. acting on the basis of their professional and clinical experience and concluding that a programme and/or action is required; and 2. mental health workers acting as citizens, using their understanding and skills at the service of a political goal

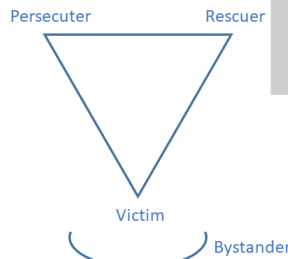
- 'Right' and 'Left' therapists (see Robinson, 1990; Zaretsky, 2004)
- Alternative realities
- Therapy for the people
- Deconstructing mental illness
- Pressing for policy changes (See Totton, 2000)

In Arentina in the 1970s, some psychotherapists worked with members of the resistance and the victims of torture. One analyst treated a militant for a psychotic breakdown; a year later the militant was imprisoned as the military considered that being in therapy was a political act (see Hollander, 1997).

↑ **Mental health of activism**

i.e. a range of attempts to understand and to evaluate activism through the application of mental health (concepts and practice)

- Freudian analysis, e.g., in terms of id, superego, and ego (see Mitscherlich, 1969)
- Transactional analysis, e.g., in terms of transactions, ego states, games such as the drama triangle (Karpman, 1968; Clarkson, 1987), and scripts

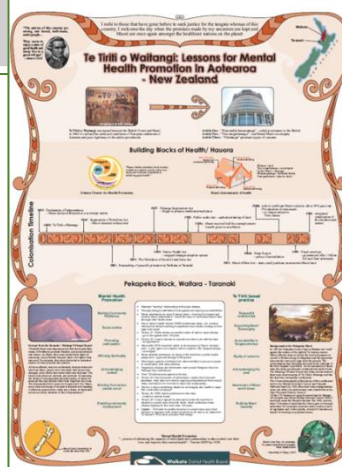


↓ **Activism of mental health (e.g., psychotherapy)**

- Mental health under totalitarianism
- Mental health in the public eye e.g., *The Nutters Club*
- The institutions and institutionalisation of mental health – and challenges to this (see Tudor et al., 2017)

This includes: 1. the power relations and structures that operate within the mental health field; and 2. the effect that political systems have in the ways in which mental health as a system and a profession functions

← **Activism in mental health**

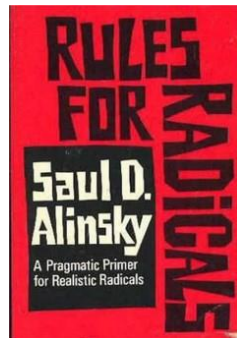


Being aware of and challenging inequities in mental health
Applying Te Titiri o Waitangi to mental health
Challenging the power of professionalisation of mental health

This includes the various ways in which political concepts and viewpoints are used to criticise or change the theory and practice of mental health

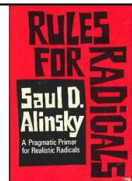
Rules for radicals (Alinsky, 1971)

- Based on the author's experience as a community organiser
- Inspired by the work of Robert Park who saw communities as "reflections of the larger processes of an urban society" (Reitzies, 1987)
- Its main theme is empowerment of the poor.
- Offers ideas or "rules" for running a movement for change



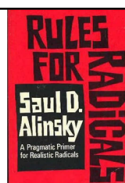
Rules for radicals (Alinsky, 1971)

1. 'Power is not only what you have but what the enemy thinks you have.'
2. 'Never go outside the expertise of your people.'
3. 'Whenever possible go outside the expertise of the enemy.'
4. 'Make the enemy live up to its own book of rules.'
5. 'Ridicule is man's most potent weapon. There is no defense. It is almost impossible to counterattack ridicule. Also it infuriates the opposition, who then react to your advantage.'
6. A good tactic is one your people enjoy.'



Rules for radicals (Alinsky, 1971)

7. 'A tactic that drags on too long becomes a drag.'
8. 'Keep the pressure on.'
9. 'The threat is usually more terrifying than the thing itself.'
10. 'The major premise for tactics is the development of operations that will maintain a constant pressure upon the opposition.'
11. 'If you push a negative hard and deep enough it will break through into its counterside; this is based on the principle that every positive has its negative.'
12. 'The price of a successful attack is a constructive alternative.'
13. 'Pick the target, freeze it, personalize it, and polarize it.'



Reflections

My own reflections on this lecture include the sense that it appears difficult to put these two subjects together, and that, although I was quite explicit about aspects of my own experience and story, I could perhaps have said more about what I found difficult in my own experience of being an activist and training in psychotherapy, and to say more about why and how these two perspectives are not often aligned or discussed.

Also, having received and reflected on some great feedback from one of the peer-reviewers for this paper, if I were to teach this class again, I would want:

1. To say more about psychotherapists who were also activists, from Wilhelm Reich onwards.
2. To provide some current examples of therapists who are activists and who are working with activists (see Chui, 2020).
3. To reflect on the consequences of being a psychotherapist and an activist.
4. To review how different approaches to and in psychotherapy (e.g., psychoanalysis, humanistic, relational) represent different positions with regard to therapists also being activists.
5. To acknowledge the difficulties therapist activists encounter in bringing these/their worlds together, including some of the practical decision we need to make, for instance, with regard to statements in e-mail signatures ('he/him', 'they/them', etc.) and on websites (e.g., 'I acknowledge the traditional owners of the x and y nations' lands on which I live and practice. This land always was and always will be Aboriginal land').
6. To clarify that, in discussing the mental health *of* activism, I am not analysing or commenting on activism simply or only as an internal state experienced by the activist 'acting out' some early childhood pattern, but that this is worth thinking about alongside the social context that encourages passivity and bystanding.

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Voted 2020: The politics of mental health, psychotherapy, and the education/training of its practitioners

(October 2020)

This short paper offers a review and analysis of the policies on mental health (and mental illness) of those political parties fielding candidates in the 2020 New Zealand general election, which took place on Saturday 17th October. It then considers the impact of these policies as well as the results of the election on thinking about mental health and, specifically, on psychotherapy and the education/training of psychotherapists.

Introduction

In the lead up to the 2020 New Zealand general election, I looked at the manifestos or policies of all 17 parties fielding candidates in the election, specifically with regard to mental health. I was originally going to write a longer and more comprehensive paper analysing the differences between the various political parties on mental health (as psychotherapy is too specific) and education, and to attempt to put those together. However, I realised not only that this would have been a relatively large task to undertake in a short space of time, but also that it would have a very limited shelf life (i.e., before the election); and would have had almost no chance of influencing either the public or politicians, let alone mental health practitioners, the psychotherapy profession, or education providers. So, instead, I decided to write a more reflective piece, following the outcome of the election, which was an overwhelming victory for the New Zealand Labour Party under the leadership of the Rt. Hon. Jacinda Ardern, but one that still offers an analysis of the policies of the various political parties as well as some thoughts for the future. Thus 'Vote2020', the administrative slogan for the election promoted by New Zealand's Electoral Commission (2020), has become



Figure 17.1 Vote. (Photo: Denis Came-Friar)

‘Voted 2020’, which, of course, and depending on what happens over the next three years, may, in turn, inform ‘Vote2023’.

Of the 17 parties contesting the 2020 election, 12 had some policies or references to mental health, though, for three parties – New Zealand First, Social Credit, and National – these amounted to only one sentence each. The policies regarding mental health of the 12 parties form Appendix D, in which they appear in a ranking determined by the amount of words dedicated to their respective policies on mental health (see also Table 17.3 below). Interestingly (and, I think for the first time in New Zealand political history), one of the candidates in the election was a practicing psychotherapist – Kyle MacDonald. Kyle was a list candidate for the Greens, and, whilst he was not elected, he had – and continues to have – some influence on thinking about mental health within the party. (Kyle has also engaged with the media with regard to psychotherapy, having a regular column in the *New Zealand Herald*, and being a regular co-host of NewstalkZB’s *The Nutters’ Club*, for access to each of which, see his blog ‘Off the Couch’: <http://psychotherapy.nz/off-the-couch/>).

Mental health policies

Reading and comparing the various parties’ policies or statements on mental health, a number of points may be made.

- All 12 parties conflated the term ‘**mental health**’ with **mental illness** (for a critique of which, see Tudor, 1996, 2014).
- Only the One Party referred to **mental illness** as such and, citing the World Health Organization (WHO) and the Ministry of Health (MoH), acknowledged this as a significant burden of disease. It cited the MoH website which states that depression is set to become the second leading cause of disability; in fact, according to the WHO (2020), depression is now the leading cause of disability. The NZ Outdoors Party was the only other party to refer to depression and, in doing so, cited research regarding depression and suicide (Bradshaw, 2017) and recommended adopting the conclusions of that research in order to reduce the suicide rate and improve mental health outcomes. The NZ Outdoors Party was the only Party to refer to other forms of mental illness (i.e., anxiety, and schizophrenia). Given New Zealand’s mental health/illness – and substance abuse – statistics (see Table 17.1), and given the marginal nature of these two parties, it is concerning that such concerns appear marginal. Only the Greens and Act referred to **stigma** (i.e., the stigma of mental health [illness] and addiction and of talking about it), and only the Greens referred to the importance of destigmatising mental ill health. Only three parties referred to **prevention**: the NZ Outdoors Party (in a reference), the One Party, and TOP.

Table 17.1 Mental health/illness statistics (MoH, 2017)

<i>Indicator</i>	<i>Prevalence</i>	<i>Population</i>	<i>Numbers</i>
Substance abuse (problematic, moderate or high risk)	31.7%	Adults	1,213,000
Conduct problems	13.7%	Children (to 14)	110,000
Depression (mild)	12.9%	Adults	495,000
Anxiety (mild)	12.4%	Adults	475,000
Emotional and/or behavioural problems	8.5%	Children (to 14)	68,000
Depression (severe, moderately severe)	3.1%	Adults	117,000
Anxiety (severe)	2.4%	Adults	91,000

- For quite some time, New Zealand has had a relatively high **suicide rate**. Although, in the past couple of years this has dropped, both in absolute terms and in comparison to other countries, deaths by suicide in New Zealand are still above the global average: 1.65% compared with 1.4% (2017 figures) (Ritchie et al., 2020), and 654 deaths (2019/2020 figures) (Coronial Services, 2020) is still too many (see Table 17.2). Only three political parties referred to suicide in their mental health policies: Act, NZ Outdoors Party, and the Māori Party. Act simply critiqued the state of mental health services and outcomes despite the government’s spending on them. Only the NZ Outdoors Party and the Māori Party made any suggestions with regard to suicide rates, respectively: a social approach to suicide prevention (Bradshaw, 2017); and a Kaupapa Māori Mental Health Service focused on reducing suicide rates.
- Overall, of all the parties, Act had **the most to say about mental health**, mostly in the form of critiquing the current messy, disorderly, confused, complicated, fragmented, and inconsistent system, proposing instead that it would create ‘a separate, stand-alone [national] Mental Health and Addiction Agency’ (Act, 2020). It identified problems (mainly systemic), and

Table 17.2 Statistics regarding suicide in New Zealand 2019/2020, by prevalence (Coronial Services, 2020)

<i>Population</i>	<i>Number</i>	<i>Rate (per 100,00)</i>
Male (25-29)	63	33.91
Male (30-34)	57	32.88
Māori male	112	26.43
Combined (male and female) (25-29)	80	22.21
Combined (30-34)	69	20.46
Māori (combined)	157	20.24
Male	471	19.03
Combined (15-19)	59	18.69
Combined (20-24)	60	17.77
Female (15-19)	23	14.97
Total	654	13.01
Female (20-24)	20	12.23
European and other	414	12.08
Māori female	45	10.54
Asian	56	7.91
Female	183	7.18
Pacific peoples	27	7.07

proposed the solution of a Mental Health and Wellbeing Commission with real power to shift money from the MoH and District Health Boards (DHBs) to providers of care; and (in line with its other policies and overall political perspective), in doing so, would give the person seeking help (the client/patient) more choice, including ‘help from providers who offer treatment in specific cultural contexts, languages, or regions’ (Act, 2020). The One Party was also critical of the current mental health system and would seek its reform, proposing ‘a broadened approach to give a stronger focus on prevention and early intervention activity, and a greater emphasis on the roles of carers’ (One Party, 2020). While Act had the most to say, some of what it said was quite repetitive, and, from reading the various policies, I think it is clear that the Greens had the most vision – regarding access to free counselling, community responsibility, funding, services, and strategy – which, as far as its status with regard to the present government is concerned, (i.e., having a cooperation agreement), is, I think, significant for mental health (see also last section below). From his point of view, during the campaign Kyle MacDonald saw the rise of Act (and National) having a clear mental health policy ‘as evidence of the mainstreaming of the conversation around wellbeing. Last election they were absent in this conversation, so this is progress’ (personal [e-mail] communication, January 31, 2021)

- While these **critiques of mental health** (from Act and the One Party) focused on the current system of administration and delivery, other parties offered other critical perspectives. The NZ Outdoors Party had a clear critique of the biomedical approach of the New Zealand health system, and proposed reforms that would encompass a holistic, multi-faceted approach to treatment, including ‘functional medicine and nutritional support’ (NZ Outdoors Party, 2020) and, for all patients presenting with a psychiatric disorder, a comprehensive health evaluation. The NZ Outdoors Party, the Greens, and Advance NZ referred to the issue of medication, respectively: the amount of antidepressant prescriptions for children and young people; favouring ‘minimal medication’ (Greens, 2020); and the fact that the *Medicines Act 1981* legislates against alternative medicines. Vision NZ was the only party to comment on the differential impact of mental health (illness, treatment, services, and outcome) on Māori, that is, increased referral (rates) under the *Mental Health Act (1992)*, more (likelihood of) restrictive care, and of seclusion. The NZ Outdoors Party also referred to the impact of social determinants of health (housing, social inclusion, meaningful work, access to education, financial support, etc.). Similarly, the Greens acknowledged that

mental health is inextricably linked to communities, our physical wellbeing and sense of belonging, the health of our environment, and our relationships with each other. Poverty, exclusion, racism, isolation, and trauma affect too many people and hamper their ability to live and reach their fullest potential. (The Greens, 2020)

- This sense of belonging and community and **identity** appeared implicitly in a number of parties’ policies but only explicitly in a statement by TOP: ‘we believe the best way to prevent mental health problems is by ensuring people have a strong identity and sense of belonging in communities’ (TOP, 2020).

- In terms of solutions, apart from specific policies (notably, the Greens, One Party, Advance NZ, the Māori Party, and TOP), four parties referred to other approaches to mental health and well-being, and, specifically, **culturally-informed perspectives** – Te Whanau o Waipareira (2020) (One Party); te whare tapa whā (Durie, 1985) (Advance NZ); Whakamana Hapū (empowering families) (Vision NZ); and a health service based on kaupapa Māori (the Māori Party).
- From an analysis of their policies, it is clear that **the minor parties**, at least as far as mental health policies are concerned, were New Zealand First, Social Credit, and National. Given that two of these parties – New Zealand First, and National – have been in government over a number of years, and, therefore, are aware of the impact of mental health issues within the health sector, these minimal references to mental health and mental illness appear a major discount, dismissive, and disgraceful.

The results of the 2020 New Zealand general election were not good for mental health (see Table 17.3). We have a government whose policies on mental health going into the election were simply to reiterate what they were already doing, and to state that it would be ‘Making mental health support available to all primary and intermediate school age students in the country’ (Labour Party, 2020), but without specifying what that support comprises. Judging by the next clause in the sentence ‘and continued roll out of nurses in secondary schools’, it would seem that this support would or will also be based on a nursing/medical model of ‘mental health support’. Moreover, as has been noted, the mental health policy of what is the main opposition party, National, amounts to one sentence. In the light of the election results it appears as if we will have to look to the Act Party, the Greens, and the Māori Party to hold the current Labour government to account for improving the mental health of New Zealanders over the next three years.

Table 17.3 A summary of the mental health policies of political parties fielding candidates in the 2020 New Zealand general election and the political outcome

<i>Political party</i>	<i>Mental health policy</i>	<i>Party vote</i>	<i>% of votes</i>	<i>Total no. of seats in parliament</i>	<i>Status</i>
ACT Party	Focused on systemic change	219,031	7.6	10	Opposition
NZ Outdoors Party	Specific, referenced	3,256	0.1	–	n/a
Green	Substantive, and specific	226,757	7.9	10	Cooperation agreement with Labour
One Party	Specific (on mental illness)	8,121	0.3	–	n/a
Advance NZ	Specific (on legislative repeal)	28,429	1.0	–	n/a
Labour	Descriptive (of existing policies)	1,443,545	50.0	65	Government

Vision NZ	Specific (on Māori health)	4,237	0.1	–	n/a
Māori	Specific (on Māori health)	33,630	1.2	2	Opposition
TOP	Specific (on investment)	43,449	1.5	–	n/a
New Zealand First	One sentence	75,020	2.6	–	n/a
Social Credit	One sentence	1,520	0.1	–	n/a
National	One sentence	738,275	25.6	33	Opposition
New Conservatives	None	42,613	1.5	–	n/a
Aotearoa Legalise Cannabis Party	None	13,329	0.5	–	n/a
TEA Party	None	2,414	0.1	–	n/a
Sustainable NZ Party	None	1,880	0.1	–	n/a
HeartlandNZ	None	914	0.0	–	n/a

Psychotherapy and the education/training of psychotherapists

As is evident from the policies of the various New Zealand political parties (See Appendix D), there is very little detail regarding mental health/illness services and what constitutes mental health service provision. There are only two references to counselling (in the policies of the Greens and New Zealand First) and none to psychotherapy. In this context, it is unsurprising that there is no reference to education and/or training in psychotherapy or of psychotherapists. Moreover, despite the fact that, for over 12 years, psychotherapists have been registered health practitioners under the *Health Practitioners Competence Assurance Act 2003*:

- There has been no increase in funded positions within DHBs or Public Health Organisations for psychotherapists over the past 12 years (Tudor, 2021).
- With rare exceptions, psychotherapy in the public sector is still not recognised as such, is organised under psychology, and administered by psychologists. I have also come across one situation whereby a registered psychotherapist working in a prison is not allowed to refer to themselves as a psychotherapist!
- Psychotherapists in the public sector are still paid less than psychologists in the public sector.
- According to the government's Careers website (2020), while a psychologist has job opportunities rated as 'Good', both a counsellor and a psychotherapist still rate as 'Average', a situation for psychotherapists that has not changed in the past 12 years.

- When referring to mental health or therapeutic services, government documents still refer to psychology and psychologists and occasionally to counselling and counsellors, but very rarely to psychotherapy and psychotherapists.
- Regarding the one psychotherapy education/training programme in the public, tertiary education sector in this country – at Auckland University of Technology – the clinical courses in psychotherapy are, compared with the equivalent courses in psychology, underfunded, that is, assessed in a lower banding of funding. Despite the fact that this has been brought to the attention of various ‘powers that be’, this situation remains the case.

In response to this situation, and bearing in mind some of what I have written elsewhere in this collection (specifically, papers 1, 7, and 13, but also others), I think a number of actions and strategies would improve the mental health and cure or ameliorate the mental illness of New Zealanders. In this, and from a psychotherapeutic perspective, I would hope that both the New Zealand Association of Psychotherapists, and the New Zealand Association of Child & Adolescent Psychotherapists, would take a lead as they are the two leading national organisations whose role it is to promote psychotherapy.

- To clarify the distinction between (positive) mental health (and well-being), and mental illness, as well as developmental and personality disorders.
- To clarify not only these terms but also the fact that there are different – and differing – theories, models, and perspectives about the prevention, diagnosis, treatment, and cure of mental illness, as well as the promotion of positive mental health and well-being.
- To acknowledge the different contributions to the understanding of these concepts of te Ao Māori (see paper 7) as well as of other non medical Western models and disciplines and professions, including counselling and psychotherapy *alongside* clinical, counselling, and rehabilitation psychology. Thus:

indigenous solutions can help unlock the wellbeing of our whānau, and our nation. Our policies and practices are derived from kaupapa tuku iho, and aim to provide for the wellbeing of all, recognising that we must improve the outcomes of whānau Māori if we are to be a truly diverse, happy and well nation. (Māori Party, 2020b)

- To engage with all political parties regarding these issues.
Speaking personally, while I had – and have – strong political views, including and even especially about some of the minor political parties standing in the 2020 general election, I was humbled by reading their manifestos and policies; and was curious about the source of their interest, information, and passion. I wondered about the personal stories that lay behind the policies. In this context, I think it would be good and, possibly, quite healing, to bring these diverse opinions and voices together to discuss a bi- or multi-partisan approach to mental health and illness politics that could last beyond the lifetime of one parliament and government.

- Given their particular relationship with the Labour Party, to engage with the Greens about influencing the current Labour government's mental health (and mental illness) policy.
- To develop a comprehensive and effective suicide prevention strategy.
I am aware of a number of a number of initiatives that have made – and have tried to make – inroads into this (Ministry of Health, 2019), and am aware that, again, this will need to involve a multi-partisan approach.
- To fund public sector psychotherapy to the same level as is currently enjoyed by public sector psychology.
For example, considering the suicide statistics (in Table 17.2) and the populations involved, I think that psychotherapists are well-positioned (and educated/trained) to help young people, and especially men (ages 25-29, 30-34, and Māori), to make sense of the difficulties and challenges of transition to full adulthood.

Kia mahi tatou i tenei | Let's do this.

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Tūtira mai ahau

(October 2020)

Ever since I learned that He Whakaputanga o te Rangatiratanga o Niu Tirenī | The Declaration of Independence of the United Tribes of New Zealand was signed on 28th October, 1835, I have tried to mark the day by reflecting on the significance of this document. This year, and given the project of this book, I decided to put some of my reflections in writing. The result is a short, working paper that offers an initial and personal response to The Report of Matike Mai Aotearoa – The Independent Working Group on Constitutional Transformation (Mutu & Jackson, 2016). The title – which, in this context, carries a sense of standing up and of personal commitment – is an invitation to non Māori allies to engage with Matike Mai in readiness to support this kaupapa as and when Māori invite other communities to the table.

Personal, political background

I am an English republican; that is, I am English by birth, and republican by inclination and politics.

I was raised by parents who were Unitarian and, therefore, free-thinking, and liberal in their values and politics. I have always been interested in history, and, growing up, remember a good family friend, Gordon Hedges, who was my brother Roland's godfather, and had been a history teacher, encouraging this interest. He had a particular passion for the period of the English Commonwealth or republic (1649–1660), and was a keen admirer of Oliver Cromwell (1599–1658), English general, statesman, and Lord Protector during the Commonwealth. I was less keen on Cromwell, especially when I learned about the Levellers, who were part of the New Model Army (formed in 1646 by English parliamentarians). The Levellers were a political movement during the English Civil War (1642–1651) which was committed to popular sovereignty, extended suffrage, equality before the law, and religious tolerance, and opposed to what they viewed as the *grandees* (i.e., the new aristocracy) within Cromwell's New Model Army. The Levellers were well organised; pioneered the use of petitions and pamphleteering; had a newspaper, *The Moderate* (1669–1649); and, albeit for a short period, were quite influential. However, the senior officers in the Army were angered by the Levellers' agitation; imposed their own manifesto; and arrested and executed prominent Levellers, three of whom were shot in the churchyard in Burford, Oxfordshire, a small village where I lived with my parents (1969–1973), during which time, I learnt about and was inspired by the story of these republicans who were committed to liberty (which they viewed as innate), and equality before the law.



Figure 18.1 Memorial plaque commemorating three Levellers shot by command of Oliver Cromwell, in 1649, Burford churchyard, Burford, Oxfordshire, UK. (Photo: Kaihsu Tai, own work <https://commons.wikimedia.org/w/index.php?curid=4076964>)

Later, between 1979 and 1985, I was a member of Big Flame, a revolutionary socialist organisation, with strong libertarian influences (see Big Flame, 2020), and, by definition, republican. Big Flame also had clear politics about supporting the autonomy of liberation and social movements of oppressed people(s) (Big Flame, 1975, 1978a, 1978b, 1980a, 1980b), a politics I have maintained).



Figure 18.2 Big Flame (Source: <https://bigflameuk.wordpress.com/category/uncategorised>)

Te Tiriti o Waitangi and He Whakaputanga o te Rangatiratanga o Niu Tireni

In 2008, while still living in the UK, I came to the national conference of the New Zealand Association of Psychotherapists, which, that year, was held at Waitangi, both at Te Tii marae, and at the Copthorne Hotel, Waitangi. In one of the workshops I attended, Bronwyn Campbell, a Māori psychologist, was presenting some images from and about te Ao Māori (the Māori world) and inviting participants' responses. At one point I remember her showing an image of the New Zealand flag (Figure 18.3), followed by the tino rangatiranga flag (Figure 18.4). As a republican, I have quite a strong visceral reaction to the Union Jack (which is so linked to the institution of the monarchy and the British royal family) and so, had a similar reaction to the current New Zealand flag (Figure 18.2). Conversely,

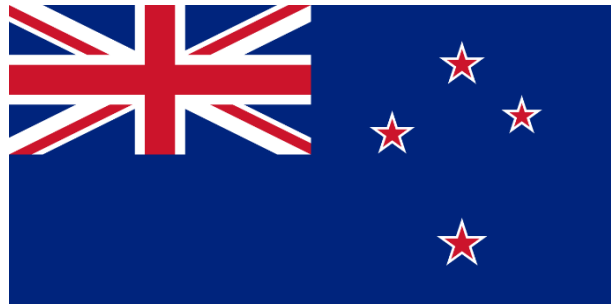


Figure 18.3. The flag of New Zealand (1902–20??) (Commons Wikipedia)



Figure 18.4. The Tinorangatiratanga flag (1990) (Ministry of Culture & Heritage)

when I saw the tino rangatiranga flag, my heart lifted. I commented on this to the colleague I was sitting next to in the workshop, a Māori woman, who confided to me that she, too, was a republican, adding, with a twinkle in her eye, that I shouldn't tell anyone! I discovered later that this was to do with the relationship that many Māori have and perceive to have with the British Crown as co-signatories to Te Tiriti o Waitangi (Figure 18.4).

At this time, I already knew something about *Te Tiriti o Waitangi* (see also paper 1), but it was not until the following year when I emigrated with my family to Aotearoa New Zealand and, as part of settling, began to study more about the history of New Zealand, that I learned about the document that had preceded Te Tiriti (signed in 1840), namely, He Whakaputanga o te Rangatiratanga o Niu Tirenī (signed in 1835) (Figure 18.5), which had declared and established the independent sovereignty by which Māori rangatira 'treated' with the British Crown and its representatives (see also Tudor, 2016). Having an appreciation of *this* document clarifies Māori sovereignty, which the rangatira never ceded (Waitangi Tribunal, 2014, 2019).

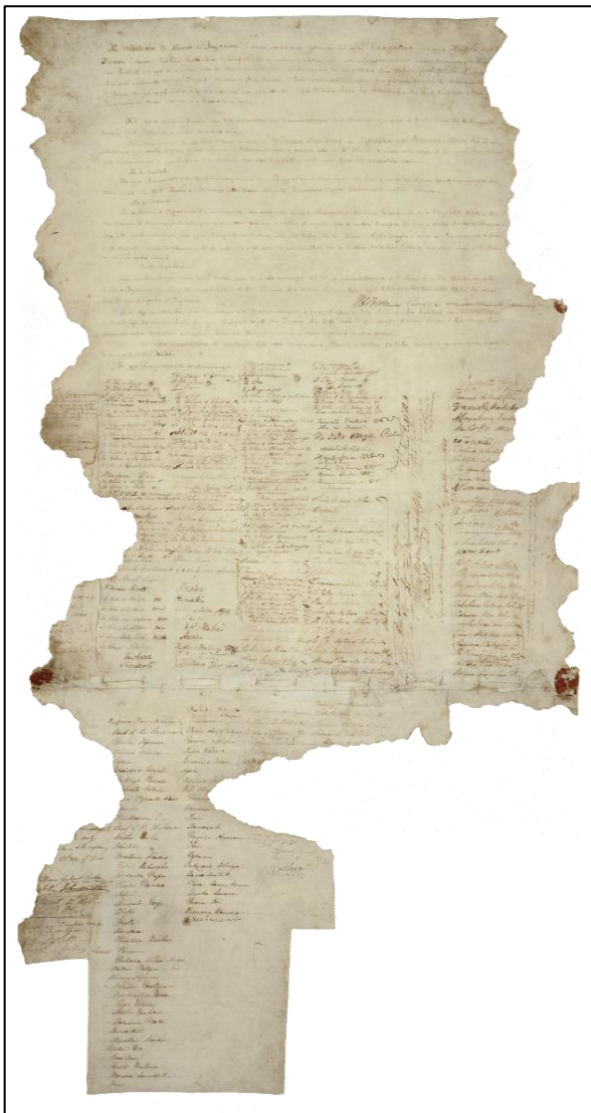


Figure 18.4 *Te Tiriti o Waitangi* (1840) (Wikipedia)

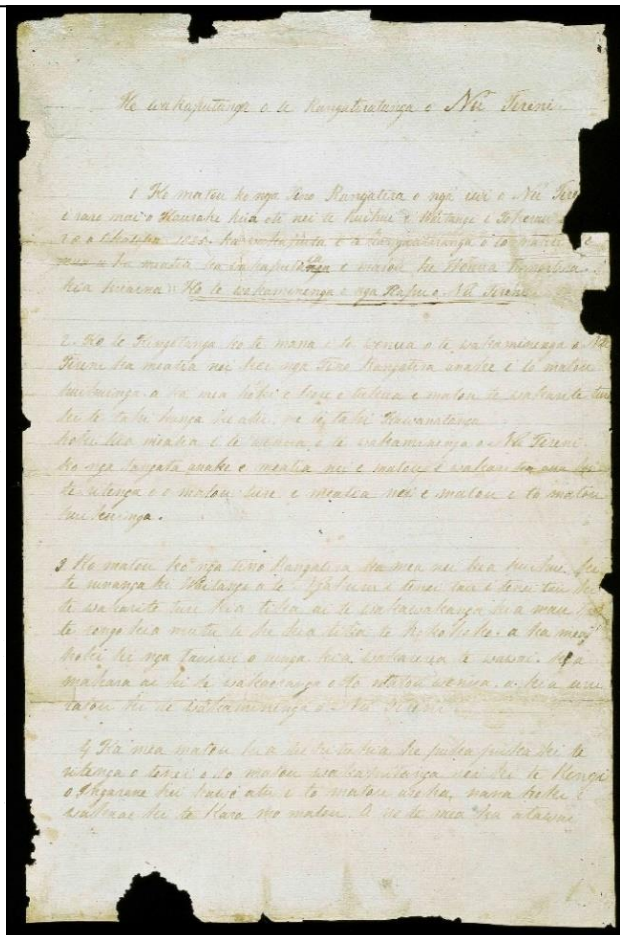


Figure 18.5 *He Whakaputanga o te Rangatiratanga o Niu Tirenī* (1835) (Commons Wikipedia)

On 1st May 2011, I attended the launch of the Mana Party at Mahurehure marae, Pt. Chevalier, Auckland. Over 300 people attended, comprising a broad range of left-wing Māori activists, socialists, and former Green Party members. I was inspired by the fact that it was Māori-led, and, significantly, took place on a marae; and that it encompassed a broad coalition of political and social movements, including the extra-parliamentary Left. For the first time since immigrating here, I felt politically at home, as it represented a coalition of extra-parliamentary . (Although the Mana Party is no longer active, the Mana Movement continues, see Mana Movement, 2020).

I offer this personal, political background, a couple of moments, and these perspectives by way of offering some context to my interest in constitutional reform – and, indeed, constitutional transformation in this country.

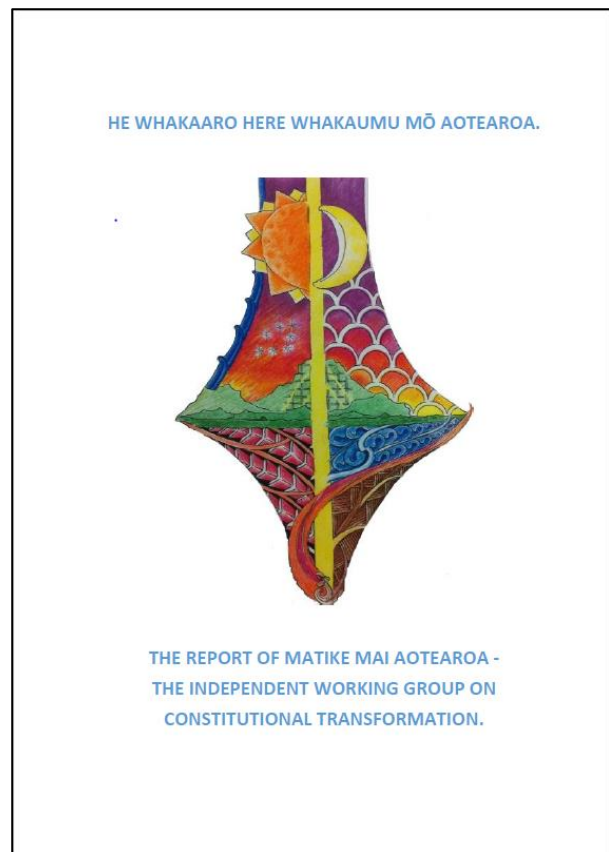
Matike Mai Aotearoa

Matike Mai Aotearoa, an Independent Working Group on constitutional transformation, was first promoted at a meeting of the Iwi Chairs' Forum in 2010. Following 252 hui with thousands of participants held between 2012 and 2015, the final report, *The Report of Matike Mai Aotearoa ...* ('the Report') was published in 2016. As the Report notes, the Working Group's terms of reference were 'deliberately broad':

'To develop and implement a model for an inclusive Constitution for Aotearoa based on tikanga and kawa, He Whakaputanga o te Rangatiratanga o Niu Tirenī of 1835, Te Tiriti o Waitangi of 1840, and other indigenous human rights instruments which enjoy a wide degree of international recognition'. (Mutu & Jackson, 2016, p. 7, original emphasis)

As the Report also makes clear:

The Terms of Reference did not ask the Working Group to consider such questions as 'How might the Treaty fit within the current Westminster constitutional system' but rather required it to seek advice on a different type of constitutionalism that is *based upon* He Whakaputanga and Te Tiriti. For that reason this Report uses the term 'constitutional transformation' rather than 'constitutional change'. (p. 7)



This is an incredibly important – and, I think, exciting – point as it realigns the conversation about the constitution of this country in a way that acknowledges and honours what was here first, rather than what was imposed (i.e., a Pākehā parliamentary system, that has come to be taken as granted, given, fixed, and permanent).

Firstly, the *Report* engages with the nature of constitutions and discusses Western, Indigenous, and Māori concepts and their respective sites of power. Secondly, and observing its terms of reference, the *Report* identifies constitutional foundations of tikanga, He Whakaputanga o te Rangatiratanga o Niu Tireni, Te Tiriti o Waitangi, and other indigenous precedents, which inform a number of constitutional values: those of tikanga, community, belonging, place, balance, conciliation, structure, and rangatahi (i.e., the well-being of Ranginui and Papatūānuku, mana motuhake, traditional knowledges, kotahi aroha, and education, health, and well-being). Thirdly, the *Report* identifies six different models of a new constitutional arrangement in this country. Finally, the *Report* states a number of recommendations identified by the Working Group that produced the report:

- 1. That during the next five years Iwi, Hapū, and other lead Māori organisations promote ongoing formal and informal discussions among Māori about the need for and possibilities of constitutional transformation.**
- 2. That such discussions also be included as an annual agenda item at national hui of lead Māori organisations such as the Waitangi hui of the Iwi Chairs' Forum.**
- 3. That a Māori Constitutional Convention be called in 2021 to further the discussion and develop a comprehensive engagement strategy across the country.**
- 4. That at an appropriate time during the next five years a further Working Group be appointed to begin consideration of relevant structural and procedural issues as they pertain to Māori.**
- 5. That at an appropriate time during the next five years Iwi, Hapū, and lead Māori organisations initiate dialogue with other communities in their rohe about the need for and possibilities of constitutional transformation.**
- 6. That at an appropriate time during the next five years Iwi, Hapū, and lead Māori organisations initiate formal dialogue with the Crown and local authorities about the need for and possibilities of constitutional transformation.**
- 7. That in 2021 Iwi, Hapū, and lead Māori organisations initiate dialogue with the Crown to organise a Tiriti Convention to further discussions about the need for and possibilities of constitutional transformation.** (Mutu & Jackson, 2016, p. 113, original emphasis)

The *Report* is an amazing document: it is well-written and well-argued, and something that I think all New Zealanders and permanent residents in New Zealand should read and make the opportunity to discuss. Concepts from te Ao Māori, such as tikanga, are explained well and explored in some detail. The report is staunch in its own tikanga and, *on that basis*, is also incredibly inclusive, for instance, there are a lot of references to Pākehā (54 to be

precise), including how they (we) might react to and engage with the whole project of constitutional transformation. One respondent put this well:

The biggest challenge might be finding ways to reconcile tikanga Māori with Tikanga Pākehā and Tikanga Pasifika and all the other tikanga ... we have struggled with that at times in the Anglican Church but that's what Te Tiriti requires ... and of course tikanga itself is about how people should get on with each other so if you create a constitution based upon it then you have a framework that makes resolution possible. (Mutu & Jackson, 2016, p. 73)

The *Report* also tackles the question of whether *Te Tiriti* is limited to a (closed) binary relationship between those who are recognised and who recognise themselves as Māori and Pākehā, or not (see Mutu & Jackson, 2016, section on 'The value of community').

Although the *Report* does not mention decolonisation, it does refer to colonisation and its impact, and states, poignantly, that: 'An encounter with colonisation was an inevitable part of every hui' (p. 36). Nevertheless, the project of constitutional transformation, especially along the lines outlined in the *Report of Matike Mai Aotearoa* is a decolonising one (for a discussion of which, see McCreanor, 2020).

The *Report* does refer to – and, indeed, draws heavily on – the United Nations (UN) *Declaration on the Rights of Indigenous Peoples* (UN, 2007). It notes that the *Declaration* was discussed at every hui, and makes the following statement about it:

The Working Group accepts the relevance and importance of the Declaration in any discussion about constitutional transformation. Like other documents such as the Mataatua Declaration it provides an international benchmark against which the exercise of rangatiratanga may be defined and measured. (Mutu & Jackson, 2016, p. 62)

This is important as a number of scholars here and elsewhere are referring to the UN *Declaration* as a way of supporting engagement with Indigenous people (e.g., Came et al., 2021).

The *Report* does not mention republicanism, and the various models of possible new constitutional arrangement in this country refer to 'The Crown' (in relation to various 'spheres' (i.e., 'the kāwanatanga sphere', 'the relational sphere', and 'the mana motuhake sphere')). However, given that successive governments take on responsibility for previous agreements, there is no legal reason why a New Zealand Republic or a Republic of Aotearoa could not take up the kāwanatanga sphere and, in that sense, The *Report of Matike Mai Aotearoa* also opens up or provides the opportunity for a debate about a republicanism based on Te Tiriti o Waitangi (see Trainor, 1996). However, as one of the reviewers of this paper pointed out, focusing on republicanism is missing the point: 'Indigenous Tikanga and epistemologies decentre Pākehā colonial constructs – Indigenous realities are no longer defined in relation to Western discourse' (W. Woodard, personal [e-mail] communication, January 13, 2021). I am extremely grateful to Wiremu for making this point as I had not thought about republicanism being colonial, which, in turn, raises a

number of political and personal (psychological) issues. I opened this paper with the statement: 'I am an English republican' which is – or was – true when I lived in England (Britain and the UK), and there, republicanism is not viewed as colonial, though it takes different forms in Wales, Scotland, and Northern Ireland. However, if I think about living, working, and *being* in Aotearoa New Zealand, it is not about applying my politics (developed in and brought from the UK) *to* here as that is an inherently colonial project. In this sense, my politics, including republicanism and support for autonomous struggles (see Tudor, 2021), means that I can not be an English republican *here*. What I can do is to take up the challenge posed by Matike Mai – and by Wiremu, and other Māori colleagues and friends – and engage with Indigenous epistemologies and learn and understand how they support and shape constitutional transformation. I refer to this as personal as my politics, including republicanism and the autonomy politics, *is* personal; and so to let go of this requires some personal processing and change.

One of the reasons that I wrote this working paper this year was due to the dates contained in the *Report*. It was envisaged that a Māori Constitutional Convention be called in 2021 and that, leading up to that Convention, there would be some dialogue with 'other communities' (point 5, above) and so this is my small contribution to what I hope will be other dialogues and conversations with Pākehā, tau iwi, and any other non Māori prior to any Māori-led initiatives or conversations to which we might be invited.

In terms of my own engagement with this *Report* and with constitutional transformation, for myself, this year (2021), I will:

1. Read the *Report* again, as well as McCreanor's essay, probably on Waitangi Day (6th February).
2. Put the *Report* on the reading lists of two courses I am teaching this year.
3. Propose that a bicultural reading group I am in discuss the *Report*.
4. Look for opportunities to discuss the constitutional transformation proposed and ... the six different models of a new constitutional arrangement by the report (in public meetings, at presentations, etc.)
5. Plan something else of relevance to observe/do on 28th October.

Kia kaha tatou! Let's stay strong.

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Rupture, repair, restore: A transactional analysis

(November 2016)

This paper is based on a concluding keynote speech which I was invited to give on the last day of the conference of the Aotearoa New Zealand Transactional Analysis Association, held at the St Francis' Retreat Centre in Auckland, 24th–27th November 2016. The theme of the conference – rupture, repair, and restore – had been designed to be inclusive of all four fields of application of transactional analysis – counselling, education, organisations, and psychotherapy. This was supported by speeches on the Society for the Protection of Animals by Christine Kalin (standing in for Bob Kerridge), on economic sustainability by Susan St. John, on the environment by Devon McLean, and on Te Tiriti o Waitangi and anti-racist practice by Dr Heather Came. I was invited to offer a concluding keynote that would offer some reflections on the previous keynotes and the conference itself. This provided an interesting challenge as it involved me not only in preparing the speech before the conference but also in adding to it during the event – and finalising it on the last evening of the conference.

Tēna koutou, tēna koutou, tēna koutou katoa.

Note

In recognition of those of you who have a hunger for structure (Berne, 1947/1971), my keynote, which will last around an hour, has six parts: (paying) respects, (opening) remarks, rupture, repair, restoration, and (w)rap-up. In recognition of those of you who have more of a hunger for incidence (Berne, *ibid.*), I'll aim to surprise you!

Acknowledgements – (Paying) respects

Thank you, Christine, for your kind and generous introduction – tēnā koe.

Firstly, I am grateful to tangata whenua for welcoming me and my family to this land, and for welcoming us all (to this place) on Friday – tēna koutou.

Secondly, I want to acknowledge Evan Sherrard (1934–2015), and Wilhelmina van der Aa (1966–2016) [colleagues in the TA community] who are no longer with us, and, again, my

and our thanks to colleagues who organised the beautiful and poignant acknowledgements of their lives – tēnā koutou.

Thirdly, I am grateful to members of the Aotearoa New Zealand Association of Transactional Analysis for their welcome; I shall never forget when I left my first residential at Kimi Ora seven years ago being farewelled on the road to Kaiteriteri by the group of then PTSTAs [Provisional Teaching and Supervising Transactional Analysts] – Anne [Tucker], Annie [Rogers], Fran [Parkin], Marion [Wade], and Suzanne [Johnson] – with a beautiful waiata – tēnā koutou. I would also like to take this opportunity to thank the Association for its acknowledgement of my professorship last year and, specifically, my professorial address earlier this year (Tudor, 2016), with a beautiful arrangement of flowers (Figure 19.1).



Figure 19.1 The author, 23rd August, 2016.
(Photo: Louise Embleton Tudor)

Fourthly, I want to acknowledge and celebrate the success of our CTA exam candidates – Anisha [Pandya], Diane [Brooker], Marianne [Ackerman], Mayumi [Yoda], Rachael [Bell], Rick [Williment], Wonita [Woolhouse], Yayoi [Ubukata] – tēnā koutou, and congratulations again.

Finally, I want to thank on behalf of all of us, Anne, Christine, and Raquel [Beeby] for their organisation in making this conference happen – tēnā koutou katoa.

(Opening) remarks

I am grateful to Anne and Christine for inviting me to give this speech. I was delighted to be asked, if a little daunted as keynote speeches are usually concerned with striking a keynote, whereas, as this is more of a ‘wrap up’ speech, it is – or should be – perhaps more concerned with finding those notes that have already been struck.

When I was first asked what I thought about the title of the conference, I responded positively, but, with my usual interest in language (and editing), pointed out that it should probably be ‘Rupture, Repair, and Restoration’, and, indeed, if we think about these as nouns, that is the case. However, ‘rupture’, and ‘repair’ are also verbs – ‘doing words’ as Mrs Webb, my primary school teacher [in Leamington Spa, UK], explained them – and so the choice of ‘restore’ not only completes a pleasing and alliterative trio of double syllable

words, it also confirms that, fundamentally we are talking about doing. This, of course, is completely consistent with transactional analysis which, traditionally, has been associated with action – and, for that matter, change. Those of you who know me reasonably well will know that I am an advocate of the radical psychiatry tradition within transactional analysis, one slogan of which was ‘therapy means *change*, not adjustment’ (The Radical Therapist Collective, 1971). While some colleagues regard this tradition as somewhat historical, I suggest that it is alive and kicking (see, for instance, Steiner & Tudor, 2014; Minikin & Tudor, 2015 [and Althöfer & Riesenfeld, 2020]). Moreover, I will argue that, especially if we are looking to take a more social and ecological perspective, as has been argued over these past few days, then we need to restore, freshen, and apply this radical tradition. Put this way, it almost sounds like a face cream, doesn’t it? I can just see the marketing slogan: ‘Feeling oppressed, mystified and isolated? Try ‘RadPsy’. It helps you feel connected and active: it’s good for your health and your community’!

While we’re at it, another thing I think we might restore is our identity as transactional analysts. Whatever our differences – and we certainly have them – what we have in common is our interest and/or training in transactional analysis. I recently asked a colleague if they were coming to the conference (rather assuming that they were) and was somewhat surprised when they said ‘No’ because, as they put it: ‘I prefer to go to psychotherapy conferences.’ Of course, in one sense, they’re right: this is a *transactional analysis* conference and not, specifically, a *psychotherapy* conference, for, as we know transactional analysis encompasses four fields – of counselling, education, and organisations, as well as psychotherapy). However, just as clients attending a group experience the whole time of the group and not just the part in which they ‘work’ or participate, I suggest that this *is* a psychotherapy conference. It is also a counselling conference, an educational conference, and an organisational conference, in that, it is a conference that appeals to and concerns all fields of transactional analysis – and, inspired by Devon’s challenge, I might say that this has been a conference that is concerned with social responsibility. Transactional analysis is what brings us together and is of interest to us across our different fields of applications, and our different professional identities, disciplines, politics, and cultures. Interestingly, this theme of genericism, as distinct from speciality, was the subject of what was to be Evan’s last talk at the biennial residential event at Kimi Ora in 2013, a talk which he and I were working on as an article before he died, and which I plan to complete and publish [Tudor & Sherrard, 2021].

The publicity for this conference included the following statement:

The phenomena of rupture, repair, and restoration are inherent to all human relational experience. As global and local citizens generally, and as practitioners of Transactional Analysis particularly, how do we conceptualise and utilise these processes in ways to co-create positive change?

To me, this statement and question are – or should be – of interest to psychotherapists and those interested in psychotherapy, and I, for one, anticipated that the content of this

conference would be applicable to psychotherapy, and in this I have not been disappointed. All four keynote speeches, and all the workshops I have attended, have had a direct bearing on the practice, theory, profession, and discipline of psychotherapy. Specifically, I would say:

- That Christine presented the idea that animals can heal ruptures – interestingly, in the short film she showed us on Thursday, many of the animals we saw were paired with children or elderly people, a connection that I thought indicated some repair of ruptured relationships;
- That Susan St John articulated the psychological impacts of the rupture of social and economic inequalities, and the contribution that poverty, unhealthy housing, and inadequate basic healthcare have on mental illness;
- That Devon reminded that, as humans with a nature, we need to repair our relationships with wider nature/Nature; and
- That Heather made a convincing case about the negative impact of unequal relationships in which, while someone is disadvantaged, another is advantaged

Before I talk about rupture, repair, and restoration (the noun!), I want to talk about another ‘r’ word: research. Most of you may be aware of the widespread research on psychotherapy outcome that suggests that the therapeutic relationship is more significant than particular techniques, or even particular theoretical modalities (Asay & Lambert, 1999). The ‘modality wars’ are over; all therapies are more or less equal and, indeed, all should, indeed, have prizes (Rosenzweig, 1936); and, as Petrūška Clarkson, wrote, over 25 years ago, we are – or should be – beyond ‘Schoolism’ (Clarkson, 1989). What you may be less aware of is the research that refers to ‘extra therapeutic factors’. In 1992 Michael Lambert had summarised the existing research in psychotherapy outcome, grouping the factors of successful therapy into four areas, ordered by the percentage of change in clients as a function of the factors (Lambert, 1992). What this showed is that 40% of change in clients is attributable to extratherapeutic factors, that is, those factors that are qualities of the client themselves (such as ego strength) or of their environment (such as fortuitous events, and social support) that aid recovery ‘regardless of participation in therapy’ (ibid., p. 97). In his review, Lambert referred to the environmental qualities of the nature, strength, quality of social supports, and especially the marital relationship, to which, I would add the importance of friendship and family support (Maluccio, 1979; Zlotnick et al., 1996); peer support (Glass & Arnkoff, 2000); and income (Clarkin & Levy, 2004). In any case, given the significance of such extra therapeutic factors, it does seem important to examine, as Lambert (Lambert, 1992) put it, ‘the supportive aspects of the natural environment’ (p. 99). Lambert noted a clear implication of this finding which is for therapists ‘[to] *draw upon the natural helping systems that are abundant in the environment to assist them in their efforts to improve psychological therapies*’ (ibid., p. 99). If we regard the natural world itself as ‘a natural helping system’, then this implication provides a good basis for ecotherapy, animal-assisted therapy, and for more research into effectiveness of natural helping systems as part of the 40% change in clients. In this sense, I would like to lay down a wero or challenge to colleagues to broaden their consideration of what constitutes ‘psychotherapy’ and a ‘psychotherapy conference’.

My final opening remark concerns ego states and the acknowledgement that, in transactional analysis, we have two sets of models of ego states, and here I'm referring to structural models of ego states – or, more accurately, two sets of models of ego states (see Tudor, 2010). The first (and most common) is the usual three ego state model of personality (Parent, Adult and Child) which proposes that health comprises a complete set of these ego states, and which Graeme Summers and I refer to as a 'three ego state model of health' (Tudor & Summers, 2014). The second, which derives from Richard Erskine's work on ego states, and developed by Graham and myself, is also a three ego state model of personality, but, in proposing an Integrated Adult, as Erskine (1988) does, or an integrating Adult, as I do (Tudor, 2003), represents a one ego state model of health. I mention this here as I will be referring to this at various points in my talk.

So, having been given the gig and having given some due acknowledgements and opening remarks, I now turn to our '3 Rs': rupture, repair, and restore. I will address each one in turn, drawing on the transactional analysis literature, and referring to our four keynote speeches, and attempt to identify and strike some keynotes. In doing so, I will refer only briefly to the four key areas of theory in transactional analysis – that is, transactions, ego states, scripts, and games – in order to point to the connections I see between the themes of the conference and these theoretical concepts. I will also refer to Martha Stark's (1999) meta-analysis of different psychologies – that is, one-person, one-and-a-half-person, and two-person psychologies, to which I have added two-person-plus psychology (Tudor, 2011), precisely to account for the extra therapeutic such as the environment. In doing so, I will be drawing on a health psychology perspective (which, amongst other things, underpins co-creative transactional analysis and the concept of the integrating Adult) to suggest that rupture isn't always bad, and that repair and restoration aren't always good. By the way, it may interest you to know that, in a search of the *Transactional Analysis Journal* (1971-2016), there is relatively little on these themes, but what there is reveals more interest in rupture than in repair or restoration ...

Rupture

Rupture (from the Latin *rumpere*) means to break or burst, meaning that is contained in words such as abrupt, corrupt, disrupt, erupt, and interrupt. In human relations, rupture commonly refers to some break in a relationship, whether a general and/or permanent break, or a momentary break on a micro level, for instance in missing or misunderstanding something somebody has just said. In the field of therapy, ruptures are – or at least used to be – associated with mistakes, and failures. More recently – and, in transactional analysis, at least in terms of articles in the *Transactional Analysis Journal (TAJ)*, this can be dated from 2012 – there has been more of an interest in understanding the phenomenon and impact of rupture is an inevitable part of human relationships – and it is no accident that three of the seven articles in the *TAJ* that refer to rupture are to be found in a special issue on 'Learning from our Mistakes' (Sills, 2012). In one of these, Cook (2012) puts this point well:

Many theorists, particularly those from a constructivist or cocreative sensibility (Allen & Allen, 1995; Summers & Tudor, 2000), believe that if therapists bring their whole self into the relationship, actively finding new and authentic ways of relating with clients in the here and now, there will inescapably be some mistakes or misattunements. (p. 35)

In effect, there has been a shift from thinking about rupture as something that is unfortunate and best to be avoided, to something that is significant and best to be understood. There has also been a shift in viewing a rupture as the result of a failure or fault in the client to the result of the co-created relationship. As Shadbolt (2012) put it:

My thesis is that when ruptures and failures are cocreated between client and therapist, rather than being regarded as pathologies that stand in the way of the work, they can be engaged with as therapeutic change opportunities, their resolution being the central therapeutic task. (p. 5)

Cook (2012) goes on to suggest a number of ways in which ruptures can be therapeutic:

1. By bringing the unconscious into awareness

One example of this was in Christine's talk when she was talking about the numbers of animals that the SPCA rescued, and, at one point, paused, clearly affected. In that moment I became acutely aware of how many hundreds, if not thousands, of animals are abused by humans, and how this is a cruel acting out of human ruptures on animals for whom we should care. In her speech Susan referred to growing inequalities and the creation of 'the other'. Of course, such awareness is illuminative. As the great and sadly late Leonard Cohen put it: 'There is a crack in everything. | That's how the light gets in' (Cohen, 1992).

2. By helping the client to tolerate intimacy and by providing a new relational experience

This can be done in many ways. Christine's talk reminded me of a number of people that I have worked with who have learned from and been sustained by their relationships with animals. A brief but significant part of my own therapeutic journey with one therapist was lying on the floor of her consulting room watching how her dog breathed so naturally. One trainee described how she had experienced, Carl Rogers' (1957, 1959) therapeutic conditions not from her parents but from the dogs she grew up with. In his talk, Devon referred to Project Janzoon in which schoolchildren had the opportunity to have and to sustain new relational experiences with their environment.

3. By helping the client to tolerate pain and frustration

I think that in some way all the keynote speeches described pain and frustration, though, in terms of the impact of human history on present human relations between people, for me, Heather's was the most poignant in detailing the rupture of colonisation in this country. In reflecting on this point, I initially struggled with the concept of tolerance of pain and frustration is in some way I think we should not tolerate the intolerable. However, from a therapeutic perspective, I think we need to be able to help clients tolerate a certain amount of pain and frustration precisely so that, rather than acting it

out (for instance, by being anti-social) or acting it in (for instance, by self-harming), they can act and impact effectively.

4. By facilitating deconfusion and integration

In her article, Cook (2012) described this as 'Bringing previously split off implicit and explicit memories in effect into the domain of the therapeutic relationship' (p. 36). I think that, in their different ways and about their different subjects, each of the keynote speakers facilitated implicit and explicit memories thus:

- Christine and Susan – through their statistics and descriptions;
- Devon – from the image of the 'split' that caused the land mass of New Zealand, through to his images of endangered flora and fauna; and
- Heather, with her uncomfortable blessing (from Sister Ruth Marlene Fox, adapted and added to by Mitzi Nairn, a Treaty activist):

May you be blessed with discomfort
At easy answers, half-truths,
And superficial relationships
So that you may live
Deep within your heart.

May you be blessed with anger
At injustice, oppression,
And exploitation of the earth and its people
So that you may work for
Justice, freedom and peace.

May you be blessed with tears,
To shed for those who suffer pain,
Rejection, hunger and war,
So that you may reach out your hand
To comfort them and
To turn their pain into joy. (Fox, 1985)

... and

May you be blessed with enough foolishness
To believe that you can make
A difference in this world,
So that you can do
What others claim
Cannot be done. (Nairn, n.d.)

I now turn to suggest some ways in which we may think about rupture in terms of the four main areas of transactional analysis theory.

Transactions

A crossed transaction is a rupture whereby, as Stewart and Joines (1987/2012) described it: 'a break in communication results and one or both individuals will need to shift ego-states in

order for communication to be re-established' (p. 65). Of course, we know about the therapeutic value of the crossed transaction, which gives us our second example of a positive approach to rupture or that rupture can be positive. Berne's (1966) therapeutic operation of confrontation, which involves the use of information previously elicited 'in order to disconcert the patient's Parent, Child or contaminated Adult by pointing out an inconsistency' (p. 235), is a good example of this.

Ego states

In terms of ego states, in the one ego state model of health, the Child may be seen as a metaphor for the person's unintegrated experiences of rupture, and the Parent as a metaphor for the person's introjections of ruptured relationships. Thus, following on from Berne's definition of confrontation, we could define a rupture as a disconcerted Parent and/or Child.

Scripts

As we know, there are essentially two different views of script theory in transactional analysis. One (from Berne and Steiner) which represents script as always negative, in which case we may say that it describes the history and story of the rupture from autonomy. The second (from English, 1977, and Cornell, 1988) represents script as always self-defining but not always self-limiting, in which case we may consider that rupture describes the self-limiting script or, more accurately, those aspects of our script that limit us in relation to ourselves, others, and the world. In this way, passive behaviours would be seen as a rupture of our natural ability to be active – and, indeed, activists.

Games

With regard to our current interest, games describe ways in which we perpetuate ruptured relationships and/or dynamics within relationships. In her article, Shadbolt (2012) adds to Berne's Formula G by suggesting that rupture comes after the Cross-up and before the potential Payoff, a process which, for Shadbolt, can lead to Acknowledgement, Space, and Meaning-making, followed by Transformation.

Whilst these examples have focused on the therapeutic benefit of rupture to the client, a less considered aspect of rupture is the benefit to the therapist. Shakespeare put this well, in the character of the Duke (Vincentio) in *Measure for Measure*: 'It is a rupture that you may easily heal, and the cure of it not only saves your brother, but keeps you from dishonour in doing it' (Shakespeare, 1623/1991 Act III, Scene I, ll.222-224).

Repair

Repair (from the Latin *reparare*) means to put back in order or mend. There is also another sense of the verb, now considered rather old-fashioned, which means to go to frequent or to return to one's own place or country. In this use of the word, I'm reminded of 17th and

18th century novels in which ladies would repair to the drawing room (originally a withdrawing room), and gentleman to the library. However, in this country, we might reclaim this sense of the verb as we think about the concept and lived reality of turangawaewae, and not only that 'I am because we are' but also that 'I am because I know where I stand'.

In human relations literature and practice, repair commonly refers to the sense of mending or amending some rupture in the relationship. Just as we refer to relational rupture or ruptures, we may also refer to 'relational repair' (Cornell, 1994). Katherine Murphy (2012) commented on this, citing Tronick (1989) who, as she put it, 'elaborated this view and described disruption and repair as organizing experiences of coping, re-righting, and hope. Interactions are reparable, and it is possible to maintain involvement in the face of stumbling, missings, and disappointments' (p. 32).

Examples of repair in the keynote speeches at this conference included:

- Susan – regarding the repair of equality;
- Devon – regarding the repair of the environment; and
- Heather – regarding the repair of using Māori models of practice, supporting Māori health providers, and power-sharing based on equity rather than equality.

Notwithstanding these examples, I think we also need to acknowledge when we cannot or perhaps even should not repair something: when something needs to be or to remain broken in order to make something new or make space for the new. This is represented, for instance, by Thomas Kuhn's (1970) concept of a paradigm shift, by the concept of revolution rather than evolution, and of change rather than repair.

Transactions

In transactional terms, such repair might take the form of apology, about which Claude Steiner (2000) has written, though it is important that the timing of this is considered as an apology made too soon can be a Rescue on the part of the transactional analyst, which in effect may discount and deny the client's feeling and process. In the discussion of their respective practices, Sue Eusden and Alessandra Pierini (2015) put it well:

Eusden's focus is on the affect dysregulation between therapist and client, and in moments of rupture, when the enactment has become live in the room, her attention and intention are to discover what can be learned from the rupture rather than on repairing it. (p. 136)

Generally, I would say therapeutic repair, or at least more permanent repair, is much more subtle. As that 16th century English psychologist, William Shakespeare (1623/1990) put it, in the *Two Gentlemen of Verona*: 'Repair me with thy presence' (Act V, Scene 4, l.11).

Ego states

The transactional analysis concepts I associate with repair are reparenting (from the Cathexis tradition) and rechilding (or, more accurately, reChilding) (as described by Clarkson and Fish, 1989), both concepts and practice which are based on the three ego state model of health, that is, that, transactional analyst is wanting to 'repair' the Parent and/or Child (see Retief & Conroy, 1997). In the one ego state model of health, I would reframe repair as expanding Adult, or, to echo the earlier language, Adulting/adulting.

Scripts

In a sense, we could consider all educational, organisational, and therapeutic work to operate from 'a largely script-free stance' as the *Training & Examinations Handbooks* (Section 7.2.3.7) put it, as repair. However, if we think about this more closely, to repair a script, suggests that it can be repaired or mended and, therefore, that it is or can be healthy.

Games

A similar point may be made about games. As games are seen as patterns of interactions that confirm a negative script, the idea is to stop playing games. To repair a game suggests that it can be positive or healthy – which Berne (1964/1968) suggested, but which, with the exception of James (1973), Choy (1990), and Summers and Tudor (2000), has never gained much traction in transactional analysis (for a summary of which, see Tudor & Summers, 2014). However, if we think about games as co-creative confirmations, then we can envisage a series of complementary ulterior transactions progressing to an outcome that does repair relationships.

Restore

To restore carries two meanings: 'to give back', and 'to build up again, or repair'. Reviewing the transactional analysis literature, it is clear that most of it represents the latter of these meanings, thus, to restore:

- 'optimal levels of independent functioning' (Champeau, 1992, p. 234) (written in the context of an integrative approach to disability)
- 'unity with the imminent and with all that is' (Gilpin, 1995, p. 31)
- 'the vitality of the body' (Cornell, 2001, p. 239)
- 'positive sexuality in long-term relationships' (Parkin & Vaughan, 2003, p. 45)
- 'the permission to Exist' (Drego, 2005, p. 8)
- 'intimacy after a quarrel' (Thunnissen, 2009, p. 97)
- 'some belief in the possibility of a world that contains both good and evil' (Shmukler, 2012, p. 183)
- 'the coherence of the self-narrative' (Shustov et al., 2016, p. 23).

I think it is worth reflecting on the fact that transactional analysts have not said, or at least not written much about restoration in terms of giving back. On the first evening, the song

'The Circle of Life' accompanying the short film Christine showed us contained the line 'Don't take more than you give' – which is an injunction in support of sustainability. In his speech, Devon talked about a number of restoration projects, whilst acknowledging that none of them could or even should take us back to the ecology of New Zealand in the 19th century; though, in her speech, Heather did suggest restoration to tangata whenua of land, sovereignty (which they never ceded), and mana, and, therefore, of a Titiriki-based Constitution (see Matike Mai Aotearoa, n.d.). Picking up my point that rupture is not always bad, and repair and restoration are not always good, I think both Devon and Heather gave us something to think about in terms of whether restoration carries a sense of looking back rather than looking forward. Taking inspiration from Devon's use of the term 'future proof', perhaps we might think in terms of 'forestore' rather than restore.

Transactions

Thinking about the process of restoring transactionally, I suggest that the transaction after the crossed transaction is the one which, in effect, restores authentic communication. However, I also suggest taking this a little further, and that we develop in transactional analysis more of what Wood (1996) (referring to the person-centred approach) describes as a 'psychological posture' (pp. 168-169) of, I would say, transactional *action*. In my response to Bob Hawke's welcome I referred to his family's activism. Another activist, the American novelist Alice Walker, once said: 'Activism is my rent for living on the planet' (Parmar, 2013). This catches something of the sense of restoration being both an attitude and a process of giving something back, and, hopefully, leaving the world a better place than we found it, and I think Devon's talk offered us a number of practical and hopeful examples of this.

Ego states

Pearl Dreger is one of the few transactional analysts who talk about the ecosystem and does so alongside references to struggles against injustice. Whilst I agree with much of her analysis of the problem I disagree with her theoretical solution which is to suggest a healthy, Earth-centred cultural Parent, and an updated, integrated ethnic Child, as much of what she attributes to these states, I would see as part of the process and outcome of an integrating Adult.

Scripts

We might consider that, ultimately, refusing to restore (in the sense of giving back) is part of the selfish script of a narcissist; wounded for sure, but so obsessed with looking at his own reflection, that he loses his Echo and the need for the benefit of feedback from others. Yet, as Shakespeare (1597/2019) put it, in *Henry IV Part I*: 'No, yet time serves wherein you may redeem | Your banish'd honours and restore yourselves | Into the good thoughts of the world again' (Act I, Scene 3, lines 179-181).

Whilst I'm not so sure about the world having 'good thoughts', I rather like the sense of humility this implies, which suggests that we might well focus more on the eco- than the ego.

Games

In terms of mainstream game theory, which sees games as negative, I don't see much sense in thinking about a game that restores. However, as noted above with regard to repair, if we think about positive games, as did Berne (1964/1968), James (1973), and Choy (1990), and as do Graeme Summers and I (Summers & Tudor, 2000; Tudor & Summers, 2014), then such games and confirmations could comprise transactions that restore relationships.

(W)rap up

I know that some colleagues questioned the nature of this conference with, originally, four keynote speakers, none of whom were transactional analysts. I also know that some have really appreciated the scope of this conference which has included the geological and ecological; animal, mineral and vegetable – and, indeed, in terms of the food that has been provided, sufficient vegetables(!); indigenous and settler voices (Māori, Pākehā and Tau Iwi); the cultural, historical, economic, social, and political.

Some of you may know that I edit a journal called *Psychotherapy and Politics International*, I am constantly struck by, as Nick Totton (2000) put it, 'the interplay' between the political/social and the therapeutic (see PowerPoint slide below and paper 13), an interplay which is often reflected in language. The early radical psychiatrists used language derived from Karl Marx and Wilhelm Reich, and such language makes a difference. Knowing is different from diagnosis, change is different from cure, and so on. At one point in his talk Devon referred to a three-part plan: secure (as in halting the decline in biodiversity); restore (as in actively reinstating key elements of the ecosystem); and future proof (the principal example of which was connection to the community). These words and, indeed, the

<p>→ Psychotherapy <i>in(to)</i> politics</p> <p>i.e. the range of interventions by psychotherapists in the political process, through: 1. therapists acting as therapists on the basis of clinical experience and concluding that a political programme or action is required; and 2. therapists acting as citizens, using their therapeutic understanding and skills at the service of a political goal.</p>	<p>↑ Psychotherapy <i>of</i> politics</p> <p>i.e. "a range of attempts to <i>understand</i> and to <i>evaluate</i> political life through the application of psychotherapeutic concepts." (p. 6)</p>
<p>↓ Politics <i>of</i> psychotherapy</p> <p>This includes: 1. the power relations and structures that operate within psychotherapy; and 2. the effect that political systems have in the ways in which psychotherapy as an institution functions.</p>	<p>← Politics <i>in(to)</i> psychotherapy</p> <p>Thus includes 1. "the various ways in which political concepts and viewpoints are used to criticize or change the theory and practice of psychotherapy" (p. 7); and 2. the introduction of "political" material into therapy.</p>

examples could be taken as a metaphor for the work of transactional analysis in all its fields.

The vision of the conference was that we would be ‘engaging together our thinking, feeling, and spiritual selves in a call to action’ – and, after the experience of yesterday evening, I think we should add our ‘somatic selves’ to that list!

So, having so engaged over these three days, what might be a suitable call for action? I suggest, a series of movements or actions:

- From I to we (see Tudor, 2016).
- From ego to ‘wego’ (Klein 1976).
- From ego to eco. We often talk about ‘I’m OK – You’re OK’ and some of us include Berne’s (1972) third-handed life position ‘They’re OK’; we might consider thinking about the planet and whether ‘It’s OK’?
- From the personal to the social/political. One example of this is to move from a reliance on medical diagnosis to social diagnosis (e.g., on the basis of alienation).
- From the consulting room and the clinic to the environment.
- From unilateral solutions to bilateral and even plural solutions.
- From comfort and passivity to, as Mitzi Nairn put it, ‘discomfort ... anger ... tears ... and foolishness’.
- From decontamination and deconfusion to decolonisation. As my cultural supervisor put it: ‘we need to decolonise our minds, and our processes, as well as the land’.

At the powhiri, in my response to Bob Hawke’s welcome, I referred to the cry and stitching of the tui. In this conference I think we have stitched from below, perhaps not so much from above (although perhaps Brother Philip and the other brothers have been holding that for us), but certainly from inside, whilst acknowledging the impact of the outside. In this context – and in a context which draws out attention to animals as sentient beings – it seems appropriate to end with a whakatauki about a bird:

Kō te manu e kai i te miro	The bird that feasts upon the miro berry.
Nona te ngahere	The forest is theirs.
Kō te manu e kai i te matauranga	The bird that feasts upon noble education
Nona te ao.	The world is theirs.

At this conference, we have certainly enjoyed a ‘noble education’. Taking inspiration from this time together, I hope that, as transactional analysts, as well as in other professional identities, groups and associations, will create and continue to co-create a noble education and engagement with the noble purpose of not only healing the world one client at a time, but of healing clients one world at a time.

Nō reira, tēna koutou, tēna koutou, tēna ra tatou katoa.

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Coda: Changing theories, one world at the time

(December 2020)

This short coda, addition, or end note was inspired by a short talk I gave to an online event that was held on 6th December to replace the Italian TA conference that had been planned to take place in March, then postponed, and then cancelled (see Paper 5). The conference organisers decided to hold an event to mark the fact that the conference was no longer taking place, and to provide a forum in which each of the presidents of the seven organisations would say a few words; the two keynote speakers would give a brief talk; and the participants (over 500) would have some chance to reconnect. This paper comprises some of what I said at the event, as well as some final thoughts as a way of concluding this book and project.

Thank you, Antonella, for that lovely and generous introduction. I, too [as other speakers who had preceded me], am feeling quite emotional being here at this event. Good morning – and, from me, here in Aotearoa New Zealand, good evening! Greetings to you all. E ngā matawaka, e ngā reo, e ngā mana, e ngā rau rangatira ma – tēnā koutou, tēnā koutou, tēnā koutou katoa.

First of all, I'd like to acknowledge the presidents of the seven Italian TA Associations and their vision for the original conference and their words today, the conference organising committee for having invited me as a keynote speaker for the original conference, and especially Antonella Fornaro and Orlando Granati for their open and clear communication with me over the past 19 months. I also wish to acknowledge Bill Cornell, an esteemed colleague and friend, with whom I've recently had the pleasure of working on a special issue of *Psychotherapy and Politics International* on the theme of 'Transactional analysis and politics' [Tudor & Cornell, 2020] – tēnā koe, Bill.

The keynote speech I had prepared took its inspiration from the phrase (and title of the original Conference) 'E pur si muove', a phrase attributed to the Italian mathematician, physicist and philosopher Galileo Galilei (1564–1642), which he is said to have muttered after the abjuration he made in response to being found 'vehemently suspect of heresy' (of heliocentrism) by the Roman Catholic Inquisition in 1633. The statement represents a recanting of his original abjuration and, thus, may be understood, symbolically, as one of resistance, and indicative not only of the importance of scientific method but also of independent and critical thinking and methodology. In the context of a world that is constantly moving and changing, my keynote speech and paper would have explored how TA theory needs to change with regard to its fundamental concepts of transactions, ego states, psychological games, and life scripts (and forms Paper 5 in this publication). I am

hoping that the speech I prepared and was translated will appear in an Italian journal next year.

Now more than ever, as we face our changing world with more immediacy, I think that we need theory and practice that is more adaptable. We need theory that helps us deal with virtual reality. Just today (6th December 2020), I had an e-mail from a colleague (who will remain anonymous), refusing to review an article as she is 'very opposed ... [to the view] that virtual meeting rooms should be considered a new reality'; (I assume that this colleague is not practising online.) We need theory that helps us think about the nature of the online communication and relationship, whether therapeutic, counselling, educational, or in the organisational context, especially those engagements and relationships that begin online. In short, we need theory that helps us do all aspects of our work, especially in the face of continuing uncertainty; for myself, this is one of my next projects: to explore the psychology – and philosophy and politics – of uncertainty, with a view to developing what might be considered as new competencies in uncertainty.

One of the points I make in my paper (paper 5 in this collection) is that movement comes from the outside – 'Eppure, si muove', it (still) moves. Reading that again, and reflecting further on the changes that we as practitioners, educators, etc. have had to make, I realise that it is not so much that we change the world – which could be considered an anthropocentric heresy – but, rather, that the world changes us. In other words, the world changes us, one theory at a time. As an example, those colleagues who eschewed the possibility or reality of online psychotherapy have simply had to change their minds – or, presumably, to stop practicing. The logic of this, then, is that we need to revisit our theory – about human nature, and the nature of reality, communication, relationships, change, as well as the therapeutic space, frame, etc.

I am aware that, already in 2020, alongside all the personal change we have had to make, and the changes to our professional practices, there has been an enormous amount of writing about the impact of the pandemic on therapeutic practice, as well as an astonishing amount of research conducted and published – all within (the past) nine months! This includes a number of special issues of journals on the topic, including *Group Dynamics* (Parks, 2020), the *Journal for Psychotherapy Integration* (Callaghan, 2020), *Practice Innovations* (Koocher & DeLeon, 2020), and *Psychological Trauma* (Kendall-Tackett, 2020). The American Psychological Association (APA) has listed a lot of research in this area and has given open access to articles on the subject in journals it publishes (see APA, 2020). Moreover, a brief search (conducted in December 2020) found some 20 academic and/or professional journals advertising special issues on various subjects and topics relating to psychology and COVID-19 to be published in 2021, and it is clear that writing, research, and publishing in this area will continue to grow. However, as only three of these are focused specifically on psychotherapy (and counselling), it is also clear that those of us who work in these disciplines will need to contribute to research and thinking in this field.

That is for the future. For now, we should turn our attention to the present. We are, of course, all aware of the context in which we are meeting (online), of the impact of the coronavirus pandemic, and how that has changed the world this year and, in some ways, for ever. I am also aware of the loss of the conference and of the opportunity for us to meet live and in person rather than live and online. I would also like to acknowledge the loss and disappointment that the conference organising committee has held, and to extend my sympathy and empathy for what you have held over the past 18 months and more, and especially in the past 9 months. I also want to express my appreciation for your creativity in creating this event, which I hope not only goes well but also gives you some closure to this particular project, and which also fosters your bigger project of continuing to work together. The conference will not take place, and this event will end, but your (seven) associations will continue to thrive – and the world still moves.

Final thoughts (for now)

Although that last paragraph was written for and delivered to a specific event and audience, I think it also stands well as a way of ending this particular book project and publication.

As I note(d) in the Introduction, this project started in the context of a changing world for me (an enforced change of context at work), and has continued to change, not least in response to the context of the coronavirus pandemic during the year 2020 (as reflected in Papers 5, 8, and 13, as well as this one). Overall, I think the book does reflect my vision both during 2020 (specifically papers 1, 5, 7, 8, 13, 16, and 17), whilst also drawing on previous presentations (and one publication) that still have currency (i.e., papers 3, 4, 12, 14, 15, and 18). Ultimately, however, it is you, the reader, that will decide.

On a personal note, I started this project in November 2019 with much less than 20/20 vision in my right eye and, although my sight in that eye is not what it was, after some months, it has now settled, and, with the benefit of treatment (an operation), some recovery time, and new prescription glasses (the ones pictured in the cover page of this e-book), my overall vision is – 20/20. Although my sight is good enough, it doesn't feel as sharp as it was and I still feel some discomfort, especially first thing in the morning and last thing at night, and I find myself more cautious about some everyday actions, such as walking down steps. However, this experience has sharpened my sense and appreciation of vulnerability and, I think, is good for the soul – or, at least, good for my soul. Moreover, although my sight isn't as good as it was, I think my vision's getting better!

As I was putting the finishing touches to this book a few days before my 66th birthday, I began to think (as you do) about life, and especially my remaining working life, and what I may expect in terms of some of the changes I would like to see – academically, professionally, culturally, socially, politically, environmentally, and so on. In the course of reflecting on this, I discovered, courtesy of the Statistics New Zealand 'How long will I live

calculator' (StatsNZ, 2021) that I can expect to live – another 20 years, so it appears that I will have time to publish a few more books I have planned!

As I wrote in the Introduction, in writing and editing this book, I wanted to hold a balance between retrospective reflection (as represented in papers 2, 6, 8, 10, and 17) and forward-looking vision (which, I think, is particularly represented in papers 1, 5, 7, 13, 14, and 18). It is always a little risky to present a vision (or two) as some people may question my motivation for putting such thoughts and proposals out there. While I have strong views and opinions, and, of course, as a professor of psychotherapy, it is my job to profess psychotherapy, I hope I have done so with analysis that stimulates thinking, with critique that encourages questioning, and with passion that invites engagement. I think we owe it – to the earth, our planet, to our ancestors, and to our children, and their children (and so on), to think clearly, to be critical and question, and to be passionate about what we do. This will be true for my next 20 years and for the next 2,020 years (and more), for, as Berners-Lee (2019/2021) put it: '*There is no planet B*'.

Kia kaha, kia maia, kia manawanui ma kia aroha ki te tangata | Be strong, be brave, be steadfast – and be compassionate.

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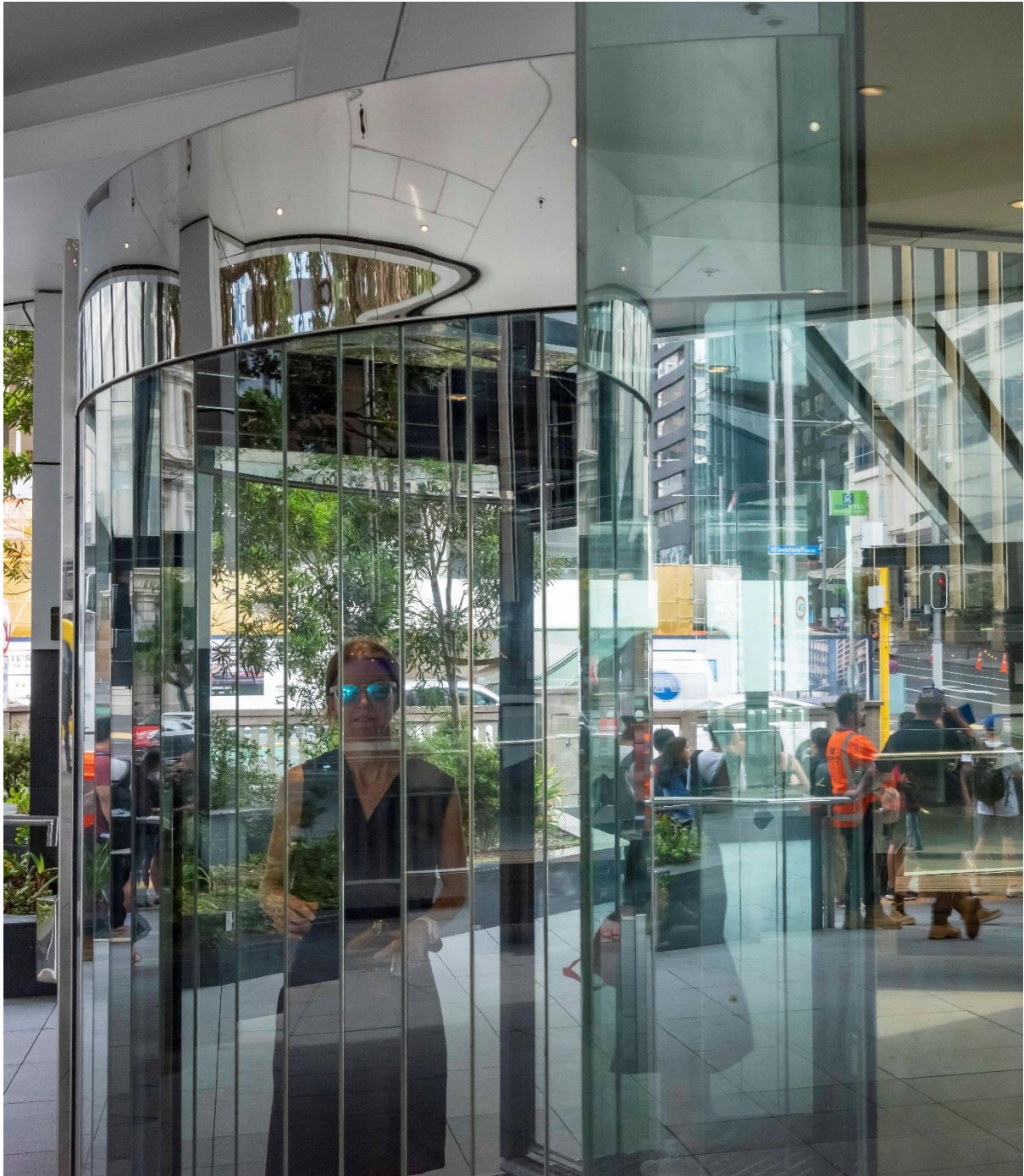


Figure 20.1 Vision 2020: Looking back, looking forward. (Photo: Denis Came-Friar)

Appendix A

Teaching (including academic supervision), research (including publications and outputs), academic leadership, and events, 2020

All Year

Teaching

PSYT705 Introduction to Applied Transactional Analysis – Paper/Course leader.

Classes – various lectures (see below).

Academic supervision – doctoral students and candidates (n=6), Master’s students (n=4), Summer studentships (n=2).

Research

Establishing a Group for Research in the Psychological Therapies, encompassing a number of research projects:

Research Project #1 (2017–2021) Whāngai and the adoption of Māori: Healing the past and transforming the future

Principal investigator: Dr Maria Haenga-Collins and others

Research Project #2 (2019-2021) Walking the talk: Psychotherapists and physical exercise (with Professor Duncan Reid)

Research Projects #3&4 (2020, and 2021 to be confirmed) Online psychological therapies (with others)

Research Project #5 (2020–2021) Whiteness and racism

Principal investigator: Dr Emma Green

Research Project #6 (2020-2021, and 2021-2024 to be confirmed) Dental anxiety (with Professor Zac Morse)

Research Project #7 (2020–2021) Ecotherapy (with others)

Research Project #8 (2020-2021) Muri tapu (a programme developed by Carmen Hetaraka)

Research Project #9 (2021) The experiences of male psychotherapy students (with Dr Nick Garrett)

Research Project #10 (2021) Research supervision (with international colleagues)

Academic leadership

At AUT (continuing)

Mana o tane – facilitating a weekly support group for male psychotherapy students.

Heuristic research group (with Dr Margot Solomon) – facilitating a monthly research study group.

Faculty Advisory Committee on Lived Experience – member.

Department of Psychotherapy & Counseling – supporting staff in the Department planning to enrol on doctoral programmes.

In the professional community (continuing)

Psychotherapy and Politics International (Wiley) – editor

Ata: Journal of Psychotherapy Aotearoa New Zealand (New Zealand Association of Psychotherapists/Tuwhera) – consulting editor

PCE2021 – chairing the conference organising committee of an international conference (due to take place in Auckland, in June 2021).

Invitations – various accepted (see below).

January

- 6th–10th AUT Summer School PSYT705 Introduction to Applied Transactional Analysis, paper (course) leader.
- 17th Tudor, K. (2020). *Eulogy for Roland Julian Tudor (1949–2020)*. Delivered at the Castlebrook Memorial Park Crematorium, Rouse Hill Sydney, Australia.

February

- 19th Orientation AUT North. Department of Psychotherapy & Counselling, Mihi whakatau for new students.
- 20th Orientation AUT South. Pōwhiri for new students.
- 27th Tudor, K. (Ed.). (2020). *Psychotherapy and Politics International*, 18(1).
Tudor, K. (2020). Editorial. *Psychotherapy and Politics International*, 18(1).
- 28th Pōwhiri – supporting Dr Brian Rodgers being welcomed to the University of Auckland.

March–June

Community kōrero – attending a weekly online meeting of students, facilitated by Dr Margot Solomon and Wiremu Woodard.

March

- 3rd Tudor, K. (Ed.). (2020). *Claude Steiner, emotional activist: The life and work of Claude Michel Steiner*. Routledge.
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25th

Alert level 4

April

27th

Alert level 3

Harrison, D., & Tudor, K. (2020). Working (it) out: An heuristic enquiry into psychotherapy and exercise. *Advances in Mind-Body Medicine*, 34(2), 14-23.

May

13th

Alert level 2

21st

Ioane, J., Knibbs, C., & Tudor, K. (2020). *Online psychotherapies in the context of COVID-19: Critical and cultural perspectives*. Conversation (J. Wilson, Producer).
<https://www.onlineevents.co.uk>

29th

Doctoral exam – attending an oral exam/defence at AUT as an examiner.

June

8th

Alert level 1

10th

Tudor, K. (2020). *Is 'OK' still OK? A critical perspective*. Online webinar given to the South African Transactional Analysis Association [K. Melmed, Producer].
<https://www.youtube.com/watch?v=VKXUsT95or8>

29 th July	Tudor, K. (2020 June). Editorial. Therapists' lived experiences [Special issue]. <i>Psychotherapy and Politics International</i> , 18(2). https://doi.org/10.1002/ppi.1540
25 th	Summers, G., & Tudor, K. (2020). <i>Acceptance speech</i> . Delivered at the International Transactional Analysis awards ceremony. ITAA. https://www.youtube.com/channel/UCozcEUdd8olhaibXU63-Lcw/featured?view_as=subscriber Counselling
27 th	Tudor, K. (2020). [Endorsement of the book <i>Contextual transactional analysis: The inseparability of self and world</i> by J. Sedgwick]. Routledge.
August	
6 th	Sherrard, E. M. (2020). <i>The book of Evan: The work and life of Evan McAra Sherrard</i> (K. Tudor, Ed., E-book ed.). Tuwhera Open Access Books. https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/2
	Tudor, K. (2020). Introduction to the e-book edition. In E. M. Sherrard <i>The book of Evan: The work and life of Evan McAra Sherrard</i> (K. Tudor, Ed., E-book ed.). Tuwhera Open Access Books. https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/2
	Tudor, K. (Ed.). (2020). <i>Pluralism in psychotherapy: Critical reflections from a post-regulation landscape</i> [E-book ed.]. Tuwhera Open Access Books. https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/1
	Tudor, K. (Ed.). (2020). Introduction to the e-book edition. In <i>Pluralism in psychotherapy: Critical reflections from a post-regulation landscape</i> [E-book ed.]. Tuwhera Open Access Books. https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/1
12 th	Alert level 3
26 th	PSYC812 Theories of counselling psychology, class on humanistic and person-centred approaches – Online lecture.
27 th	Classen, B., Johnson, F., McKenna, B., & Tudor, K. (2020). <i>On mental health and lived experience</i> . Paper submitted.
31 st	Alert level 2.5
September	
1 st	Pomare, P., Ioane, J., & Tudor, K. (2021). Racism in New Zealand psychology, or is Western psychology a good thing? In C. Newnes (Ed.), <i>Racism in psychology</i> . Routledge. Manuscript submitted.
22 nd	Tudor, K. (2020, 22 nd September). <i>Reimagine wellbeing together – He tirohanga anamata</i> . https://auti.aut.ac.nz/news/Pages/Reimagine-wellbeing-together.asp
24 th	Alert level 2
28 th	HPRM604 Health Promotion, Class on mental health promotion (AUT North) (with Dr Heather Came-Friar) – Lecture.
29 th	HPRM604 Health Promotion, Class on mental health promotion (AUT South) (with Dr Heather Came-Friar) – Lecture
	Tudor, K. (2020). PCE 2020 becomes PCE 2021. <i>WAPCEPC Newsletter</i> , 20(2), 4-5.
October	
7 th	Alert level 1
8 th	MENH502 Mental Health and Wellbeing, Class on mental health and activism – Lecture
15 th	Doctoral exam – attending an oral exam/defence at an overseas university as an external examiner.
27 th	Tudor, K. (2020). Ego and relationships: Professor of Psychotherapy Keith Tudor. On <i>Nine to noon</i> [Interview with Kathryn Ryan]. Radio New Zealand. https://www.rnz.co.nz/national/programmes/ninetoonoon/audio/2018770082/ego-and-relationships-professor-of-psychotherapy-keith-tudor
—	Summers, G., & Tudor, K. (2020). Análisis transaccional co-creativo [Co-creative

- transactional analysis] *Revista de Análisis Transaccional*, 6, 113-141.
- Tudor, K. (2020). Editorial. Transactional analysis and politics [Special issue]. *Psychotherapy and Politics International*, 18(3).
- Tudor, K. (2021). Transaktionsanalytische Supervision: ein co-kreativer Ansatz [Transactional analysis supervision: A co-creative perspective]. In K. Brunner & M. Sell (Eds.), *Transaktionsanalytische supervision in theorie und praxis* [Transactional analysis supervision in theory and practice (pp. 77-91). Junfermann.
- Tudor, K., & Cornell, W. (Eds.). (2020). Transactional analysis and politics [Special issue]. *Psychotherapy and Politics International*, 18(3).

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- 18th Tudor, K. (2020). Transactional analysis and politics: A critical review. Transactional analysis and politics [Special issue]. *Psychotherapy and Politics International*, 18(3). <http://dx.doi.org/10.1002/ppi.1555>
- 20th Shaw, S., & Tudor, K. (2021). Health(y) education: A critical analysis of public health regulation in and on tertiary education in Aotearoa New Zealand. Revised manuscript submitted to *Policy Futures in Education*.
- 23rd School of Clinical Sciences Research Roadshow – presenting information about the Group for Research in the Psychological Therapies.
- 24th Public Health Aotearoa New Zealand, AUT Branch – Introducing Professor Peter Crampton
- 25th Tudor, K. (2020). Person-centred approaches in the context of emotions. *Person-Centered & Experiential Psychotherapies*. <https://doi.org/10.1080/14779757.2020.1846601>
- 26th Tudor, K., & Rodgers, B. (2020). The person-centred approach in Aotearoa New Zealand: A critical examination of a settler psychology. *Person-Centered & Experiential Psychotherapies*. <https://doi.org/10.1080/14779757.2020.1846602>
- _____ Tudor, K. (2020). Conexões entre o cérebro e o coração, e análise transaccional [Connections between the brain and the heart, and transactional analysis]. *Revista Brasileira de Análise Transaccional*, 29, 82-103.

December

- 6th Tudor, K. (2020). *Intervento al online meeting dell'Associazione Temporanea delle Associazioni Italiane del'AT* [A talk given to the online meeting of the Temporary Association of Italian TA Associations].
- Tudor, K. (2020). *A poem for Margot*. Unpublished manuscript.
- 8th Classen, B., Tudor, K., du Preez, E., Day, E., Ioane, J., & Rogers, B. (2020). *Contemporary perspectives on videoconference-based therapy - Prioritising indigenous and ethnic minority populations in the Global South*. Paper submitted.
- 10th
- 17th Cornell, W., & Tudor, K. (2020). Reviewing the special issue 'Transactional analysis and politics': A reflective dialogue. Transactional analysis and politics [Special issue]. *Psychotherapy and Politics International*, 18(3). <https://doi/10.1002/ppi.1571>
- 18th Morse, Z., & Tudor, K. (2020). Dental anxiety: Interprofessional research into an intractable global problem. *Modern Research in Dentistry*, 6(1), 555-556. <https://doi/10.31031/MRD.2020.06.000626>
- 22nd Ioane, J., Knibbs, C., & Tudor, K. (2021). *The challenge of security and accessibility: Critical perspectives on the rapid move to online therapies in the age of COVID-19*. Paper submitted.
- 30th Dow, J., & Tudor, K. (2020). [Review of the book *Leap of power: Take control of alcohol, drugs and your life* by Robert Schwebel] Transactional analysis and politics [Special issue]. *Psychotherapy and Politics International*, 18(3). <https://doi.org/10.1002/ppi.1574>
- Tudor, K. (2020, 30th December). Series preface. In G. Žvelc, & M. Žvelc, *Integrative therapy: A mindfulness- and compassion-based approach* (p. 10). Routledge.
- _____ Rodgers, B., & Tudor, K. (2020). Person-centred therapy: A radical paradigm in a new

world. *New Zealand Journal of Counselling*.

December - February

Academic supervision

Summer studentship (Ngawai O'Leary), with Professor Zac Morse, on dental anxiety.

Summer studentship (Elizabeth Brett), with Dr Emma Green, on whiteness and racism.

Appendix B

The quality assurance of this book

Table AB.1 The quality assurance of this book

Contribution	Peer-reviewed	Changes made as a result of peer-review
Introduction	Not applicable (n/a)	In editing
Paper 1 He tangata Tiriti tatou	By two colleagues	Substantial
Paper 2 Eulogy for Roland Julian Tudor	By Louise Embleton Tudor (before the funeral)	Minor but significant
Paper 3 'A lifetime burning in every moment'	The original submission to present by the scientific committee of the conference; the presentation itself by colleagues at the time; and, in this process, by another colleague	Substantial
Paper 4 Alpha and omega	The original submission was subject to a double-blind peer-review process	Minor
Paper 5 Changing the world one theory at a time	By four colleagues	Minor
Paper 6 On indexing	By two colleagues	Minor
Paper 7 Psychotherapy, health practice and the assurance of competence	By two colleagues	Minor but significant
Paper 8 Shakespeare – the plague – Eyam – COVID-19 - Shakespeare	By two colleagues	Minor but significant
Paper 9 My lasagna recipe – Part III	By Esther Tudor	Substantial
Paper 10 A book of books	By two colleagues	Major and substantial (including the creation of an Appendix)
Paper 11 Grammar gems	By two colleagues and Saul Tudor	Minor but significant
Paper 12 Psyche and society: Social and personal effectiveness	The original submission to present by the scientific committee of the conference; the presentation itself	Minor but significant

	by colleagues at the time; and, in this process, by another colleague	
Paper 13 Psychotherapy in the time of coronavirus	By two colleagues	Minor
Paper 14 He tangata, he tangata, he tangata	By two colleagues	Minor but significant
Paper 15 Reflections on thinking and logic	By one colleague at the time; and, in this process, by another colleague	Substantial
Paper 16 Mental health and activism	By two colleagues	Minor but significant
Paper 17 Voted 2020	By one colleague	Minor
Paper 18 Tutira mai ahau	By two colleagues	Substantial
Paper 19 Rupture, repair, restore	By two colleagues	Minor
Paper 20 Coda: Changing theories, one world at a time	By one colleague	Minor
Appendix A Teaching ...	By one colleague	None
Appendix B Quality assurance	By one colleague	None
Appendix C A book of books: The data	By two colleagues	Substantial
Appendix D Mental health policies	n/a	n/a

Finally, the whole book has been peer-reviewed by two colleagues; read by a further five colleagues who have given their endorsements of it; edited by an experienced editor; and checked and edited again in production.

Appendix C

A book of books: The data

This comprises the following information about the 17 books I have written (or co-authored), and edited (or co-edited), that is:

- When the book was written, the publisher, its length (number of pages), sales, and number of citations.
- The background and my motivation for writing or editing the book.
- A brief summary and/or coverage of the book (usually from the back cover of the book itself or the publisher's website).
- The organisation of the book in terms of its content.
- Any endorsements of the book (i.e., those that I or the publisher sought, pre-publication).
- The book's reception, primarily through reviews.
- Evidence of the book's impact, if any.
- My reflections on the project.

This, in effect, forms the 'data set' for the analysis and reflections in paper 10.

Mental Health Promotion: Paradigms and Practice

Written: 1990, and 1993–1995

Publisher: Routledge

Published: 28th December 1995 (dated 1996)

336 pages

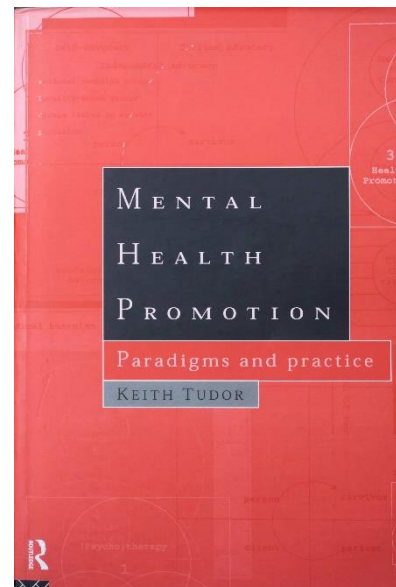
Book launch: February 1997 at Waterstones Bookshop,
Sheffield, UK

Sales to date (31st December 2020): 2,915

Citations (at 31st December 2020): 244

Background/motivation

This book came about as a result of my first research position in 1990, as a senior research fellow in the Management Centre at King's College, University of London. This part-time position was funded by the Health Education Authority (HEA), and the project, instigated by Russell Caplan of the HEA, was to research positive mental health. I undertook the research under the supervision of Dr Ray Holland that year, and submitted a manuscript, entitled *Psyche and Society* to the HEA, which promptly buried it – for a few years. Eventually, the HEA released the manuscript to me and, following research which I undertook in my own time (1993–1994), I produced a book that was published by Routledge. The story for this fight for



health was referred to in Ray Holland's Foreword to the book (Holland, 1996) and further analysed in my doctoral thesis (Tudor, 2010; see also Tudor, 2017b). In 1990, at the time I was doing the first and main part of the research, I was also working part-time as a psychiatric social worker, an experience which helped me think more clearly about the differences between mental health and mental illness as well as the interface between them.

Summary/coverage

Mental health promotion is an emerging field of interest to many health professionals. This book traces its history, defines it and distinguishes it from mental illness prevention. Mental health is viewed as a positive concept and separate from mental illness and psychopathology. Based on original research, the conceptual analysis developed in the book offers policy makers and practitioners a coherent and comprehensive framework within which to design and implement practice. *Mental Health Promotion*:

- offers a new conceptual paradigm for mental health promotion
- applies it to policy, assessment, consultation, education and training
- provides a comprehensive, international literature review

Suitable for a wide variety of courses at student and professional level in psychiatry, nursing, social work and community work, *Mental Health Promotion* is a significant addition to the study of health promotion. (Tudor, 1996, back cover)

Organisation

Introduction

Part I Defining the field

1. Mental health
2. Health promotion
3. Mental health promotion
4. Community
5. Community mental health promotion

Part II Developing the field

6. Mental health policy
7. Mental health assessment
8. Mental health consultation
9. Mental health education and training

Part III Breaking out of the field

10. Beyond mental health promotion

Endorsements

I was fortunate to get a lovely endorsement from George Albee, a pioneer in clinical psychology and public health, and then professor Emeritus of the University of Vermont:

This book is a detailed critical analysis of the underlying assumptions, concepts and models of mental health and mental illness and especially of community-based interventions, Tudor helps us understand the confusions, biases, and competing models in the field. He is knowledgeable about the history and trends in community approaches

in American and Italian settings and he gives a comprehensive view of (the lack of) mental health policy in Great Britain.

His analysis is scholarly, with hundreds of references that he has woven into a tightly organized volume. It is not an easy read, demanding careful and thoughtful attention from the reader. But anyone making the effort will be rewarded with insights not to be obtained elsewhere. I strongly recommend it to both professionals and politicians.

In addition to detailed and valuable criticism of things as they are, and how they got to be so bad, he provides us with challenging proposals for a new curriculum and even a new discipline in community mental health. (in Tudor, 1996, p. ii)

Reception

The book was well received and, that year (1996), won the Bruce Burns Annual Mental Health Promotion Award. In one of the first reviews of the book, Bhugra (1998) summarised it as 'a thought provoking, well written book in an area which needs novel ideas and the application of these ideas in relation to social policy and community mental health organisation' (p. 249). Thomlison (1999) described it as 'an impressive book from many perspectives ... From a scholarly perspective, the book presents a coherent critique and integrative view of empirical and theoretical literature in mental health promotion' (p. 478). Also in 1999, in recognition of the book and my work in this field, I was made an Honorary Lecturer in the School of Health at Liverpool John Moores University.

Impact

This was the first book on the subject and, as such, has had a certain influence on the field, as evidenced by the following. Of all the books I have authored, co-authored or edited (see Table 11.1), this book has had by far the most impact in terms of my career, including opportunities to travel, present, teach, consult, and write.

- The book has led to various invitations for me to speak at a number of international conferences, the first in 1998; and to act as a consultant to two governments: Health Canada/Santé Canada in both Ottawa and Toronto; and the Scottish Government in Edinburgh, specifically regarding its National Programme for Improving Mental Health and Wellbeing (see www.wellscotland.info/mentalhealth/national-programme.html).
- It had a direct impact on me being invited to work in Grampian, Scotland:
 - In 1998 I developed contacts with both universities in Aberdeen and in 1999 wrote two distance learning papers on mental health for the Faculty of Nursing, Midwifery and Community Studies, University of Aberdeen (Tudor, 1999c, 1999d).
 - For some five years, between 2000 and 2004, I had a contract with Health Promotions, Aberdeen to deliver training courses for a variety of public sector workers on the subject of mental health and its promotion, in the course of which I trained and influenced nearly 500 people. One of the people who commissioned these courses, later a Development Officer for Mental Health and Emotional Wellbeing at Learning and Teaching Scotland, recalled participants' responses to the training: 'The evaluations were all very positive with staff finding the training very helpful in terms of aiding their understanding of mental health and implications for themselves as well as their work with children and young people' (S. Leslie, personal [e-mail] communication, 3rd February, 2009)

- In 2005 I was involved in drafting Grampian’s regional policy on mental health improvement (Tudor & Begbie, 2005).
- The conceptualisations set out in the book had a direct impact on the development of a national mental health strategy in Aotearoa New Zealand, *Building Strengths* (Ministry of Health | Manatu Hauora, 2002), an influence which was acknowledged by Briggs (2001).
- In 2002, Ian Norman and Iain Ryrie approached me to contribute a chapter to their extensive textbook on mental health nursing – which I did (Tudor, 2004).
- The book was been cited in two publications on mental health and its promotion produced by the World Health Organization (Herrman et al., 2005; Friedli, 2009).
- My development of the two continua concept (Minister of National Health & Welfare, 1988) was influential in supporting the rationale for the development of mental health indicators for adults in Scotland (see Parkinson, 2007). Writing about the influence of my work and that of Keyes (2007) on the Scottish Government’s National Programme, Smith-Merry (2008) commented that: ‘The work of both Tudor and Keyes brings with it a policy strategy for health promotion’ (p. 7), and that:

This approach underpins all of the policy aims envisaged for the next stage of the National Programme. Through the introduction of this new language the Scottish Government aims to address the criticisms of both the 2004 and 2006–7 reviews that there was not a clear and well-understood definition of what constitutes positive mental health. (p. 7)

- The holistic, multifaceted view of health outlined in the book was cited by the *About NHS Evidence* website, hosted by the National Institute for Health and Clinical Excellence (2009) (now no longer accessible).
- In 2009 I was asked to comment on the mental emotional, physical and social well-being aspects of the Curriculum for Excellence being developed by Learning and Teaching Scotland – which I did.
- In 2014, I was invited by Te Runanga Whakapipi Ake I Te Hauora o Aotearoa | The Health Promotion Forum of New Zealand to write an occasional paper – which I did (Tudor, 2014c).

Reflections

Overall, I enjoyed writing this book, which, given the history of the book, I lived with for some six years. Looking back, I regretted not making it the basis of a doctorate, and so, some 20 years later, I was delighted to be able to present it, together with a chapter (Tudor, 2003), and an article (Tudor, 2007/2008d) as the background evidence (papers) for a PhD by Public (Published) Works at Middlesex University, London, which was conferred in 2010. As this was my first book, I learned a lot about writing and especially about creating an overall structure that held the material as and in a coherent whole, and I like the logical progression of the content and argument of the book. I also enjoyed learning about the process of publishing and was involved in most aspects of that, including choosing the font, the design of the front cover, and compiling the indexes (see paper 6). I think the book stands the test of time, and the paradigm analysis of community mental health is still useful, ‘though, now, 25 years later, most of the examples as well as the legislation and policy cited are dated. However, its fundamental thesis – that positive mental health or well-being is different from

mental illness – has not gained traction, and the universal conflation of these terms continues. Ironically, while this book has had a big impact, it hasn't much, if any, lasting influence.

Group Counselling

Written: 1996–1998

Publisher: Sage

Published: April 1999

248 pages

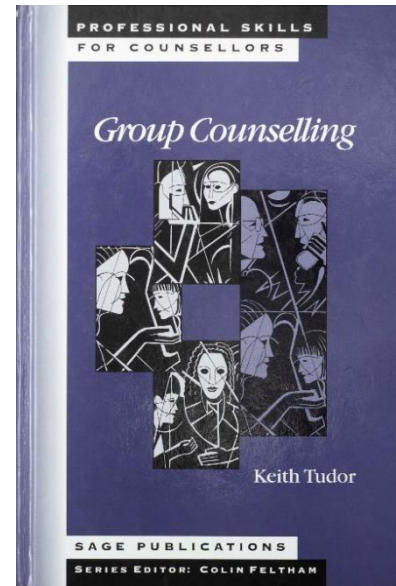
Sales to date (December 2020): 1,999

Citations (at December 2020): 43

Background/motivation

Around the time I was finishing *Mental Health Promotion*, I was approached by Colin Feltham, the editor of a series of book 'Professional Skills for Counsellors' (and a colleague also living and working in Sheffield, UK), to contribute a volume on group counselling. I had a long interest in groups, dating back to my work as a temporary probation officer (1976–1977), during which time I had established and researched a group therapy exercise (Ash et al., 1977). I had experienced group living in the form of three different collective houses (1980–1985 and 1987–1990); had already published about groups (Tudor, 1991a, 1991b, 1995); identified and was registered as a group psychotherapist with the United Kingdom Council for Psychotherapy; and, at the time, was running three psychotherapy groups. Also at that time, I was also particularly engaged with thinking and writing about both transactional analysis (TA) (in which I had trained and qualified) and in person-centred psychology (PCP) (in which I was more self-taught, and was educating and teaching others), and so I was especially interested in taking the opportunity of the book to present ideas on groups from both TA and PCP and, more broadly, to promote humanistic approaches to group therapy and groupwork. As someone who was – and still is – interested in theory, the brief of the series to cover 'practical, technical and professional skills' was a challenge, and one I addressed in my Introduction:

This book is one of a series titled 'Professional Skills for Counsellors'. Skills, however, cannot – or should not – be divorced from theory and thus this book does draw on, refer to, summarise and introduce theories and concepts about groups. Significantly, the several dictionary definitions of skill (*Shorter Oxford English Dictionary*, 1973) identify reason, cause, knowledge and understanding as the (back)ground of practice. Furthermore, an undue emphasis on skills at the expense of the development of the counsellor's philosophy of practice and their therapeutic attitudes – of genuineness, respect and understanding – is positively dangerous as it perpetuates the myth that technique and interventions are 'tricks of the trade' which may be bought, sold and passed on, divorced from their roots in personal philosophy and a way of being. Theory



is indeed the best practice. The ability to articulate a conceptual framework to guide group practice is best practice as outlined by the Association for Specialists in Group Work (ASGW) division of the American Counseling Association (ASGW, 1998).... In being both practical and theoretical (and full of attitude!) this book reflects a position of praxis. It is thus less of an instructive 'How to ...' book than one which encourages the practitioner in how to be and *how to think about 'How to ...'*. (Tudor, 1999b, p. 3, my current emphasis)

Notwithstanding this point, I did make the book quite practical as well as reflective, and also included the results of some research I conducted into one of the groups I was running.

Summary/coverage

This book provides a comprehensive examination of theories and concepts relating to group counselling and shows how differing theoretical frameworks can be used as a basis for practice.

Organized around the counselling process, the book considers the practicalities of establishing and running a group, raising awareness of its life cycle, its cultural location and many other diverse issues.

Special emphasis is placed on the importance of therapeutic attitudes and philosophies as a basis for practice, and humanistic and existential approaches to group counselling are given particular attention. The author encourages readers to be aware of their conceptual framework and how it influences their work.

Clearly written and accessible, *Group Counselling* is of great value to everyone involved in the practice of group work, particularly counsellors, counselling and organisational psychologists, social, health care and community workers. (Tudor, 1999a, back cover)

Organisation

Introduction

1. Groups: History and Development
 2. Preparing for the Group
 3. Establishing the Group
 4. The Working Group
 5. Ending the Group
 6. Groups in Residential Settings by Jenny Robinson
 7. Social Psyches: Groups, Organization and Community
 8. The Group Counsellor: Education, Training, Personal Development and Supervision
- Appendix 1: Best Practice Guidelines for Groupwork
Appendix 2: Group Counselling: Q-sort Research

Reception

The book was well-received, at least, as evidenced in good reviews. Lloyd (2001) found it 'an exceptionally practical and useful guide for anyone involved, or anticipating involvement, in groupwork'. In her review in *Group Analysis*, Mitchison (2001), while noting the humanistic/existentialist perspective of the book, acknowledged that 'Tudor is generous towards analytic thinking' (p. 179). In 2002, the book was the subject of a very positive and substantial review article in the Dutch Journal *Groeps Psychotherapie* (de Ruiter, 2002). Other online reviews include:

a good basis giving students all they need to know about groups for this level of training (ie generic, not specialist group training) – examples, as with all Sage books, are helpful and clear. Particularly liked also the contextual discussion which will be of interest to students. (**Mrs Valerie Sanders, Counselor Education, University of Greenwich**, November 16, 2009, <http://www.uk.sagepub.com/books/Book205174/reviews>)

Reviews approaches to group counselling and gives an excellent overview of the stages through which they progress. Draws on TA and psychodynamic foundations. (**Kate Smith, Division of Psychology, University of Abertay, Dundee**, June 7, 2013, <http://www.uk.sagepub.com/books/Book205174/reviews>)

Impact

Apart from the sales and reviews, I do not think the book has had much impact or, at least, I do not know if it has. I do know that, over the years, a number of practitioners have said that they like its practicality and structure. It did lead to me being invited to contribute a short chapter on groups and group counselling/therapy in two successive editions of a handbook of counselling and psychotherapy (Tudor, 2000, 2006) and was probably part of stimulus for being invited to deliver a keynote speech on working with difference in groups at a conference in Sydney, Australia in 2006 (Tudor, 2006). Most recently, as a result of one particular colleague's enthusiasm for the book, I approach the publishers to ask if they wanted a second edition – to which they said yes.

Reflection

Again, I enjoyed writing this book and particularly appreciated the opportunity it gave me to reflect on my practice as a group psychotherapist, something that Mitchson (2001) picked up in her review: 'Tudor writes clearly about practicalities. You feel he knows what he is talking about – he has run groups and has thought about the difficulties encountered.' (p. 179) I regret not having the word 'psychotherapy' or 'therapy' in the title (as, subsequently, other titles in the same series did) as that may have restricted the initial interest and, therefore, the readership, and sales. I also remember having to be quite assertive about the cover image (which I did not like) but, at least, getting the publisher to include an additional image so as to make the cover more representative of a group! I liked – and still like – the book's coverage, including a chapter on groups in residential settings (i.e., in the context of a therapeutic community), which was written by a colleague of mine (Robinson, 1999). I also like the overall social perspective of the book, including some content about culture. Some years later, I undertook some further work on the correlation of Berne's (1963) work on group imagoes and Tuckman's (1965) work on stages of group development as originally developed by Clarkson (1991), which I had used to inform the structure of the book, and to which I had added. In doing so (Tudor, 2013c), I think I have tidied up and added to this aspect of group development theory in a form that might gain wider readership. Interestingly (in terms of the point I made about impact and citations, while this article has been viewed 737 times it has only been cited three times (December 2020 figures from the website of the *Transactional Analysis Journal*). Finally, having engaged with another

colleague with regard to co-authoring a second edition of this book, I am really enjoying revisiting this first edition, a process that has already included some robust discussions about deleting a significant amount of the old material, as well as writing some new material, so this will be a substantially revised second edition (see my reflections on *Transactional Approaches to Brief Therapy*, below).

Transactional Approaches to Brief Therapy or What do you say Between Saying Hello and Goodbye?

Edited

Written and edited: 1999-2001

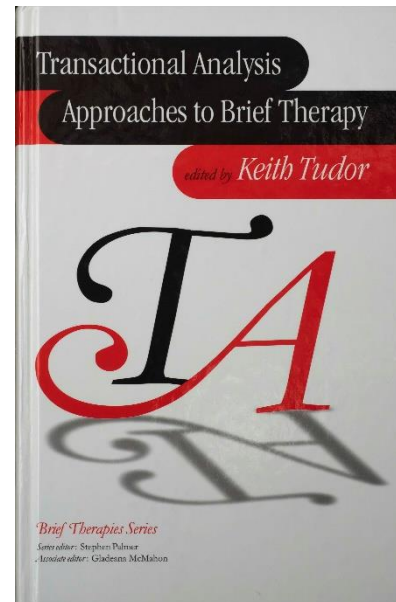
Publisher: Sage

Published: November 2001 (dated 2002)

250 pages

Sales to date (December 2020): 1,426

Citations (at December 2020): 32



Background/motivation

Based on my book on *Group Counselling* (Tudor, 1999a) and my involvement in transactional analysis (TA), sometime in 1999, Gladeana McMahan, the Associate Editor of the Sage 'Brief Therapy Series' approached me to ask if I would be interested in contributing a volume to the series on TA. I said I would, as long as I could edit it (the five books in the series to date had all been authored). She and Stephen Palmer, the Editor of the Series, agreed and I began the task of designing the book and inviting contributors. As the TA training requirements at the time required students/trainees to have knowledge of the different 'Schools' of or approaches in TA, I decided to use this as a structure for the book

Summary/coverage

Of all the approaches to therapy, Transactional Analysis (or TA) is arguably one of those most suited to time-limited work. At a time when short-term therapy is increasingly dominant as a form of practice, *Transactional Analysis Approaches to Brief Therapy* provides an insightful guide which both informs and challenges.

Rather than a single theory, TA has developed as a group of ... schools which share a common philosophy, but place different emphasis on what occurs during the therapeutic process. Written by therapists at the leading edge of developments in TA, the book presents and differentiates each of these ... approaches.

Through transcripts and commentaries, it shows how theory applies to practice, for example in treating post-traumatic stress or in achieving a one-session cure. The book also includes a useful glossary of TA terms, as well as an appendix of Eric Berne's short script-questionnaire.

In some ways critical of the *zeitgeist* of short-termism and the commercial pressures for therapy to be brief, the book seeks a balance between the challenge TA offers as an

actionistic approach to quick and efficient therapy and the importance of relationship in therapy which is time-conscious. It will be enlightening reading for all those training and those already trained as therapists and counsellors in TA. (Tudor, 2002a, back cover)

Organisation

Introduction

Keith Tudor

Part I TA and Schools of TA

1. Transactional analysis as brief therapy
Ulrike Müller and Keith Tudor
2. Brief psychotherapy using psychoanalytic TA
Helena Hargaden
3. TA as a short-term cognitive therapy
Geoff Mothersole
4. Redecision therapy as brief therapy
James R. Allen and Barbara Ann Allen
5. Cathexis: Brief therapy in a residential setting
David Rawson
6. Integrating views of TA brief therapy
Keith Tudor and Mark Widdowson

Part II Applications

7. The one-session cure: On becoming a non-smoker
Adrienne Lee
8. Short-term therapy for post-trauma stress
Steve Dennis

Appendix: TA Script and Therapy Check Lists

Glossary

Reception

The book was well-received and, interestingly, judging by the reviews, as much outside as inside the TA world:

This book is very important. But it is not only important, it is good: it presents different view on “Brief Therapy”, discusses the problems of this concept as well as its advantages and demonstrates brilliantly how TA can be used in different ways and settings as a “Brief Therapy”. Especially interesting to me is the idea to present the different TA “schools” with their specifics and how each can be a concept for “Brief Therapy”.... I wholeheartedly recommend this book to all therapists as an enriching and interesting reading. (Hennig, 2002)

In a series focusing on brief and time-limited therapies, this volume, edited by Keith Tudor, outlines applications of transactional analysis techniques to short-term therapy. Tudor’s thoughtful introduction is a valuable essay on the theme of time and how we understand our experience of it – philosophically, culturally, and as individuals in our present Western world. Contributors, who are mainly from the UK, offer chapters on a variety of themes. They all explore the uses of a TA-based psychotherapy in the service of rapid changes for the patient, in treatment where clearly defined contracts and

explicit goals are set out from the start. These chapters sometimes have a 'how to do it' flavour (Eric Berne, the founder of transactional analysis, is quoted as saying 'there is only one paper to write, which is called How to cure patients'). They are very clinical with excellent vignettes and some detailed transcriptions of session material. It is a book which would offer helpful introductions to both the practice of transactional analysis, and the attitude needed when planning brief therapy of any kind. (Blandford, 2002, p. 524)

This book ... is excellent reading for a number of reasons: for those who know nothing about TA, it is a highly informative and readily accessible introduction. For those who read or studied it some time ago, it is an excellent refresher.

And for those who would like to add to the skills they already have, whether or not they are TA based or biased, the overlaps and integration with other therapeutic myths and models is illuminating and, I find, somewhat inspiring....

Knowing that some people, professionals and clients, can be dubious, even sceptical about the merits of both Brief Therapy and Transactional Analysis (which, since you ask, has not 'gone out of fashions'), the status and qualifications of the contributors should give pause for thought: Psychiatrists, Family, Drama, Integrative, Gestalt, and thought Field Therapists. They number among their ranks, social workers, professors and welfare officers, and their clients include violent sexual offenders, people with post-traumatic stress disorder, students, teachers, and survivors of abuse, adolescents and many others.

I am impressed by the diversity of people and applications of TA, and the developments outlined in this book are, certainly for me, cause for hope because, as well as offering frameworks for making 'simple' sense of humans in action – and human inaction – TA is a complex and profound system that offers people a way of solving the problems of the present, re-evaluating the struggles of the past, and reshaping the future with permission and power based on a greater sense of self. (Mallows, 2003)

A useful book to clinical trainees interested in TA. (SagePub customer, Dr Graham Alexander du Plessis, Department of Psychology, Rand Afrikaans University, January 28, 2015)

Impact

Other than the reviews and sales, and some personal feedback from colleagues that they appreciate the book and still find it useful, I am less sure of the impact of the book. There is an interest amongst professionals in the field as well as managers in the efficacy and delivery of brief therapy. Unfortunately, despite the evidence from practice, many governments, policy makers, and resource managers are only interested in cognitive behavioural therapy, and not interested in giving or even increasing clients' access to psychological therapies – plural.

Reflections

In terms of my own contributions to the book, I was particularly pleased with the Introduction in which I wrote a brief essay on and about time, the value of which Blandford (2002) acknowledged in her review. As this was the first book I edited, I learned a lot about selecting, inviting, and commissioning colleagues; following (and sometimes having to

chase) them up; and about editing itself. What I learned most was the importance of maintaining a strong theme: in effect, the thesis of the book, despite having diverse voices, indeed, embracing the diversity so as to make a more comprehensive volume. In my opinion, too many edited books are not as coherent as they might be, and so I was determined to make this a coherent and comprehensive book, rather than a loose collection of separate chapters (see Hanekamp's 2009 critique of *Brief Person-centred Therapies*, below). I think I achieved this in a number of ways. The first was having a thesis which provided a structure (in this case, the different approaches within TA), and then commissioning colleagues who wrote contributions that represented those approaches, and, thereby, supported the structure of the book. The second was to co-author a couple of chapters myself, which, while not being part of the original plan, I think did have the effect of making it more coherent. The third, and in line with a tradition in TA publishing, was to compile a glossary of terms which were used across all the chapters. I can see gaps, for instance, in the applications, which I would have liked (and perhaps still might like) to extend, for instance, to groups, and to working with children and young people. Nevertheless, I think the book stands the test of time.

Dictionary of Person-centred Psychology **Written with Tony Merry**

Written: 1999–2001

Publisher: Whurr

Published: July 2002

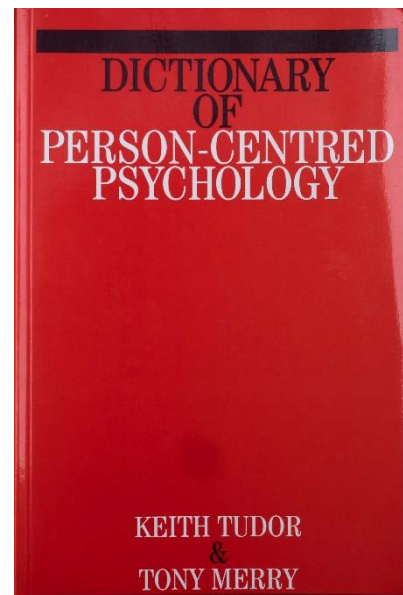
Republished by PCCS Books: July 2006

195 pages

Total sales to date (31 December 2020): 2,476

Citations (at December 2020): 56

Translated into Japanese (Kongo Shuppan, 2008)



Background/motivation

In 1993, my wife, Louise Embleton Tudor, and I had established Temenos, a person-centred education and training centre in Sheffield, UK, primarily training counsellors and psychotherapists (see also entry under '*The Person-centred Approach: A Contemporary Approach*', below). Alongside developing the education/training programmes at Temenos, which included the first independent person-centred psychotherapy programme in the UK to be validated by a university (Middlesex University), I was particularly interested in the theoretical integrity of the approach, as part of which I had written some articles about different aspects of person-centred psychology (Tudor & Worrall, 1994; Embleton Tudor & Tudor, 1996; Singh & Tudor, 1997; Tudor, 1997a), and edited a special issue of *Person-centred Practice*, the journal of the British Association for the Person-centred Approach on 'The person-centred approach and the political sphere' (Tudor, 1997b). I was reading the person-centred literature, attending person-centred conferences, and becoming aware of the differences within the person-

centred approach (PCA) culture, as well as the widespread misrepresentations and misunderstandings of person-centred psychology (PCP). I had come across the dictionary series then published by Whurr, and so wrote to Charles Whurr to see if he would be interested in publishing a volume on PCP. He wrote back to say that he was – and that Tony Merry, a person-centred colleague, was writing one! I wrote to Tony (whom I knew) to make contact and express my support for the project; he replied immediately to say that he was feeling stuck with it and asking me if I would like to join him as a co-author – to which I agreed, readily and enthusiastically. However, unfortunately, soon after this, Tony's health deteriorated, as a result of which he asked me to take over this project and so, while I still consulted Tony, I did so, expanded the original scope, and saw it through to publication. My main motivation was to put PCP on the map with the 'psy' professions and disciplines by providing a well-researched, comprehensive text that provided accurate information, key references, and a sense of critical enquiry and, thereby, invited the reader to reflect, think for themselves, and engage in further reading in the field.

Summary/coverage

This dictionary provides a comprehensive guide to key concepts in person-centred psychology. Whilst the person-centred approach to counselling and psychotherapy is one of the most popular today, it is also widely misunderstood. Definitions in this dictionary clarify concepts fundamental to the approach, summarise key and current debates within the approach, and, with extensive referencing, provide starting points for further study. Further entries emphasise the relationship between the person-centred and other approaches to psychology, as well as the social and cultural context of therapy. The book also includes entries on terms which have particular meaning within the person-centred approach. This is an essential resource for all those wanting to understand the history of current developments within person-centred psychology. (Tudor & Merry, 2006, back cover)

Organisation

Preface
THE DICTIONARY
Appendix 1: The 'cases' of Carl Rogers
Appendix 2: Contacts

Reception

This book very quickly received four very positive reviews – from Sanders (2002, 2003), Cohen Hamilton (2002), and Barrett-Lennard (2002):

This is an admirable book, the result of much painstaking research and hard work.... the level of detail and accuracy he [Keith Tudor] has sought in the entries should guarantee the book's place as a touchstone for those seeking accurate information. It may also settle a few arguments.

... The influences of the personal preferences of the authors are in evidence, but does not distort the content of the book – readers will have to reconcile themselves to the fact that dictionaries are never "neutral". This is, of course, good news for all trainers

who encourage reflection and critical discussion, rather than the introjection of “truths”
...

This book is interesting, informative and carefully researched. It will be an invaluable addition to all institutional libraries and staffrooms ... and is an impressive addition to the person-centred literature. (Sanders, 2002, pp. 58-59)

What a fabulous idea for a book! ... As a writer, researcher, and teacher I've found Tudor and Merry's dictionary to be a welcome work-side companion.

... For concepts having discrepant definitions, Tudor and Merry present different arguments, sometimes in some depth; sometimes with enough essence for the reader's further pursuit if desired.... In checking out Tudor and Merry's leads ... I felt more grounded in the foundations for my own person-centred stance. (Cohen Hamilton, 2002, p. 158)

This book reflects the coming of age of person-centred psychology as an established system of thought ... The authors have worked hard and carefully to distill information and meaning in an even factual style ... This encyclopaedic dictionary is a timely resource of considerable value for students and other readers in the counselling, mental health and helping fields. (Barrett-Lennard, 2002)

It has also received good reviews from customers, including some recent ones:

Great book for growing your understanding and person centred psychology (Amazon Customer – *5.0 out of 5 stars*, a great buy, reviewed in the United Kingdom on January 4, 2020).

I have used this dictionary to reference many times this is a great resource for any trainee or qualified counsellor/ therapist. I would highly recommend to anyone interested in counselling. A great and useful tool to refer to. (Smiles79 - *5.0 out of 5 stars*, fast delivery and great source to refer to, reviewed in the United Kingdom on December 16, 2020)

Brilliant dictionary.... Highly recommend[ed] ... for students of the person centred approach. (PurpleBird – *4.0 out of 5 stars*, excellent, reviewed in the United Kingdom on December 20, 2018)

Reflections

My first reflection is of Tony Merry's generosity in sharing this project with me, and his encouragement of me to take it forward and 'go for it'. I regret not having had more time with him and that, due to his failing health, he was not able to participate in this project as much as I or he had hoped he could have. (Tony died in August 2004 after two operations to remove brain tumours). For myself, I thoroughly enjoyed the research that went into this – which also benefitted another published project on which I embarked at around the same time (see *Person-centred Therapy: A Clinical Philosophy*, below) – as it appealed to my interests in history and archives; philosophy (in this case, specifically with regard to logical argument and categories); and organisation and presentation. I also like the fact that, in the Preface, I discussed the nature of dictionaries and definitions, offering a deconstructivist

perspective – which established the reflective and critical tone of this volume, which Sanders (2002) noted in his review. One disappointment at the time was not being able to include pictures of signs for various terms used as I wanted to make it even a little more accessible to a number of deaf students and colleagues in the field. My final reflection is that, as the original edition was published nearly 20 years, the *Dictionary* is inevitably out-of-date. In many ways, this would suggest writing a second, revised edition but, given the exponential growth in the literature in PCP, this would need to be in an electronic form so that it could be regularly updated.

***The Person-centred Approach:
A Contemporary Introduction***
**Written with Louise Embleton Tudor, Keemar
Keemar, Joanne Valentine, and Mike Worrall**

Written: 2001–2003

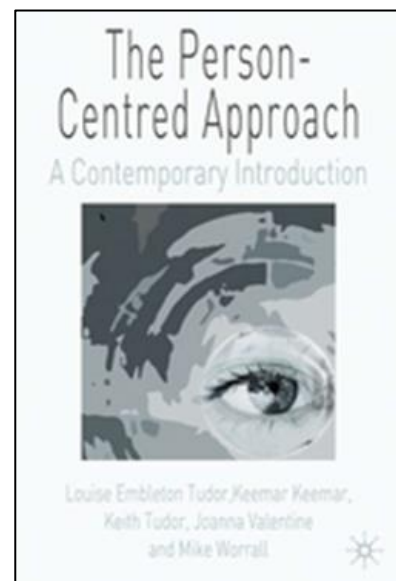
Publisher: Palgrave

Published: 19th June 2004

336 pages

Sales to date (December 2020): c. 2,000

Citations (at December 2020): 90



Background/motivation

As mentioned earlier (with regard to the *Dictionary of Person-centred Psychology*, above), in 1993, Louise Embleton Tudor and I had established Temenos, a person-centred education and training centre in Sheffield, UK, primarily training counsellors and psychotherapists. We were very committed to promoting the integrity of the person-centred approach (PCA) in educating and training, and, indeed, to running the organisation in a way that was consistent with the values of the PCA (Rogers, 1969, 1980/1995). In order to sustain this, we sought and attracted a dedicated team of colleagues who held similar values and principles about this way of being, facilitating, organising, and managing, and, relatively quickly, established a group of colleagues who were committed to the PCA and to Temenos (see Embleton Tudor & Tudor, 1999; Tudor & Embleton Tudor, 1999). By 2001/2002, we were looking forward to celebrating our 10th anniversary and, around that time, we were approached by Alison Caunt, then at Palgrave Macmillan, with a view to us at Temenos writing a book. In doing so, a group of five of us decided that, in the tradition of Rogers' (1980/1995) own *A Way of Being*, we wanted to focus on the PCA as the embodiment of person-centred psychology as an approach to life and its principles and theory to different aspects of life; hence the broad vision and range of the book, as reflected in its coverage.

Summary/coverage

This essential text, co-authored by person-centred practitioners associated with Temenos, presents a new introduction to the person-centred approach for the twenty-first-century. Giving a broad account, they illustrate how the approach has developed since the death of Carl Rogers and explore how the person-centred philosophy can be an effective working model not only both counselling and psychotherapy but also for understanding, living and working in, and influencing a complex contemporary world.

The Person-Centred Approach is essential reading for practitioners and trainees in a range of helping professions including counselling and psychotherapy, education and community work, and is a vital resource for practitioners wishing to keep at the forefront of the latest developments in the field. It will also be of interest to others as parents, organisational consultants, citizens, social and environmental activists. (Embleton Tudor et al., 2004, back cover)

Organisation

1. Introduction

Part I First Principles

2. First Principles

3. The Person in Therapy

4. On Becoming a Therapist

Part II The Person

5. The Person

6. Personality

7. The Person in Context

Part III Implications and Applications

8. Person to Person

9. Parent and Child

10. Freedom to Learn

11. The Person of Today – and Tomorrow

Part IV Beyond the Individual, Beyond Therapy

12. Couple

13. Group

14. Community

15. Organisation

16. Environment

Appendix: Rogers' Nomination for the Nobel Peace Prize, 1987

Endorsements

It is perhaps the most complete exposition of the approach that exists, taken from the point of view of a coherent approach uncontaminated by professional concerns that place psychotherapy at the centre ... A definite strong point offered by the tight organisation of the material and opinions is that ample literary references are cited so that the inquiry reader may investigate relevant topics on his or her own. – **John Keith Wood, PhD, Director of Estancia Jatoba, Brazil**

It has a luminous, straightforward quality, which is a bit deceptive in the sense that the authors have integrated over a broader sphere than others have attempted ... it's also breaking new ground. – **Goff Barrett-Lennard, Honorary Fellow, School of Psychology, Murdoch University, Western Australia**

In this book, person-centred philosophy, theory and practice are positioned amongst other psychological theories. This provides a wealth of information and places the person-centred approach into its wider context ... a valuable addition to the existing collection of person-centred books and a tribute to Temenos' collaborative writing project. – **Gill Wyatt**, *UKCP Psychotherapists and BACP Senior registered Counsellor*

Reception

The book was well-received in terms of being the subject of a number of very positive and substantial reviews.

There is a lot of material being published on the person-centred approach, and it is heartening to discover in this title a focus on the application of the person-centred approach to a variety of settings and relationships. The authors take the reader back not only to the first principles of person-centred practice, but also into the therapy room, the nature of the person, the nature of relationship (including that between parent and child and between couples), education, citizenship, justice, peace, groups, communities, organisations, the environment, and more besides. The breadth of application of the principles of the person-centred approach are therefore demonstrated, showing that effectively they have application in all aspects of life — which, of course, they do.

The subtitle, “A Contemporary Introduction”, seems particularly fitting. Readers are sophisticated and have interests beyond the therapy room. Addressing this is important. The wider application of the person-centred approach, as not just a way of being and relating in the therapy room but as a way of being (perhaps we should say as a “way of living”) speaks to the many people who are disenchanted with what they see and experience in society and in the global community, and who hunger for a new direction.

I particularly liked the way the authors related the necessary and sufficient conditions for constructive personality change to other settings — an idea I myself was pondering before reading this title. It is timely. We need new thinking in so many areas of human life. It was Rogers himself who wrote of his optimistic hope that change will be towards greater humanness.

Yes, there will be parts of the book that will be contentious, but that is always the case when people are looking to expand and extend thinking and understanding. I welcome the view that Rogers' theory of human personality is implicitly ecological. And I welcome the authors' endeavour in setting the person-centred approach within a contemporary context at the start of the 21st century. Let us hope that by the end of the century the principles and values of person-centredness will be a more established factor within the structure of global society. (Bryant-Jeffries, 2004b, p. 36)

This book is a team effort. The co-authors are all involved in the work of Temenos, an independent organization in Sheffield, UK, which was founded in 1993 and exists primarily to provide high quality training in the person-centered approach. The book is itself an excellent demonstration of the inspirational breadth of both vision and practice for which Temenos has become deservedly renowned in the comparatively short period of its existence. It combines sound scholarship with a practical understanding of the needs of practitioners and trainers. At the same time it is culturally and politically sophisticated in a way and to a degree that is rare in the literature of counseling and psychology. By its detailed attention to applications of person-centered psychology

beyond the therapy room, the book will commend itself to a readership that will include community activists as well as organizational consultants, educators and those concerned about the environmental and social issues that confront humanity in the twenty-first century. At the same time, person-centered therapists would find much in its pages to enrich their practice and theoretical knowledge while opening their eyes to the contextual significance of their chosen therapeutic orientation....

No person-centered practitioner can fail to be stimulated by this book, which triggers so many productive reflections in widely differing fields of human endeavor. For me it had the wholly beneficial effect of showing me once more that the tradition to which I belong has already contributed immensely to the well-being of humankind and, even more significantly, that its legacy is by no means exhausted. Rogers was indeed a prophetic figure and the full measure of his influence will only be known in the years ahead. Far from being a tradition whose glory lies mainly in the past, this book encourages me realistically to believe that our finest hour is yet to come. (Thorne, 2007, pp. 75-76)

The Person Centred Approach is, perhaps, the best known and the least understood of the approaches to counselling and psychotherapy. It is attractive because of its apparent philosophical and theoretical simplicity and, particularly in an integrative context, is extremely susceptible to "cherry picking". We would all love to be a Carl Rogers (or even a Dave Mearns or Brian Thorne), but we don't see, or perhaps don't want to see, the self-developmental work that goes into working in this apparently effortless and spontaneous way.

The appearance of this book is both welcome and timely as a means of clarifying the many misunderstandings of the PCA which the authors acknowledge in their introduction, and for its exploration of the implications of the PCA for, amongst other things, training, accreditation, therapists' personal lives and the wider community....

The next section of the book consists of three chapters which deal with the development and view of the person in the PCA. The first explores Rogers' developmental theories and, again, contrasts these with the psychoanalytic model. This is a comprehensive account and incorporates findings from neuroscience, which substantiate Rogers' original ideas....

... chapter 10 Freedom to Learn is extremely powerful in applying, for example, the core conditions, only slightly modified, to the learning process. This, and the incorporation of Paulo Freire's ideas on education contribute to the delight of this chapter. I particularly liked the way issues which are endemic in counselling training are addressed, especially the negotiation of the relationship between the organic needs of the learning group and the demands of outside authorities, validating bodies and accrediting organisations....

Eco-psychology is becoming more recognised at the moment, and the final chapter, which looks at the application of the PCA to environmental issues, would appear to be going in that direction. This involves seeing the Earth as an organism, à la Lovelock, with an actualising tendency of its own.

The authors are to be congratulated on this very clear exposition of the Person Centred Approach, which I would recommend to trainees, new and experienced practitioners and especially to trainers. (Lamb, 2007, pp. 45-48)

This is an impressive and very wide ranging introduction to the Person Centred Approach. It not only introduces the approach but adds new dimensions to the theory and new extensions of it into practice, reaching well beyond the counselling room walls. It contains the energy of the living process of its writing by five authors, all of whom are associated with the Tenemos person centred training centre in Sheffield, UK.

The book will be of interest to counsellors, psychologists, parents, environmental activists, those working in education, health, business, and all manner of groups, communities and organisations, as it deals with the contribution the person centred approach makes to all these fields in a fresh and relevant way.

... the most challenging and exciting part of the book is the first section, in which the philosophical and historical roots and contexts of the approach are dealt with freshly and concisely, and Rogers' theory of optimal conditions for growth is investigated, bringing all six conditions to full attention rather than concentrating on the three 'therapist-provided' ones of empathy, acceptance and congruence, and suggesting that the sixth, the client's *perception* of the other conditions, is the most crucial. It is hard to fault their logic.

The authors work rigorously in all areas of the theory against the reification of concepts such as the "organismic self", "actualising tendency" and "fully functioning person", clearly dividing "the organism" from the self, returning a missing sense of agency to "the tendency to actualise" ...

Stress is also laid on the person as citizen, a "person of tomorrow" (Rogers, 1980/[1995]), a free flowing, engaged, authentic, empathic, anti-institutional, non materialistic and political individual who is also sceptical about any attempt to use science and technology in order to "conquer the world of nature and to control the world's people" (p. 350). The book brings across the need for such individuals on all levels from local to international. This breaks decisively with a popular idea that "personal growth" or healing lead only to personal well being, and are a luxury for the self-obsessed. The approach is then related to various fields, with the emphasis on practical application.

The authors' integrity in following through the implications of their understanding is impressive — e.g., in considering a course for "training person centred counsellors" to be a contradiction in terms. Instead they offer training which itself is person centred, and therefore "produces" counsellors who will take directions that they could not have predicted in advance.

Hearteningly, the book reminds us that, rather than people in the possession of different selves, real or false, we are simply and yet radically, organisms, living in our environments and interacting with them, using, whenever we can, our tendency to actualise. Furthermore it incites us to use our responsibility to ourselves and others to do so, with awareness and empathy, as citizens of today and tomorrow. (Luczaj, 2007)

Impact

Despite these enthusiastic, generous, and detailed reviews, I do not think the book has had much impact or, at least, not as much as it might have had or that we hoped it might have had. In part, I think this is due to its broad sweep in that it is aimed beyond counsellors and psychotherapists to the application person-centred principles and theory to aspects of life and, therefore, might be considered too generic for students/trainees in counselling and psychotherapy. We did get one piece of feedback from the publishers some years after the

book was published (and I had enquired about what I considered to be its relatively low sales), that, while educators and trainers (and libraries) were buying it and apparently finding it useful, they were holding it back from their students!

Reflections

This was my first genuinely co-authored book and, at that point, the largest/longest book in which I had been involved. The process of writing with four other authors and editing was challenging, and, while each of us generated specific chapters, we worked hard to find a common voice so that the book was genuinely co-authored and had a sense of consistency and direction. I think the way we presented Rogers' theories in an accessible and applied way, while maintaining their integrity, for instance, applying all six of his therapeutic conditions (Rogers, 1957, 1959) (rather than the usual three so-called 'core conditions'). I think the strength of the book is precisely in the depth and breadth of application of Rogers' theory to many aspects of life beyond the therapeutic (as Bryant-Jefferies acknowledged in his review). With regard to the production of the book, we were all very disappointed in the cover image and the lack of creativity on the part of the designer and the lack of co-operation of the publisher in this respect, though, overall, we appreciated our contact with this publisher. Looking back (and dipping into it again in the context of writing this paper), I think it is (still) great – and deserves a wider readership. While its very range maybe a limitation in appeal to specialists and on sales, I still maintain that it is a strength – and, of course, a challenge to the separation of person-centred therapy from the more generic person-centred way of being.

Freedom to Practise: Person-centred Approaches to Supervision **Written and edited with Mike Worrall**

Written and edited: 2002–2004

Publisher: PCCS Books

Published: October 2004

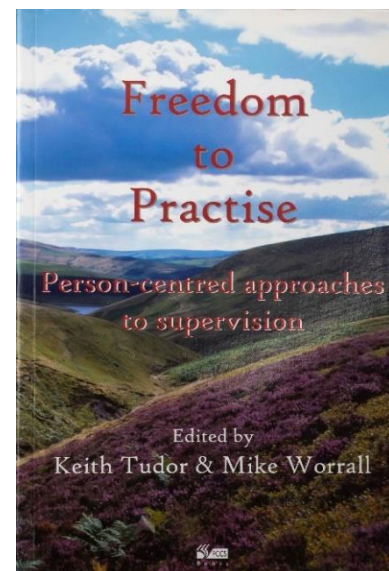
286 pages

Sales to date (December 2020): 797

Citations (at December 2020): 45

Background/motivation

Starting in the academic year 1996/97, I and Mike Worrall had run supervision courses at Temenos and, learning from our experience, decided to write a book about person-centred approaches to supervision. As we started writing, we realised that we wanted to extend what we had to say to include others so we ended up writing most of the first part of the book but, overall, making this an edited book.



Summary/coverage

This volume is the first book on person-centred supervision. It recognises supervision as a discrete discipline and explores some of the contributions that person-centred thinking can offer. The editors begin to develop a theory of person-centred supervision based on Carl Rogers' theory of therapy and personality change. The contributors explore the practise of supervision in different contexts, looking at the impact of different traditions and different historical processes on the supervision relationship. The final part of the book considers supervision across different professions. (Tudor & Worrall, 2004, back cover)

Organisation

Part One Person-Centred Philosophy and Theory in the Practice of Supervision

Chapter 1 Person-centred philosophy and theory in the practice of supervision

Keith Tudor and Mike Worrall

Chapter 2 On being received: A supervisee's view of being supervised

Deborah Gibson

Chapter 3 Person-centred perspectives on supervision

Keith Tudor and Mike Worrall

Chapter 4 Process in supervision: A person-centred critique

Keith Tudor and Mike Worrall

Chapter 5 Issues, questions, dilemmas and domains in supervision

Keith Tudor and Mike Worrall

Part Two Developments and Dialogues

Chapter 6 Race, culture and supervision

Seni Seneviratne

Chapter 7 Personal and organisational power: Management and professional supervision

Joanna Valentine

Chapter 8 Focusing-oriented supervision

Greg Madison

Chapter 9 The use of Interpersonal Process Recall (IPR) in person-centred supervision

Penny Allen

Chapter 10 Shaking the spirit: Subtle energy awareness in supervision

Rose Cameron

Chapter 11 Supervision as heuristic research inquiry

Tony Merry

Part Three Person-Centred Supervision across Theoretical Orientations and Professions

Chapter 12 On supervision across theoretical orientations

Paul Hitchings

Chapter 13 Almost nothing to do: Supervision and the person-centred approach in homeopathy

Ian Townsend

Chapter 14 A psychiatrist's experience of person-centred supervision

Rachel Freeth

Endorsements

This book is a thought-provoking and engaging addition to the literature on supervision. The editors have a vast knowledge of the field and clearly and authoritatively state their philosophy of person-centred supervision. This provides the context for the subsequent chapters by different authors. These cover a wide range of issues and topics which will be of real value to all supervisors to whatever school they belong. **Robin Shohet**, co-author of *Supervision in the Helping Professions*

Reception

I found myself stimulated into clarifying my own thinking on a number of points. Which of the necessary and sufficient conditions as applied to therapy are necessary and sufficient for effective supervision? How would a model of person-centred supervision look, and how might it be contrasted to other models? As well as exploring Person-Centred Philosophy and Theory of Supervision, the authors review various models and perspectives on the role and meaning of supervision. Added to their own thoughtful discussions are a further range of important topics from a number of able contributors: the Experience of the Supervisee, Race and Culture, Personal and Organisational Power, Focus-Oriented Supervision, Interpersonal Process Recall, Subtle Energy, Supervision as Heuristic Research Inquiry, Crossing Theoretical Orientations, Supervision in Homeopathy, and a Psychiatrist's Experience of Person-Centred Supervision.

I have no doubt that this volume will stimulate thought and debate on the application of the person-centred approach to supervision, and this is both timely and necessary. (Bryant-Jefferies, 2004a)

In this impressive and extensive book Tudor and Worrall not only evolve a coherent person-centred philosophy in relation to supervision but also attempt to integrate these disparate pieces of writing.

They see supervision not as a parallel process to therapy but as analogous to it, perceiving its difference not so much in its nature as in its context. They consider Rogers' belief in the inner person's thrust towards becoming the best that s/he can become very useful in a supervisory relationship. They also consider Rogers' six core conditions [sic] relevant but suggest that the supervisor enhances the relationships if she can also embody such qualities as knowledge, experience and being up to date with current thinking.

Tudor and Worrall then apply their person-centred theory of supervision to all aspects of supervision: including the educative, supportive and normative (managerial) functions. They critique two very popular process models: Casement's [1985] concept of the development of an internal supervisor and Hawkins and Shohet's widely known seven stages model (updated 2000). Amongst their reservations are that Hawkins and Shohet focus too much on the supervisor's perspective and the model is too hierarchical encouraging a one-sided view of responsibility. The authors consider that this model is not theoretically neutral (as presented) but that it is psychodynamically orientated....

The core concept which informs the authors' theory is that it is vital that there is consistency between a practitioner's personal philosophy and the values and principles of his chosen theoretical approach. This consistency also applies to the supervisory relationship.

This book's focus is very strongly on the process of supervision, what happens in the supervisory relationship as well as between therapist and client. I have tried some of the

suggested perspectives which have enhanced my ability to focus on the “space between” supervisor and supervisee

Overall I found this an excellent wide-ranging book which enriched me with stimulating ideas about how to improve my supervisory relationships. It will be an asset to all supervisors, whatever their orientation, and will encourage their “Freedom to Practise”. (Simanowitz, 2004, p. 50)

The title of the book, *Freedom to Practise*, is taken from Rogers’ book *Freedom to Learn*; it reflects the authors’ commitment to supervision which is based on trust in the supervisee’s work and on trust in the client’s capacity to make the best of that work....

The principal authors/editors base their theory of person-centered supervision fundamentally on Rogers’ personality theory. From this philosophical stance they formulate an understanding of supervision that is parallel to that of the process of therapy: supervision as a process of reviewing the “professional self-concept” and as a means of becoming/staying open to the experience of the (professional) Self in relation to the client. This theoretical/philosophical perspective stays close to the original formulation of person-centered philosophy. It represents a concept of supervision that is challenging to models of supervision that are centered on “effective” and “safe” practice, or that emphasize the role of the supervisor as “teacher” or as “quality control manager”. Setting the person-centered model alongside generic models of supervision, the book seeks both to identify essential differences and to explore the potential for articulation with those models....

As a trainer of person-centered supervisors I found the book to address many questions frequently asked by supervisors and I will recommend it to both supervisors and supervisees. (Lambers, 2004, pp. 215, 217-218)

Impact

Judging by the responses from the colleagues on the supervision courses Mike Worrall and I taught or facilitated (from its publication in 2004 to 2008/09), this book had a big impact, and, inevitably, became course reading. It also had an impact on us as, within a year, we were planning a second volume (see *Freedom to Practice II*, below).

Reflections

As Mike and I had been working on a book (*Person-centred Therapy: A Clinical Philosophy*, below) for some years, and had been part of the team that wrote *The Person-centred Approach*, (above), and were regularly facilitating supervision courses together, this project was easy to conceptualise, write, and edit. I loved our attention to detail, from applying Rogerian and person-centred theory to supervision (which was picked up by both Bryant-Jefferies, and Lambers), and discussing the implications of such application, to choosing the cover image, which represented the freedom to roam (*The Guardian*, 1932). Again, dipping into this book, I find that it has a good coverage of theory and a variety of subject matter.

Person-centred Therapy: A Clinical Philosophy **Written with Mike Worrall**

Written: 1999–2005

Publisher: Routledge

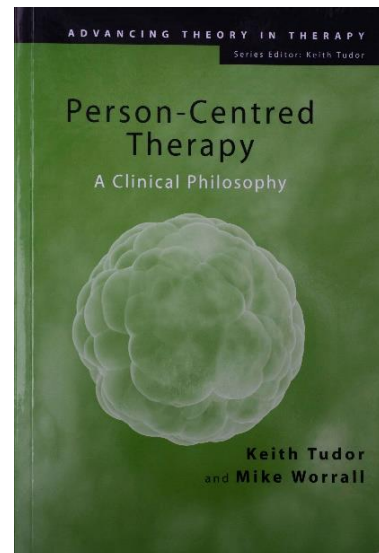
Published: 1st February 2006

317 pages

Book launch: July 2006 at the 7th World Association of Person-Centered & Experiential Psychotherapy & Counseling Conference, Potsdam, Germany

Sales to date (December 2020): 2,935

Citations (at December 2020): 172



Background/motivation

Since 2001, I have been the series editor of 'Advancing Theory in Therapy' (published by Routledge). As part of the initial proposal for the series, I had envisaged Mike Worrall and I contributing the volume on person-centred therapy (PCT) – which we did. In some ways, I see this as my/our magnum opus and, indeed, at over 300 pages it is a large work (and, to date, is the most substantial volume in the series). It required a lot of background research and reading and, overall, took us seven years to complete, the longest book project in which I have been involved. We wanted it to be substantial and to provide a thorough and logical exposition of PCT and its underlying theoretical and philosophical roots. This was embodied in the book from the cover onwards (the image of which is a picture of a human organism in utero), through the layout of the contents (which echoes that of some early philosophical works), to the development of the overall thesis – that therapeutic practice reflects underlying values and philosophy – through the logical progression of the subjects covered in each chapter.

Summary/coverage

The person-centred approach is one of the most popular, enduring and respected approaches to psychotherapy and counselling. Person-Centred Therapy returns to its original formulations to define it as radically different from other self-oriented therapies.

Keith Tudor and Mike Worrall draw on a wealth of experience as practitioners, a deep knowledge of the approach and its history, and a broad and inclusive awareness of other approaches. This significant contribution to the advancement of person-centred therapy:

- Examines the roots of person-centred thinking in existential, phenomenological and organismic philosophy.
- Locates the approach in the context of other approaches to psychotherapy and counselling.
- Shows how recent research in areas such as neuroscience supports the philosophical premises of person-centred therapy.
- Challenges person-centred therapists to examine their practice in the light of the history and philosophical principles of the approach.

Person-Centred Therapy offers new and exciting perspectives on the process and practice of therapy, and will encourage person-centred practitioners to think about their work in deeper and more sophisticated ways. (Tudor & Worrall, 2006, back cover)

Organisation

Introduction

Person-centred therapy: Location, relation and integration. The nature, place and use of theory. Back to the future. The thesis of the book: Clinical philosophy. Structure of the book.

Chapter 1 Philosophy

Rogers' use of philosophical terms. Philosophical influences on Rogers. Reading Rogers from contemporary viewpoints. Language and metaphor.

Chapter 2 Organism

History, knowledge, and philosophy. Process philosophy and the philosophy of the organism. The nature and qualities of the organism.

Chapter 3 Tendencies

The organism's tendency to actualise. Self-actualisation. Questions raised by other viewpoints. The formative tendency.

Chapter 4 Self

Rogers' concept of self. A brief history of self. The self in person-centred literature. Organism and self.

Chapter 5 Person

The philosophy and psychology of persons. Rogers' concepts of the person. Personality.

Chapter 6 Alienation

Authenticity and alienation, health and illness, order and disorder. Process differentiation. Organismic disorganisation. Self disorder, personality disorder. Environmental press.

Chapter 7 Conditions

Psychological contact. Client incongruence. Congruence. Unconditional positive regard. Empathic understanding. Client perception. Other conditions. The conditions: An holistic view.

Chapter 8 Process

The process conception of psychotherapy. Process and outcome. Therapeutic relating.

Chapter 9 Environment

Person-centred therapy: Environmental understandings. Person-centred therapy as an integrative therapy. Final reflection.

Appendix 1 Philosophical contributions to the understanding of self

Appendix 2 A process conception of development and psychotherapy

Endorsements

This work is a unique contribution to person-centred inquiry and thought. It is a particularly timely and "deepening" addition to the burgeoning person-centred literature. It's a refreshing, original exploration that places the approach in context with major, related, historical and contemporary thought systems. Key aspects of person-centred theory are critically examined in ways that enlarge their meaning, challenge some features, and offer refinement and support to other elements. The book is often

evocative in its ideas and is fresh in its information. - **Goff Barrett-Lennard**, Ph.D, Honorary Fellow, Murdoch University, Perth, Australia

This impressively mature book adds much analytical backbone to this centrally important therapeutic approach. With its appearance, no longer will person-centred praxis be open to the charge (albeit unwarranted) of theoretical flakiness. For what we find here is philosophy at its best: practically relevant to real-world concerns, passionate, committed – and with a quite breathtaking panorama of philosophical ideas weaved into the text. It is a particular delight to see Alfred North Whitehead’s much-neglected philosophy given just prominence. With the acute analytic sensibility which they bring to their subject-matter, and being unafraid to challenge sacred cows where they find it to be necessary, Tudor and Worrall have provided us with an excellent model of the richly fertile way in which therapy and philosophy can illuminate and inform each other. Person-centred praxis is substantially advanced with the appearance of this seminal *tour de force*. - **Richard House**, Ph.D, Senior Lecturer in Psychotherapy and Counselling, Roehampton University

As clinicians, Keith Tudor and Mike Worrall have spent years pursuing in-depth study of Carl Rogers’ philosophy, methods and applications. Their intellectual curiosity and dedication to understanding the meaning of Carl’s works and expanding the concepts is brought forth in this book. For theorists and clinicians alike, this book will be illuminating. - **Natalie Rogers**, Ph.D., Professor (Adjunct), California Institute of Integral Studies, the Institute of Transpersonal Psychology, and Distinguished Consulting Faculty at Saybrook Graduate School

Reception

The book was well-received in terms of reviews, including a detailed, six page review article by Whelton (2007), which, appropriately enough, took a philosophical and critical approach to this philosophical and critical text:

The book is engrossing, and its merits are many. It is refreshing and rare to encounter a psychotherapy text that shows such sensitivity to the many philosophical issues that envelop, almost always in an unspoken way, the more technical questions of therapy. The authors unabashedly present and defend an ethics and metaphysics of humanism, of trust in and respect for the dignity and freedom of the person. They are faithful to the core person-centered tradition, placing the organism at the center of their conceptual map but unpacking and expanding it by reference to a host of organismic thinkers. They effectively dismantle the frequent argument that person-centered therapy is individualistic by showing that organisms must actualize both autonomous and relational tendencies in interaction with their environments. Part of the richness of their conceptual presentation is that they return to a range of psychologies of the organism, including often-overlooked contemporaries of Rogers like Andras Angyal and Kurt Goldstein. The authors offer fresh and powerful restatements of the central tenets of person-centered therapy, and the text will function as a crucial resource for those struggling to deepen their understanding of the conceptual basis of this therapy. (Whelton, 2007, p. 2)

Whelton's article, which is too long to reproduce here, focused on three central features of the book: the idea of a clinical philosophy; self and organism; and the place of postmodernism in person-centred thought; and – rightly, I think – critiqued our consideration of science:

My central point throughout is that an adequate presentation of person-centered theory must focus on both philosophy and science. This book does the first consummately well but with too little consideration of the contributions of the latter. (p. 2)

The book received three other major reviews as well as reviews from online buyers:

This is a fine book written by two men whose collaboration has brought about a rich volume, very readable and profoundly knowledgeable. A strong characteristic of the book is the evident love Tudor and Worrall have for Rogers. Intellectual partners since 1991, they have clearly taken Rogers deeply into their hearts and on these pages rebirth him into the 21st century. The book is full of diagrams, quotations and philosophical and poetic observations; we read, with fascination, as the writers address contemporary psychological topics through the eyes of a regenerated and deeply wise Rogers....

But this is not a book which tries to justify or defend person-centred theory. The authors refer to the phenomenon of post-modern thinking with a liberating quotation from Jones (1996), who argues that post-modern thinking need not mean an end to person-centred theory but, held lightly, may be a practical way for us “to remain uncertain to its ‘truth’”. Oh, what a relief – to move away from tedious and banal arguments about right and wrong and yet retain a nugget of what might be essential to what I would call the “soul” of the person-centred perspective....

The book begins with a chapter on philosophy, which the authors place at the heart of their understanding of person-centred therapy. In this chapter, they set the tone and major theme of the book, which is an emphasis upon the subjectivity of the therapist as the main guide towards person-centredness. In this simple way, they remove the need for arguments about technique, interpretation of the theory and so on, releasing the therapist to think, critique and feel for herself. This insistence on intellectual freedom guides us throughout the book, leaving us free to decide how we engage with the sometimes complex theoretical discussions that follow in the other eight chapters....

I think this book is a tremendous contribution to the person-centred canon of literature... Tudor and Worrall's contribution goes further than simply the person-centred world ... I feel their erudite version of person-centred theory is a tremendous gift to practitioners, both in psychotherapy and psychoanalysis. (Hargaden, 2007, pp. 366-367, 369)

The book offers an extensive map of mental life and it is natural to wonder about the evidential support of such a map. Referring to the brain is not a felicitous way to provide evidence for representations of mind functioning, but the authors skillfully put out clinical descriptions and clients' self-reports that better serve to “observe” the phenomena posited by the theory. In fact, clinical experience enables the authors to shed light on several matters, some of which are worth mentioning briefly: the distinction between “organism's tendency to actualize” and “self-actualization”; the concept of person, that is undefined in Rogers' work; the discussion about compulsive

overeating, dependency-related disorder, and narcissistic personality process; Rogers' six necessary and sufficient conditions for therapy, whose necessity and sufficiency are questioned by the authors. The book really faces all the crucial aspects of Rogers' view, but it is not (or not only) a manual for practitioners. Psychotherapy is a cornerstone to test the available descriptions of the mind and, therefore, this book provides a refreshing breath in the way toward the mature understanding of mental phenomena. (Urkia, 2007, pp. 542-543)

This is a work of actualization in love, responsibility, and meaningful activities, not only in psychotherapy. (Hanekamp, 2009, p. 65)

This book is very detailed and very in-depth into the Philosophy of PCT. It is definitely for the more advanced reader of PCT and for people who have carried out a lot of background training in PCT. I have read a number of PCT books and a lot of Carl Rogers books and this is by far the most detailed philosophical outlook into PCT. I would definitely suggest that people should read the Mearns and Thorne book *Person Centred Counselling In Action* and as much on Carl Rogers as you can, prior to reading the text in this book. Definitely looks at some of the criticisms and opinions about PCT and contrasts PCT to other approaches. (Robert Winstanley - *5.0 out of 5 stars*, Very Complex Read, Reviewed in the United Kingdom on 20 May 2011)

I am currently studying person centred counselling and was looking for a book that provided a deeper analysis of the roots and breadth of the approach from a philosophical perspective. It both confirmed and challenged my thinking, at the same time leading me to reflect more about who I am, my relationships with others in my personal life as well as with clients. Definitely recommend it. (Scooby999 - *5.0 out of 5 stars*, Well worth reading, Reviewed in the United Kingdom on 8 January 2014)

My tutor swears by this book, I've just had a quick sift through and I can tell it's going to be a very useful book. Looking forward to getting stuck in. (Jasmine Bee - *5.0 out of 5 stars*, Reviewed in the United Kingdom on 26 January 2015)

Impact

As with most of my other books, the impact of this one is not easy to gauge. I think it is recommended reading on PCT education/training courses, particularly those at postgraduate level; and I have heard it referred to as 'the other green book'; as the first one is *Client-centered Therapy* by Carl Rogers (1951), I will take that as a compliment!

Reflections

I enjoyed writing the book, despite the fact that it was a marathon; and I have fond memories of spending some weeks in Oxford (where Mike lived) over several of the seven years, really being able to study Rogers and his influences, and, in discussion with Mike, to critique and represent (and re-present) Rogers' work. As is evident in the reviews, I think the major contributions of the book included: the idea that therapy may be viewed as a clinical philosophy; that Rogers was an organismic theorist; and that the therapy he conducted and proposed was more relational than individualistic. On a professional and organisational

note, I was proud of the fact that, in 16 months (between October 2004 and February 2006), I and other colleagues at Temenos published three substantial books on person-centred psychology, its philosophy, principles, and theory as an approach to life, as a clinical philosophy in practice, and as applied to supervision. It was a particularly creative and productive time, as a result of which I think our intellectual commons both nourished and enhanced the organisation, and, hopefully, contributed to person-centred psychology and its praxis.

The Adult is Parent to the Child: Transactional Analysis with Children and Young People
Edited

Written and edited: 2005–2007

Publisher: Russell House

Published: April 2007 (dated 2008)

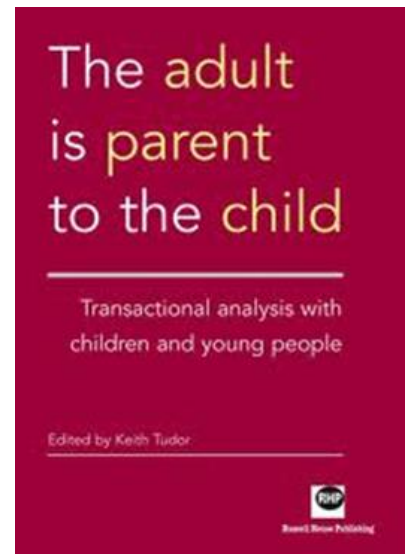
304 pages

Book launch: April 2007 at the Institute of Transactional Analysis Conference, York, UK

Sales to date (December 2020): 795

Citations (at December 2020): 11

Translated into German (in two volumes) (DGTA Geschäftsstelle, 2015, 2020)



Background/motivation

At the same time as I was directing Temenos with Louise and, from 1998, also with Keemar Keemar, as a practitioner and as a supervisor I was running groups, including a supervision group of TA practitioners, which I ran for some 10 years from 1999–2009. Over time, and partly as I had myself worked therapeutically with children and young people, the group attracted practitioners who were working with children and young people. A number of these colleagues were also preparing for their qualifying exams and so reading a lot and wanting help with theorising their practice. Although TA has a long history of being applied to working with children, there was not much new literature around, and, at the same time, there was a degree of prejudice in some quarters of the TA psychotherapy community to practitioners working therapeutically with children. Gradually, I began to formulate the project of bringing together a wide-range of practitioners within TA to present their work with children and young people. Although I was clear that the primary focus of the book would be on clinical/psychotherapeutic work, I also wanted to include colleagues from all four fields of TA (i.e., counselling, educational, and organisations, as well as psychotherapy). The title not only acknowledged the ego state model of TA but, somewhat playfully, referenced the application of work that Graeme Summers and I had done in developing co-creative TA and proposing a different reading of ego state theory which favoured the

integrating Adult as a model of health (Summers & Tudor, 2000; Tudor, 2003), including healthy parenting.

Summary/coverage

Transactional analysis (TA) is a well-established and evolving way of understanding what happens between and within people. Comprehensive and helpful, this volume:

- shows how TA can be used with children and young people across a range of settings
- brings a contemporary view of TA to those who specialise in its use, in ways that will be especially useful for those working with this specific population
- explains the possibilities of TA to a wider audience, including parents, educators, health care professionals and others whose work focuses on the lives, well-being, care and treatment of children and young people.

Drawing on contributions from experienced practitioners in all fields of TA – educators, psychotherapists, and organisational consultants – this book provides the most current and comprehensive account of the state of both the art and the science of TA with children and young people. It locates TA's therapeutic, educational and organisational work with them firmly on the map of current practice. It not only offers core reading for TA courses, it also provides enrichment for all other courses that train other professionals who work with children and young people. (Tudor, 2008a, back cover)

Organisation

Introduction

Keith Tudor

Chapter 1 Introducing Transactional Analysis

Graeme Summers and Keith Tudor

Part One There's No Such Thing as a Child: Children and Young People in Context

Chapter 2 Building the Virtual Village: Working with the Social Environment

Trudi Newton

Chapter 3 Working with Children and Parents

Diane Hoyer and Laura Hyatt

Chapter 4 Context Counts: Working with Young Muslim Men in a Post 9/11 World

Pete Shotton

Chapter 5 Child Protection

Mica Douglas and Keith Tudor

Chapter 6 Milieu Therapy: The Development of Transactional Analysis with the Young People and Staff of a Social Services Establishment

Anita Mountain

Part Two Therapeutic Practice with Children and Young People

Chapter 7 Transactional Analysis Psychotherapy with the Individual Child

Keith Tudor

Chapter 8 The First Meeting

Dolores Munari Poda

Chapter 9 Attachment, Separation and Loss

Kath Dentith and Jean Lancashire

Chapter 10 Working with Adolescents

Mark Widdowson

- Chapter 11 Therapeutic Work with Children and Parents
Diane Hoyer and Laura Hyatt
- Chapter 12 On Becoming a Child Psychotherapist
Mica Douglas
- Chapter 13 Creative Play Therapy with Children and Young People
Roger Day
- Part Three Theory and Research: Fields and Developments**
- Chapter 14 ... and They're OK
Chris Davidson
- Chapter 15 On Being The Twelfth Fairy
Marie Naughton
- Chapter 16 Permission, Protection and Mentorship: Their Roles in Psychological Resilience and Positive Emotions
James R. Allen
- Chapter 17 Bringing up the Child: The Importance of Functionally Fluent Parents, Carers and Educators
Susannah Temple
- Chapter 18 Transactional Analysis and Child Psychotherapy: A New Methodology
Maria Assunta Giusti
- Chapter 19 Playing with Theory: A Relational Search for Self
Paul Kellett
- Appendix 1 An Annotated Bibliography of TA Books on Working with Children
Keith Tudor
- Appendix 2 An Annotated Bibliography of TA Articles on Working with Children and Young People
Roger Day and Keith Tudor
- Appendix 3 Signs and Symptoms of Abuse
Mica Douglas
- Appendix 4 TA Assessment Sheets
Anita Mountain
- Appendix 5 Positive Parenting Strategy Guidance Notes
Diane Hoyer
- Appendix 6 Psychotherapy with Children: Principles, Aims and Guidelines for Training
United Kingdom Council for Psychotherapy

Endorsements

This book is a much needed addition to the literature and should be helpful not only to the Transactional Analyst, but to anyone interested in helping children and adolescents resolve vexing issues while they are still young. - **Jean Illsley-Clarke**, award-winning parent educator, and author of *Self-Esteem: A Family Affair*, and *Growing Up Again*.

This book is a vital source for child professionals. It is a massive achievement, covering so many of the vital aspects of working therapeutically with children and young people. This book is a treasure trove of essential theory, treatment and technique. - **Margot Sunderland**, Director of Education and Training, The Centre for Child Mental Health, London, and author of *The Science of Parenting*.

Reception

Sadly, I have not seen any reviews of this book other than a brief one from a customer:

Great book – really useful both for my clinical work and my teaching. (Blondie - 5.0 out of 5 stars Five Stars, Reviewed in the United Kingdom on 3 December 2015)

Reflections

This book was by far the biggest project I had undertaken to date – and, as the whole book (apart from the Introduction) is laid out in double columns, it is by far the longest book I have published. The book took a lot of work. This was in part as a number of the contributors were writing for publication for the first time, and needed a lot of support – and editing. Also, this book grew somewhat organically. As I acknowledged in my introduction, ‘Like Topsy this book ‘just grewed’, enhanced and interrupted by developments and new ideas which became new chapters, and by life events which interrupted the process but which, like any crisis, gave rise to new opportunities.’ (p. xv) One example of this, which reflects something of the excitement of and enthusiasm for the whole project, occurred in October 2006, when the book was on the verge of going into production, when, at a conference I attended in Italy, I met Maria Assunta Giusti. She was – and still is – an experienced child psychotherapist and, as a result of talking to her, she offered to write something for the book, about which I was delighted but concerned about the timing. The next day, as I was leaving the conference, she gave me a disk with her chapter on it! I remain grateful to her and to other colleagues, especially Jean Illsley-Clarke and Margot Sunderland, for their support and endorsement of this project, which I think stands the test of time – so I must organise to get some reviews of it out there!

Freedom to Practise II: Developing Person-centred Approaches to Supervision **Written and edited with Mike Worrall**

Written and edited: 2006–2007

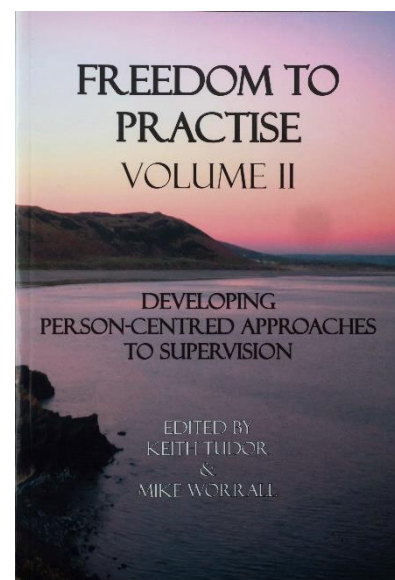
Publisher: PCCS Books

Published: September 2007

238 pages

Sales to date (December 2020): 341

Citations (at December 2020): 8



Background/motivation

This book stands very much as a companion volume to *Freedom to Practise* (see above). Mike and I had received good feedback about the first volume and realised that we had more to say about person-centred supervision, especially as a result of the supervision courses we were facilitating – about responsibilities in supervision, group supervision,

supervision as continuing professional development, supervision of brief or short-term therapy, supervision across theoretical orientations, and the training of supervisors. We also wanted to provide another forum for colleagues to write about other, important aspects of supervision.

Summary/coverage

This volume develops some of the ideas articulated in the original volume of *Freedom to Practise*, and offers further perspectives on person-centred supervision. The contributors explore ideas from a number of different fields, and examine their relevance and use in the area of supervision; present ideas about supervision from different traditions within person-centred and experiential therapies; look at different forms of supervision; engage with some of the more general debates which are currently exercising supervisors in the UK and abroad; and consider implications for training supervisors. (Tudor & Worrall,, 2007, back cover)

This book is the follow-up to the acclaimed *Freedom to Practise* (2004) also edited by Keith Tudor and Mike Worrall. As the subtitle suggests, it develops the groundbreaking work in person-centred approaches to supervision begun by the first volume. It will be a welcome addition to the resources available to supervisors of all theoretical orientations. (PCCS, 2020)

Organisation

Introduction

Keith Tudor and Mike Worrall

Part One—Process

Chapter 1 Choosing a Supervisor

Carolin Friederike Herwig

Chapter 2 Supervision as Maieutic Process: The birthing of insight

Louise Embleton Tudor and Mike Worrall

Chapter 3 Responsibilities in Supervision

Keith Tudor

Chapter 4 Using Appreciative Inquiry in Person-centred Supervision

Julie Barnes

Part Two—Traditions

Chapter 5 Person-centred Expressive Supervision

Jenny Bell

Chapter 6 Student-centered Supervision for Pre-Therapy

Garry Prouty and Dion Van Werde

Part Three—Form

Chapter 7 Group Supervision

Keith Tudor

Chapter 8 E-mail Supervision

Colin Lago and Jeannie Wright

Part Four—Debates, Developments and Domains

Chapter 9 Supervision and Training of ‘Rogers-1’ and ‘Rogers-2’ Therapists: Basic concepts and methods

Marvin Frankel and Lisbeth Sommerbeck

- Chapter 10 Hoops, Hurdles and Thresholds: Supervising therapists through training and qualification
Geraldine Thomson
- Chapter 11 Supervising a Therapist Through a Complaint
Wendy Traynor
- Chapter 12 Supervision as Continuing Personal Development
Keith Tudor and Mike Worrall
- Chapter 13 Supervision in the Dock? Supervision and the Law
Peter Jenkins
- Chapter 14 Supervision of Short-term Therapy
Keith Tudor
- Chapter 15 Person-centred Supervision Across Theoretical Orientations
Mike Worrall
- Part Five—Training**
- Chapter 16 Training Supervisors
Keith Tudor and Mike Worrall

Reception

As with the first volume, this book was well-received and was the subject of another review article, this time a four page article by Kavanagh (2009) who summarised the philosophy of both volumes well:

Tudor and Worrall's emphasis (represented in the title and cover images of both volumes) on practitioners', "freedom to practise" and the "practice of freedom" in supervision, for me stands out as a bold challenge and invitation to think again about the nature of and possibilities for supervision practice as the professionalisation of counselling and psychotherapy gathers momentum....

As a supervisor, and tutor on a newly-developed person-centred supervision course, this companion to the first volume has provided a rich source of material (along with its references to a vast array of related writing) stimulating debate and creative thinking about what supervision is, and can be. Although some of the arguments presented would require a deeper knowledge of person-centred theory to fully appreciate, much of the material and certainly the overriding philosophical stance I think would be of interest to anyone working in a supervisory or mentoring role with practitioners in the "helping" professions. (pp. 213, 215)

The book received two other positive reviews, including one from Simanowitz (2008) who had reviewed the first volume (see above):

This second volume on person-centred approaches to supervision continues to emphasise that supervision should focus on the person of the therapist in relation to the client, not principally on the client. It emphasises trust as the quintessential element in supervision that allows us to voice difficulties and deal with them effectively. And it continues the debate about how far we need to distinguish between supervision and therapy in sessions. The rather idealistic concepts underpinning the book could, however, sometimes clash with our actual work in contemporary, target-driven,

“accountable” and litigious contexts.... In chapter three, Tudor re-examines our perception of our responsibilities in supervision and thinks they should remain the subject of ongoing discussion, negotiation and explicit agreement between supervisor and practitioner. I particularly liked the chapter by [Embleton] Tudor and Worrall where they draw some precise parallels between supervision and the birth process, with the supervisor as midwife and the practitioner as mother. In childbirth, it is the mother’s process that matters, but the midwife reveals her readiness to aid in emergencies and the result is usually a small miracle. Frankel and Sommerbeck draw a distinction between early and later approaches postulated by Carl Rogers. Rogers’ early approach emphasised acceptance and empathy, and in later years he highlighted congruence, a condition that has been taken up by many present-day practitioners (e.g. Mearns, Thorne, and Schmidt). Sommerbeck thinks it is important that trainers and supervisors make explicit which one of the two approaches they follow. The authors favour the former.... This volume manages to cover a range of theoretical and practical issues and at the same time confirms the importance of supervisors enabling and preserving practitioner freedom. I thoroughly recommend it. (p. 49)

In fewer than 250 pages, the 14 contributors to this book cover a wide range of supervision topics. The editors have already produced *Freedom to practise, volume I* and they remind us of its basic orientation – “person-centred supervision” as opposed to “client-centred supervision”. They start from the premise that the focus in supervision is on the supervisee (“person-centred”) and not on his/her clients (“client-centred”). In this they take a different stance from writers who say the prime responsibility in supervision is for the client, though it could be argued that in practice, the difference is more apparent than real. Nonetheless it is a helpful perspective and clearly places the approach to supervision firmly within the person-centred tradition....

For me, three chapters stood out – Supervision and the law; Supervision of Rogers 1 and Rogers 2 therapists; and Supervision of short-term therapy. The first was a very clear summary of a complex field, the second took me to places that were new to me, and the third located supervision in the reality of what is arguably the work of most therapists today - time-limited therapy.

This Volume II has prompted me to seek out its companion, Volume I. (McCourt, 2012, p. 41)

Impact

Perhaps the best assessment of the impact of this book is the fact that, after 15 years, this, together with its companion volume (and, together, comprising 30 chapters), remain the only books on person-centred supervision. For myself, my interest in and writing about supervision (Tudor, 2002b, 2012; Tudor & Worrall, 2004, 2007) has led:

- To my work being translated into Portuguese (Tudor 2001/2002), Italian (Tudor 2004), and German (Tudor 2021).
- To endorse a book on supervision (Hargaden, 2015).
- To invitations to present on the topic in an online forum (2015), and in a series of workshops in Australia (2018), and a workshop in Kyrgyzstan (2019).

Reflections

After two rather long-term and large projects (*Person-centred Therapy* and *The Adult is Parent to the Child*, see above), I enjoyed undertaking this one, with Mike, in a timely fashion. It was great to work with him, the colleagues we asked to participate in this project, and with PCCS Books again – and, in acknowledgement of their work in publishing and promoting the person-centred approach over many years, we dedicated the book to Maggie Taylor-Sanders and Peter Sanders. I was particularly appreciative of them agreeing to include colour plates for one chapter on person-centred expressive therapy (Bell, 2007). This book also marked my last collaboration with Mike: as we put it, somewhat presciently, in the Introduction ‘this book ... represents the fruits of a professional and personal friendship over fifteen years and the culmination of a writing and editing partnership over thirteen of those years.’ (p. 1) I had chosen the cover image for the first volume (see above), which supported the theme of freedom to practice; for this volume, Mike chose the cover image which was of a seascape in Cornwall with which he had some association. As, by the time the book was in production, I knew that I was going to emigrate to Aotearoa New Zealand, I asked for this picture to point towards the South-East – which Pete kindly arranged.

Brief Person-centred Therapies **Edited**

Edited and written: 2006–2007

Publisher: Sage

Published: June 2008

216 pages

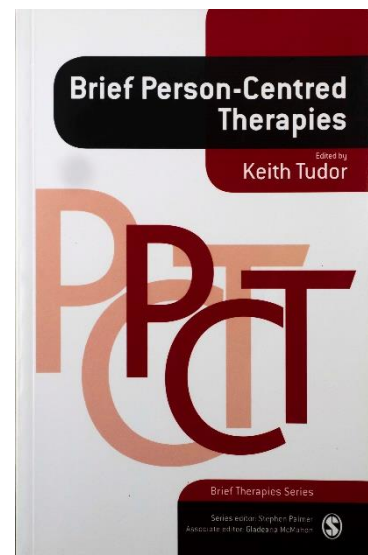
Sales to date (December 2020): 1,274

Citations (at December 2020): 15

Background/motivation

Some eight years after I had been invited to contribute a volume on TA to the Sage ‘Brief Therapy Series’ (see above), I contacted Gladeana McMahan, the Associate Editor of series to see if they would be interested in a volume on person-centred therapy (PCT) or, more accurately, therapies – plural (see paper 14). Gladeana – and Stephen Palmer, the Editor of the series – responded positively and this book is that contribution. My motivation for bringing together this collection was very much driven by the political situation in the UK at the same – which is still the case, and in many countries – which is that cognitive behavioural therapy is viewed by governments and by managers and administrators in health services as the therapy of choice and that that therapy of (their) choice should be delivered briefly (for a critique of which, see Tudor, 2008d). As I wrote in my Introduction to the volume:

Brief therapy has become a contested area, and a highly political issue. In her article on person-centred brief therapy, Toal (2001) puts it succinctly: ‘brief therapy has developed due to market forces, not therapeutic need’. Driven by its economic and social policy to reduce the number of people in receipt of invalidity benefit, influenced by Layard (2005)



and his work on depression and happiness, and completely uncritical of the National Institute for Health and Clinical Excellence and its obsession with the medical model of 'evidence-based practice' and manualised interventions, the UK government has adopted Layard's (2006) proposal to train mental health professionals to deliver brief cognitive behavioural therapy. In this context, there is even more pressure on therapies and therapists to prove themselves, according to certain criteria, and thus, all too often, therapeutic discourse focuses on what is brief, limited, quick, efficient, and cheap. Whilst some therapists, clients, and politicians may think that this description of therapy is a consummation devoutly to be wished, others do not. From a person-centred perspective which values client choice, promotes mutuality, and generally eschews any external locus of control and evaluation, the imposed limitation of brief or time-limited therapy is problematic. (Tudor, 2008c, p. 1)

The various contributions in the book address this 'problematic'.

Summary/coverage

Can the person-centred approach work in time-limited psychotherapy and counselling? This is a question that many practitioners grapple with as demand for brief therapy increases - particularly in the public sector. *Brief Person-Centred Therapies* is the first book to tackle the subject, bringing together the experience and insights of a leading international team of person-centred therapists.

The book examines the philosophical and theoretical 'fit' between the person-centred approach and brief therapy. It also explores the issues which arise when working briefly in a range of different settings, including primary care, higher education, business, and prison, with couples and groups.

Brief Person-Centred Therapies is essential reading for all person-centred trainees and for practitioners who want to work in services where brief or time-limited work is required or favoured. (Tudor, 2008b, back cover)

Organisation

Introduction

Keith Tudor

1. Time, Limits, and Person-Centred Therapies

Keith Tudor

PART I: INTEGRATING PERSON-CENTRED AND EXPERIENTIAL THERAPIES

2. Integrative Experiential Psychotherapy in Brief

Mia Leijssen and Robert Elliott

3. Getting the Most from the Therapy Hour: Integrating Experiential and Brief Therapy

Bala Jaison

4. Trauma Incident Reduction and Metapsychology Techniques: Operationalising Rogerian Theory in a Brief Therapy Practice

Henry Whitfield

PART II: PRACTICE IN CONTEXT

5. Time-Limited, Client-Centered Psychotherapy: One case

Carl R. Rogers, Madge K. Lewis and John M. Shlien

6. Working Sensitive with Time: Person-Centred Therapy in a University Counselling Service

- Paul McGahey*
7. 'In the World, But Not Of It': Person-Centred Counselling in Primary Care
Isabel Gibbard
 8. Expert Systems versus Moments of Volatility: A Person-Centred Therapist's View of Employee Assistance Programmes
Pam Winter
 9. Overcoming the Effects of An Aggravated Burglary: Trauma Incident Reduction in Practice
Henry Whitfield
 10. Treat Every Session As if it's the Last One: Person-Centred Counselling with Young People in a Young Offenders' Institution
Barrie Hopwood
 11. Brief Encounters: Time-Conscious Therapy with Couples
Keith Tudor
 12. A Process of Transformation: Time-Limited Group Counselling with Women Survivors of Childhood Sexual Abuse
Très Roche

Epilogue

Keith Tudor

Appendix 1 An Illustration of the Eight Communication Exercises in TIR Training in terms of Rogers' Six Conditions

Henry J. Whitfield

Appendix 2 Time-Limited Group Counselling with Women Survivors of Childhood Sexual Abuse: Weekly Log of Themes

Henry J. Whitfield

Endorsements

This is a book that the person-centered psychotherapy community has been waiting for. An accomplished and wide-ranging group of theoreticians, practitioners and researchers convincingly demonstrates how an approach that puts the client's process at its center may be enriched by techniques from many more instrumental orientations without losing its integrity. Resembling nothing so much as a therapeutic Goldberg Variations on a basic Rogerian theme, the authors included in this volume reveal the enduring power of Rogers' original emancipatory theory even in a time-strapped world that demands swift results.

The inclusion of case material – including a historical case of Lewis, Rogers and Shlien, enlivens the book and provides a glimpse of a variety of brief person-centered therapies in action. Particularly useful are chapters that operationalize person-centered practices within settings such as trauma centers, prisons and in the workplace where access to therapeutic contact is severely limited. By sharing their own challenges and solutions to dilemmas such as instrumentalism vs. emergent humanism, or reliance on expert systems vs. trust in the self-healing capacities of the client, this book opens a creative space in which the ongoing conversation about therapeutic efficacy in times of shrinking resources can be successfully engaged.

Professor Maureen O'Hara, Chair, Department of Psychology, National University, La Jolla, California

Critics of person-centred therapy have at various times accused the approach of being ill-equipped to engage in brief therapy, inadequate to respond to the seriously disturbed and the marginalised, or trapped in a fossilised theoretical framework. This wide-ranging and scholarly book convincingly refutes all such accusations. It demonstrates the theoretical and clinical vibrancy of an approach which is fully alive to the challenges of the twenty-first century and whose practitioners demonstrate a creativeness which, while drawing on the rich inheritance of the past, breaks new ground and offers fresh hope to a wide range of clientele.

A wide-ranging and scholarly book which shows that person-centred therapy is fully alive to the challenges of the 21st century and is breaking new ground both clinically and theoretically. It demolishes convincingly and authoritatively the common criticisms that the approach can only serve an articulate middle-class and is ill-suited to brief and focused work.

Professor Brian Thorne, Emeritus Professor of Counselling, University of East Anglia

Reception

This book was the subject of very positive review and one more mixed review, with most positive comments coming from customers buying copies online.

This is a useful and interesting book on the hotly debated topic of time limited, short-term, brief or solution focused therapy (to give it some of its many different titles) and its application and relevance to the person-centred approach. Edited and introduced by Keith Tudor - a well known and highly respected name in person-centred circles, with many years experience as therapist, trainer, supervisor and writer - the book pulls together opinions, theories, case studies, models, methodology and perspectives from a variety of settings (including education, the NHS, EAPs and others) on the much debated question: "Can you be truly person-centred when it is the organisation or the counsellor who decides how many sessions a client can have?" The book helps to clarify that it is possible for person-centred philosophy to have relevance and effectiveness, even in the shortest encounter, if you believe that the client's perception of being received without judgment is the catalyst for their capacity to self-heal. The book contains case material, including dialogue from work with clients, that brings to life what the writers are trying to convey. In the case of Mrs Teral, the reader is taken through all the sessions in great detail. What comes across quite strongly is the fact that time limited, brief or short-term therapy is with us whether we like it or not, and in many cases it is the only way to ensure that those who need counselling can have access to it. What also comes through is the importance of the therapist's attitude in presenting this situation to the client. It's not about saying, "We only have six sessions or 10 sessions" but that "We have up to six sessions" and acknowledging that we are accompanying clients on a segment of their journey. As always, it's about being with someone rather than having an agenda of our own for the outcome. (Rowe, 2009, p. 45)

Likely to be of interest to anyone involved in counselling. (*Times Higher Education, 2009*)

The present book is a collection of papers on brief person-centered therapies. It aims at giving an overview of what is published on the topic. The book opens with a chapter by the editor, Keith Tudor, in which he discusses the main issues in the domain of brief

therapy in relation to person-centered therapy, such as the problems with the definition of “brief therapy,” the role of the medical model of evidence-based practice, and the (in)compatibility of a person-centered approach with short-term therapy....

This book contains quite a lot of information about the present state of the art of brief person-centered therapy. Some contributions are well known, such as those on experiential therapy and solution-oriented therapy. Others are more interesting in terms of the context in which person-centered therapy is offered, for example, in unusual settings like prison or primary care. The contribution by Barry Hopwood on counseling in prison is original in that he makes clear that in this setting you always have to be aware that every session could be the last one. I wonder whether this might not be good advice for all of us, in whatever context we are working. (van Kalmhout, 2010, pp. 337-338)

A slim volume, but a challenging read. (Mr Phil Thomas, Coleg Llandrillo Cymru, June 9, 2010)

In language easily accessible and appropriate for undergraduate students, I found the book engaging. Discussion regarding the efficacy of Person Centred Counselling used in time limited ways is wholly relevant and current in today's climate. (Mrs Denise Hardy, Dept of Counselling, Cleveland & Redcar College, January 24, 2011)

An informative guide to using the Person Centred Approach in a time limited way. A book that I believe will become more and more relevant, as practitioners are progressively required to work in a time limited way. (Miss Lyndise Tarbuck, Centre for Health and Care, Colchester Institute, March 9, 2012)

Some useful articles by a range of writers for person-centred counsellors facing the challenges of brief work. (Ms Raje Suzanne Airey, Counselling Dept, Colchester Institute, June 14, 2012)

Dear SAGE, I have found this book very concise and informative. It provides an economical context to the advent of brief therapies and provides informative perspectives on the construct of time. It conveys realistically the notion that time itself is not the issue, but how it can be most effectively utilised to provide quality in therapeutic practice. (Mr Paul Wagg, Social Studies and Counselling, Chester University, December 18, 2012)

A useful text that provides a framing of what many consider an open ended or long term modality, into a time focussed/brief way of working. It offers solutions to the challenges of working this way, and is clearly presented. There are chapters on contextualised practice that allow the reader to relate to actual practice. (Mr Mike Bancroft, Counselling, Alton College December 24, 2012)

Excellent resource. Essential reading for Person Centred therapists and trainees alike. The answer to that frequent comment – “but PCA is not relevant in today's world”. This is yet more proof that it is! (Miss Caroline Gilchrist, Access, City of Wolverhampton College, June 28, 2013)

Very comprehensive information that helps to consider the short-term benefits of applying Person-Centred Therapy in a world where it is believed that only CBT can be used briefly (Ms Catherine J Drewer, Learning for Life, Southend Adult Community College, October 24, 2015)

Interesting perspectives on how to be effective with person-centred counselling in brief and time-limited settings.

Being a novice counsellor, my initial stance in relation to brief counselling was an unaccepting one as it did not fit my conception of the person-centred approach, being one that gives autonomy and power to the client. Therefore, the duration of counselling should, insofar as reasonably possible, be determined by the client and not imposed by the counsellor or (much worse!) an organisation or agency. However, one of my placements is in an NHS, time-limited clinic and I now have experience of the therapeutic change a client can achieve in a relatively short time (notwithstanding that some would have preferred to extend the number of sessions). I found of great help Isabel Gibbard's insightful comparison of the limited resources available within the health care system to that faced by the human race on a global scale, the world's resources being finite and cannot be exploited as if they are limitless. Also, Keith Tudor's pointed reminder that life itself is time-limited.

So, with a new-found preparedness towards acceptance of time-limited therapy, I found much to inform my practice in this book. Much of it relates to experiential therapies, and piques my interest in reading more about Gendlin's Focusing-Oriented Therapy. There's a couple of chapters on Traumatic Incident Reduction (TIR), which I found very interesting from a training perspective, but somehow still too directive for me (at this stage, and possibly ever) to comfortably use with clients.

Much of the book is in the form of practitioners relating how they apply brief therapy in specific settings, such as primary care, a Young Offenders' Institution, student counselling, employee assistance programmes, etc. Being able to see how brief therapy works in real-life settings was, I found, very helpful.

So, not an integrated approach to brief person-centred counselling, but an examination of how some of the tribes making up the PC nation work in a time-limited setting. (From Goodreads, Dec 04, 2015 Michael rated it really liked it)

Reflections

I enjoyed putting this book together and especially bringing together the variety of thinking and practice within the nation of person-centred and experiential therapies (see also paper 14), and especially the debate with the person-centred community about the pros and cons of limits on therapy. I also think this was – and still is – a good advert for the robustness of person-centred and experiential practice, and I liked the focus on practice (which was picked up by the reviewers and customers). I also appreciated being able to reproduce one of Rogers' own papers, which he co-authored with Madge Lewis and John Shlien, thereby providing some historical background in and for this volume. I also think – and hoped – that my own contributions (the Introduction, a chapter on time, limits and person-centred therapies, and one on couples, as well as an epilogue in which I offered some reflections on the book) helped to make it a coherent whole (see my reflections on *Transactional Approaches to Brief Therapy* above). One reviewer disagreed:

Such a variety of information, approaches and contexts inevitably gives you the feeling of fragmentation and the yearning for yet another book on brief person-centered therapy written by one and the same author and from a consistent frame of reference The present book is indeed an overview of a variety of brief person-centered therapies; it is not a person-centered approach to brief therapy. (van Kalmthout, p. 338)

As if to soften the blow, the reviewer then added and ended his review by stating: 'Nevertheless until the latter book is written, the present book serves as a good source of information and ideas on brief person-centered therapy' (p. 338). While I do not agree with van Kalmthout on this point, I do think he is representing something about the difficulty or challenge of edited books versus authored books (and, possibly, books written by single author versus those written by two or more authors). However, as I was – and am – committed to presenting the diversity within PCT and the PCA, I accept this will not suit all. In researching the reviews of my books for this paper, I was particularly struck by how many customers had written positive reviews and, in one, case, quite an extensive one – by far the most of all my books.

***The Turning Tide:
Pluralism and Partnership in Psychotherapy in
Aotearoa New Zealand***
Edited

Edited and written: 2010

Publisher: LC Publishers

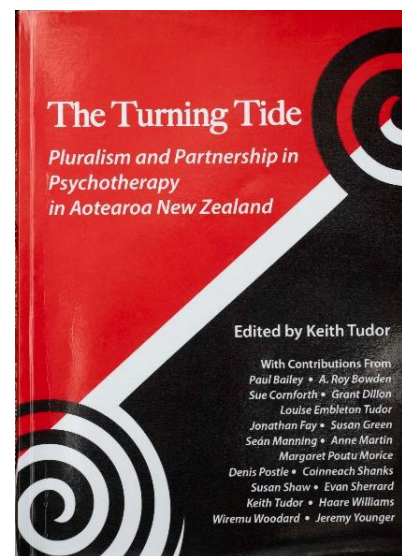
Published: February 2011

290 pages

Book launch: February 2010 at the New Zealand Association
of Psychotherapists' Conference, Dunedin, Aotearoa New
Zealand

Sales (2011–2015): 250

Citations (at December 2020): 25



Background/motivation

I and my family emigrated to Aotearoa New Zealand in 2009. Almost immediately, Louise and I got involved in the debate about the state registration of psychotherapists and, more broadly, the statutory regulation of psychotherapy. For many years in the UK, I had been in favour of professional self-regulation, but opposed to state regulation and, after much debate, the United Kingdom Council for Psychotherapy, had maintained its position of professional self-regulation. When I arrived here in Aotearoa New Zealand, I found that the New Zealand Association of Psychotherapists (NZAP), the main professional association of psychotherapists, had initiated the move to the state registration of psychotherapists under

the *Health Practitioners Competence Assurance Act 2003* (see also paper 7), and that the mechanisms were in place for this. Nevertheless, there were important points still to be discussed about the history of the debates here and how informed and open they had been; the position of many Māori psychotherapists (or, now, ‘health care providers’) who were concerned about the extension of state power; and the position of those members of the NZAP who chose not to register with the state and its ‘Responsible Authority’, the Psychotherapists Board of Aotearoa New Zealand (PBANZ) as ‘psychotherapists’. I, myself, came under some pressure from my manager at Auckland University of Technology (AUT) to register with the PBANZ in order to teach, even though there was no requirement from the university – or the PBANZ – to do so. It was a difficult time. I got involved with a group of conscientious objectors who referred to themselves as the Independently Registered Psychotherapy Practitioners (IRPP), and began to see the benefit of co-ordinating some papers to offer a critique of what had happened and to argue an alternative position and case. This book was the result.

Summary/coverage

Turning the Tide

- Chronicles the history of the moves towards the statutory regulation of psychotherapy and the state registration of psychotherapists in Aotearoa New Zealand.
- Offers a detailed critique of the *Health Practitioners Competence Assurance Act 2003*, and the work of the ‘responsible authority’ for psychotherapy.
- Elucidates the arguments for and against regulation and registration.
- Clarifies the distinction between the regulation of title and the licence to practice.
- Includes an indigenous perspective from tangata whenua.
- Encompasses different theoretical perspectives.
- Reclaims a pluralistic perspective on the practice of psychotherapy.
- Outlines existing practical alternatives for ‘health care providers’ practising psychotherapy. (Tudor, 2011c, back cover)

Organisation

Preface

Haare Williams

Introduction

Keith Tudor

Part I The Background to Regulation and Registration

Chapter 1 The Road to Registration: The New Zealand Association of Psychotherapists and Its Long Search for Identity and Recognition through Legislation

Grant Dillon

Chapter 2 The Law is an Act: The *Health Practitioners Competence Assurance Act 2003*

Keith Tudor

Chapter 3 Māori Psychotherapy, the *Health Practitioners Competence Assurance Act 2003*, and the Requirement to Register

Margaret Poutu Morice and Wiremu Woodard

Chapter 4 Letters Across ‘the Ditch’: A Trans Tasman Correspondence about Regulation and Registration

Paul Bailey and Keith Tudor

Chapter 5 Whence, Why, How, and Whither ‘Responsible Authorities’: Professional Registration Boards and Councils?

Susan Shaw

Chapter 6 Whence and Whither the Psychotherapists Registration Board?

Jonathan Fay

Part II Reflections on and Responses to Regulation and Registration

Chapter 7 Once was a Psychotherapist

Evan Sherrard

Chapter 8 Registration: An Ordinary View

Susan Green

Chapter 9 The Question of Regulation and Registration

Keith Tudor

Chapter 10 The Baby and the Bathwater: Psychodynamic Psychotherapy and Registration

Jeremy Younger

Chapter 11 The Neuroscience and Politics of Regulation

Louise Embleton Tudor

Chapter 12 Registering Counselling’s Commitment to Partnership, Doing No Harm, and Eco-Social Justice

Sue Cornforth

Part III Regulation, resistance, and action

Chapter 13 Regulation by Association

A. Roy Bowden

Chapter 14 Birth of an Independence Movement: The Story of the *Independently Registered Psychotherapy Practitioners*

Jonathan Fay

Chapter 15 Professional Pluralism and Partnership: Strategies for Resistance and Action

Steering Group, Independently Registered Psychotherapy Practitioners

Glossary

Appendix 1 The Functions, Powers and Obligations of the Psychotherapists Board of Aotearoa New Zealand under the *Health Practitioners Competence Assurance Act 2003*

Keith Tudor

Afterwords

Afterword 1 *Seán Manning*

Afterword 2 *Denis Postle*

Afterword 3 *Anne Martin and Coinneach Shanks*

Endorsements

Anyone with an interest in the vexed question of the regulation of the psychotherapy profession will want this book. In scrutinizing the regulatory processes which have been established in Aotearoa New Zealand, Tudor and his colleagues provide us with an invaluable aid to our understanding of the challenges and pitfalls of regulation. To those of us not yet subject to regulation, Tudor gives a clear warning to be careful what we

wish for. - **Bernie Neville**, Adjunct Professor of Education, La Trobe University, Melbourne, Australia

This is a timely, measured and well-informed explanation of why state regulation of psychotherapy can never go well. Given the uncontrollable subject matter of the work of psychotherapy, there is something implausible about the whole project. Trying to regulate the impossible profession causes politicians and bureaucrats to work themselves up into a colonising frenzy of over-control in which no-one is protected, and certainly not “the public”. Coming from a land where cultural and professional diversity is of the essence, and not an optional extra, this volume offers critical voices of resistance in a ‘post regulation’ landscape, and constitutes a significant contribution to the international debate on state regulation of psychotherapy. - **Andrew Samuels**, Professor of Analytical Psychology, University of Essex, UK

Reception

Given the context of its publication and the critical nature of its contents, the book had a mixed reception, especially within the psychotherapy community here in Aotearoa New Zealand. Nevertheless, it sold well at the 2011 NZAP Annual Conference at which it was launched – to some 30% of the participants. It was well received by reviewers, both here and overseas, and was the subject of two review articles by McAlpine (2011) and House (2012).

Now, in reading this book, I realize that this is the debate that should have occurred within NZAP. I know at the time there were voices of disquiet. I think, however, that there was an atmosphere of trusting the process, trusting that a Board would be set up that strongly included the NZAP voice.

We know that this ideal has not come to pass. This book, I think, puts us in a position now for a robust debate amongst ourselves in NZAP and with the Board [PBANZ]. It invites us to explore pluralistic options within NZAP so that there can be State Registration alongside other options for registration of practitioners of psychotherapy....

This is a book I would like to see on every psychotherapist bookshelf because it is a call for Pluralism and Partnership in Psychotherapy. I want to honour at this time the spirit of freedom that is moving around our planet that calls to us all to feel “Rehutai, the sea spray that represents new thought.” (Hunter, 2011, pp. 79, 81)

In the current debate over whether or not to register counselling and psychotherapy, this book will be of great interest to many psychotherapists, counsellors, and “midwives of the human spirit.” Sixteen highly respected New Zealand health practitioners, steeped in the art of counselling and psychotherapy, offer a thought-provoking critique of the current debate regarding “the statutory regulation of psychotherapy and the state registration of psychotherapists in New Zealand” Technically, I can’t name some of these well-respected health practitioners as “psychotherapists.” Why? The title “psychotherapist” is currently the preserve of those therapists who are state-registered. Yet the art of psychotherapy has its origins in early humanity, and as such, in my opinion, seems impossible to corral by legislation. In his preface to this book, respected Māori elder Haare Williams challenges us to create “a new ‘New Zealand culture’ in which both tikanga Māori and tikanga Pākehā are accepted, respected, honoured and

protected for their separate but complementary values, and which makes provision for recognition of later cultural influences.” He affirms the first steps that the New Zealand Association of Psychotherapists (NZAP) has taken in this regard with the emergence of Waka Oranga (a Māori psychotherapists’ collective within NZAP); he then notes the continuing struggle of Māori to have a true voice in the “Big Organisation.” He doesn’t say it explicitly, but I will say it: Where is the true voice of Māori within the “Big Organisation” of state regulation? In his introduction, editor Keith Tudor questions whether the voice of dissenters to state regulation was truly heard within NZAP, or were the dissenters dismissed in the push for registration? He notes that in most countries of the world, psychotherapy is not regulated by state or statute, and then offers a summary of four objections to state regulation. He includes a useful continuum of various models of regulation, ranging from the least constrictive to the most constrictive models....

I believe *The Turning Tide* offers counsellors and the New Zealand Association of Counsellors (NZAC) rich food for thought as NZAC considers the whence, why, how and wither of self-regulation and/or state regulation. I am a member of both NZAP and NZAC. I am also a member of the newly formed IRPP. I cannot call myself a psychotherapist, as I have recently chosen to deregister from PBANZ’s register. As I wrote to PBANZ: “I regret that I have to relinquish the descriptor of ‘psychotherapist’, not because of the title, but rather because working psychotherapeutically is of the very essence of how I have worked with people for the past forty years, even long before I studied psychotherapy as such.” I continue as a “pastoral-care therapist” and a “midwife of the human spirit.” Standing under these titles, I salute my colleagues who, in this book, are contributing to the “turning tide” within this nation. (McAlpine, 2011, pp. 150, 153-154)

This book has very considerable relevance to the continuing arguments both in Britain and internationally about accountability and the regulation of the psychological therapies. At the outset I should declare an interest and a bias, in that I have campaigned for many years in the UK, both politically and in academic writings, against the statutory and state regulation of the psychological therapies. In 2010 in Britain, those activists in the therapy field (including myself) who were strongly critical of the state regulation of counselling and psychotherapy had a famous if highly improbable victory in their anti-regulation campaign, when the then new coalition government decided to drop the previous Labour government's well-advanced plans for regulating the psychological therapies via the UK Health Professions Council.

There exists a considerable literature, dating from the late 1970s, which has consistently challenged the alleged beneficence of the state and statutory regulation of counselling and psychotherapy.... What is unique about the book under review is that it gives us a blow-by-blow account of what happens when regulation takes effect, in this case, in Aotearoa New Zealand, where regulation took place in 2008. To the largely theoretical arguments and arguments from rationality, represented in the literature to date, we now have *actual empirical data*, much of it reported in this book, about what actually happens post regulation. As such, this book is – and should be – salutary reading for everyone, pro and anti- regulation, who has a stake or an interest in the “psy” regulation question.

The Turning Tide details the history of recent moves towards the statutory regulation of psychotherapy and the associated state registration of psychotherapists in Aotearoa

New Zealand (ANZ). There are substantive and detailed critiques of the *Health Practitioners Competence Assurance Act 2003* (the statutory vehicle for the regulation of a number of health professions), and the activity of the “responsible authority” for psychotherapy. Arguments for and against regulation and registration are clearly set out, as is the important distinction between title regulation and the licence to practise. Part of the book's importance lies in its reclamation of a pluralistic perspective on therapy practice, and practical alternatives for healthcare providers practising psychotherapy are explored...

Tudor's substantial and erudite Chapter 9 lies at the heart of the book. He points out the irony of the lack of any evidence base for regulation and registration in this age of “evidence-based practice” (p. 130); and he further shows how, over the course of some 115 years of psychotherapy, “advances in the training and supervision of psychotherapists have been adequately addressed outside [of] regulatory schemes” (p. 134). We also read how there simply exists no evidence that lack of registration is a causal factor in client harm, and that medical model values and practices have started to infiltrate therapy trainings, with the way in which the Act functions, severely limiting practitioner identity....

There are the inevitable typos and some unevenness in the book, which is pretty much inevitable in a complex and lengthy, self-published book. Yet what for me is most valuable about *The Turning Tide*, apart from its clear and diverse range of contributions, is that it reveals in all its gory detail just what can happen to the field of the psychological therapies when state regulation, and all that goes with it, is uncritically and undemocratically imposed on the field. To give just one chilling example, we read (on p. 137) how some therapists are reporting their (unregistered) colleagues to the Board, which is then pursuing and threatening them, *even though they are practising within the law*. If this book had been available in the UK a few years earlier, it might well have saved us all the angst and trauma of being dragged by both government and professionalizing practitioners to the very brink of regulation under the UK Health Professions Council, until the new coalition government saw sense and, at the eleventh hour, dropped ‘psy’ regulation. More generally, in relation to the literature on professionalization and regulation, even accounting for the fact that it is commonly easier to challenge than it is to write in support of the conventional wisdom, the dramatic lack of balance in the literature addressing the crucial arguments in this book is surely symptomatic of something very important. When looked at in any conceivable way, the extant literature on the professionalization of the psychological therapies comes out unambiguously and resoundingly against the supposed beneficence of the kinds of professionalizing developments and political manoeuvrings, often driven by economic and institutional interests, that still, alas, strive to dominate the field in many countries. This welcome book makes a significant contribution to flushing out such power- and interest-driven processes, wherever they manifest. (House, 2012)

The wave made by state regulation at this junction in the era of neo-liberal democracy in Aotearoa New Zealand is essentially the same wave that has already washed or will yet wash over many other territories. The undercurrents driving the wave – “public protection”, “evidence-based treatments”, [and] “value for money in the market-place” – are the same undercurrents. Nobody can afford to ignore that psychotherapy is situated within a political eco-system that influences and is influenced by all its constituent players, however they may think or act.... The contributions in this book will

resonate with and be relevant to any and all therapy practitioners, on whichever shore they find themselves, and whatever the state of the tide there. (Jenkins, 2012, p. 31)

Impact

Despite the relatively low print run (of 250 copies), this book had a relatively large impact and, in terms of citations as a percentage of sales, it stands at 10%, the highest of all my books! It also led:

- To an invitation to write a discussant article (Tudor, 2011b).
- To being consulted by a number of colleagues (especially those immigrating to New Zealand) about their professional status and options.
- To an invitation to contribute an article to the *New Zealand Journal of Counselling* (Tudor, 2013a).
- To being an influence on the debate that the New Zealand Associations of Counsellors has about state and self-registration, as evidenced by the following personal communication from Alistair Crocket, a prominent member of the NZAC and previously a proponent of the registration of counsellors:

Your article certainly challenged my thinking and I wrote an article in the following issue in part in response to the challenges you offered to ideas about registration [Crocket, 2014]. Before our latest [NZAC] National Executive meeting I asked that the members read your article and mine in relation to a paper on regulation that Robyn McGill & I presented. The work that I had to do to prepare for the article I wrote led me to conclude that HPCA Act regulation is probably not possible now because of the changes to the risk criteria introduced in 2010. So in that sense your article was very influential on the development of my thinking and understanding about professional regulation. That the panel that Grant [Dillon, the Past President of the NZAP] contributed to was planned and executed with 3 non-NZAC members presenting was also influenced by that stream of questioning regulation to which your article contributed. (A. Crocket, personal [e-mail] communication, 26th September, 2014)

As this present book was going to press, I received an invitation

- To offer my knowledge and expertise about registration and regulation to the NZAC in their current round of discussion about this the pros and cons of seeking state registration.

Reflections

I like the structure of the book – which covers the background to regulation and registration, and offers reflections and responses to this, and well as suggesting ways forward – and the fact that it encompasses diverse voices both against and for such regulation and registration. I also liked the fact that I invited Paul Bailey, the main protagonist in the NZAP's move to seeking state registration, to engage in a dialogue with me – and the fact that he agreed. I (still) think this is a fascinating chapter. In terms of the design and process of writing and editing, I gave the manuscript (at that point comprising 15 chapters in the three sections outlined), to four colleagues, including Seán Manning, a prominent advocate of state registration, and then President of the NZAP, for their commentaries (which I published

unedited), thereby ensuring a genuinely reflective quality to the whole publication. Manning (2011) was gracious enough to acknowledge this process and the quality of the manuscript/book:

I will begin by acknowledging that the book impressed me. The contributors surprised me, not so much with their passion, which I already knew well, but with the breadth and depth of their arguments and their commitment to changing the way psychotherapy is currently regulated.' (p. 233)

He ended his substantive contribution by acknowledging the importance of being able to hear both – or all – sides of the argument:

The debate has been too limited, it has been naïve and overly trusting. We need to talk more. We need, as Tudor says, 'to be stronger, more watchful, and more critical'. (p. 152) Towards this project, the current work, this book, is an enormous contribution, and I congratulate its editor and contributors. Thank you.

In addition to rigorous editing, I ensured the quality of the book by asking two independent colleagues to read and give me and the contributors feedback – which they did, and, subsequently, by asking two international colleagues to read it with a view to offering their endorsements – which they did. Notwithstanding this, the book still has some rough edges and would have benefitted from another round of copy-editing (a point which House picked up on in his review), and more time. Nevertheless, it was published, as planned, in time to launch it at the 2011 NZAP Conference in Dunedin (see paper 3) at which it sold copies to nearly a third of the delegates (the highest proportion of books to delegates sold at a conference I have experienced). Although it is academic and professional (as has been acknowledged), the book has an agit prop (agitation propaganda) feel to it, which, personally, I quite like, especially given the subject, the local history, and the heat that this debate engendered, 'though I recognise that this feel and style also put some colleagues off the book. In a sense, this parallels my experience of getting involved in this debate and taking the position I have (and maintain), a struggle I sometimes evaluate as having made me some good friends – and some good enemies! As then new immigrant to this country, being on the end of some personal attacks was not easy and, from some colleagues, not at all pleasant. The political got very personal. However, I am somewhat comforted by the lines attributed to Gustave Flaubert: 'You can calculate the worth of a man by the number of his enemies, and the importance of a work of art by the harm that is spoken of it.'

***Co-creative Transactional Analysis:
Papers, Dialogues, Responses, and Developments***
Written and edited with Graeme Summers

Written and edited: 2012–2013

Publisher: Karnac Books

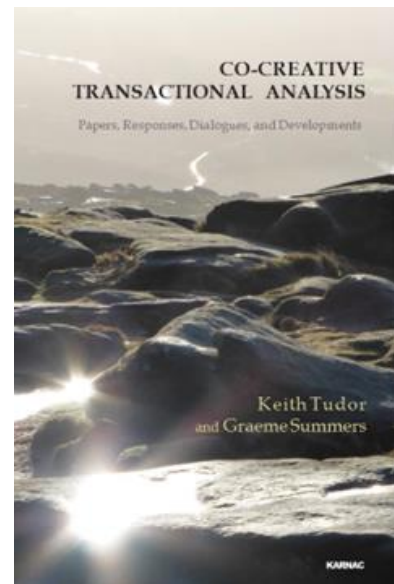
Published: July 2014

345 pages

Book launches: July 2014 at the Transactional Analysis World Conference, San Francisco, USA; and September 2014 at Auckland University of Technology, Auckland, Aotearoa New Zealand

Sales to date (December 2020): 650

Citations (at December 2020): 2



Background/motivation

On 23rd April 2012, I gave a presentation on co-creative TA to an open meeting of the Auckland Transactional Analysis Training Institute. Prior to the meeting I had downloaded, printed, and bound the four papers that constituted co-creative TA, that is, ‘Co-creative transactional analysis’ (Summers & Tudor, 2000), ‘The neopsyche: The integrating Adult ego state’ (Tudor, 2003), ‘Dynamic ego states: The significance of non-conscious and unconscious patterns, as well as conscious patterns’ (Summers, 2011), and ‘Empathy: A co-creative perspective’ (Tudor, 2011a). On the way back from the meeting, I was talking with my son Saul (who had attended the meeting out of interest and to support me), and, somehow, by the time we got home, the idea of making those four papers into a short book had been hatched. I quickly made contact with Graeme to discuss this, and, within a short space of time, the initial idea had grown into a bigger, creative and dialogic project which was the basis of the final book. Also, knowing that Karnac Books had widened its range of publications from the psychoanalytic and psychodynamic, I was keen to publish with them – and they responded positively to our proposal.

Summary/coverage

Co-creative transactional analysis is an approach to a particular branch of psychology which, as the phrase suggests, emphasises the “co-” (mutual, joint) aspect of professional relationships, whether therapeutic, educative and/or consultative – and, by implication, of personal relationships. The “co-” of co-creative acknowledges the transactional, inter-relational, mutual, joint, and co-operative, as well as partnership.

With its roots in field theory and social constructivism, and based on guiding principles which emphasise “we” psychology, shared responsibility, and present-centred development, co-creative transactional analysis offers a re-reading of transactional analysis – and, more broadly, of other approaches to psychology and psychotherapy – which emphasises health alongside illness and pathology; dialogue and discourse; the active engagement and participation of the therapist in the therapeutic endeavour; and the potential and possibilities of relationships and therapeutic relating.

Co-creative transactional analysis is very much part of the contemporary concern regarding the “relational turn” in psychoanalysis, psychotherapy, and counselling, and represents a “two-person psychology” and, arguably, a “two-person-plus psychology”.

Developed by the authors over some fifteen years, the co-creative approach has found a resonance not only amongst psychotherapists, but also educationalists, consultants and coaches.

The book itself represents and reflects the co-creative approach in that it is based on a critical dialogue between the authors themselves about their collaborative and independent work, as well as between invited contributors and the authors.

It is anticipated that the book will further the constructivist approach to therapy and coaching whereby meaning constantly evolves through dialogue, discourse creates systems and the co-creation of new or novel experiences and narratives provide new relational possibilities or ways of being with each other. (Karnac Books, 2020)

Organisation

INTRODUCTION

Keith Tudor

INTRODUCTION

Graeme Summers

CHAPTER ONE

Co-creative transactional analysis

Graeme Summers and Keith Tudor

CHAPTER TWO

The neopsyche: The integrating Adult ego state

Keith Tudor

CHAPTER THREE

Response to “The neopsyche: The integrating Adult ego state”, and rejoinder

Graeme Summers and Keith Tudor

CHAPTER FOUR

Dynamic ego states

Graeme Summers

CHAPTER FIVE

Response to “Dynamic ego states”, and rejoinder

Keith Tudor and Graeme Summers

CHAPTER SIX

Empathy: A co-creative perspective

Keith Tudor

CHAPTER SEVEN

Response to “Empathy: A co-creative perspective”, and rejoinder

Graeme Summers and Keith Tudor

CHAPTER EIGHT

Co-creative contributions

Helena Hargaden, Laurie Hawkes, Marco Mazzetti, Trudi Newton, and Gregor Žvelc

CHAPTER NINE

Response to “Co-creative contributions”

Graeme Summers and Keith Tudor

CHAPTER TEN

Implications, developments, and possibilities

Keith Tudor and Graeme Summers

AFTERWORD

Graeme Summers

AFTERWORD

Keith Tudor

APPENDIX ONE

Introducing co-creative transactional analysis

Graeme Summers and Keith Tudor

APPENDIX TWO

A CO-CREATIVE 'TA 101': notes on the syllabus

Keith Tudor

GLOSSARY

Keith Tudor

Endorsements

This long-awaited book by Keith Tudor and Graeme Summers is a major contribution to transactional analysis (TA). The authors reprise their original model of co-creative TA and then go on to offer us a co-created dialogue that explores how their thinking and practice has developed - both individually and together - over the last fifteen years. They demonstrate in the book the very best of creativity in relationship. It is a must-read for anyone in the field of psychotherapy, counselling, or coaching. – **Professor Charlotte Sills**, Metanoia Institute and Ashridge Business School

The traditional core concepts of transactional analysis established by Eric Berne and the other founding pioneers always felt unfinished. I could never formulate what was missing. Keith Tudor and Graeme Summers have filled the gap by describing the dynamic of co-creation. I consider this book deserving of being embraced as the current definitive text of transactional analysis theory and practice. – **Evan M. Sherrard**, TSTA (Retired), International Transactional Analysis Association

The authors' co-creativity shines through in this fascinating book. The thinking throughout is humanistic, grounded, challenging, and positive. The combination of willed self, shared responsibility, and limited conscious control creates the conundrums of therapeutic, coaching and other demanding relationships that require just this kind of intelligent and clear attention. – **Professor Nigel Nicholson**, London Business School, author of *The 'I' of Leadership*

Built solidly on the background and context of co-creative transactional analysis, the theory is fleshed out step by step and given life and colour through the description of the methodology. The inclusion of contributions from other transactional analysis theorists gives this volume added depth, diversity, and value. – **Charlotte Daellenbach**, TSTA(P), International Transactional Analysis Association

Professionals involved in helping others heal, change, and grow will find sophisticated guidance and provocative questions to take their work forward. They will also find a vivid illustration of the kind of ongoing dialogues that both free up and ground the individuality and insight of all involved. – **Gianpiero Petriglieri**, Associate Professor of Organisational Behaviour, INSEAD

These experienced practitioners thoughtfully grasp and constructively transcend limitations in their initial training while retaining the value of its core approach. – **Professor Herbert Hahn**, Member the International Association for Relational Psychoanalysis and Psychotherapy, the International Society for the Psychoanalytic Study of Organizations, and the International Organisation of Group Analytic Psychotherapy

Reception

The book was well-received by reviewers, including one who recorded a video review (Cook & Lees-Oakes, 2017).

Cocreative transactional analysis is an approach conceived fifteen years ago which has been applied ever since. Its focus is upon relationship, emphasizing both the ‘co’ (mutual, joint) and the “creative”, signifying the original and spontaneous collaboration arising from the meeting between individuals. Core concepts in transactional analysis, such as egostates, transactions, games and scripts, are reviewed to provide cocreative models of personality, relationship, confirmation, and identity. Yet here they are enhanced, acknowledged with further stress and examined in greater depth via a specific approach which is now extensively applied in therapeutic, educative, consultative and coaching fields. In presenting co-creative transactional analysis, the authors offer a constructivist rereading of transactional analysis itself, by which the “we psychology” view is emphasized, where shared responsibility, health alongside illness and pathology, dialogue and active engagement and participation of both therapist and patient are the central focus. In so doing, the authors envisioned a “two-person-plus psychology” integrating transactional analysis, gestalt and personcentered psychology....

Critical dialogue among the authors and their contributors surrounding their collaborative and independent work testifies on its own to the effectiveness of the cocreative approach. (Bonino, 2014, pp. 279-280)

In this lively and stimulating book, Tudor and Summers return to their writings on co-creative transactional analysis (TA). The original work was published in 2000 and was located firmly in the relational tradition of TA, its emphasis being the centrality of the relationship and the therapist as a co-creator of the therapy.

The structure of this book is novel and useful. An original piece of work (such as the 2000 article) is reprised, with new comments from one of the authors. These comments are then commented on in a “rejoinder” by the other author. The result is a respectful, open and thought-provoking dialogue between Tudor and Summers, with the reader “looking in”. But this isn’t about passively taking sides with one or the other; rather, I experienced this as an invitation to think for myself and join the co-creative discussion.

Theory, its language and definitions are key features of this book. Words are considered, chosen and revised many times within the text as the authors expand and refine the material. To some readers this might seem hard going and less therapeutically relevant. However, in understanding the co-creative approach one comes to realise that this careful consideration of the language is crucial, as it parallels our careful consideration of the relationship and the client.

Later in the book other authors from the relational tradition of TA are invited to contribute. Again, the material is examined and discussed in a co-creative way. By this time, it's very clear that, as well as being a theoretical text, the book is intended as a demonstrative model of the co-creative way of working.

This book will appeal to those working at an intermediate or advanced level. Traditional aspects of TA are critiqued in depth. Readers are invited to be questioning and critical in the context of the 'Integrating Adult'. Permission is given to reconsider and evolve our theory, which is not a feature of many TA texts.

One of the great strengths of this book is that it doesn't just offer a comprehensive review of the co-creative transactional analysis theory. It is also setting out a comprehensive clinical philosophy. The practice – or praxis – is explained and explored in a deeply thoughtful way, and I found this to be especially enlightening. (Argent, 2014, p. 44)

I am delighted to review "Co-creative Transactional Analysis" by Keith Tudor and Graeme Summers. Set out in chapters which can be read either separately or progressively, the authors plot their course from theory into method, describing both strands eloquently. There is enlightening clarity on how Tudor and Summers define and distinguish Co-creative TA from other strands of TA, drawing richly on referenced academic sources, as well as on their own personal experiences from the consulting room, and from educational and organisational settings. Included in the book are contributions from practitioners from different fields, highlighting the range of the Co-creative model.

While academic, the book is conversational at times, and an interesting read, one that provides the reader with a detailed account of a Co-creational position; including method, and a tour through the difficulties practitioners are faced with regarding the complexities of existence. In brief, the book is an education – a historical, current and forward-thinking account of the development of the neo-psyche. There is fascinating discussion on the nature of and development of Adult ego state, from Berne through Erskine, and a myriad of other influential TA authors through to Summers and Tudor themselves. The book is written in a manner where the reader is encouraged through modelling to find their own mind. Most refreshing are the dialogues between Graeme and Keith who demonstrate that they are continually working and reworking to find their own positions, both separately and together. At times they find points of agreement and at other times they settle with their individual differences. The atmosphere is one of thoughtful rebellion. Encouraging the reader away from authority and dogma, the authors map the shift from a modernist to phenomenological world-view, and through a rigorous research base, they situate 'we-ness' and present-centred relatedness as the central force of self-transformation...

There is a much needed discussion on ontology and epistemology, where the authors work their way through theoretical stances, rooting Co-creational TA's origins in Field theory and Social Constructivism. The notion of ego states as deriving from meaning is particularly relevant and reminds me of the dialectic where thought is viewed as deriving from being, in tension with being viewed as deriving from thought ...

Co-creational method is described as focusing on ways of engaging creatively to engage the neopsyche. There is talk on how to elicit phenomenological change, including emphasising the attitude of the practitioner, and on the challenges practitioners face in moving between modes of relatedness, such as from one- to two-

person modes (see Stark 1998). Insight is viewed as the result of change, distancing the co-creational model from the more top-down cognitive models. The role of the therapist is ultimately viewed as that of facilitating suspension of transference expectation, and of inviting a co-creating of fresh experience....

From the challenges and reflections I have personally gleaned from engaging with this book I can recommend it without hesitation as essential reading for intermediate and advanced students of TA as well as for qualified practitioners who want to understand the formation and workings and impact of a Co-creational approach within the different fields of application of TA. (Fenton, 2015, pp. 12-13)

Co-Creative Transactional Analysis by Keith Tudor and Graeme Summers represents a complete, in-depth presentation of one of the most interesting developments in transactional analysis theory and practice.

The book is structured in chapters that, from one side, present a key concept of the cocreative approach to transactional analysis and, from the other, the cocreative process itself. There is a dialogical structure in which many chapters are in the form of a contribution followed by a rejoinder, thus showing the way theory develops through debates between coauthors. For example, a chapter titled "Co-creative Contributions" coauthored by Hargaden, Hawkes, Mazzetti, Newton, and Žvelc is followed by Summers and Tudor's response. The structure of the book becomes a model of how to debate and develop theory by involving several coauthors in a creative process....

Among the many merits of this book, I want to mention the authors' interest in epistemological questions, something that was also clear during the Rome 2015 EATA Conference devoted to theory development and research. I think this is vitally important to the scientific status of TA theory. Another merit of the book is the clarification of theoretical concepts through live examples from client-therapist sessions as well as examples from other fields of application together with the choice of offering (in the Appendix and the Glossary) an outline of the approach, including a cocreative TA 101.

I encourage the transactional analysis community to read this book and to engage with the many facets of the theoretical and practical growth of transactional analysis that the authors foster. (De Luca, 2016, p. 75)

Reading this book has been like coming-home-to-myself in articulating how I enjoy using TA in my practice. I particularly like the references to classical TA and as a reader I had a deep sense of connection with all that I love about TA - ego states, script, transactions, games, and at the same time I was aware that these papers are firmly rooted in the present. I found the book inspiring and really enjoyed the authors response to each paper. This book goes firmly on my must-read list and has been enormously helpful to me for exam prep. Firmly on my list as a 'must read'. (Joanna Groves - *5.0 out of 5 stars*, reviewed in the United Kingdom on 30 October 2016)

Fantastic book. essential for TA trainees and practitioners. The co-creational approach is a helpful addition to the TA theoretical canon. (Daweale - *5.0 out of 5 stars*, Reviewed in the United Kingdom on 10 February 2017)

Impact

The work on co-creative work Graeme and I developed together (Summers & Tudor, 2000, 2005, 2008) and separately (Tudor, 2003; Summers, 2008, 2011; Tudor, 2011a) before this book was published had already had an impact on the TA community, influences I noted in my Introduction to this book (Tudor, 2014b). The book, however, has added weight and has included:

- Invitations to present on the topic in Singapore (2015), Italy, Slovenia, South Africa, and Brazil (2018), Kyrgyzstan (2019), and Russia (2021).
- Invitations to contribute a video for a newsletter (Summers & Tudor, 2018) and an article to the Dutch TA magazine (Tudor, 2020, 2021).
- Winning the 2020 Eric Berne Memorial Award for our work on co-creative TA, the citation of which reads: 'For Their Work on Cocreativity and for Introducing a New Metaperspective for Thinking About Theoretical Development and Design in Transactional Analysis'.

Reflections

If *Person-Centred Therapy* (see above) was my magnum opus in the field of person-centred psychology, then this is the equivalent in transactional analysis, to date. I loved the way that Graeme and I expressed our co-creativity in the whole project: from the design and development of the book, through our own dialogues, and by including other colleagues, to the final construction of the book including and the image on the cover, a photograph of landscape near where I used to live in the UK, taken by Graeme. I also like the fact that the co-creative and dialogic process between Graeme and myself appears invitational to the reader (as is reflected in the reviews by Bonino, Argent and Fenton). My final reflection is about the very low number of citations for the book, which, I think, proves the point I made (in the Introduction and at the beginning of this paper) about academia and academic metrics favouring articles over books. Thus, in the same six year time period, 2015–2020, when the book as a whole has (according to Google Scholar) only been cited twice, the original articles and, in one case, an original chapter, which form three of the chapters in the book, have been cited a total of 53 times! (see Table AC.1)

Table AC.1 Citations of three chapters in *Co-creative Transactional Analysis* (Summers & Tudor, 2014) from their *original* sources, 2015–2020

Original article/chapter (and date)	Chapter in the book	No. of citations	Source
Co-creative TA (Summers & Tudor, 2000)	Chapter 1	15	<i>Transactional Analysis Journal</i> , CrossRef citations metrics
The neopsyche: The integrating Adult ego state (Tudor, 2003)	Chapter 2	35	Google Scholar
Empathy: A co-creative perspective (Tudor, 2011a)	Chapter 6	3	<i>Transactional Analysis Journal</i> , CrossRef citations metrics

***Conscience and Critic:*
The Selected Works of Keith Tudor
Edited and written**

Edited and written: 2015–2016

Publisher: Routledge

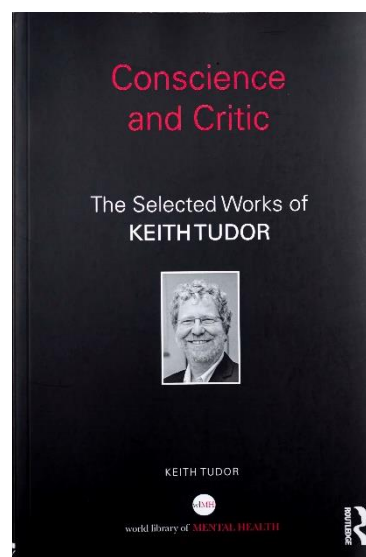
Published: 21st November 2016 (hardback), 17th May 2017
(paperback) (dated 2017)

250 pages

Book launches: March 2018 at the New Zealand Association of
Psychotherapists' Conference, Dunedin; and July 2018 at
Auckland University of Technology, Auckland, Aotearoa
New Zealand

Sales to date (December 2020): 98

Citations (at December 2020): 6



Background/motivation

In 2015, I received an invitation from Joanne Forshaw who, then, I had known for about 20 years, to contribute a volume to the World Library of Mental Health series published by Routledge. I was both honoured and humbled to be invited. The brief of series is to compile:

a career-long collection of what [the author] consider[s] to be their finest pieces ... so readers can follow the themes and progress of their work and identify the contributions made to, and the development of, the fields themselves ... [including] an overview of his career, contextualising his selection within the development of the field, and showing how his own thinking developed over time. (Routledge, 2020)

This book is my response to that brief.

Summary/coverage

Conscience and Critic: The Selected Works of Keith Tudor brings together 35 years of Keith Tudor's finest contributions to the field of mental health. Covering a wide range of subjects that encompass psychotherapy, social policy and positive mental health or wellbeing, Keith reflects on practice and theory from his wealth of experience in various fields of practice, including probation, counselling, field, hospital and psychiatric social work, psychotherapy, supervision, and education and training.

Over the span of his professional career, Keith's concerns and contributions have focused on the interface between psyche and society. This is reflected in his writings on the politics of disability, mental health reform, class-conscious therapeutic practice, the application and critique of theory, health and professional regulation and registration.

Conscience and Critic will be of interest to psychotherapists and mental health practitioners, as well as students of psychotherapy. (Tudor, 2017a, back cover)

Organisation

Introduction

Part I The 1980s

- 1 Gazette Unstuck: 'Glue Sniffing' (1980)
- 2 Unemployment and mental health (1983)
- 3 The politics of disability (1989)

Part II The 1990s

- 4 Community care and mental Health (1990)
- 5 Alienation and psychotherapy (1997)
- 6 The personal is political – and the political is personal (1997)

Part III The 2000s

- 7 Mental health promotion (2004)
- 8 "Take It": A sixth driver (2008)
- 9 Transactional analysis is radical or it is not transactional analysis (2008)

Part IV The 2010s

- 10 The fight for health: An heuristic enquiry (2010)
- 11 There ain't no license that protects: Bowen theory and the regulation of psychotherapy (2011)
- 12 Southern psychotherapies (2012)
- 13 The relational, the vertical, and the horizontal: A critique of "relational depth" (2014)

Endorsements

With his latest volume of writings, *Conscience and Critic*, Keith Tudor draws (or one might better say, demands) attention to the complex sweep of ethical, political, social and cultural issues that so often lie unexamined beneath the surface of the practices of psychotherapy and counseling. As I have followed Tudor's writing for many years, he and I have moments of significant conflict and disagreement—always the mark of a provocative thinker. And while we have not always come to an agreement, Tudor's work has never failed to challenge and enliven my thinking. You will not read this book and step away unaffected or unthinking. – **William F. Cornell**, M.A., TSTA-ITAA, Independent psychotherapist and trainer, winner of the ITAA Eric Berne Memorial and EATA Gold Medal Awards

I am delighted to endorse *The Selected Works of Keith Tudor*. I have known Keith for 30 years both as a friend and a colleague during which time he has consistently and constantly applied himself to reflecting upon his work as a psychotherapist, trainer, teacher, supervisor, and writer: all through a political and social lens. He has been enormously influential in this field. I think his work will be a great contribution to universities, training institutions and individual practitioners, many of whom are in private practice. – **Dr. Helena Hargaden**, Relational Transactional Analyst, DPsych, MSc, TSTA, UKCP Registered Integrative Psychotherapist (from Routledge, 2020)

Reflections

To date, there have been no reviews of this book, and so it is difficult to gauge the response or the impact of this yet. For myself, I enjoyed responding to the series brief (as above); and putting together an initial proposal; and adapting the final choice of publications to reviews

which encouraged me, as I put it in my Introduction to the book, ‘to offer more critique of my own ideas, some illustration of how I have changed over the years; and some detail as regards the ethical basis of my therapeutic and political positions.’ (p. 1). I did this in the Introduction to the book in which I discussed my background and career, and by means of a retrospective introduction to each of the 13 pieces that formed the chapters. I also contextualised each part (representing four decades) with a summary of my employment, other work, qualifications, and memberships in the respective decade. As I wrote the respective introductions and edited each part, I also enjoyed listening to the music that I was listening to at the time – a process that I employed again in writing this paper.

The Book of Evan:
The Life and Work of Evan McAra Sherrard
Edited and written

Edited and written: 2015–2016

Publisher: Resource Books

Published: March 2017

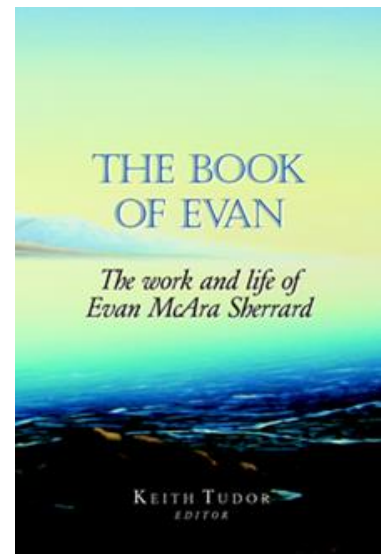
448 pages

Book launch: March 2017 at Auckland University of

Technology, Auckland, Aotearoa New Zealand

Sales to date (December 2020): 50

Citations (at December 2020): 0



Republished as an e-book

Publisher: Tuwhera Open Access Books

Published: 6th August 2020

<https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/2>

Views to date (December 2020): 20

Background/motivation

Evan McAra Sherrard was a good colleague and friend. Over the years I got to know him (2009–2015), I realised how much he had contributed to many fields, but, especially, for my interests, to psychotherapy. I used to meet him regularly, and, by about 2014, was beginning to realise how much he had written, but not published. I began to raise this with him, in response to which he generally demurred and/or changed the subject. By 2015, with the support of some money from AUT and some colleagues, I had formulated the idea of interviewing Evan and editing the resulting transcripts for publication. In the early part of 2015 I put this to Evan and his wife, Isabelle who were both delighted. Sadly, only one interview had been conducted with him before he died later that year, on 21st October 2015. A book I had planned to be written with Evan became, in acknowledgement of his theological background and career in ministry, *The Book of Evan*.

Summary/coverage

This is a book about Evan McAra Sherrard (1934-2015), and his adventures in and with the human spirit. During his four vocations -- agriculture, ministry, education, and psychotherapy -- he was instrumental in setting up the Cameron Centre in Dunedin in the 1960s, the Human Development Team within Presbyterian Support Services in Auckland in the late 1970s, and the Psychotherapy Programme at Auckland Institute (now University) of Technology in the late 1980s. More broadly, he was hugely influential in the practice, professions and organisation of transactional analysis, psychodrama, psychotherapy, and counselling in Aotearoa New Zealand. This book, edited by Keith Tudor, Professor of Psychotherapy at Auckland University of Technology (AUT), brings together Evan's mostly unpublished writings in these various fields of interest, together with contributions from some forty people, including his family, who represent the breadth and depth of influence that Evan's work and life had – and continues to have. (Sherrard, 2017, back cover)

Organisation

- Foreword *Isabelle Sherrard*
Poroporaki: A bridge between two worlds *Haare Williams*
Introduction *Keith Tudor*
- Part I Agriculture**
Introduction *Keith Tudor*
Chapter 1 Papers related to agriculture *Evan M. Sherrard*
Biology (2008), Film Review of *The Ground We Won* (2015) (with Isabelle Sherrard)
Chapter 2 Memories of Evan from Lincoln College and a farm
Alan Nordmeyer, Robin Plummer, and Colin Wrennell
- Part II Ministry**
Introduction *Keith Tudor*
Chapter 3 Sermons *Evan M. Sherrard*
St. Patrick's Day (1963), Sickness Unto Death (1965), Good Grief (1966), When Things Get Out of Hand (1966), Rains or Refugees (1968), Unconscious Influence (n.d), Faithful Winners (1998), Epiphany (2006), Colonialism (2008), Jesus And Paul – The Consummate Political Activists (2009), Pentecost (2010), Ash Wednesday (2011), Healing (2011), Killed by a Dancing Girl (2012), Let's Pretend (2012), Self-Love (2012), Geering and Feuerbach (2014)
Chapter 4 Theological Papers *Evan M. Sherrard*
Anselm and Human Guilt (1964), Homosexuality: A Christian Perspective (1991), Grace by any Other Name: A Film Review of *Once Were Warriors* (1994), Healing in the Church (2009), The Essence of Christianity (2012), A Song about Mary (2015)
Chapter 5 Reflections on Evan and ministry
Glynn Cardy, Allan Davidson, Roger Hey, and Lloyd Geering
- Part III Clinical Education**
Introduction *Jonathan Fay and Keith Tudor*
Chapter 6 Papers on clinical and pastoral education *Evan M. Sherrard*

- The Cameron Centre (1997), Clinical Pastoral Education – Notes (n.d.), Clinical Pastoral Education (2006)
- Chapter 7 Human development training (HDT) in Presbyterian Support Services (PSS)
Margaret Bowater, Priscilla Everts, John McAlpine, and Don Reekie
- Chapter 8 Psychotherapy training programme at the Auckland Institute of Technology
Joan Dallaway, Grant Dillon, Jonathan Fay, Lesley King, Margaret Poutu Morice, John O'Connor, Brigitte Puls, and Ondra Williams
- Part IV Transactional Analysis**
- Introduction *Keith Tudor*
- Chapter 9 Evan Sherrard and transactional analysis: A reflective dialogue
Evan M. Sherrard with Keith Tudor
- Chapter 10 Papers on transactional analysis *Evan Sherrard*
A new dimension for TA: Spiritual development (n.d.), TA and psychodrama, a transactional analysis of God (2005)
- Part V Psychodrama**
- Introduction *Philip Carter*
- Chapter 11 Reflections on Evan and psychodrama
Dale Heron and Isabelle Sherrard with Phil Carter
- Chapter 12 Papers on psychorama *Evan M. Sherrard*
The use of the psychodramatic role of the ideal parent in therapy (1983), Principles of supervision (1995), principles of training (1996)
- Part VI The Psychotherapy Community**
- Introduction *Keith Tudor*
- Chapter 13 Two papers on counselling and psychotherapy *Evan M. Sherrard*
Authority in counselling (1966), Once was a psychotherapist (2011)
- Chapter 14 Reflections on Evan and his contribution to the psychotherapy community in New Zealand
A. Roy Bowden, Jonathan Fay, Robyn Hewland, Peter Hubbard, Sheila Larsen, Seán Manning, the New Zealand Association of Psychotherapists, and Helen Palmer
- Part VII Health and Illness**
- Introduction *Isabelle Sherrard*
- Chapter 15 Evan on Health and Illness *Evan M. Sherrard*
Letter to Lloyd Geering (2009), Buns and gravy: Living with prostate cancer (2012), Buns and gravy: The sequel (2014)
- Chapter 16 My Dad was hit by a bus *Susan Sherrard*
- Chapter 17 Reflections on Evan's health and illness *Isabelle Sherrard*
- Part VIII Friendship**
- Introduction *Isabelle Sherrard*
- Chapter 18 Testaments of Friendship
Margaret Bowater, Allan Davidson, Hans Everts, Priscilla Everts, Rex Hunton, Valerie Hunton, Lesley King, Robin Lane, Dorothy McCarrison, Margaret Merton, Don Reekie, Susan Shaw, Bev Silvester-Clark, and Shirley Webber
- Credo – I believe (2015) *Evan M. Sherrard*
- Bibliography: Evan Sherrard *Compiled by Keith Tudor*

Endorsements

This book, part biography, part autobiography, provides a window on the many and varied facets of a rich and interesting life. It speaks to confrontations with adversity, challenge and opportunity - and their transformation into accomplishment and achievement. From these and other sources, Evan developed a deep understanding of what it means to be alive, of what is fundamentally important, and how to prepare for death. Above all, it demonstrates the profound and positive ways in which Evan touched the lives of so many others, their families, and wider communities... [an] exceptionally well-crafted book.

Max Abbot, Dean, Faculty of Health & Environmental Sciences, AUT

Evan's capacity to be himself and to be with others was perhaps his greatest gift to us in the Discipline of Psychotherapy at AUT. This book captures the breadth and depth of Evan's practice, his skill, and his knowledge, thereby offering a resource to those who work or teach in the helping professions. I heartily recommend it.

Margot Solomon, Head, Discipline of Psychotherapy, AUT

This collection of papers, memories and milestones of Evan's life is an intriguing read. There are parts I remember with joy, and fascinating new things I did not know about him. The book is a very thoughtful way of telling Dad's story, and captures his unique approach to discovery and life.

Michael Sherrard

Dad had a great capacity to see the best in people and he held them with love and respect while they worked to find their own goodness. This book is about the capacity that he had, and the people he influenced, in a number of fields of interest over the course of a life well lived.

Susan Sherrard

(Resource Books, 2020)

Reception

Given the nature of the book, it has not been widely reviewed in professional journals. One exception is this review from Kirkland (2017).

The book's title is apt. Apart from a minor ecclesiastical "in-joke" deploying the preposition "of" it has connotations linking part with whole, which is what the book attends to diligently. The editor is to be congratulated not only for his demonstrated capability in shaping the text towards a common signature but also for curating available material presented in a range of textual formats and peppered with photographs. There is a broad range of contributors too, including family members, friends, professional colleagues. My advice to any reader is to skim through the Introduction, grasp basic time-lines and then commence reading from the back, adopting a Hebrew/Japanese/Arabic approach. Why? Because in the end is the beginning. Kick-off with Evan's Credo. And a second reason, while it may be possible to bookend a person's life with metaphors such as "Life's journey" or "Chapters" these merely reify a particular interpretation of "time" as a benchmark, and in doing so miss the point entirely. Time is

not linear, it's warped through space. Far better to utilise a metaphor every Kiwi has experienced: volcanic disturbances. This metaphor slides into literalness when multiple fault-lines emerge unexpectedly to become grist for lived experiences. Want an example? We have a case in point, *The Book of Evan*. An implicit timeless theme running throughout this book is of an explorer's joint adventure, seeking yet never accepting "yes" for an answer, of welcoming doubt as much as being frustrated by it in an ever-changing world....

How [Evan] handled successive transitions re-organising his professional commitments offers us a glimpse into the prevailing psycho-therapeutic Zeitgeist. Readers are encouraged to recognise these multiple awakenings and how they moulded Evan's ongoing professional

engagements. From what I can fathom, it all started with his realisation of education's potential in clinical and pastoral contexts (representing a shift from *educare*, to train, towards *educere* meaning draw out). Education was the bridge which led to further training and implementation of health and developmental enhancing policies in different institutions.

Evan was the embodiment of an oxymoron where unusual juxtapositions were accepted

seamlessly without creating unnecessary tensions often plaguing others. From his agricultural heritage, an oxymoron arises every time a growing plant's natural holistic confluence of stems, leaves and flowers is observed. From his religious calling, there's inspiration available from a great oxymoron, the unity of a trinity. This book contains many illustrative examples, not in the usual dualistic sense of separateness but of graced interdependence. Here are some of the opposing forces gleaned from the text: secular-Christian, private-public, TA-psychodrama, doubt-acceptance, challenge-peace, distant-close, integrated-disparate, discord-harmony, quiet-outspoken, solitary-engaged, academic-practical, calm-stormy, I-Thou, gentle-blunt, cocky-façade, body-spirit, pushy-supportive, abrasive-soothing, incisive-gentle, fight-discovery, parent-adult-child, mystery-rationality, acceptance-denial, mystic-realist, blunt-loving, playful-serious. His *Credo* radiates exactly this sense of a massive theological oxymoron resolved peacefully. It's no wonder others report a broad spectrum of Evan's sense of connectedness of thought and deed wrapped in mystery, just as he does himself.

If I was to say one thing to Evan now it would be, "About bloody time, mate". Much of what is published here for the first time should have seen the light of day decades ago. For instance, the gritty, well-reasoned paper, "TA and psychodrama: An exploration of the concepts of ego states and role" (1985) could have benefitted from commentaries and become a land-mark article in the discipline's NZ annals. But then again, as others note in this book, that was characteristic of Evan's style: gentle, persuasive, challenging but reserved when it came to publishing. Now I challenge you teachers, there are no further excuses: get this material into the hands of students and invite them to prepare and defend their own critiques. (pp. 89-90)

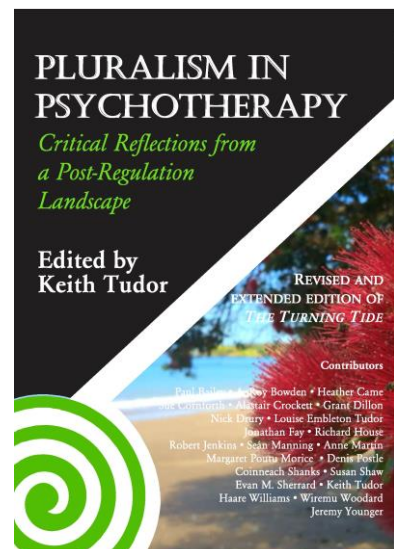
Reflections

The Book of Evan was, for me, very much a labour of love. It was a labour in that starting the project with Evan and, then after his death, collecting together all his work; reading it; re-conceptualising the book; curating and administering the whole project, including contacting and organising people; editing the text; and also writing a number of sections: took a lot of

work. All was this was made easy, however, by the respect and love I had for the man and his work – and by the relationship Isabelle and I developed as we discussed its progress. Given the nature of the book, it is not peer-reviewed (the only one of my books that isn't). Nevertheless, while, from a particular, academic, administrative perspective, this book does not 'count' as much as others I have edited or written, for me, all the people Evan influenced, and all those who have read – and will read – the book, I think it is or will be clear that it is 'quality-assured'! Given that part of my motivation for engaging with Evan in the first place was to help him publish his work, I am delighted that the book contains so much of his work – over six disciplines – as well as some of his personal reflections; and a complete bibliography. As Kirkland put it: 'About bloody time, mate'! Finally, and most recently, I am grateful to Isabelle Sherrard to have had the opportunity to make this into an e-book and to Tuwhera Open Books to make this freely available online: <https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/2>. In this way, I hope Evan's life and work will continue to influence others beyond his immediate spheres and existence.

***Pluralism in Psychotherapy:
Critical Reflections From a Post-regulation
Landscape***
Edited

Edited and written: 2016–2017
 Publisher: Resource Books
 Published: November 2017
 409 pages
 Book launch: July 2018 at Auckland University of
 Technology, Auckland, Aotearoa New Zealand
 Sales to date (December 2020): 75
 Citations (at December 2020): 2



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 Publisher: Tuwhera Open Access Books
 Published: 6th August 2020
<https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/1>
 Views to date (December 2020): 35

Background/motivation

As 2017 marked the 10th anniversary of the Psychotherapists Board of Aotearoa New Zealand, the 'responsible authority' under the *Health Practitioners Competence Assurance Act 2003* for the registration of psychotherapists, and I had the opportunity of some funding for publication(s), I thought it was timely to revisit *The Turning Tide* (Tudor, 2011c; see also above). In doing so, I wanted to offer another opportunity for and layer of reflection on the subject of the state registration of psychotherapists and, by implication, other health

practitioners, as well as the further moves to the regulation of the whole field of psychotherapy. I was keen to present in one volume the best of *The Turning Tide*, edited and updated, together with new material for two specific audiences. The first was for the next generation of trainees/students in this country who were not around for the original debate(s), and who are not necessarily presented with critical perspectives on the subject of registration and regulation. The second was for colleagues overseas in countries who are having similar debates, for whom it is useful to have views from a post-regulation landscape, and, to this end, I sought and obtained endorsements from colleagues overseas who have engaged with this debate. All of this informed the new title and emphasised thesis of the book: *Pluralism in Psychotherapy*.

Summary/coverage

Comparing the summary of the two volumes, it is clear that *Pluralism in Psychotherapy* enhances the critique from indigenous practitioners of the moves towards state registration and statutory regulation; and, in addition to what was covered by *The Turning Tide*,

- Is a thoroughly revised and extended edition of the original book, *The Turning Tide*, including a new introduction and five new chapters.
- Offers a critical reflection from a post-regulation landscape aimed at informing local and overseas colleagues about the implications and impact of state registration and statutory regulation.
- Promotes a pluralistic perspective on the practice of psychotherapy.

Organisation

Preface

Haare Williams

Introduction to the Second Edition

Keith Tudor

Introduction to the First Edition

Keith Tudor

Abbreviations

List of Boxes and Tables

Part I Recognition, Regulation, and Registration

Chapter 1 Recognition, regulation, and registration

Keith Tudor

Chapter 2 A competency mechanism

Nick Drury

Part II The Background to the State Registration of Psychotherapists in Aotearoa New Zealand

Chapter 3 The road to registration: The New Zealand Association of Psychotherapists and its long search for identity and recognition through legislation

Grant Dillon

Chapter 4 Letters across “the Ditch”: A Trans Tasman correspondence about recognition, regulation, and registration

- Paul Bailey and Keith Tudor*
- Chapter 5 Māori psychotherapy, the *Health Practitioners Competence Assurance Act 2003*, and the requirement/pressure to register
Margaret Poutu Morice and Wiremu Woodard with Heather Came
- Chapter 6 The law is an act: A critical view of the *Health Practitioners Competence Assurance Act 2003*
Keith Tudor
- Chapter 7 Responsible and irresponsible authority: The rise and fall(ibilities) of the Psychotherapists Board of Aotearoa New Zealand
Keith Tudor and Jonathan Fay
- Part III Reflections on and Responses to Regulation and Registration**
- Chapter 8 The question of regulation and registration
Keith Tudor
- Chapter 9 Whence, why, how, and whither “Responsible Authorities” under the *Health Practitioners Competence Assurance Act 2003*
Susan Shaw
- Chapter 10 Regulation by association
A. Roy Bowden
- Chapter 11 Once was a psychotherapist
Evan Sherrard
- Chapter 12 The baby and the bathwater: Psychodynamic psychotherapy and registration
Jeremy Younger
- Chapter 13 The neuroscience and politics of regulation
Louise Embleton Tudor
- Chapter 14 Registering counselling’s commitment to partnership, doing no harm, and eco-social justice
Sue Cornforth
- Chapter 15 Recognition, regulation, registration: Seeking the right touch
Alastair Crockett
- Chapter 16 Regulatory territory: Rohe rather than walls
Susan Shaw
- Part IV Reflections**
- Chapter 17 Responses
Seán Manning, Anne Martin, Denis Postle, Coinneach Shanks
- Chapter 18 Reviews
Richard House, and Bob Jenkins
- Chapter 19 Taking the current: Working and living in a post-regulation landscape
Keith Tudor

Endorsements

Psychotherapy, as we consider it in most contexts, is a Western idea and practice. Indeed, we have begun to call psychotherapies “psychological treatments” and as such they have been incorporated into the health systems in many, mostly developed countries. However, this ignores the similarities of psychotherapy and indigenous and cultural healing practices. When mental health services are incorporated into health systems and come under the purview of governments, registration (or licensure or certification as it is called in some jurisdictions) and regulations ignore many important

aspects of psychotherapy. In *The Turning Tide* Keith Tudor and colleagues discuss issues of registration and regulation in New Zealand, and we must listen carefully because they are examining the inner core of psychotherapy – what is it? how does it work? who gets to practice it? and, most importantly, who gets to benefit from it? This volume examines an uncomfortable space – and we all need to examine our notions of psychotherapy by learning from the experience of the psychotherapy profession in Aotearoa New Zealand.

Bruce Wampold, Professor of Counseling Psychology and Clinical Professor of Psychiatry, University of Wisconsin–Madison, USA, and the author of *The Great Psychotherapy Debate*

This is a superb book. It offers rich, nuanced, deepening layers of complexity, in a sophisticated weaving together of politics, history, law, neuroscience, ethics, culture, society, environment and the lived experiences of psychotherapists. Contributors write with personal/political passion and analytical rigour, and dialogue with sensitivity and compassion. The spotlight is upon close readings of the post-regulation landscape in Aotearoa New Zealand, which is absolutely compelling, but the debates in *The Turning Tide* about the contemporary nature/meanings of psychotherapy are applicable everywhere. This is an important book, for its academic insights – and as a call for psychotherapists to think more politically.

Dr Deborah Lee, Senior Lecturer, Nottingham Trent University, UK

I consider this book to be of great importance to the world of psychotherapy – which includes practitioners, clients, and regulatory bodies. It offers a comprehensive and cogent exploration, critique, and conversation regarding regulation and registration. In its breadth and depth, it addresses topics that are vital to the ethos of respect for persons. Autonomy, safety, attention to boundaries, pluralism, social responsibility and many other topics are explored, all of which are of core themes in the politics of the practice of psychotherapy. *The Turning Tide* is relevant not only to New Zealand, but more widely to issues of regulation that need to be faced in the health field. Simple thinking and polemic often accompany debates around these matters, and regulation is not always sufficiently thought through; as a result of efforts to “protect the public”, many other harms can be promulgated. Tudor thoroughly unearths relevant concerns, in a balanced and well-considered way. I commend this book as essential reading in the domain of ethics and professional practice.

Steve Vinay Gunther, Professor of Spiritual Psychology, Ryokan College, Los Angeles, USA, and Director of Gestalt Therapy International

The book *Pluralism in Psychotherapy* is necessary reading for everyone reflecting about regulation of psychotherapy profession. Contributors to the book highlight both the advantages and disadvantages of psychotherapy regulation and state registration. It will be especially appealing to professionals in countries where state registration of psychotherapy is becoming significant political and professional topic of discussion.

Assistant Professor Gregor Žvelc, Universities of Ljubljana and Primorska, Slovenia, Clinical Psychologist and Psychotherapist

Reflections

To date, there have been no reviews of this book and so it is difficult to gauge the response or the impact of this yet. For myself, I was pleased to have the opportunity and time to revisit this. As I think that second editions of books should be substantially different from the original, and as this was my first experience of producing a second edition, I was keen to do this – and noted the differences in my Introduction to what I called a revised and extended edition (Table A3.2).

Table AC.2 The differences between the first edition of *The Turning Tide* (Tudor, 2011c) and *Pluralism in Psychotherapy* (Tudor, 2017d, pp. 18-19)

Chapter/Section of this edition	Chapter of 1 st edition, 2011)	Summary of change between the two editions
Preface <i>Haare Williams</i>	Preface	Unchanged
Introduction to the 2 nd Edition		New
Introduction to the 1 st Edition	Introduction	Slightly revised so that it is integrated into this edition
Part I Recognition, Regulation and Registration		
Chapter 1 Recognition, regulation, and registration <i>Keith Tudor</i>		A new chapter (incorporating Chapter 2 of the 1 st Ed. [edition] and articles published in 2011 and 2013
Chapter 2 A competency mechanism <i>Nick Drury</i>		A new chapter comprising an article published in 2017
Part II The Background to the State Registration of Psychotherapists in Aotearoa New Zealand		
Chapter 3 The road to registration ... <i>Grant Dillon</i>	Chapter 1	Chapter revised and repositioned
Chapter 4 Letters across “the Ditch” ... <i>Paul Bailey & Keith Tudor</i>	Chapter 4	Chapter updated and repositioned
Chapter 5 Māori psychotherapy ... <i>Margaret Poutu Morice and Wiremu Woodard with Heather Came</i>	Chapter 3	Chapter revised and repositioned
Chapter 6 The law is an Act! ... <i>Keith Tudor</i>	Chapter 2	Chapter updated and repositioned
Chapter 7 The rise and fall(ibilities) of the PBANZ ... <i>Keith Tudor & Jonathan Fay</i>		A new chapter based on material in two chapters of the 1 st Ed. and an article published in 2011
Part III Reflections on and Responses to Regulation and Registration		
Chapter 8 The question of regulation and registration <i>Keith Tudor</i>	Chapter 9	Chapter revised and repositioned
Chapter 9 Whence, why, how, and whither “Responsible Authorities” ... <i>Susan Shaw</i>	Chapter 5	Chapter updated and repositioned
Chapter 10 Regulation by association <i>A. Roy Bowden</i>	Chapter 13	Chapter edited and repositioned
Chapter 11 Once was a psychotherapist	Chapter 7	Chapter unchanged but repositioned

<i>Evan Sherrard</i> Chapter 12 The baby <i>and</i> the bathwater ...	Chapter 10	Chapter unchanged but repositioned
<i>Jeremy Younger</i> Chapter 13 The neuroscience and politics of regulation	Chapter 11	Chapter unchanged
<i>Louise Embleton Tudor</i> Chapter 14 Registering counselling...	Chapter 12	Chapter unchanged
<i>Sue Cornforth</i> Chapter 15 Recognition, regulation, registration: Seeking the right touch		A new chapter based on an article published in 2013
<i>Alastair Crockett</i> Chapter 16 Regulatory territory ...		A new chapter
<i>Sue Shaw</i> Part IV Reflections on <i>The Turning Tide</i> and on Seven Years of the State Registration of Psychotherapists in Aotearoa New Zealand		A new Part
Chapter 17 Responses to <i>The Turning Tide</i> <i>Seán Manning, Anne Martin, Denis Postle, and Coinneach Shanks</i>	Afterwords 1, 2, and 3	A new chapter including a revision version of one of the contributions, and repositioned
Chapter 18 Reviews <i>Richard House, and Bob Jenkins</i>		A new chapter based on two reviews of the 1 st Ed. published in 2011 and 2012
Chapter 19 Taking the current ... <i>Keith Tudor</i>		A new chapter
Appendix 1 Glossary <i>Wiremu Woodard</i>	Glossary	Updated and repositioned
Appendix 2 The <i>Code of Health & Disability Services</i>		A new Appendix
Appendix 3 The powers of a Responsible Authority <i>Keith Tudor</i>	Appendix 1	Appendix slightly revised and repositioned

I also updated the details of myself and the contributions, and the author and subject indexes. While I still like *The Turning Tide* (see above), I was concerned that the title was no longer relevant, and also sensitive to the fact that some colleagues found it too oppositional; and, so, I decided that I wanted a new title that highlighted the pluralistic vision of the first edition and emphasised plurality – of thinking and practice. This was – and is – synchronous with the zeitgeist of pluralism in psychotherapy, which began over 30 years ago (Clarkson, 1989; Samuels, 1989). It is also consistent with my advocacy of free thinking, freedom to practice (Tudor & Worrall, 2004, 2007; see also above), and criticality (Tudor, 2018; see also below). I think the new chapters really helped with this project, and, apart from taking the opportunity to iron out some of the rough edges of *The Turning Tide*, also took the opportunity to write a final, reflective piece (Chapter 19) that both presented new research, and discussed the significance of tides and currents, thus linking this project back to the

original one. Finally, this year, I had the opportunity to publish this as e-book edition, again with Tuwhera Open Books, so that it is now freely available online: <https://ojs.aut.ac.nz/tuwhera-open-monographs/catalog/book/1>.

Psychotherapy: A Critical Examination

Written

Written: 2017–2018

Publisher: PCCS Books

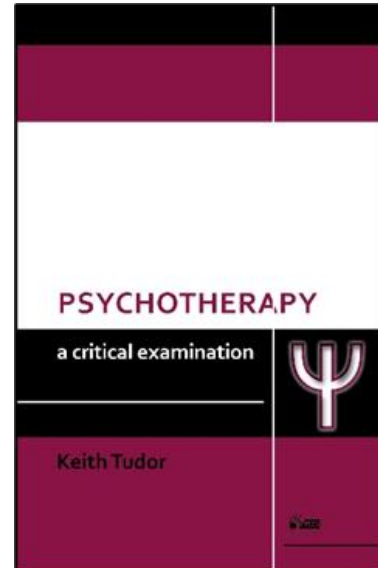
Published: 23rd January 2019 (dated 2018)

285 pages

Book launches: March 2018 at the New Zealand Association of Psychotherapists' Conference, Dunedin; and July 2018 at Auckland University of Technology, Auckland, Aotearoa New Zealand

Sales to date (December 2020): 235

Citations (at December 2020): 6



Background/motivation

At some point in 2016, Craig Newnes, a critical psychologist and colleague I knew through his editorship of the *Journal of Critical Psychology, Counselling & Psychotherapy* (of which I am a member of the Editorial Board), invited me to contribute to a series he was – and still is – editing on ‘Critical Examination’. He himself had written the volume on clinical psychology, another colleague had written the one of counselling and counselling psychology, and Craig invited me to contribute the volume on psychotherapy. I was delighted to be invited – and said yes! In many ways I saw this invitation as the culmination of my work in this area of psychotherapy, which had been recognised by a number of invitations:

- To contribute a chapter to a critical view of contemporary psychiatry (Sanders & Tudor, 2001).
- To present a critical perspective on Western psychotherapy as part of a poutama series (Tudor, 2013b).
- To write a critical commentary on ‘the relational turn’ in psychotherapy (Tudor, 2014a).
- To be a Fellow of The Critical Institute (2015).
- To write a chapter on humanistic psychology as a critical psychology (Tudor, 2015b).
- To deliver a keynote speech on the concept of ‘the critical Adult’ (Tudor, 2015a), and a workshop (in Dunedin, 2018).

Having spent quite a of time editing other people’s work (and having already embarked on my next book project, which was another edited book), I was especially pleased to have the opportunity to write my own book.

Summary/coverage

In this, the latest addition to the PCCS Books Critical Examination series, internationally acknowledged academic and psychotherapist, teacher and supervisor Keith Tudor focuses his spotlight on psychotherapy.

The aim of the series is to subject the varied psy professions to rigorous critique by leading proponents in their fields. As Professor Ian Parker writes in the foreword: 'Each theory is only as strong as its capacity to withstand sustained critical examination of the assumptions it makes about the world.'

Written in an accessible, conversational style, and drawing on a myriad of philosophies and practices, the book can be read and enjoyed by practitioners, academics and educators at every level, including students and those contemplating psychotherapy as a career progression.

It aims to represent pluralism, diversity and internationalism and to encourage continued critical reflection on psychotherapy as a practice, discipline and profession. Its content is:

- philosophical, in that it deals with fundamental issues of being human, and the nature of things such as relationships and how people change
- historical with regard to some of the traditions, concepts, and discussions in psychotherapy
- political, in that it addresses issues of power and social justice
- reflexive, in that it encourages and critical consciousness and advocates this in terms of practice
- practical, on the basis that, as Marx put it: 'The philosophers have only interpreted the world ... the point is to change it', and
- developmental, in that it takes the reader on a fascinating journey through becoming, being and belonging as a psychotherapist. (PCCS Books, 2020)

Organisation

Introduction

- 1 Being critical
- 2 Psyche and therapy
- 3 Methods, practice and praxis
- 4 Theory
- 5 Personal therapy and supervision
- 6 Research methodology and method
- 7 Education, training and sustaining professional development
- 8 Profession, discipline and social criticism

Endorsements

The key defining feature of a healthily mature profession, or field of professional activity, is that it be sufficiently sturdy and reflexive not only to withstand but to grow through and thrive upon fearless engagement with its core theoretical assumptions and real-world practices. Keith Tudor's remarkable *tour de force* marks a historical turning point in the evolution of the psy therapies, with the field now sufficiently robust to positively welcome the depth of critical engagement articulated in these pages – an engagement that the field's further development and deepening necessitates. I can think of few if any current psy writers who could have fulfilled this vital task as efficiently

and thoroughly as Keith Tudor. Someone *had* to write this book, and the field should be eternally grateful that Tudor has done so. No therapist can afford not to read this book.

Dr Richard House, chartered psychologist, left-green political activist and writer

This important book teaches clinicians to think carefully and to question everything about psychotherapy: its doctrines, its institutional training, its assumptions, its practices, its aims, its views of the human. Keith Tudor is training us to be practising philosophers, for the benefit of those whom we serve. A valuable and challenging read.

Donna Orange, Assistant Clinical Professor (Adjunct) and Consultant/Supervisor for the New York University post-doctoral program in psychotherapy and psychoanalysis

This outstanding, well-written book provides new perspectives and provocative quotes for those interested in critically questioning psychotherapeutic practices, theories, research, trainings and ways of questioning questioning itself.

Professor Del Loewenthal, University of Roehampton

Reception

The book has been the subject of two very positive reviews.

Keith Tudor is an experienced psychotherapist, lecturer and supervisor with long-standing experience of humanistic therapies. He currently holds a professorship in Auckland, New Zealand. Tudor is explicit regarding his staunch political credentials: he has been a Marxist activist and cites a number of political influences including feminism and internationalism.

This new book sets out to provide an accessible text, free of jargon, with something of an internationalist approach and it easily meets this target. Its core aim is to introduce readers to critical thinking and to encourage us to apply this mindset to all areas of psychotherapy with the ultimate goal of enabling a truly informed and reflexive practice or “praxis.” I relished this concept of praxis as opposed to practice: that our personal and professional development should be deeply rooted in the integration of different forms of experience and understanding.

My criticisms of the book are few; I found it a truly thought-provoking, well-crafted and enjoyable piece, and it appears to join a surprisingly small number of texts blending critical thinking and psychotherapy.

Tudor acknowledges the impossibility of one book attempting to provide a critique of theory, opting instead to provide critical approaches for readers to then extrapolate to their own practice and development. Quite rightly, the distinction between critical thinking and unhelpful cynicism is made early on and the difference between the two becomes more apparent as the book unfolds. Dogmatic thinking is identified as another villain of the piece and framed as the thin end of a fascist wedge. Pleasingly, remedies and alternatives are presented in the form of critical approaches and compassion. Convincing arguments for the use of a two-person psychology are made, and alongside this is a heartening and, to my mind, essential promotion of both practitioner and client wellbeing.

Throughout the book there is a call to broaden our methods of developing praxis from the range of self-development activities to recognising the colonialist threads implicit within the globalisation of Western thinking. There is a move to being truly

inclusive of healing approaches that sit outside the Northern, Western traditions, and glimpses into the values of Māori culture are provided to underline this. Tudor is clear that this is not an instruction manual for critical therapy, and I agree. However, I found the book often acts as a good jumping-off point and gives useful signposts to areas for further exploration.

Another distinct theme which grows louder and more overt as the book progresses is the cry for political engagement and activism from the therapeutic community. Ultimately Tudor frames this as a duty, citing the historically rebellious—almost counter-culture—roots of psychotherapy. As someone who came to therapist training after a couple of decades of political activism, I rallied to this battle cry. The point is made unequivocally. In many ways, and especially in the light of current global politics, this does feel like a timely book.

The first three chapters of the book act as a reader, providing a whistle-stop tour through critical thinking and Western academic traditions, the human psyche, therapy, and practice versus praxis. Certainly, through the provision of these chapters Tudor holds true to his aim of providing an accessible text: you would not need much more than an interest in psychotherapy to digest the book. My main criticism, however, concerns the book's ambition to provide an all-encompassing approach to critical examination: in the early chapters certainly, it feels that deeper foundations in terms of understanding critical thought, therapy and theories on the human psyche are sacrificed in favour of an incredibly broad base.

From chapter four onwards the book seemed to shift gear and I became hooked. The research that has gone into this book is phenomenal and is in evidence through both scene setting and the arguments made. The book really does seek to engender in the reader something of a framework for critiquing every realm of psychotherapy, not merely theory and practice but the training and development of therapists, research, the function and methods of professional associations and communication within these components. Other explorations emerge too, many rooted in how psychotherapists conduct and view themselves, from the 'art versus science' debate to the acknowledgement of psychotherapy as a sometime tool of oppression.

As the book considers how therapists come in to being, the processes of training and supervision are debated and held up for criticism. Tudor manages to give a balanced view, recognising the pros and cons of differing stances along with interesting historical detail from the birth of psychotherapy up to contemporary practice.

The book critiques the place of psychotherapy among other fields, and, indeed, its right to be considered a field of its own. There is a suggestion that psychotherapy should seek to return to some of the better parts of its roots, to stand firmly outside medicine and not seek to ape its methodologies, especially as regards research. Tudor provides an interesting and compelling case for returning to practice-based evidence, moving away from the current vogue for randomised controlled trials and other medical models of evidence collection.

Tudor is shrewd and incisive in his examinations, often using specific detailed examples to underline a broader point. His left-wing stance is evident and transparent throughout and as a leftist feminist trainee it made my heart sing to hear a version of the feminist mantra "the personal is political." From this viewpoint, themes of diversity and inequality are drawn in, leading to an exploration of these issues within the context of psychotherapy. In fairness to Tudor, whilst he wears his political views on his sleeve, the reader is reminded throughout that, in keeping with critical thinking, other perspectives

are there for consideration. It is worth noting that, while Tudor wishes to instil some degree of political activism in us all, he stops short of prescribing what kind or in which direction.

Regularly, Tudor explores the socio-political drivers that have led to the current status quo in different areas of discussion. It is this provision of cultural context and the introduction to critical thinking with its emphasis on considering our own individual positions that leaves me feeling this book is of significant value to trainees and experienced therapists alike. (Cadwallader, 2018)

To produce a critical examination of such a vast field as psychotherapy in all its forms is no mean task and I was pleased that Tudor did not attempt to overfill the text with details of the variety of theoretical and practical approaches to psychotherapy. That is not to say that the information was not included, but my sense of the book was summed up in the quote from ee cummings (1954), which he uses to subtitle his last chapter "Always the more beautiful answer who asks a more beautiful question" (p242). This is a book which raises questions and conundrums rather than answering them....

My reflection on completing the first two chapters was that I was being invited to stay open-minded while remaining alert to best practice and I sensed this was the underlying message which Tudor was trying to convey. He challenges rhetoric and tradition for its own sake and quotes from his own earlier writing "we can idealise ... concepts so that the (original) inspiration becomes introjected rather than integrated. This can lead to a sterilised application and deadening of a vibrant theory" (p21).

In the later chapters where he is addressing specific aspects of training and/or practice he consistently draws the reader back to the implications and the efficacy for the client. He uses research findings to support open-mindedness, which for me was occasionally challenging. For example, he demonstrates there is little evidence that personal therapy or supervision improve outcomes for clients, which challenged my strongly held perception that I am a better practitioner as the result of personal therapy and supervision. However, he does not leave it there but invites the reader to consider the framework within which personal therapy and supervision are offered and often imposed as a training requirement and to consider the implications of such a framework for effectiveness. His proposal for a more Relational approach, to supervision at least, is well-argued.

While presenting research too as important to all aspects of critical examination Tudor applies the same rationale to research itself. Raising the question of whether Psychotherapy is an art, a science or indeed a philosophy, he questions the paradigms of evidence-based practice. While not suggesting in any way that it is not of value to the profession he suggests "psychotherapy operates from a different paradigm of practice and research than medicine or psychology ... and ... we need to reclaim the methodologies that support our thinking and practice – and those that support critical thinking and practice" (p176).

For me, the strongest critique was reserved for education and training. As someone who has struggled to formulate ethics and professional practice guidelines as well as training standards for my own member organisation I could easily recognise the contradictions and difficulties Tudor identifies. His analysis of some of the difficulties the profession faces are sympathetically explored, but not, I felt, without some frustration and concern about the implications of the social and political climate.

In general, I found this book excellent. I had imagined it might be a little dry, but actually the opposite is true. It can appeal to all members of our profession. Those entering training would benefit hugely from understanding the development of and the tensions within the profession they are entering and could find this informative in helping to choose the modality and type of training which might suit them. At the other end of the scale, more seasoned practitioners will find much information alongside open-minded discussion of issues which affect us all. (Umney, 2020)

Impact

The main and most immediate impact of the publication of the book was an invitation from John Wilson to do a talk for Onlinevents (2018), which went so well that John invited me back to do a series of talks, one on each chapter of the book, which took place 2018–2019.

Reflections

One of the things I particularly enjoyed about writing this book was that I had a clear brief, including a lower maximum word count than usual, and a particular format and house style. Given the brief, I knew that I wanted it to offer a critical perspective, but I also wanted it to be invitational, rather like my approach to *Group Counselling* (see above) about being ‘how to think about how to’, in this case ‘how to think about being critical’. I also wanted it to present a relatively wide range of theory; to discuss practice; and to tackle important aspects of the whole field of psychotherapy, including: personal therapy for psychotherapists, supervision, research, education, training and professional development, the discipline, and profession. I was fortunate enough to be able to take three months research and study leave and wrote most of the first draft in this time. As I wanted to develop a conversational style to the book, and to write faster than I can type, for the first time, I employed a voice recognition software programme to transcribe what I said. Some months later, I then went back over the text and edited and re-edited it. Overall, I think it worked well. I am disappointed in the sales figures, but somewhat reassured by a comment Craig Newnes, the series editor, made to me in a recent conversation we had: that books with ‘critical’ in the title don’t sell! Whilst I should know this by now; nevertheless, I would like more therapists to read it!

Claude Steiner, Emotional Activist: The Work and Life of Claude Michel Steiner **Edited and written**

Written and edited: 2017–2019

Publisher: Routledge

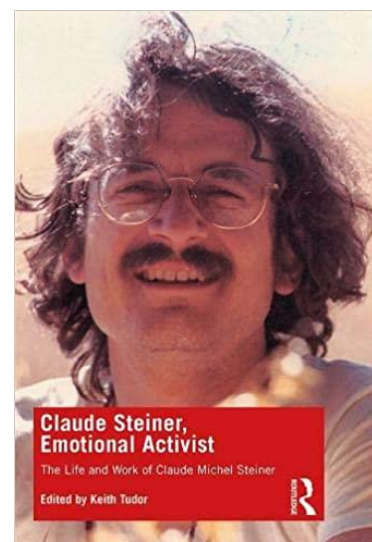
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Book launch: 26th February 2021 at Auckland University of

Technology, Auckland, Aotearoa New Zealand

Sales to date (December 2020): 140



Citations (at December): 3

Background/motivation

Claude Steiner was a radical psychiatrist; a disciple of Eric Berne, the founder of transactional analysis (TA); and the founder of emotional literacy (Steiner, 1984). I had come across his writings as early as the late 1970s but only met him in person in 2005. We hit it off, mainly because we shared a common interest in radical psychiatry and in TA, 'though we disagreed a lot about TA – but quite enjoyed being able to argue with each, while retaining mutual respect and love. Over the two years before he died, I talked with Claude about writing a book about his life and work, in response to which he gave me an unpublished autobiography, the *Confessions of a Psychomechanic*, that he had written over some years, giving me permission to reproduce it in whatever way I wished. In the end, and in consultation with his family, I included edited excerpts from his *Confessions* as a way of introducing his life and work.

Summary/coverage

This book describes the work and life of Claude Michel Steiner, a close colleague and friend of Eric Berne, the founder of transactional analysis. Steiner was an early and influential transactional analyst, an exponent of radical psychiatry, and the founder of emotional literacy. Steiner also contributed a number of theories and concepts to the psychological literature.

The book comprises edited excerpts from his unpublished autobiography, "Confessions of a Psychomechanic", alongside commentaries and critical essays from colleagues on his major contributions to the fields of psychology, transactional analysis, radical therapy, and emotional literacy. Topics covered include script theory and the theory of strokes, recognition hunger, radical therapy, and the concept of power, and emotional literacy and love. In assessing Steiner's various contributions, the book also identifies central themes in his work and life and considers the autobiographical nature of theory.

This unique collection demonstrates not only the range of Steiner's insights but also his importance to the wider field and will be essential reading for practitioners and trainees alike. (from Routledge, 2020)

Organisation

Foreword (by Mimi Doohan, née Steiner)

Introduction

KEITH TUDOR

UNO

Identifying the legacy

1 Claude Michel Steiner: his life work

KEITH TUDOR

2 Claude Michel Steiner: an annotated bibliography

KEITH TUDOR

DOS

Scripts

3 Confessions of a psychomechanic: excerpts on scripts

CLAUDE STEINER

- 4 Attribution and alienation: reflections on Claude Steiner's script theory
BILL CORNELL

TRES

Strokes

- 5 Confessions of a psychomechanic: excerpts on strokes
CLAUDE STEINER
- 6 On strokes
DEEPAK DHANANJAYA

CUATRO

Radical psychiatry

- 7 Confessions of a psychomechanic: excerpts on radical psychiatry
CLAUDE STEINER
- 8 Radical therapy: from the first decade onwards
BECKY JENKINS, ELLEN MORRISON, AND ROBERT SCHWEBEL
- 9 Radical therapy: the fifth decade
LUIGI (GINO) ALTHÖFER AND V. RIESENFELD

CINCO

Power

- 10 Confessions of a psychomechanic: excerpts on power
CLAUDE STEINER
- 11 On power
LUIGI (GINO) ALTHÖFER AND KEITH TUDOR

SEIS

Emotional literacy

- 12 Confessions of a psychomechanic: excerpts on emotional literacy
CLAUDE STEINER
- 13 On emotional literacy
HARTMUT OBERDIECK

SIETE

Love

- 14 Confessions of a psychomechanic: excerpts on love and sex
CLAUDE STEINER
- 15 Love is the answer
KAREN MINIKIN

OCHO

Reflecting on the legacy

- 16 More from a psychomechanic: on games
CLAUDE STEINER WITH KEITH TUDOR
- 17 Claude Michel Steiner: death, life, and legacy
KEITH TUDOR

Endorsements

From the first pages of this book, I felt moved by the honest self-biography of Claude Steiner, put together in a beautifully co-creative edition by Keith Tudor, who himself contributes a number of chapters and also integrates chapters written by other colleagues. Some of the contributors review and critique different aspects of Claude's contributions to transactional analysis, while others share their own experiences of Claude's passionate interest for radical psychiatry, which inspired his life and work. I found this book very interesting, being eager to continue reading till the end. Through

this book readers will also learn about and understand the influence that Claude had, not least in the evolution of transactional analysis in Latin America – he himself was fluent in Spanish and able to speak like a native, and, indeed, most of his books and many of his articles have been translated into Spanish. It is very interesting to understand how the life story of famous authors in psychology influenced their theories, either consciously or unconsciously. For Claude, beyond his own family history, the influence of Eric Berne as his mentor was decisive in his life, as well as the sociopolitical context of the San Francisco Bay area in the 1960s. This is an extraordinary book; one that provides the background to understanding the life and work of a great man, as well as the transgenerational script of transactional analysis itself, through at least three generations. – **Gloria Noriega, Winner of the Eric Berne Memorial Award 2008, Teaching and Supervising Transactional Analyst, Mexico City, Mexico**

My gratitude to Keith for bringing together this excellent volume. Claude had a rare ability to talk to many different audiences while never compromising his essential political values. Relating the different pieces of his legacy to the varied voices collected here gives us a portrait of Claude infused with his commitment to cooperation and his talent for relationship. – **Beth Roy, San Francisco, USA**

I am excited that Keith Tudor has invested such a huge amount of time and energy to put this great book together to make the challenging ideas of the emotional activist Claude Steiner about power, love, and emotional literacy known to a broader audience. The theory and practice of emotional literacy have had a great positive influence on my professional life as a psychotherapist working with couples and groups as well as on my personal relationships. Keith Tudor's book will provide a stimulus for engagement with and intensive discussion concerning these important concepts and Claude Steiner's life and work. – **Anne Kohlhaas-Reith, Medical Doctor, Teaching and Supervising Transactional Analyst, Waldkirch, Germany**

Structurally, this work is fascinating. There are thematic seams that thicken and then narrow throughout the book, and Steiner's voice is (unexpectedly) intensified through the interpolations of other voices. The best way to see one colour is to contrast it with others, and in a sense, that is what the editor has achieved here. The biographical (and autobiographical) material on Steiner is obviously part of a mosaic that combines with his ideas and perspectives. This approach works exceptionally well. Like all mosaics, up close it can appear fragmented, but there is a definite method in the organisation of those fragments, and that shines through clearly. This is a daring piece of work, and the most evocative book of someone's life I have read for some time. Professor Keith Tudor and his fellow-travellers have served up an extraordinary rendition of an even more extraordinary individual. Claude Steiner features prominently in this book, both directly in his own words, and refracted through the recollections of those who encountered this unique individual. The enormously diverse perspectives that are offered on Steiner's life and work achieve – through skilful editorial alchemy – a lasting impression of an author, activist, psychiatrist, and above all, someone who ceaselessly explored what it meant to be all too human. – **Professor Paul Moon, Auckland University of Technology, New Zealand**

While providing us with many authors' plentiful reviews of his work in transactional analysis, radical therapy, emotional literacy, power, and other important areas of human behavior, what is extraordinary about this book is how my colleague Claude, following his dictum of 'no lies', candidly and unabashedly reveals to the reader, his 'Confessions of a Psychomechanic' in many intimate aspects of his life. Not only does the reader get excellent summaries of Claude's timeless contributions from various authors, but also interspersed among them are autobiographical details, such as his death with dignity, that humanize both him and his legacy. – **Leonard Campos, PhD, Sacramento, USA**

Reception

To date, I know of only one review of the book:

Knowing the work of Claude Steiner, Keith Tudor and some of the other contributors, I anticipated an interesting read. I expected a relevant, stimulating, scholarly book. I found all that and more. What I had not anticipated was a fine work of art—a symphony of instruments and voices beautifully orchestrated and conducted by Tudor. Each voice has its place and is clearly heard. As befits a man who became a legend in his lifetime, Steiner takes centre stage and the others come in carrying their own themes and melodies. Chords and discords are carefully handled and brought together in a work that reminded me of the African tradition of praise songs for leaders or honoured elders; a praise song to Claude Steiner, to transactional analysis and to the art of healing. Of course, like all really good historic praise songs that cover a long life, it touches on the defeats as well as the victories, the depths as well as the pinnacles, which makes it both richer and more real.

Like Tudor, and Steiner before him, I was drawn to transactional analysis by what Tudor describes as its "original radicalism", and by the radical psychiatry movement of which Steiner was a primary exponent. However, I admit to a bias against Steiner as a person. I served with him on the International Transactional Analysis Association Board of Trustees and all that he admits about himself and his power plays in the organisation were true. Thus, I was ready to be wary of anything that fell short of "radical truth" or went against Hogie Wycroft's dictum of "no secrets, no lies and no Rescues". I am pleased to say that this book provided fresh insights into the limitations of the radical psychiatry movement and Steiner's more endearing and enduring qualities.

The structure of the book is ambitious and it is a testament to Tudor's skill as a writer and an editor that even the introduction, where he lays out his editorial plan, provides riveting reading. Steiner's autobiographical writings are interspersed between the chapters from the various contributors and introduce each of the carefully chosen themes: Scripts, Strokes, Radical Psychiatry, Power, Emotional Literacy and Love. The first five are areas of transactional analysis (and wider) psychotherapy theory and practice in which Steiner was a major creator and contributor; and the last one, being in my view, the driving force beneath all his life's work—his longing to give and receive love, both personally and to humankind....

Having begun with the idea of this book as a praise song, I realise now that it was in fact a love song. That was why it touched me so deeply. A song for and about Love... Steiner's search for it and the way in which that search fuelled his work. A love poem for the flawed, yet lovable and amazing man that Steiner was. A song not unlike the one

composed for him by his grandson but with all the scholarly weight that makes this a very important book for students and practitioners alike. (Salters, 2020)

Reflections

Claude was not an easy man and, perhaps unsurprisingly, this was not an easy book to put together. This was due in part to Claude's *Confessions* which needed a lot of expurgating, and, therefore, required some discussions with his family; in part, to some complex family dynamics; in part to the fact that a number of the contributors were writing in a second language and so their work needed more attention and thus more correspondence and discussion; and in part to the need for quite a lot of research (especially with regard to Chapters 1, 2, and 17). Finally, the publication and the delivery of the book itself was delayed due to the coronavirus pandemic. Nevertheless, I am proud of the final product and think it stands as an important and enduring legacy for this most interesting of men.



Figure AC.1 The author signing books a triple book launch, Auckland University of Technology, July 2018. (Photo: Denis Came-Friar)

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Appendix D

The mental health policies of political parties standing in the 2020 New Zealand general election

Table D.1 The mental health policies of political parties standing in the 2020 New Zealand general election

Political party	Policy/Statement
	<p data-bbox="549 667 1386 869">New Zealand is facing a mental health crisis. The system is a messy and disorderly mix of DHBs, NGOs, and primary care providers all struggling to be part of a coordinated response. ACT would create a separate, stand-alone Mental Health and Addiction agency on a national scale, which would empower patients to choose between a range of providers, rather than simply accept what their DHB offers.</p> <p data-bbox="549 898 775 925">Mental Health Policy</p> <p data-bbox="549 954 1386 1227">Each year, the Government spends about \$1.5 billion on mental health and addiction services. Budget 2019 announced that a further \$1.9 billion would be spent (over five years) taking total expenditure to \$2 billion per year. In spite of this expenditure, almost nobody is satisfied with the state of mental health and addiction services. Our youth suicide rate is the darkest statistic in New Zealand. Sadly, suicide is the one area where a country that's used to leading the world in many areas has the worst record.</p> <p data-bbox="549 1256 1386 1319">Our current mental health settings are a combination of an outdated focus and general confusion.</p> <p data-bbox="549 1348 1386 1514">After deinstitutionalisation in the early 90's, the Mason Inquiry called for three per cent of the population most in need to be covered by specialist services. That goal has been achieved, but the system is a messy and disorderly mix of DHBs, NGOs, and primary care providers all struggling to be part of a coordinated response.</p> <p data-bbox="549 1543 1386 1641">People who seek treatment describe a complicated system difficult to navigate, postcode lotteries, and a lack of choice in services and resources to suit their individual and community needs.</p> <p data-bbox="549 1671 1386 1769">NGOs voice concern about a lack of "level" playing field, genuine partnership, and a power imbalance as DHBs favour their own provision of services over alternative community providers.</p> <p data-bbox="549 1798 1386 1964">Meanwhile, attitudes to mental health have shifted massively during the 21st Century. Good mental health is seen to be as important as good physical health, and there is less stigma attached to talking about it. This reflects the fact that the number of people accessing mental health and addiction services has grown 73% over the past 10 years.</p> <p data-bbox="549 1993 1386 2018">Around one-in-five New Zealanders face a mental health challenge in any</p>

given year, and as many as four-in-five throughout their life. There is a need for a continuum of services that matches the continuum of need.

Too Important To Keep Failing

Mental Health service provision is too important to keep placed in the hands of the ailing DHBs.

To some extent, mental health service provision is a victim of the same fragmentation and inconsistency of standards that comes with the ailing DHB model. Independent reports, political parties, and the Government itself have attempted to rescue different health objectives from the problems of DHBs with suggestions such as a national cancer agency or a separate health funder for Maori.

We need an approach that will solve the big problems identified in the Government's 2019 Mental Health Inquiry He Ara Oranga.

Some of the biggest problems identified are:

- Inequity of access, and not enough choice of provider
- Too much burden placed on primary healthcare who are not always equipped to deal with mental health care
- Too much confusion, too much bureaucracy, and conflicting objectives for providers
- No whole of Government approach to mental wellbeing in general
- The person seeking care is not put at the centre of service administration, but often has to navigate a web of agencies.

ACT'S Real Solution For Mental Health

The Government has established a Mental Health and Wellbeing Commission to provide system-level oversight of mental health in New Zealand. However, it does not have real power to change the fundamental problem of lack of choice in the system and the need for one clear, nation-wide approach to tackling poor mental health and addiction recovery.

ACT would give the Commission real power to transform Mental Health and Addiction service provision in New Zealand by taking the \$2 billion per annum currently spent through the Ministry of Health and DHBs, and channel it to providers of care, and ultimately patients, through an upgraded Commission.

It would be renamed Mental Health and Addiction New Zealand (MHANZ).

Crucially, Mental Health and Addiction New Zealand would not be a provider of services in its own right. It would be a world-class commissioning agency that assesses individual need and contracts the best providers for a person's therapy and care.

What MHANZ Would Do

It would put people at the heart of mental health and addiction care in New Zealand by giving more autonomy and empowering people seeking help to have a service tailored to what they need to manage their mental health or

addiction.

MHANZ (Mental Health and Addiction New Zealand) would be the one central interface for mental health and addiction funding across New Zealand, reducing bureaucracy and administrative burden. It would develop expertise in evaluating where the money is going, to whom, and what services work based on evidence and data. It would issue clear and certain contracts to service providers while keeping a keen eye on outcomes and quality of provider care.

Any provider, meeting strict criteria, would be able to register with Mental Health and Addiction New Zealand to provide treatment and care, and funding for services would be determined by and attached to the care of individuals and their needs. MHANZ would carefully monitor providers to ensure New Zealanders are receiving high quality care.

A person needing help would be able to choose any registered provider for their immediate care, giving autonomy to the person reaching out for help, or be referred to a specific provider by MHANZ in cases where a person lacks the capacity to do so or requires specialised treatment.

For example, a person would have the choice to seek help from providers who offer treatment in specific cultural contexts, languages, or regions, or be selected a treatment provider by MHANZ directly based on information supplied.

Besides registering and contracting providers, MHANZ would play a role in helping individuals and providers assess an individual's level of need, ensuring help is going to those who need it the most. Schools, GPs, Oranga Tamariki, Corrections, Ministry of Social Development, and Police would be able to refer people for treatment, work with MHANZ for assessments, and be involved in wrap-around care where it is in the best interest of the individual.

MHANZ's interface would be simple, user friendly, and the only information needed for mental health and addiction services nationwide. (ACT, 2020).



The NZ Outdoors Party is very concerned about the increasing number of New Zealanders suffering from anxiety and depression, and the alarming number of people committing suicide. Very concerning to us, is that nearly 15,000 antidepressant prescriptions are being given to 6 to 18 year olds annually, and 72 for children aged five and under. (Pharmac, 2008)

Maria Bradshaw's well researched work regarding depression and suicide in New Zealand exposes that normal medical practise for mental health is clearly not working. The NZ Outdoors Party recommends using Maria Bradshaw's research and recommendations to improve mental health outcomes and reduce the suicide rate in our people. [Bradshaw, 2017]

At the heart of the current mental health paradigm is the biomedical approach which fails to acknowledge the many psychological, social, environmental and nutritional factors that can contribute to mental health issues.

The NZ Outdoors Party will recommend reforms which encompass a more

holistic multi-faceted approach to the treatment of individuals suffering the range of mental health issues such as depression, anxiety, schizophrenia and suicidal ideation.

This would include access to functional medicine and nutritional support as well as addressing the social determinants of health such as housing, social inclusion, meaningful work, access to education, financial support and meditation.

Recognising that Adverse Childhood Experiences (ACEs) affect an individual's health for their entire life, the OP will support programs for resolving emotional trauma.

As nearly 10% of psychiatric outpatients have medical disorders which produce psychiatric symptoms, NZ Outdoors Party will ensure all patients presenting with psychiatric disorders undergo a comprehensive health evaluation to rule out underlying health issues. Until this is achieved they should not be given medications without careful evaluation.

The New Zealand Outdoors Party will advocate and recommend the reinstatement of long term residential care homes for the safety and well-being of psychiatric patients. This will be a safe place that patients can receive a full diagnostic assessment, quality nutritional support, rest, therapy, as well as long term care for those who are no longer able to care for themselves out in society (NZ Outdoors Party, 2020).



Aotearoa can be a country where everybody feels they belong. The Green Party has always recognised that our mental health is inextricably linked to communities, our physical wellbeing and sense of belonging, the health of our environment, and our relationships with each other. Poverty, exclusion, racism, isolation, and trauma affect too many people and hamper their ability to live and reach their fullest potential.

In Government, we've increased access to free youth mental health services through the Piki programme for students. We've also supported the Mental Health Commission to hold the Government and service providers accountable.

But too many of us find it difficult to identify when "feeling down" tips into something more enduring, and too many are not reaching out for help when they need it. A lot of people simply don't know who to turn to. We need to confront the most damaging stigmas around mental health and addiction, and fight for what's right even when it's complicated.

Aotearoa can be a place where everybody is valued, respected, housed, and has access to fulfilling education and livelihoods. The Green Party will prioritise mental health, recognising the public health factors that influence wellbeing, and ensuring barrier-free access to professional support when needed.

The Green Party will:

- Expand free counselling to everyone under 25, and work towards extending this to all adults.

- Champion recognition of mental health as a community and country-wide responsibility, instead of placing the burden on people experiencing issues.
- Fund inpatient and community mental health services at all levels to ensure everyone in Aotearoa can access help if they need it.
- Improve post-natal mental health services so that no new parent needs to struggle.
- Fund innovative initiatives that indicate high recovery rates with minimal medication.

Continue working through the Cross Parliamentary Mental Health and Addiction Wellbeing Group, to further destigmatise mental ill health and ensure MPs are well educated to build consensus on the drivers of mental ill health and policy solutions. (Green, 2020)



According to the World Health Organization, mental illness accounts for 15% of the total burden of disease in the developed world, with depression set to become the second leading cause of disability in the world by 2020 ([MOH website](#)):

ONE Party advocate for a mental health system that detects and intervenes early in illness, promotes recovery, and ensures all Kiwis with a mental illness have access to effective and appropriate treatment and community supports to enable them to fully participate in the community.

1. ONE Party seek to reform the current mental health system. We believe there is an urgent need for more collaboration across a range of services provided or funded by government and private sectors, non-government agencies, individuals and organisations in the community.
2. We strongly advocate for structural changes in where and how mental health services are delivered.
3. We support a broadened approach to give a stronger focus on prevention and early intervention activity, and a greater emphasis on the roles of carers.
4. ONE Party support ongoing development and support of a skilled workforce delivering quality services that are based on the best evidence and are continually monitored and evaluated.
5. We support an outcomes evidence based approach model similar to Te Whanau o Waipareira.
6. We advocate to change the way Government and their agencies accounts for value. An account of social value is a story from the perspective of the people affected by an organisations activity. Applying the Seven Principles of Social Value with qualitative, quantitative, and comparative information and environmental changes in relation to how they affect people's lives. (One Party, 2020)



The Medicines Act 1981 legislates against alternative medicines and treatments when a person should have the right to choose their own healthcare. We will restore that right. The Medicines Health Act 1981 is out of date and requires modification. Advance NZ considers it requires urgent review and clarification in areas that cover the assessment, treatment and rights of people with a mental health disorder.

Repeal and replace the Mental Health (Compulsory Assessment and Treatment) Act 1992.

We will replace the Mental Health Act with one that fully recognizes our human rights and is aligned with the *Te Whare Tapa Whā* model, aligning with concepts of social, spiritual and physical wellbeing, and engaging the support, consent, and needs of family and significant others whenever possible.

We will support this change by enabling mental health advocacy groups, experienced individuals and others to engage in a national discussion around the beliefs, attitudes, risks and best outcome around mental health, taking into account cultural understandings of wairua and spiritual emergence. (Advance NZ, 2020)



Making mental health support available to all primary and intermediate school age students in the country, and continued roll out of nurses in secondary schools (Labour Party, 2020).

...

We're taking mental health seriously by making record investments to make it easier for people to get help early. Right now, we're:

- Rolling out frontline mental health services, like Piki, which provides free mental health and wellbeing support to 18-25 year olds, benefitting more than 300,000 people
- Investing significantly in new and existing neglected mental health and addiction facilities, like in Hamilton, Tairāwhiti, Palmerston North and Christchurch
- Re-establishing the Mental Health Commission to provide independent insight and leadership on mental health and addiction policies.

And we boosted funded PHARMAC so it can buy new cancer drugs, invested in infrastructure like rebuilding Dunedin Hospital, funded pay increases for nurses and mental health workers, and strengthened our health workforce by adding more doctors, nurses, midwives and allied health workers. (Labour Party, 2020)



If you are Māori, you

- [are] more likely to be referred to mental health services via the justice system and sectioned under the Mental Health Act...
- more likely to receive more restrictive care and be placed in seclusion if admitted to mental health inpatient services.

Whakamana Hapū allows the modern innovation of community living with ancient Tikanga Māori concept of Marae/Village living, with all vital services easily accessible in walking distance, while pandemic-proofing each Hapū with complete isolation, still enabling the entire Hapū to freely mix, meet and live safely the event of future lockdowns. This prevents family loneliness, mental health issues and elderly protection. (Vision New Zealand, 2020)



The Māori Party will;

Establish A Comprehensive Kaupapa Māori Mental Health Service – Our Mental Wellbeing Comes First

This service will be funded to the order of \$500 million per annum and this will be transferred from the existing mental health service funds voted in Budget 2020. This will cover off mental health, alcohol and addictions. It will focus on dropping one of the highest suicide rates amongst any people in the world. (Māori Party, 2020a)



The Opportunities Party will:

- Increase investment in mental health prevention.

As part of this TOP supports an increased investment in mental health prevention made by this government. However, we believe the best way to prevent mental health problems is by ensuring people have a strong identity and sense of belonging in communities. TOP would see greater funding of community groups as a way to reduce mental health problems. To fund this, TOP stands by our 2017 policy of increasing the excise on alcohol. (TOP, 2020)



Provide mental health programme “Gumboot Friday” with \$10m over three years to go toward administering and delivering free counselling services for young people. (New Zealand First, 2020)



Apply significant funding to mental health, to boost the number of well trained specialist and general care staff, crisis teams, support staff, and facilities.



National will ... ensure that mental health is treated just as importantly as physical health ... and Specifically address rural mental health issues. (National Party, 2020)

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