

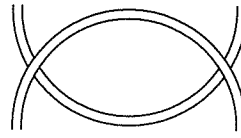


Australian and
New Zealand
Psychodrama
Association, Inc

JOURNAL

No.2, December 1993

Psychodrama
Sociodrama
Sociometry
Role Training
Group Work



Australian and
New Zealand
Psychodrama
Association, Inc

JOURNAL

No.2, December 1993

Psychodrama

Sociodrama

Sociometry

Role Training

Group Work

COPYRIGHT © 1993

Australian and New Zealand
Psychodrama Association, Inc.

All rights reserved

ANZPA EXECUTIVE

President:	Sue Daniel
Vice President:	Rob Brodie
Secretary:	Keith George
Treasurer:	Don Reekie
Committee:	Susanne Howlett Beverley Hosking Annette Fisher Francis Batten Ari Badaines Max Clayton

ANZPA JOURNAL

Editor: Christine N. Hosking

All correspondence, editorial and
advertising submissions for the
ANZPA Journal should be
addressed to:

Christine N. Hosking,
Editor,
ANZPA Journal,
ICA Centre,
167 Hawthorn Road,
Caulfield, Victoria 3162
AUSTRALIA
Fax: (03) 528 3926

This Journal is published by the
Australian and New Zealand
Psychodrama Association Inc.
(ANZPA).

ANZPA Inc. is an organisation of
people trained and certified in the
psychodrama method and its
applications and developments as a
Psychodramatist, Sociodramatist,
Sociometrist, Role Trainer or Trainer,
Educator Practitioner (TEP).

The purposes of the Association
particularly include professional
association with one another, the
setting and maintaining of standards
and promoting the establishment and
reputation of this method.

Members associate particularly within
its geographical regions, at the annual
conference, through regular bulletins
and this Journal.

This Journal has been published to
bring about these purposes through
the dissemination of good quality
writing and articles on the
psychodrama method and its
application by practitioners in
Australia and New Zealand.

Cover illustration:
Monika Bisits

Contents

Integration of Organisation Theory	1
<i>by Cher Williscroft</i>	
The Mandorla	13
Counselling for the Dreamtime:	15
A Training Journey with Aboriginal Women	
<i>by Susanne Howlett</i>	
My Current Reflections on Counter-transference	27
in Psychotherapy	
<i>by Robert Crawford</i>	
“In the Background there is a Volcano”	31
Nine Adages Before the Eruption	
<i>by Antony Williams</i>	
The Need for a Creative Approach to Abortion Counselling	43
<i>by Karen McLaughlan</i>	
Working with Men	47
— Balloons, Passengers and Eunuchs	48
<i>by Paul Baakman</i>	
— Men’s Business: An Application of Role Training	51
<i>by Brendon Cartmel</i>	
— Men and Violence Group	52
<i>by Andrew Gunner</i>	
— Men’s Groups, Mens Groups, Mens’ Groups	53
<i>by Peter Howie</i>	
Book Reviews	55
— Psychodrama: Inspiration and Technique	
— Love Songs to Life	
Membership of ANZPA	61

Integration of Organisation Theory

by Cher Williscroft, Nelson, N.Z.

These papers were written as one of the written requirements for assessment as a sociodramatist. I live with my partner John and daughter Milly in a town called St Arnaud which is located at the edge of Nelson Lakes National Park. Criss-crossed through the park is a network of mountain huts which are used by trampers. It is the organisation of people in two of these mountain huts which I have used to describe the characteristics of open systems in the first paper. In the second paper I have described my analysis and interventions with the staff of a veterinary clinic.

Part A

Analysis of an Open System

This weekend I walked from Mt Robert carpark to Mount Angelus and returned via Hukere Stream to Lakehead staying at Bushline Hut and Angelus Hut.

Department of Conservation mountain huts operate as open systems in that there are no restrictions to who comes and goes. Trampers who do come are free to come and go at will. Although there is a voluntary payment system at DOC mountain huts – the fact of whether you have paid or not does not affect your right to enter the hut and stay in it. One factor which does however affect the system being open is the weather. People are free to walk out into bad conditions but more than often they remain in the



Cher Williscroft

hut until it is safe enough to proceed. Other members of the hut system have no authority to control the comings and goings of others who are not in their party. A trumper can, if they are prepared, choose to sleep in a tent or out in the cold in preference to staying in the hut. *One of the attributes of an open system is that members are free to come and go when they choose.*

In an Open System You Cannot Control the Membership

The weekend we chose to go to Angelus Hut coincided with a long planned trip by local women along the same route. St Arnaud is a tiny village so it soon got around that we were going on the same weekend. I will mention two comments made to me before the trip with respect to the characteristics of open systems. Delia said to me: "Well I suppose the hut is big enough" and the comment from Annie was: "and you're bringing a MAN!" Some of the women were clearly looking forward to an all-women group with people they felt comfortable with and it was likely that they did not want John or I to be there at all.

One of the attributes of an open system is that members are thrown together sometimes against their will. Members do not have any choice as to who they are to be with – this is not under their control. They are forced to accept whoever turns up. However if it is too uncomfortable they are free to leave.

In this situation the two parties were in close proximity to one another – sharing eating, sleeping and socialising space. It is ironic that in an open system you may indeed end up spending intimate space with people who you would not normally choose on this criteria. I will give some examples of this. A couple goes up to Bushline Hut with expectations of a quiet night together in the hills. When they arrive they find 30 noisy high school students in residence. Or imagine bumping into your ex-lover in the supermarket with his/her new partner. *In open systems you cannot control or predict who else will be in the system and by and large you have to get on with them, put up with them, or leave.*

What is Allowed in an Open System

The atmosphere when we arrived was welcoming. Although in an open system it is quite possible to ignore new-comers, or even be hostile to them (which happens if the hut is already full), on this occasion we received two polite hellos and curious looks from others.

Introductions or other social niceties or rituals are not demanded of members in an open system. Quite quickly John was talking to other men in the hut about their proposed route, the weather and where they had come from. Conversation centred around the various experiences of being in the mountains, tramping routes, gear, weather and huts. At one point John was talking intensely to a young man and I was moved to ask: "Do you know each other?" I was surprised to find that they had never met before. *This led to the conclusion that it is possible to get quite close to someone in an open system, that open systems do not lack intimacy. It is also possible, however, in the same system to ignore everyone and keep entirely to yourself.*

In both huts there were people with whom we did not exchange words with all evening. Most of those who were there were in friendship or family subgroups. Only one person had come alone. Most subgroups were flexible and while there was some movement between the groups by some individuals, in the case of others they never ventured out of the group they arrived with. A subgroup of four St Arnaud women left 'their' table and joined John and I for short periods, but most remained within their party. Later we joined them for talking and cards and we were easily accepted.

I noticed something interesting that is worth considering in the

context of an open system. When we reached Bushline Hut, John found that Rotoiti Lodge's private cupboard containing billies, stoves and sleeping bags had been broken into, and all the gear was gone. We began an animated conversation which had both the elements of privacy (in that we were acting as if no-one else was interested or involved) and at the same time was totally public (in that everyone had no choice but to listen in, and be warmed up to what we were talking about.) We acted as if the others were not listening, and they also acted as if they weren't hearing or weren't interested. The other people in the hut had made the conclusion that this was a private dialogue. I was surprised that no-one joined in. I concluded that there are only certain subjects which are public property in the culture of mountain huts – i.e. destinations, weather, maps, routes, gear, and food. When these subjects were raised anyone could join in without the need to meta communicate. For instance, John began talking to one person about Bushline Hut burning down 2 years ago. This generated quite a bit of interest from other people who were listening in, who without any meta communication joined in on the conversation. On other subjects the group norms created a culture of discretion and polite distancing. In an open system there is a collective culture which dictates those subjects which are public free-for-alls and those which are private. I will give an example of this attribute of an open system. At the greengrocers last week I was showing a girl two skinks which I

had caught in a jar. Two women in the queue who were strangers to me piped up in a superior way saying: "They are everywhere – there are thousands of them around" – as if to say "Why are you talking about a lousy skink". I remember being



shocked by their nosiness and felt like saying: "Mind your own business – this is between me and my friend."

In an open system there aren't the same controls on speaking that there are in closed systems. People are free to be rude, nosy, obnoxious and bad mannered. The restrictions typical of closed systems around who should speak and when, are lifted. What is seen as inappropriate, rude, going above your station or lack of social graces in a closed system, is allowed in an open system.

I noticed that Jerry had the freedom to alternate between writing a letter, joining the map and compass study, talking, eating or going off to bed all according to his own warm up. *In an open system a person can follow their own warm up and do whatever they like in their own timing. They are not restricted by the rules, or protocols that influence members of closed systems. The greatest restriction in an open system is that of the lack of spontaneity and expression.*



Department of Conservation, Te Papa Atawhai

Roles in the Open System

In an open system certain roles and role relationships get going and other roles become very difficult to maintain. The roles demonstrated *within* parties were to do with developing friendship and intimacy; COMPANION, COACH, PLAYMATE, AFFIRMER. However, the roles *between* parties were those of INFORMATION GIVER, INFORMATION RECEIVER, YARN SWAPPER, BRAGGER and MOUNTAIN GUIDE OF THE YEAR. There were many "been there done that" conversations which left me bored and irritated due to the symmetrical role system, and the lack of intimacy it produced. I was noticing that certain roles were

underdeveloped such as social investigator, and metacommunicator. There was little genuine and empathic interest in the other person displayed. Active listening was the precursor to self-listening. I will give an example of this in relation to a conversation I had with a man who had left his 6 month old baby at home with his wife because the child was too little to bring into the hills. I found myself biting my lips with some difficulty, because I was bursting to be a SUPERIOR BRAGGER, by telling him that we had come up to Angelus in the winter with our daughter Milly when she was only 9 weeks old. Instead I became a social investigator and found out a little more about his value system. The over-use of the role of TELLER OF BEST MOUNTAIN

STORY OF THE YEAR produced a competitive and repetitive dynamic. In contrast to me, John became stimulated by the information which is passed around. He adds the information to his reservoir of knowledge about the hills of NZ and uses it to stay alive. John enters into this culture with an animation and enthusiasm that he often lacks in other social gatherings.

Conclusions

Open systems are those systems where people are free to come and go at will. People cannot control the membership of open systems and they are forced to accept whoever turns up or leave. In an open system there are few external rules or protocols affecting how people behave. There is a free choice to do as they please. The main restrictions placed on people come from the cultural norms and belief systems that they bring with them around expressiveness. The roles that develop between party members differ from those enacted within the party itself. Roles between parties are mostly to do with information giver and receiver to do with routes, weather and gear. Roles within parties were about sharing an adventure with friends.

Part B

Analysis of a Closed System

Introduction

The organisation analysed is typical of many small scale professional partnerships such as accountants, doctors, lawyers, veterinary surgeons and engineers who come together to provide a service primarily for profit. In this scenario the partnership began in 1983 with three partners and today five partners employ four 'lay' staff. The growth of business has meant that the informal 'family' business structures which worked well for years, are now inadequate. The partners have not attended to their relationships, direct confrontation over difficulties is avoided, and there is a lack of group cohesion. There is a growing disharmony in the relationships between professional and 'lay' staff resulting in an unhappy and grumpy atmosphere. Large gaps are also found in managing staff, leadership and decision making, and quality assurance.

For the purposes of publishing this paper I have re-named the organisation the Ocean Legal Centre. Paragraphs in italics signify conclusions I have made about closed systems from the observation and analysis.

I will describe the Ocean Legal Centre as an example of an organisation that operates as a closed system. It is closed on the basis that the attendance of members is based on certain criteria, i.e. partnership agreement, employment contracts and job descriptions. Staff are under

expectations to stay at work for specified hours, to work according to their job descriptions, and to follow their employers instructions. Staff and partners are not able to come and go from the workplace at will.

Furthermore partners and staff are expected to show loyalty to the organisation and work toward making it profitable.

I will conclude by identifying the attributes of a closed system as discovered through analysing the Ocean Legal Centre.

A closed system is one where the membership is restricted and members are unable to come and go at will.

Background

George, a partner in the practice had become aware of staff complaints and illness. He put the problem down to the 'stress' due to high demands on the professional staff. George recommended to his partners that my company, Conflict Management Ltd, conduct an evening with the purpose of *'having a full discussion about how the workplace is operating from everyone's viewpoint.'*

This analysis is the result of four meetings.

1. The first was a preliminary interview with George where I defined the purpose of our work, and asked questions about the sociometry of the firm, decision making, leadership and management structures operating.
2. This was followed by a meeting with the staff and partners as a group. The purpose of this meeting was to identify those forces that assisted the team to work well together, and those forces that work against teamwork, and to put into place any changes that would improve the group's functioning. During

the evening the staff set out sociograms of the team, they role reversed with members of the team, and talked directly to each other about what is working in their communication and what is troubling them in their communication. Decisions were made to improve team cohesion and communication.

3. Next we met with the 'lay' staff to get an open system of communication going amongst themselves and between them and their bosses.
4. We have also since worked with the partners to improve their management structure and define their roles and responsibilities.

People in the Organisation

Four partners operate two Legal Centres, one based in the suburb of Totara, and the other in Riverville. George has sole charge of Totara Legal Centre with a legal secretary and office worker. The three other partners Susan, Alan and Liam work at Riverville Legal Centre with three 'lay' staff. Susan, George and Alan have worked together for years, and for the last seven years they have operated the business partnership. Liam was bought in as a 'new' partner two years ago. Gina was employed as an office worker at Riverville Legal Centre seven years ago when the new partnership began. Two years ago she was joined by Nita who works as a legal secretary and Sally who is a receptionist. Recently they have employed another school leaver part time office assistant.

How the Work Load is Managed

The lawyers believe because they share profits they should be equally involved in all aspects of managing

the business. In reality some lawyers work harder than others. Liam is resentful that he does more work than Alan and that he is often doing the time consuming cases which take him outside normal hours. Susan and

In an open system members look more broadly for solutions to the inner conflicts produced by doing a distasteful task or being bored. They are not bound to work according to a job description, they can go elsewhere, direct their requests to openly helpful people, refuse to do something and chose to do those things that they enjoy. There is more free choice in an open system.

George also think that Alan is selfish, and selective about his work. They think he does only those tasks he likes best, thereby avoiding the more time consuming case loads. Alan is defensive about this because he thinks that his work with the smaller clients is equally difficult and important. He holds the belief that each lawyer should do what they are confident to do, and what they have the experience to do.

These tensions of equal pay for equal work are influenced by the fact that this is a small closed system

where decisions about who does what are not allocated according to what each person naturally warms up to, but by a system of fairness, shoulds and oughts. This causes inner tension which in a closed system is coped with by avoidance, over burdening of unwilling people, and a consequent emphasis on fairness, justice and equality.

A further example of how, in a closed system, the natural warm up of individuals is over-ruled by job requirements is evidenced by how the office staff avoided reception. Up until recently the job descriptions of the 'lay' staff were written in a general way so that each staff member was able to do the work of each other. The office workers drift away from the front desk leaving phones ringing for inordinate lengths of time because they do not like to interrupt the lawyers who are often grumpy and unapproachable. The receptionists direct the calls to the lawyer they perceive to be most 'receptive'. Liam is consistently the most approachable and therefore the office staff direct most of the telephone enquiries to him. This further increases his workload and frustration. On one day when all the lawyers were busy and irritable, the office staff drew straws to choosing who would approach a lawyer.

In an open system members look more broadly for solutions to the inner conflicts produced by doing a distasteful task or being bored. They are not bound to work according to a job description, they can go elsewhere, direct their requests to openly helpful people, refuse to do something and chose to do those things that they enjoy. There is more free choice in an open system. In a closed system, members employ tactics of avoidance, subversion or subterfuge in order to do the work

they find most enjoyable or avoid work they dislike.

How Conflict is Dealt with Amongst Partners

The professional staff have difficulty in relating to each other particularly regarding sensitive issues like the different hourly contributions Alan makes to the business and how much time partners are working in lunch hours, evenings and weekends. Susan in particular withdraws from direct confrontation with Alan and complains to George and other lay staff about his behaviour. Susan and George are afraid of the unpleasantness that may result if they tell Alan clearly what they are upset about. When George (on behalf of Susan) confronted Alan some years ago, tempers got hot and Alan made the counter accusation that Susan was the slack one. Since then George and Susan are both guarded and indirect with Alan. In short they avoid the tricky issues.

This complaining, scapegoating, nit picking and fear of confrontation is typical of a closed system. In an open system there is less fear of open communication. In a closed system there is fear and caution. In an open system where people can come and go at will there is less concern about offending someone. For instance at a taxi stand I have seen people become quite abusive of each other. This pussy footing around each other for fear of causing offence is an attribute of a closed system. Conflict is dealt with by means of winners and losers, avoidance, accommodation, back stabbing or complaining.

How Conflict is Dealt with Amongst Staff

Gina by virtue of her age and experience considers herself the

unofficial office 'senior'. Nita and Sally are twenty or so years her junior. Nita and Sally have a strong relationship with one another making a subgroup of two who communicate easily. This leaves Gina isolated. Gina criticises the two other women for being inefficient and slack, and distances herself from them – an interesting mirror of the tensions amongst the partners described earlier. The two younger women find Gina difficult, bossy, unhelpful, superior, defensive and territorial.

In a closed system complaints generate counter complaints – the problem is often to do with someone else. Complaints appear to be circular and have the effect of fragmenting the team and causing paranoia and distrust.

A particular complaint was that Gina doesn't show others how to use the computer systems, and is obstructive when asked for assistance. In a closed system people seek limited solutions to these sorts of difficulties. In an open system Sally might seek computer training elsewhere or look further afield for help. In this closed system she looks only to Gina to teach her and becomes frustrated when Gina does not co-operate.

Gina's abilities are turned against her co-workers making a competitive dynamic. She exercises her authority by control, superiority and put downs.

In a closed system territories get defined and protected and the growing abilities of co-workers are seen as a threat to the ownership of the territory. In an open system there is greater access to a wide range of people and members can seek people who show respect for achievements. Therefore there is not such a need to guard or jealously protect territory.

How the Lawyers Respond to Pressure

The lawyers are experiencing an increasing work load, cramped working conditions, more staff to organise, increasing complexity in the market, and the need to be constantly available to clients. Lawyers compete to use computer terminals to access files. They are also pressured by the fact that a new legal practice is soon to be opened nearby by a competitor. Each lawyer responds to the challenge differently. Liam warms up to being an overburdened work horse then gets withdrawn and sullen. He eats his lunch in the car with the windows wound up. He harbours resentment toward Alan. George and Susan sympathise with him. They all withdraw from Alan. George becomes the distant worried social worker who listens to everyone's problems. Alan becomes a grumpy malingerer who avoids work by arguing that he hasn't the experience to take on the large clients.

There is an atmosphere of being on the back foot with respect to new demands – that events are overtaking the partners and they cannot keep up. When the situation gets overwhelming one of the lawyers (usually George) will rise up at a meeting to meet the challenge and attempt to pull the others out of the abyss. Good intentions are forged, quick decisions are made, solutions found and for a short time all is well. George warms up to being a visionary/Messiah who will resolve the problems for once and for all. Susan becomes an over-enthusiastic busy bee. Alan reluctantly resolves to be more involved but keeps himself apart. Liam enters into the plan enthusiastically but with an edge of cynicism. They end up with a long list

of things to do, are very enthusiastic for a while, and then as the day to day pressure increases they get hopeless and the good intentions vanish.

This rising up and giving up causes considerable internal pressure, which the lawyers describe as 'stress'. When this pattern repeats itself over a period of time it produces lack of motivation, nit-picking, scapegoating and a general air of hopelessness, alternating with determined effort. In meetings there is a constant warming up and warming down, as someone would rise up to express an idea, only to loose it as soon as someone rose up with a new idea. Ideas at meetings are like balloons constantly rising and bursting.

Due to the fact that the lawyers are in a closed system they are bound to stay there and sort it out. The alternative would be considerable financial and professional loss. In an open system the individuals would have more freedom to come and go at will and form other relationships which produce spontaneity.

How the Staff Deal with Pressure

The lay staff feel the pressure of either not having any direction, or having too much direction from too many bosses. Up until recently they have not had employment contracts or job descriptions. They have had four bosses making it difficult to get answers to simple staff issues such as holidays. In response to the external and internal pressure described above, the lay staff alternate between loyalty, and wanting to leave. There will be a spate of illness and unhappiness followed by enthusiasm for the organisation. Nita gets to be worried and anxious about her future, and Gina gets possessive about her territory. Sally complains

about Gina to George and Nita. They all seek strong and consistent leadership in the lawyers, but fail to accept their own authority. When there is a heavy workload they approach the lawyers with reluctance. They withdraw from both Alan and Liam, and pussy foot around Susan. They do not take the lead easily and are constantly referential to the lawyers. This causes considerable frustration in both the lay staff and the lawyers.

In this closed system some people are designated leader while others are subordinate. Subordinates can only look to those designated 'leader' for guidance and authority. The roles are not exchangeable or flexible so that a subordinate would not naturally exercise leadership in situations when it is called for. In an open system there is less rigidly defined roles. You can look many places for leadership, reject leadership and exercise your own ability to lead and manage.

Sociometric Links

George has a central sociometric position in the organisation based on his roles of social worker, visionary, and organiser. In his position of sole charge of the Ocean Legal Centre he is in a unique position to observe his colleagues and to hear about the difficulties in Riverville. He takes the role of watchful concerned father who steps in at times to sort things out.

Gina has weak links with all staff except Alan. Alan's only positive relationship in the organisation is with Gina. They have good discussions. When put in the context of the links the professionals have with each other the significance of the relationship between Alan and Gina becomes clear. They are in a sub-group of companions in a world

of people who don't understand or appreciate them. They are isolated from the rest of the staff on the basis of being misunderstood, different from, and at odds with the others. In this organisation two people with weak links with others make strong links with each other.

Two people forming a sub-grouping like this is more likely to occur in a closed system than an open one. In a closed system staff seek allies and compatriots within the organisation. In an open system one could seek understanding and companionship from other people outside the organisation.

Leadership and Decision Making

The blocks in the communication are exacerbated by the fact that the lawyers have partners meeting as infrequently as three monthly. These meetings are, according to George, the correct forum to make decisions that affect the partnership. However, it is not uncommon for decisions to be made unilaterally by one partner without consultation with the others. No one lawyer takes responsibility for convening meetings or running meetings. There is no partner responsible for staff issues. The partners demonstrated their discomfort with taking leadership by acting as if they do not want to take the lead. Making tentative suggestions is common, and there is a lack of follow through. Consequently decision making is weakened and peer confidence does not build.

This dynamic is influenced by the fact that this is a small closed system where showing initiative is suspect and taking the lead may be judged as superior behaviour. Members do not act in a self directed way or become authorities and the group gets pulled down to the lowest level of

operating. In an open system those with leadership ability come forward to lead, or are sought out to lead by others in the system. There is much more allowing of people to lead and show initiative.

Conclusion

Ocean Legal Centre is a closed system based on the fact that people are not free to come and go at will. By analysing the organisation I have identified certain attributes of a closed system.

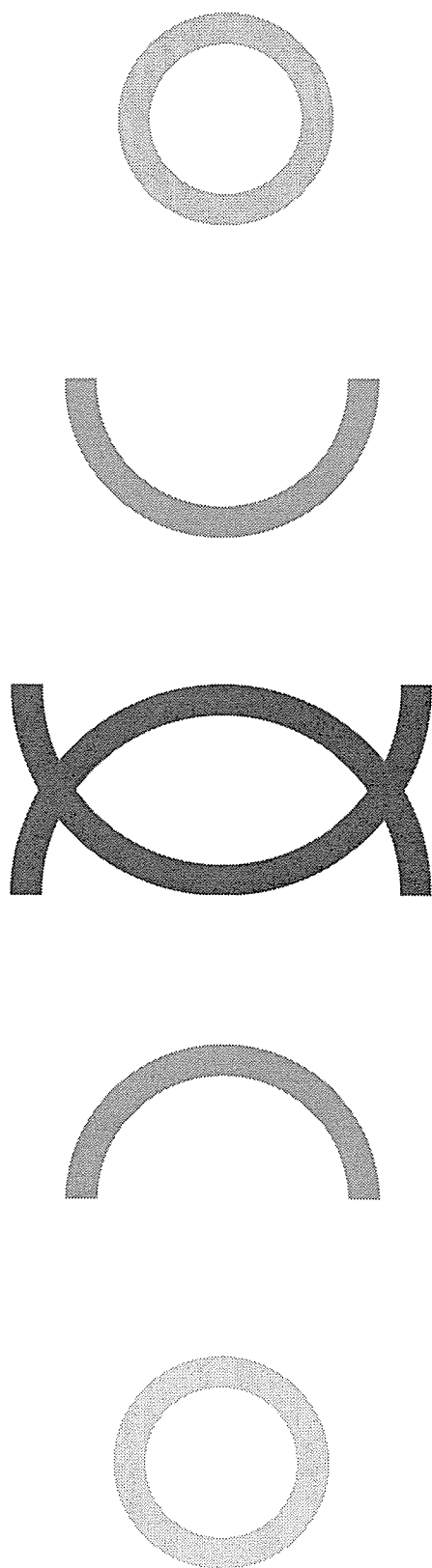
Attributes of a Closed System

1. The tensions between what one has to do as part of one's job and what one would like to do is resolved by some members using tactics of subversion, avoidance and malingering and others becoming overburdened. Moral issues such as fairness of contribution and equality become much discussed topics. There is complaining about laziness, selfishness and zealousness.
2. There is concern that direct confrontation will cause offence and result in a fight. Conflicting styles of work and work values are dealt with by indirect complaining, scapegoating, nit-picking, avoidance (or pussy-footing around), back-stabbing, triangling, or ganging up. This results in a competitive fragmented team, where there is an atmosphere of paranoia and distrust.
3. Members seek solutions within the closed system to problems they face and come up with a paucity of options. Solutions become in-grown and often the simple solution is the preferred one. Territory is to be guarded jealously because it is believed

that here are limited resources which cannot go around everyone. Therefore all members cannot get their needs met within the system.

4. Self directedness is not encouraged. Instead leadership is exercised by either rising up, taking control and being superior alternating with a giving up and hopelessness.

Roles such as leader/subordinate are inflexible regardless of the natural warm up which exists. Those who take initiative are either suspect (acting in a superior way), or expected to be the saviour.



The Mandorla

The mandorla is the almond shaped segment created by the overlapping of two circles. It is the overlap of different dimensions, heaven and earth, the inner world and the outer world, body and soul, darkness and light. The mandorla represents the binding together of that which has been torn apart and made unwhole.

Needing both aspects in our lives, the mandorla is a symbol of this reconciliation whereby we have both heaven and earth in our lives. As a progressive vision it says that the two circles will become one. Indeed that this is our life's purpose. It represents the joining of our cultural and religious lives. It also represents the nature of paradox where two divergent paradigms are able to be seen, experienced and the beginning of a whole, unified view of life may be formed in a person.

Counselling For The Dreamtime: A Training Journey with Aboriginal Women

by Susanne Howlett

Susanne Howlett, Psychodramatist, W.A., has been contracted by a group of urban Aboriginal women of Western Australia to develop a culturally appropriate two year training course in counselling. Susanne shares her journey of learning as together she and the women build a bridge across the cultural chasm.

Susanne's task is to design a training container in which 20 women can learn about counselling and find pride in expressing their Aboriginality as Aboriginal Counsellors. The training process is build upon acknowledgement of Aboriginal spirituality, their network of relationships with one another, kinship, their connection to the land and the impact of Western colonisation on their culture.

The Yorgum Counselling Course is a unique counselling training programme in which the application of the psychodramatic method becomes the bridge between Aboriginality and counselling.

Yorgum

Counselling Course

A creation story of women together; a meeting place for two maps of Australia, for two maps of the world, for two world views.

Yorgum is the name for a large red flowering gum tree in the Noongar language of the Aboriginal people in the south west of Western Australia. The gum of this particular eucalypt has healing properties used for thousands of years in treating diseases of the eyes. Its wood is favoured as firewood as it holds the heat and gives warmth for a long time in the camp fires.

Yorgum is the name the Aboriginal women chose for the Counselling Course and later as the name for their corporation, Yorgum Aboriginal Corporation for Women.

When I asked the ladies how to spell Yorgum they laughed and said it didn't matter, we could spell it how it sounded: "We don't have that. Writing." The ladies also like the name as the first part is close to the sound Yorga meaning woman.

This name Yorgum expresses the Aboriginal women's purpose in becoming Aboriginal counsellors. Yorgum is linked to the image of *The Living Tree* from the Kimberley region of Western Australia. *The Living Tree* embodies the spirit of the Counselling Training Course:

The Great Tree whose roots go deep into the earth, drinking from the underground water, trunk and branches reaching out high in the sky, sustaining many other life forms, replenishing the air; the spirit of Life renewing itself.

Underlying this course is the valuing of diversity; that differentness in individuals, different families, different language groups and people from different places can connect with respect, that human differences are expressions of creativity and the capacity to survive. The women envisaged that Aboriginality can be connected with, valued and bring a unique flavour to their work as counsellors. They see this work as a life giving process and as an expression of their Aboriginal spirituality.

The Yorgum Counselling Course

This is a comprehensive and systematic course of training in counselling for Aboriginal women. Its purpose is to enable Aboriginal women to become competent counsellors in their field of work or in the Aboriginal community. It is a part time, two year training course involving 36 weeks of 4 hour training sessions and four weekend workshops per year.

The women undertaking the training course work in a variety of settings: in women's refuges, Aboriginal child placement agencies, corrective institutions for juveniles,

Aboriginal Alcohol and Substance Abuse agencies, education facilities as well as in the Aboriginal community. The course is the first of its kind in Western Australia and probably in the whole of Australia.

Course Objectives

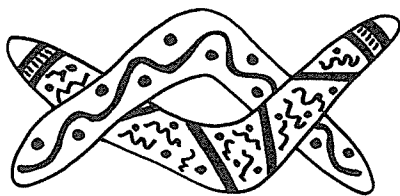
Yorgum Course Objectives are that Aboriginal women:

1. Develop counselling skills.
2. Develop culturally appropriate approaches to counselling.
3. Become confident about their competencies as counsellors and are able to contribute as counsellors in their work place or in the community.

In 1991 many forces from different directions connected and ignited a fire that has become the camp fire for 18 urban women of Aboriginal descent and myself, a wadjella, with a troupe of 5 counselling supervisors, all trained in the psychodramatic method.

For many years Aboriginal people have been calling for opportunities to become skilled in working with their own people. They wanted to bridge the welfare chasm and reclaim their strength, their pride and their great capacity for survival. In the last 8 years Aboriginal women in their conferences have been calling for counselling services and training. Many people reverberated to this call and in 1991 the times was right for the birth of an Aboriginal training course. The Yorgum Counselling Course is the result of many people, Aboriginal and non Aboriginal, saying **yes** and adding their weight to finding a way through the funding morass. Money has been found from four different government sources to fund the first two years (an exhausting miracle of manoeuvring in highly political bureaucracies).

Recently the women became incorporated as the **Yorgum Aboriginal Corporation for Women** and have been assured funding for this course for a further three years. The next dream is for an Aboriginal Counselling Service and plans are underway for a pilot service using trainees from the course beginning in August, 1993.



My own connecting with the momentum began in 1990.

Gabrielle Whiteley, a trainee in the Group Leadership Course which I co-ordinated, told me she had a new dream moving within her and at the end of the course she would know what its form was to be. I had been following Gabrielle's work with great interest as the Co-ordinator of the only Aboriginal women's refuge in Perth. Ever since I came to Australia in 1976 I have had a secret ear out to know more of Aboriginal people. I have always felt attracted by their vitality, their realness and some quality I could not name.

Contacts and connections have been gradually gathering me closer to this Other Australia. Three contacts stand out:

One

Two old friends, trained in sociodrama, working with the Central Desert Aboriginal people – assisting them to take initiative as a community with their youngsters sniffing petrol. Ross Colliver

presented the Petrol Sniffing Project at the 1986 Psychodrama Conference in Perth. During his presentation Ross paused as he told us of the excitement of the Desert Elders as Ross and Bill Genat listened and mapped their experience while the Desert people talked in the meeting. They drew a role diagram, a picture of the community in action on business paper.

"You think like a blackfella!" the elders said amazed, and claimed them as their kin into their community. Ross paused as he told the story. Quite unexpectedly he burst into deep sobbing. From a deep well this huge feeling: a shared community, a coming home, a being seen by a whole community, a belonging on the planet Earth.

I know that Sobbing Place in myself now. Where the heart is bursting to hold and release so large a feeling of connection and acceptance – unknowable in our Western culture, our fragmented industrial communities.

Two

The same year I act as facilitator with the Police/Aboriginal Relations Committee in a session reviewing their functioning as a committee. They are having problems. I myself come from a background of a police family. The police subculture is familiar. The Aboriginal people I feel immediately at home with. Their openness to feeling and easy engagement in group process, their flexibility and talking through story and experience.

The depth of pain and terror I am not prepared for. It is tangible in the room. Individual Aboriginal people leave the room as the exposure and directness of being face to face with police is unbearable. The policemen are puzzled, stiff, well meaning,

doing their best. Some hostility and wounds of their own seep through. They are unable to role reverse, unable not to be policemen, to not "back each other regardless", to think about complexities. They feel themselves resentfully to be the meat in the cultural sandwich. I have disturbing dreams for three weeks after this meeting. A month later there is an outbreak of ugly clashes between the police and out of control, enraged probably drunk Aboriginals in country pubs. An unending series of deaths in custody. Young Aboriginal men without a way through the void.

Three

In 1990, after a Sunday at home of autumn gardening we enjoy burning the leaves and debris as the sun goes down. Later Terry goes out to check the fire. He finds an old Aboriginal man lying down near the fire, tired out and preparing to sleep. He says he is from Mullewa (200km North) and he has lost his way in the dark, it is a long time since he came by here. He'll find it when the sun comes up and be off. He impresses me as a man of presence, going about his own business. He carries nothing with him.

The Yorgum women tell me now he would be a Featherfoot man on Walkabout. They are scared of featherfoots. These are men of power, not to be trifled with. Their mother used to leave the evening meal on the door steps and jam forks in the door as locks to keep those featherfoot men from bothering them.

In this encounter I realise that the Bridle Path we live next to is not just an old disused railway track which it once was and we now enjoy as a stretch of bush in the suburbs. It is the Bibbulmun track – the Bibbulmun

Songline. A network of walking tracks of the Bibbulmun people on their walkabout cycles. They run for hundreds of kilometres down to Albany in the far South and 200km North to Geraldton. There is another Perth parallel to the constructed, orderly city I know. I feel the ancientness – at least 60,000 years and some think more like 120,000. Alive and breathing still. It breathes me.

When Gabrielle asks me would I train a group of Aboriginal women as counsellors there is an immediate **Yes**. There is no doubt. I know I can begin this process with them and I know they will be able to find a way to be Aboriginal counsellors if that is what they want to be. I decide to make available everything I am and know including a network of quality professionals.

And I am terrified. I know I am out of my depth. This is totally Unknown.

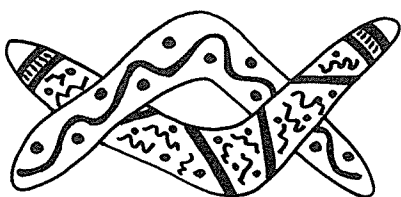
Counselling

Counselling: a Western way of healing only formalised separately to priesting, medicine and judging in the last 50 years. A way that calls for reflectiveness, intuitive attunement, a scientific objectivity combined with life wisdom, and training in managing the counsellors own disturbance in the face of human dilemmas. Most of us doing this work learn to unlearn many family and cultural assumptions, judgements and ways of acting. I wonder what will it mean for these women. I tell them early I can bring the white frameworks, they will have to work out what is useful and discard what doesn't fit as Aboriginal people.

Only 150 years ago Aboriginal people had their own ways of healing, were healthy, with a vigorous, complex community life.

Steeped in a spirituality incorporating social relationships, relationships to the Land, to plants and to animal life. A people who could survive without building cities, sewage plants, rubbish dumps, freeways. A hoarding culture of cupboards, bibles and quarter acre blocks meeting a hunter-gatherer culture of the Dream time with relatedness as its basis and the earth as its home, dirt to industrialised Westerners.

Aboriginal people in Western Australia are struggling with the devastation of their economy, language, culture and kinship systems as the result of 150 years of aggressive European occupation. The injury from loss of attachment to the mother earth through access to the land, active attempts to exterminate some groups, loss of rich and varied bush food sources through pastoralisation and fencing, assimilation policies of governments and racist hatred of individuals has left a legacy of multiple trauma and a cultural grief of archetypal proportions. Life expectancy is about 20 years lower than for European Australians. Funerals are frequent.



The current situation is that 50% of Aboriginal people are unemployed and many cannot break the cycle of poverty. Recent research in Victoria indicates that 53% of Aboriginal people visiting their medical doctor for physical problems have a diagnosed psychiatric disorder – mainly depression and anxiety related disorders. A very small proportion access mental health

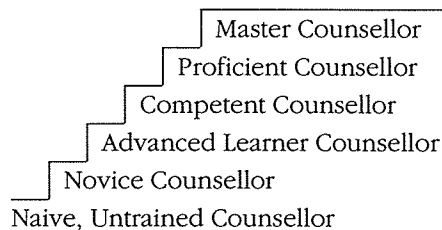
facilities, none of which are oriented to Aboriginal cultural ways. Aboriginal people feel their problems are more likely to be compounded through contact with mental health clinics and hospitals. Our prison system is overpopulated with Aboriginal people who have a much higher rate of arrest (increasing at the present time) and are 29 times more likely to be in police custody than other Australians. 40% of our prison population is Aboriginal. They make up about 2.5% of the population.

Counselling Training

I have taken the view that training in counselling is in many ways not unlike the Aboriginal initiation process. Initiation involves passing through several levels of learning, ability and responsibility. I don't know if this is an accurate metaphor, not being initiated in Aboriginality. However it allows me to go forward with what I know and listen alertly to what comes back to me.

Levels of Learning

5 levels in mastery of the role of counsellor:



I am grateful to Drefus and Drefus, two American computer technologists in sharing a map of the learning process which identifies distinctive levels not unlike Aboriginal levels of initiation.

The Yorgum Counselling Course offers a pathway through three levels of learning. From the Naive level of Counselling, Novice Counsellor, Advanced Learner levels to

Competent Counsellor. Becoming a Proficient Counsellor and Master Counsellor is beyond the level of a basic training course. This framework of levels gives the course some workable boundaries and objectives for each year of training as a starting place.

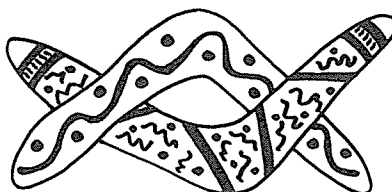
The counselling process itself I liken to an Aboriginal sacred site and ceremony: it is secret, sacred and has special purpose for the individual and their community life. It is protected by some degree of ritual in opening and closing a session, it happens in a special place and offers safety from the normal social corrective forces in order that growth and learning occur. It is based on respect.

Yorgum women have needed to wrestle with issues of confidentiality in respect of the oral transmission of information through a widely effective "gossip" network. Information belongs to the community. The network will let the community know if they are to be trusted or not.

They also wrestle with the notion of objectivity as a counsellor when family, kinship and skin group relationships carry social obligations and consequences. All Aboriginals are related through these systems. Relationships with stranger Aboriginal people are established in respect of family, kinship and known connections. Intimacy is possible once this is cleared. Everybody is related on one of these systems. This is the basis for proceeding and carries with it defined privileges and responsibilities. Differentiating counsellor from friend, family or boss is problematic. We talk about the nature of counselling work as a job when the counsellor might see six people who are troubled every day. How that is different to seeing three or four a week as part of family life.

In coming together to collaborate

with these Noongar, Yamatji and Kimberley women, the first question is **where am I as trainer coming from?** This is what Aboriginal people want to know. They suss the stranger out. There must be respect, acknowledgment, openness to learning and listening to them and no falseness.



I bring my being, my knowing from my own life, my own training, my unknowing and my curiosity.

When I work with Aboriginal people I stand before them very visible, open. They take me as I am. And this is their way. The acceptance of the group touches me at a deep level and the constancy and abiding nature of the acceptance continues to surprise me. This takes me to the Sobbing Place. Their pain begins to be felt within me, their humour to embrace me. Close by the Sobbing Place I discover a Laughing Place of mirth and hilarity. The stories are often excruciatingly funny in exposing the absurdity of human follies. Hoots and belly laughs ripple out through the bush on our weekend workshops.

The favourite stories are retold.

Diane at the railway station, one depressing morning sits next to a white fella in suit and with brief case. Becomes increasingly irate as he opens and takes a bite of her chocolate kitkat lying on the coffee table. Finally she decides to grab what's left, gobble it down and take a big bite out of his bun for good measure before sweeping off; she opens her bag in the train to get her ticket and her kitkat awaits her.

Margaret one dazed Saturday at the supermarket, sees a crowd gathered round a new car being raffled. She hears her name called out. The crowd parts as she cries "I've won it! I've won it!" She reaches the compere who looks at her peculiarly saying "Who are you?" Her daughter drags her away and by the times they have got to the edge of the crowd they are howling with laughter. She didn't even have a ticket.

Jenny's comic retelling of catching her man out unexpectedly at the pub, the night she is usually playing bingo. There he is, snuggling/dancing face to very large Bosoms (he's short) and The moment when he looks up and sees her across the room. Each role is acted out with gusto and leaves us rolling around, tears streaming down our cheeks.

As I listen to the women's stories I enter another world. A world full of bellied laughter and fun, an easiness about mistakes and errors. These aren't life or death. Their's is a world of intuition/superstition and unspoken communion, of sexual abuse and family violence, of harsh racism, of early death, of tenderness at the lostness in their men, of spirit experiences, of being sung and medicine men, of feuding and payback, and irrepressible life – of a group life so sophisticated I am back in kindergarten. They are training me.

Organisation and Structure of Yorgum Counselling Course

We meet weekly for four hours, we have four residential weekends in the bush each year. Each Friday morning as we gather we begin with silence, followed by a Reflection (a song, poem, reading brought by a different

woman each week) and Speaking to the circle, before moving into the structured learning. We light a candle as our camp fire for the circle time. The learning is embedded in our relationships with each other and unfolds into the focus for the week. The women are finding their voices and their names now for their Aboriginal knowing and the Aboriginal Counsellor is beginning to take its own shape.

The Story of The People

*The love for the Aboriginal baby came
from the Spirit of Australia
from the Spirit, from within the land
from the indigenous, from the
beginning.*

*When there is void
to move the void
there was movement upon the void
and it was a wave
and wind
and then life starts coming out of this
void.*

*This wind that was before the void,
you can't see it but you feel it.
It has an impact. It is different when
the wind came.*

*The people are dispossessed, dispersed
In exile.*

*The midwives who deliver the babies
said "yuk"
The midwives did not welcome the baby
and instead projected their own images
And were disgusted.*

*Counsellors are the breeze of the void
The sky, the waterholes and how they
evolved*

*the snakes, the animals
are still there
And the ancient footprints
are still there
In the stone.*

*The land is the mother earth
from where the seeds come
And we don't like people digging.*

*We Aboriginal counsellors respect the Land
the Law, the Ceremonies.
We keep the bond.*

— spoken by the Yorgum Group

There is some teaching, some practice of counselling using the one-way mirror and reflection on the learning.

Supervision is in small groups fortnightly.

Guest speakers come fortnightly. They share their maps of life and counselling skills. We bring the old ones in to talk their stories. We bring the young ones in, the university graduates and hear their learnings. We have those special wadjellas come who have been at the interface of the cultures and have something to say. We bring in a few bosses like the Director of post graduate training for psychiatrists to listen and learn and make links. The women and myself draw together the best people from our networks to add to the richness.

Curriculum

We are creating the curriculum as we go, nestling in the structure of the Wasley Centre Counselling Course developed by Robert van Koesveld. Which nestled in the structure developed in the Groupwork Leadership course. Which grew out of the psychodrama training course and training courses for health professionals. This Yorgum course has a lineage.

Skill training in the First Year focuses on:

- Aboriginal identity, Aboriginal history,
- Ways of listening, Ways of seeing, Ways of guiding.
- Weekend themes: working with grief and loss, developmental counselling, working with

families, personal development as a counsellor.

Second Year focuses on Aboriginal experience and process:

- Ways of Naming, Making Maps of Experience, Ways of staying present when a person is in Pain, Indigenous Ways of Healing.
- Weekend themes: working with shame, working with trauma, working with addictions, professional issues for counsellors.

Reflections as a Trainer

It is probably too soon to say anything conclusive about the psychodrama method beyond the fact that it suits Aboriginal people's own styles of learning based on systems of relationships, valuing of spontaneity and creativity, action memory and learning through observation, modelling and practise. It allows for their community process and actively includes what we call surplus reality, which for Aboriginal people is reality. The dreaming is very much alive in their own ways of being and never far away for these urbanised Aboriginal women.

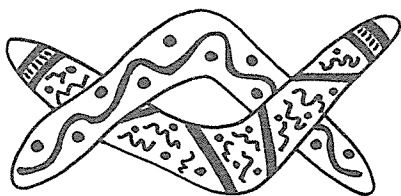
Mainly the psychodrama method has assisted me: having a systems view of the world, exploring the perspective of all the players, awareness of the forming and reforming of sociometric links as the concrete expression of living breathing culture, the delight and freedom of role mapping as a way to communicate about human experience. All these ways of my seeing and tasting life are liberating a pathway for orienting myself in this totally unknown Aboriginal world. Everywhere I see Aboriginal creative genius shining. The spirit of life itself. Irrepressible spontaneity bubbling up from some deep underground

source. Mainly the psychodramatic method as it is now integrated with my own self assists me to be lively, work from my essence and keep my head working creating workable and flexible structures.

Discoveries as a Trainer

I don't have to carry it all myself.

The women shape the course substantially and guide me in the next step in the curriculum. A representative group of women from the class named the Keepers Group meet with me regularly to keep things on track and work out the next move forward.



The training group takes care of its own process.

We can go straight to the learning. I find this an absolute delight having taught in tertiary institutions for many years, a dependency rewarding system of education. These people are independent learners. They watch out for each other. They notice when someone is wobbling. They greet and welcome and encourage spontaneously. They reflect on errors they make in their relating and track down what is going on. They accept people doing what they need to do to take care of their own process. They are available to each other in times of fragmentation. They hang in together. There is a lot of space given when things get too heavy and people move themselves out of the heat. Sometimes the group is so mobile with people coming and going from the room – to have a smoke, get a

coffee, not get bogged in the unbearable pain that is always not far from the surface. Those more free of it continue the work of the group. They make visible/physical what probably goes on in any training group. Even I have learned to relax in this state of ebb and flow.

Aboriginal people understand the principle of 'group protagonist'.

The individual represents the Group and is also their own individual self. They understand that stories and dreams told are for the progression of the Group. They know already that individual life is interactional. They are at home with conflict and do not confront the individual with a spotlight on full beam. They circle around.

It took a while to dawn on me that my *map of the psyche* separating the intrapsychic fields from the interpersonal and sociocultural were unworkable here. All individual action here is viewed through the eyes of the group. Role reversal is with the Group, not with the individual. For Aboriginal people the intrapsychic is experienced in the interpersonal and sociocultural. What's more, the uniqueness of the individual is highly respected and valued in group life. Difference and eccentricity are largely accepted. On the other hand behaviour that breaks sacred Law is punished and the family may be held responsible for the wrong doings of an individual.

These women are *not afraid of the Dark, of the chaos*. Their personal histories of multiple trauma shock me through my own protection layers. Yet they laugh more loudly and more gaily than anyone I know. Their humour is warm and embraces human error. As a person overdosed on perfectionism and self judgement this is an unexpected breath of fresh air. As counsellors the women do

struggle as we do with going to the positive too soon and not staying long with the pain. And the pain for Aboriginal people is monumental. They struggle with the slide towards Blame as a way. The two areas most troubling as counsellors are the pain they share in when an Aboriginal is in pain. And the revenge.

There is *a capacity to attune* emotionally at a deep level with people, they know the Feeling Self and do not have to go through an opening process to access their own individual and collective inner life. This is available to them. They already See the inner Babe. The women tell me that an Aboriginal person Knows what another is feeling, and the other knows they Know. I believe they are speaking of a deeper thing than empathy or sympathy as we know it. This is a kind of collective shared feeling experience that can be tapped. They tell me this is Sacred knowledge and the Old Women say this is not for sharing with white people, it will be exploited. And so much has been robbed already.

Western psychological maps for Shame and Shyness are *wrong maps* for Aboriginal people. In Aboriginal culture Shame is mostly positive, it balances the individual and brings them into line in the Community. They use the word 'Shame!' commonly and freely. It is more of the order of "you ought to be embarrassed" and is often used lightly with humour and warmth. The colder, shrivelling version that Westerners know is usually associated with white judgement upon Aboriginal people. *Shyness* also is not experienced as a painful feeling. It is a natural thing, how you should be when you are young or don't know anything. Not the excruciating sense of self-

consciousness that I remember from my adolescence – more its opposite: a proper protection of innocence. I suspect our maps for addictions, codependency and the function and process of alcoholism are also not applicable.

Aboriginal people have a *knowing about Respect and boundaries* that we have barely begun to conceive of. There is a vast and precise sense of the sacred in human affairs in this culture. We in our culture get caught in cynicism and undifferentiated values. The news system on the whole does not build relationships. Aboriginal people take time to establish the basis for relating. Roles are defined and purposes made clear through action. Permission is sought before proceeding. There is much to learn.

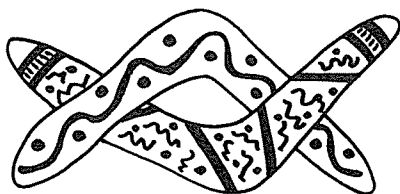
Entry to another family or community or tribal group is carefully negotiated and only proceeds through permission or invitation. The new person always assumes a respectful learner position and is respectful of differences. This has enabled the many hundreds of Aboriginal groups and languages to maintain their diversity and yet be hospitable to newcomers. These people have *respect for diversity*. Their original response to the first Europeans who came was hospitable and welcoming. Resources are for sharing.

One of my European coaches has helped me understand why *Western art forms* of drawing and painting haven't worked so well in Yorgum classes. Traditional Aboriginal people do sand drawing as part of their communication and story telling. They rub out as they go along and the sand drawing expresses the *fluidity* of their experience. The women have responded to using a selection of plain coloured materials

with more spontaneity and expressiveness as a way to concretise their experience. I have also developed the use of a basket of miniature plastic animals for concretising the story, the roles and the meanings made. These methods of externalising the inner without using auxiliaries allow more freedom as they do not invoke spirit experiences through being in another person's role.

I am also learning how footprints are sacred to Aboriginal people and can also be like a family photograph album. The footprint speaks of the identity of the individual and tells a story of the moment it was made. It has sacred meaning. One old Aboriginal lady from the Great Victorian Desert people told us that after she was taken from her people by the Welfare as a young girl, her grandfather would take her little cousin down to the creek bed and show her the footprint of her missing cousin so she would know this one as part of the family. The cousin met her many years later and told her this story and how her parents cried for years and years after she was taken. The community knew her through her footprints.

Techniques in counselling are not required so much as the further deepening of awareness and strengthening of confidence in the women's own capacities that are already developed. The learning is in the area of remaining a calm reflective listener when the pain arises in the other.



What a Counselling Course Can Offer Aboriginal People

My current conclusions

1. A legitimate social role in mainstream culture that gives authority to enter institutions to talk and be with their own people who are distressed or in trouble.
2. A language for some of the unspoken knowing. Naming the feeling life. A language with which to communicate with other professionals.
3. Development of thinking and maps to think with that are directly related to experience. This will enable sufficient separation from the other person's experience so as not be overwhelmed with the pain, which is also their pain.
4. Mapping Aboriginal wisdom in forms that strengthen thinking and Aboriginal identity. Role training, sociometry and systems thinking is fundamental in tracking this evolving knowledge system and protecting the spontaneity in Aboriginal culture.
5. Confidence together in taking their place in mainstream culture.

The Yorgum Counselling Course is an invitation for Aboriginal women to be what they already are and a way to claim what they already do.

The dilemma I am aware of in publishing these reflections is Aboriginal people's sensitivity about white professionals coming into their community, being enriched and then writing papers, theses, and books which earn them status and

promotion. For Aboriginal people it seems nothing comes back to the Aboriginal community. Aboriginal people feel unacknowledged and robbed in this way.

Robert van Koesveld and I have just completed a weekend workshop with Yorgum women on Working with Trauma. The course is now at a stage where the group is speaking Aboriginal frameworks for working with their people and we are recording these for them. The white frameworks are wrong for them. All forms of abuse and trauma are related to through the tidal wave of the Abuse of Aboriginality. This is their experience. The injury to their spiritual essence is experienced collectively, is a shared grief. This deep feeling arises in me also as I open in my work with them. The course is itself a healing vehicle. I do not want the container to be exposed too soon, for the juices to seep out when it has just begun to fill again. This is a tendency I have had with my own self over my life.

One thing that happened for me in Washington and Auckland when I talked about the project was a sense of being a window to a sacred space and in that process I myself became visible in a distorted way. I felt embarrassed afterwards. 'I' was gaining too much attention. Being with the Yorgum women there is not much 'I' around. We are in relationship. I am teacher, they are teacher. There is this learning unfolding. We enjoy.

I have talked to the Aboriginal ladies about the requests I have been getting to speak to groups and to write about the Yorgum experience and share their poems. They responded saying it is alright for me to go ahead with whatever I want to do. They said I don't need to ask any more. They said "We trust you." This

was a very beautiful moment for me.

I am clearer about my purpose in talking to groups and writing. I can make a contribution in preparing the way for other European Australians to make partnerships with Aboriginal people when the opportunity arises. Knowing how to begin and finding a role from which to relate makes the path easier. I know the contact and support I have had from other European Australians who have close links with Aboriginal people has greatly assisted me. So much is new and different and I often cannot read the group process of body language. The ones who have gone there translate. They are coaches and encouragers and point out a few land marks in this unknown continent. We share the excitement. Beyond that the Aboriginal women coach me. They look out for me in ways I have never experienced before in any training group. They are easygoing with my awkwardness and generous as teachers. They are eager and intelligent learners. We do it together.

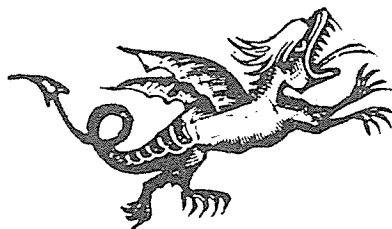
My Current Reflections on Counter-transference in Psychotherapy

by Robert Crawford

It is futile for the doctor to shield himself from the influence of the patient and to surround himself with a smoke-screen of fatherly and professional authority. If he does so he merely forbids himself the use of a highly important organ of information, and the patient influences him unconsciously none the less. The unconscious changes in the doctor which the patient thus brings about are well known to many psychotherapists; they are disturbances, or even injuries, peculiar to the profession, which illustrate in a striking way the patient's almost "chemical" influence. One of the best known of them is the counter-transference which the transference evokes. But the effects are often more subtle, and their nature is best conveyed by the old idea of the demon sickness. According to this a sufferer transmits his

disease to a healthy person whose powers subdue the demon – but not without a negative influence upon the well-being of the healer.

(Modern Man in Search of a Soul, by C. G. Jung, Problems of Modern Psychotherapy)



The meaning of this particular passage by C. G. Jung has taken on a greater meaning for me more recently as I have reflected on my experiences as a psychotherapist and it gave me the inspiration for the following poems. The gnostic process has always seemed very human to me, and I find this supported by such happenings depicted in the poems. Hopefully because of this experience, this dimension can emerge more easily if it is present in a protagonist's warm up, and 'the hero's journey' is strengthened as a result.

Demon Forces

She married young, for love.
She worked to please her man
Who was unpleaseable.
He raised his leaky self esteem
On her's
Until it
Was squashed.
Then she found a chemical
To ease the hurt
Which offered a chimera of hope.
Chemical hope...
That worked for a while
But then became a serpent that bit.
With courage she leaves the marriage,
Recovers from her addiction
And knows again truthful serenity
Until love comes back.
Another false dawn,
Leads her to another cliff.
Depressed and bruised,
Her daughter and son bring her,
And themselves,
To psychodrama.

I meet her, them and pain.
We work with scenes of grief:
The moment she falls in love the second time;
The heights and the awful fall
As this second he dumps her:
Unsaid (surplus reality) the truths reach our room
And the light of day
As daughter and Mum present him with their feelings.
There is nausea in the air.



Suddenly I feel him too
As Jung describes.
I am giddy and sick as we approach
The cathartic climax where he is banished.
Powerless, into his own Hell.
Of course he resists with a bitter self-centred urgency.
("What effrontery, to come here and tell me what to do!")
But the efforts of the psychodramatist, wife,
Two adult children and four group members
Are too much.

Later when we enact a drama with his son,
We do not feel him.
He has fled with his civil roles.
He remains in our lives,
But his malignancy has dwindled.



Demons massing.

Just beyond the eye
 Jumbled legions lurk,
 Disorganised, resentful,
 The counter roles of hurt.
 They are aggrieved
 And want to melt down hope
 For why should someone escape
 From pit to bliss?
 The malevolent whips of injury
 Accumulate in clouds
 Of angry Nimbus, charged up dark,
 Planning a lightening strike
 Yet seemingly prevented by an insulative barricade
 Of unawareness, denial, and indifference
 From influencing anyone directly.

Ah! Not quite everyone, however,
 Because here and there exist
 Creative aware souls (like C.G. Jung)
 Who half see these demons,
 Clamouring at the chink
 Like moths fluttering around a bulb.
 They are trying to cross the transition zone
 In sufficient numbers to suffocate
 The hope of both therapist and patient.

It takes a Mystic Knight
 To put these platoons to flight.
 They exact a tribute.

“In the Background there is a Volcano”

Nine Adages Before the Eruption

by Antony Williams

Antony Williams is a psycho-dramatist and Trainer, Educator and Practitioner, and works as a senior lecturer at La Trobe University in Melbourne.

Pamela: (crying)

Last night I had a dream. There was this rectangular house, very ordinary, set beside a cliff. Inside, there was a woman with a baby. She was talking to me about critical things, crucial things (cries). The gist of what she was saying was loneliness. “I walked away from her. I walked into that barren garden.” I turned back, to tell her how sorry I am. In the background there is a volcano. I tell her it’s dangerous to remain where she is. I wake up.

There may well be a volcano in the background – EXPLOSIONS, peaks of passion, steam, lava flows, and more than a whiff of sulphur. But before it blows, a director might well go through some preparation routines, some reflections on the side of the mountain. In this paper, I want to outline some ideas on using action methods in clinical settings; I will mostly concentrate on the beginnings of a drama, and the “frame” within which one’s work may usefully be

set. Mostly, the points will be illustrated by some tiny splinters of action methods within longer therapeutic conversations – action methods as an adjunctive therapy, if you like. Later, if the Editor agrees, there could be a “Part II”, outlining the reasons why aesthetics are important in psychodramatic work; in part II, if it happens, I will concentrate on psychodrama itself – into the volcano, eh?

1. Cultivate a beginner’s mind: maintain your spontaneity.

Luigi Boscolo and Gianfranco Cecchin, the famous Milan family therapists, based almost their entire therapy around the process of questioning and the development of hypotheses. Yet despite the centrality of hypothesising to their work, they also had an oft repeated axiom, which, with more Mediterranean charm than political correctness, they would delight workshop audiences and conferences: “With the hypotheses – the flirtation only – never the marriage.” Bill O’Hanlon, an equally famous Brief Therapist, would cite the Milan pair at conferences, but caution: “Not only not the marriage, not only not the

flirtation – don't even go out on dates with your hypothesis!"

Notice that these people are not saying: "Don't have an hypothesis"; they are saying, hold it lightly, lightly – keep a beginner's mind. Yet how can one have a beginner's mind, and still be an expert, still be professional, still be very competent at what one does? The answer to this question relates to one's position on "pathology": if one holds to role theory, and believes that a role is a functioning form that manifests itself in particular situations, and in the presence of particular others – one fully enters an interpersonal definition of psychological practice. So-called "pathology" is then viewed as interactional patterns rather than individual disturbance.

The basis of psychodramatic theory and practice – role theory – is interpersonal, interactional. That is why I am sometimes surprised at being thought of as the person who has put psychodrama and family therapy together; philosophically, at least, there was nothing to put together – it is already there. The difficulty comes at the level of practice, where many psychodramatists leave out the interpersonal components of a role – not an option, really – and treat a role as if it were a "thing", and as if that "thing" were something "inside" a person.

Let us return to the "beginner's mind" and the dilemma of having a beginner's mind and yet being a responsible professional, competently doing what one is paid to do. Perhaps the resolution to the dilemma might go like this: one might well be an "expert", a "professional", on *what to do* without being an expert on *why* something is so. There are many possible "meanings" to behaviour, all of them created by an

observer, whether that observer is the person him or herself, or a person with the title of "therapist". There is no "real" meaning to behaviour – only what the client, or the client's family, or, in therapy, you and the client make up. Reality is constructed, not found; meaning is "put in", not "taken out". There is no Take Away service for meaning – one is always the chef.

Meanings are made, not found. There is no objectivity. The descriptions presented in psychodrama cannot be disentangled from the activities of the director, or even of the group. The "answer" exists recursively with the question – in the type of inquiry that we engage in. One enters a session with some ideas and guidelines and then let's clients teach one, by their responses, what will work for them. What works might seem like "The Real", but is no more real than the reality that they brought into the session initially. Meaning is always negotiable: we have an experience and then find the theory to fit what the experience was – movement is continuous between theory and praxis.

2. Enjoy your work

This is an easy one – be cautious when your work does not feel like play. You've paid a lot, given up a lot for your training. You have been shamed in front of groups for your ignorance, incompetence and personal foolishness. Now you're a psychodramatist. You will not work better with a sad face than a happy face – "*au contraire, on the contrary*", as Danny Kaye (that dates me!) used to say. And remember what the Koran says:

He deserves Paradise
Who makes his companions laugh

3. Instead of solving problems, begin to think about how to *think* about problems.

When you think differently, people find their own solutions. The purpose of therapy is not to have clients make a static adjustment to life, but to unleash a continuing life process.

Complex problems do not necessitate complex solutions: where does the darkness go when you turn on the light? A solution does not have to match the problem or the “cause” of the problem, since in any case, we cannot ever “know” what the “cause” was – we supply the meaning or the cause (“Ah! It was my father’s dependence”. “Ah, it was my mother’s manipulation!” – see section 1).

At the start of a psychodrama, if one inquires carefully, it often emerges that the complained-of behaviour – even if it is extremely disruptive – occurs for only a small part of the week or year, and not every day. Or, if every day, not every part of every day. The protagonist’s **worry** over the problem behaviours does not equal the **extent** of the problem behaviours. It is quite OK, and not “rude” or crass – like speaking in Church or mentioning money in a good club (see Blue Collar Descriptions, below) – to ask when problems occur AND when they do not. The simplest of action scenarios can be most useful in this respect:

Paris’ Space

Paris had recently discovered that she had been sexually abused as a child. The news was very disturbing to her, and she was most agitated, after “a lifetime of suppression.” Possibly (lightly

held hypothesis), the suppression had been necessary to keep her safe until she could manage the material.

But now she did have the knowledge, she feared going mad with “an excess of consciousness”. When she was overwhelmed, it was like being on speed – too many images were coming to her. On the other hand, she did not want to return to the deadened affect that she had experienced for most of her life. She was trapped in “either/or-ism”; she could be suppressed, or she could have full consciousness.

Two poles were set up – one was “total consciousness”, the other “total suppression”. She was encouraged to move freely between the two, and state how she felt. She did so several times, announcing her position at each stage. In terms of psychodramatic skill, this procedure was extremely simple, yet provided her with immense relief. To go backwards was seen as not a final move to her old state, but a functional form of rest while she integrated new material; to go forwards could be accompanied by little “retreats” or “restpoints”. By the end of the segment, she announced that she could feel totally at home within her own psychological space – it was all “hers”.

The major part of an initial interview may be to look for when the problem behaviours **do not** occur. The exceptions are framed as examples of the protagonist exercising choice and as indicating their ability to create alternatives to the feelings, thoughts or behaviour that trouble them. As one client said after a series of sessions:

I've been realising that I alter a perception. It's like a gate – these sheep here, those sheep there. It's like changing the process of selection. Or like a camera – I snap this and not that.

4. From the beginning, prepare for your redundancy slip.

This form of therapy is built around ways of knowing when therapy is finished. You might ask the protagonist:

"How much counselling/psychodrama is enough?"

What would you be doing so that you would know when to tell me to go?"

"What is the best bit of advice you have ever given yourself? How do you know that it was good?"

"What have been the signs that you have noticed so far of your becoming a consultant to yourself?"

"Do you prefer at the moment to be a consultant to yourself, or have others be consultant to you?"

"If this trend continues, what sort of person would you see yourself becoming?"

The end of therapy occurs when the therapist becomes ignorant, and the client or family is expert on their own problems. You can ask: *"When do you think you will be an expert on your own problems?"*

5. Inquire about what has been tried before.

(and stay away from it if it has not worked). The Mental Research Institute in Palo Alto make this inquiry the main plank of their therapy; they call it "attempted solutions". If a person presents to you in therapy or in psychodrama, it

is important to see what previous therapy, and previous psychodramas, they have had. One must take it that these have failed – otherwise the person would not be in front of you. For example, I was interviewing a man in another country just before his psychodrama on his mother, and I asked him had he ever done anything on this before.

"A bit", he said.

"How much is a bit?" I asked.

"Well I've had 1500 hours of psychoanalysis" he said, "and about 1000 hours of psychodrama training". Needless to say, we moved to a new topic, and had quite a successful psychodrama, though what "quite successful" would be in a training context such as the one I was working in, is another question.

6. Develop a blue-collar description of what you do.

It doesn't seem right to live our lives permanently in the Too Hard Basket. Be a washing machine repairer, or a mechanic or a drainer. Take a drainer's idea of emotional problems, rather than a cryptic crossword composers'. Don't always think of problems as "tips of icebergs" – even if they are. If someone comes in with a flat tyre, don't overhaul the gearbox and the diff. Don't extend, broaden, complicate the problem you are being paid to eliminate. Don't "rebuild psyche's" from the ground up. Don't pull a watch to pieces if someone has just come in for a new band. Don't make your therapy an endlessly self-justifying argument for more therapy.

7. Guide the problem definition in a solvable direction.

Ask the client what an outcome of the psychodrama might be. It is strange that we often do not know, or perhaps even care, about what the protagonist would assume is a good outcome from our therapeutic endeavours. Is it our grandiosity that is at work here? Do we have in mind a kind of heroic stature, for them, as well as us, that the protagonist will adopt as a result of our ministrations?

If you do not inquire about outcome by means of a formal Miracle Question (see de Shazer, 1988), at least question protagonists on how things would feel or look or sound when they were different and the problem was behind them. Often protagonists are not asking for nearly as much as we think they are asking. It is our grandiosity, not theirs, at work. In wanting them to become supermen or superwomen, we want to be the therapists that have done it; our one-shot, one-session therapy has fixed someone's life.

Weary Penny

Penny is a twenty-one year old woman, the eldest of four children, who lives at home with her parents. At first interview she appears to the therapist as "loaded and weary". She was referred by a friend because she had been many times suicidal in her final year at school, and had once again attempted suicide three months ago. She feels "hopeless about the future".

In what ways does your surrender to hopelessness place your future in your own hands, and in what ways does it place it in the hands of others?

Here 'hopelessness' is externalised, and Penny is asked to make a judgement on the effects of her "surrender" to it. Hopelessness, which was right up against her, part of her, constituting her, suddenly is at one step removed.

*She is studying design at University, but although quite bright, she does not want to pass, because she doesn't want to **step out into the world**. She is angry with her father, who, she says, is "closed off, and really depressed". But every time she expresses her anger, he begins to cry. She says that if Father had had his way, the children in the family would never have grown up – he wanted to keep the family together.*

Does your emptiness invite others to participate more fully in your own life?

Do you think you are a slave to your past, or a mistress of it? She needs to leave home, but construes the world as bad, frightening. Her sixteen year-old sister is bulimic, and was raped when she was fourteen. She had made a suicide attempt last year. Her mother, an ambitious and successful career woman, was also raped when she was fourteen. Penny' says that she gets her fear of the world – that it is not a safe place – from her mother.

*When asked to describe the voice telling her that she is no good, she calls it **the incarcerating voice**.*

The therapist continues the process of deconstruction by asking Penny to describe the voice, to name it. White (1991) would call this deconstruction "the deconstruction of the self narrative". By asking Penny to continue with her explorations of the origins of the voice, she

continues to objectify and make strange what has been the all-too-familiar. Asking Penny her opinion of the opinion of the voice continues this process. As the separation from the voice becomes clearer, it becomes more possible for her to orient herself to parts of her experience not accounted for by the voice. The voice is put in one chair, and her father in another. Penny is asked to distinguish between the two. She does.

What clients want is often much less than you thought they wanted. You also know, if they are in an ongoing group, whether they are getting near what they wanted. People are often doing a lot better than we think, and even a lot better than **they** think (see Peter's Perfect Six, below). But we do not ask, and they do not notice. The shades of difference in the problem and the exceptions to the problem – upon which the solution is always based – return to the undifferentiated ooze.

8. Scales do more than cover fish, or defeat dieters.

Action methods could have, but have not, cornered the market in scaling. If clients say, for example, that they are “depressed”, it is legitimate to ask them how depressed they are “out of 100”. They might say “70”. We might then ask how often they are depressed at a 70. They might say “50% of the time, and that at other times they operated on about a “30”. Then we might ask what would be a good result for them. They might well answer that they would be content with being depressed at a “40” for 50% of the time, and that at the rest of the time they would like to be a 20.

How would they know they were not depressed? They would be “fully in the moment”. How would they know they were fully in the moment? Fifty percent of the time they would look at the mountains outside their window.

What things will you ask yourself afterwards that will allow you in the future to be more present in the present?

Anyway, scaling is heaven-sent for action methods, with our ability to make space represent time, or space to represent some other quality, such as improvement in depression – “Stand on a line from 0 to 100 with how your depression is affecting you”. Space represents depression, and, more to the point – non-depression. We **act** the difference.

Peter's Perfect Six

Twenty-four year-old Peter exudes a boyish enthusiasm and energy. He becomes a protagonist on the complaint to the group that he tends to behave in an approval-seeking manner rather than focusing on his own needs. This behaviour, says Peter, results from feelings of inadequacy that he often experiences which he connects with his poor relationship with his father.

The director, Danielle, asks Peter physically to create a ten-point scale with 10 representing extreme confidence – no approval-seeking behaviour, and 1 standing for total lack of confidence, and always behaving in an approval-seeking manner. Peter places himself on 5, the position he feels himself to be at least most of the time. In the interview-in-role, Peter “stands on” 5 and describes what it is like to be 5. Danielle asks Peter if he has ever been less than a 5. Peter

says that in his day, he has been at a 3. He moves to that spot, and is again interviewed in role, describing all his feelings, beliefs, actions and relationships with other people at a 3. Danielle then asks him, back at 5, to describe how he made the transition from a 3 to a 5. He moves physically between 3 and 5, and describes how it is to be moving between those two positions.

Danielle then asks Peter where he would be on the scale to be happy. Peter says "A nine"! He moves up the scale, point by point, describing the difference between a 5 and a 6, a 6 and a 7, and so on. He looks increasingly uncertain as he moves up the scale – embarrassed almost. He does not know what a 10 would be like, and is fairly vague about a 9, or even an 8. "Perhaps a seven would do me pretty good", he says.

When asked where he thinks the other people in the group would be, Peter says that they would all operate consistently above him on self-approval – maybe at a six or seven most of the time. Danielle asks the group to place themselves on Peter's scale of self-approval versus being approved by others. A tight cluster of people encircle Peter at 5; some are lower. Many say that they mostly move between a 3 and a 6. Peter is astonished.

Danielle then asks him what a good result from the drama would be – how he would like to be operating in, say, "a month or so's time". Peter says that he would be very happy to be a little more autonomous, but the idea of being a 9 or a 10 is not even attractive to him now. "A five-and-a-half or six would be great",

he says. He and Danielle start the drama, which I will not report here.

Two months later, another person interviewed Peter. Peter told Inge that he thought he had changed a great deal in the two months since the psychodrama. He discussed his experience of using the scale in relation to his approval-seeking, and the accompanying low confidence. By looking at where he was now and where he had come from, he realised how he had changed, evolved. As he continued the process, Peter began to realise that he was being "too idealistic" about where he wanted to be, that he saw nothing short of the ideal self as adequate: "I was not accepting where I was at, and that was creating a lot of inner conflict". There was no pivotal moment where this changed perspective occurred, though he did say to Inge that "the ability to accept being at where I am now sunk right into my psyche ... it felt stupid to be otherwise ... I felt a sense of normality, that I was not the only one".

Peter also derived great benefits from the drama itself, but these are not the topic of our conversation at the moment.

9. Inspire hope, but leave your hat on.

What is hope, and how should it be presented in therapy? Is hope absurd? An illusion? Should one keep it as an enormous rippling spinnaker, or one of those tight little sails that you keep when you're going against the wind? When there's no wind at all, should one row? These are questions you can ask the client; you can also ask yourself.

There is a Zen expression: "At first

the mountains are mountains and the streams are streams. Then the mountains are not mountains and streams are not streams. But in the end, mountains are mountains again and streams are streams again." When we first experience true ordinariness, it is something very extraordinarily ordinary, so much so that we would say that mountains are not mountains any more or streams streams any more, because we see them as so ordinary, so precise, so "as they are". This extraordinariness derives from the experience of discovery. But eventually this super-ordinariness, this precision, becomes an everyday event, something we live with all the time, truly ordinary, and we are back where we started: the mountains are mountains and streams are streams. Then we can relax.

"Occupying the Self"

Cara is a woman aged 50 who was referred to a community agency to a female therapist by a sexual assault centre. She phoned after a television program regarding persons in authority abusing their power. At first interview, Cara had the air of someone present "somewhere else", not quite in the room. She looked wide-eyed and fixed at the therapist, as if she were partly in a trance. When the therapist would make a remark that "dawned" on her, Cara would become super-animated: "Oh yes! That's right!" Then she would revert to her "somewhere else" air.

At the intake interview she said she wanted to change – to become more at home with herself and her environment. She has a view of being estranged from many aspects of life, and part of her need is "to find home". She felt "out of her body" – living more in a spiritual than an earthly

realm. She spoke often of having "mystical experiences". She heard voices that were like intimations of the mystical realm. She complained of being depressed and yet in a constant state of sexual arousal. After this first interview, the therapist was extremely worried by Cara's physical manifestations and wondered if she should refer her elsewhere.

Cara had left her husband seventeen years previously. At the time of the marital separation, she lived for a while with her parents, and the children lived with the husband, because she was "breaking down". The children then came back and lived with her for about the last twelve years.

She tells the therapist in the first session that both her parents had died at roughly the same time, about four years before. Her two children, now adults, had gone overseas in that same year. Aware of her multiple losses, and her changed life circumstances, she began to see a psychiatrist, Dr X. The psychiatrist did "meditation" with her whilst lying on the floor with his arms around her. They became emotionally involved, and she experienced the beginnings of the unusual and constant arousal, which had persisted since. The psychiatrist at last terminated the sessions, and they finished on a very angry note after about 18 months of "treatment".

She saw a second psychiatrist, Dr Y, at a hospital who said that she was having psychotic episodes due to anxiety, and that she might have this all her life: "some would call you paranoid", he said. He put her on low dose tranquillisers. She saw Dr Y for

18 months, but “left after a big row”. It was this psychiatrist’s opinion, conveyed to the therapist, that the arousal was a product of anxiety, and that Cara may experience it all her life, or may fluctuate as her states of anxiety rose and fell. Cara wanted to go off the drugs – and did – but would say through the course of subsequent sessions “Maybe I should give up and just believe I’m mad.”

When Cara was growing up, she felt that she “never belonged”. There were three sisters, and she alone was sent to boarding school at age 11. She alone would argue with her father, who used to beat her. Until his death, she was aware of her fear of him. She had no memory of early sexual abuse. She said that she was looking for a word to describe herself.

That wise old constructivist, George Kelly, says that behaviour is a way of asking a question of the world. New behaviour, new question. The therapist’s first intervention was to ask Cara to “notice the times when you feel at home”. This is one way of elaborating a construct: to have the client find out the conditions under which something happens, and the conditions under which it does not. The “fieldwork” should initially be modest, as the client begins to articulate a preferred version of the self and a preferred way of being in the world. The intervention is designed to tap into, and expand, the client’s alternative knowledges of life.

People frequently have difficulty in noticing departures from problematic lifestyles, and in perceiving the results of their experiments. Results that seem trivial to them are often stunning

to the therapist. Cara was an exception to this, however. She returned to the second session saying that she’d had “the best week ever for the last 18 months”, and was grateful to the therapist who “had respected where she was”. Since the second psychiatrist had intimated that she was mad, she had begun to act as if she were. It is possible that she had interpreted the psychiatrist’s words to her as an invitation to an experiment – in this case, an experiment in being mad and in being even more “not at home” than she already was. Now she had stopped worrying; she had found the word she had been looking for: **occupying the self** rather than being **preoccupied with self**.

The routine here is to evaluate outcomes – which does the client see as desirable. Does she feel positive about occupying the self? Is it a matter of importance or of no consequence? She is asked to share her conclusions about the matter with the therapist, who then asks her how she reached those conclusions.

“Occupying the self” meant “being at home with other people who share my experiences”, being at ease in her body; being busy; a sense of comfort with self; involved with reality; being able to make choices. “God is in the blood, sweat and tears”. She was **occupied** being busy; she has **occupied** her body (as in living in it); and she **occupies** the world. All these were contrasted with being withdrawn into self, and feeling out of her body; cutting off from the “world out there”, and erotic preoccupation. She said she felt a path had opened out again – this was a lot

to do with being heard, and not having to believe a pathological label.

In the next section, Cara reported the following changes: a friend of hers had come out from England and she had invited her to coffee (a most unusual event, given that she had become so withdrawn, and feeling that she was in some unearthed spiritual realm – that she wasn't in her body). She also went with her friend to the zoo. She dug in the garden. She also prepared a meal for her. She had seen the first psychiatrist at a public lecture and had thought that "he was just an ordinary man".

In subsequent sessions Cara announced that she really was learning what it meant to be "engaged/occupied". She had done more things like weeding the garden, and was more occupied with her work (a small private business). Her accountant was amazed at how busy she had become. She said she felt "married to her body" and was "coming close to her normal self".

When she was a child, at the age of 11, she had cut her hair short and called herself Sam. The therapist, certain that Cara had been abused, reconstructed the feeling in her body as "femininity". She put her "feminine self" in the chair and to her surprise saw it as gentle, loving, spontaneous, beautiful and gracious. When she looked at this self she started crying:

I've hated and abused her.
She is me, but I am hollow in here (points to her heart). I need you I don't think I really mean it I don't think I can. This is amazing – I can see what I've done.

The intervention for the period until the following session was to notice times of loving, spontaneity.

In the next session she had made further changes – planned a holiday, been assertive, etc. Spontaneously her children, one of whom is back living with her, commented on how different she was. Any time she had ever planned a holiday before, she had become ill, or had a migraine. "I have always punished myself", she says. **The Saboteur** was introduced, who prevented her from enjoying anything. She was going to take steps to know the "I" and to protect the "I", so that she could enjoy life.

In the session following that, she was in a feeling state again, and refocussed on Dr X. She put him in the chair: "**I am** getting on with my own life; **I am** taking back my self".

Therapist: Are you ready to cut the tie?

Cara: Yes

Therapist: What is it?

Cara: It's phallic

Therapist: What can you do?

Cara: Kick him in the balls.
(She does, and experiences a great sense of power)
"That's what it's about.
I've given over my power."

Intervention: Notice times she acts from her own power.

In the next session she reports being very empowered, and is aware of things she had done that were very organised – the washing, the ironing, mending. Her son at home commented several times, and tells her that he is going to leave home. The

therapist asks questions of the order: "What was he picking up in you that he knew that you would manage?" etc. Cara is shocked by these questions – but she realises that the changes in her were both real and significant.

The intervention at the end of that session was to "Think about how you were when you first came and how you are now."

She comes to the 8th session reporting great change. "That question" had made her realise how different she is. The most significant change was that she is now in touch with her own power, and that there is not so much pain in her life.

The therapist draws an imaginary line on the floor:

Pain ————— Joy

The therapist interviews in role at various points on the line. When she first came, she says, she was absolutely at the "pain" end of the scale. When asked where she was now, she says she is "right in the middle", because she was allowing herself "to be open to receive the blessing": to be aware of how lucky she was in her relationship with her children; to accept compliments; to enjoy the enjoyable things of life. The therapist asks where she would want to be; Cara says that she would want to be nowhere else, because what was life except holding the balance of joy and pain? "Life is in the nitty gritty", she advises. She tells the therapist that she is enormously grateful for all her help, especially for her having "stayed with me and followed wherever I've needed to go". She asks that the sessions be left for a while. Cara's therapy is proceeding slowly with her female

therapist, whom she now sees every month or so for a "check in". They have passed without incident the critical 18 month "blow-up" stage.

For many clients, hope is a Forbidden City. In action even the driest and most impersonal universe becomes a religious object, a living presence. Make it as dry as you like: possibility follows hard behind when one fully sets out "what is". It lays these two side by side, creating a double description between the "what is" and "what might be". One description lies inside the person's present constructs, and the other lies outside, forming a contrast.

I was not alone; there was someone who understood and was able to express in an attainable vocabulary the desolation of the individual.

In the bleakest of contrasts lies the possibility of new ideas. The problem, which has so far seemed integral to reality, is juxtaposed with a different type of reality. The gate to the forbidden city opens a crack, and you are allowed to look.

The Need for a Creative Approach to Abortion Counselling

by Karen McLaughlan

Karen McLaughlan is the Senior Social Worker at one of Auckland's Abortion Clinics where she has worked for several years. She is an experienced psychodrama trainee and the Administrator of the Auckland Training Centre for Psychodrama.

The purpose of this paper is to write about my work with clients who are pregnant and considering an abortion. Pregnancy presents an opportunity to produce a new life and to make a gift to the world in the creation of this new life. There is an awakening to our divine origins through pregnancy generates new ideas and ideals. The commitment to continuing to bring forth something new in oneself is often the point of growth as someone decides not to continue with a pregnancy and proceeds with having an abortion.

My Inner Preparation

The picture I have of myself in the future is being able to embrace all that life presents and to consciously connect with this. It is necessary for me to meet each and every person with freshness, hope and commitment to interactions that will uplift and further a person's progress. My inner process enables a strength and inner quietness that lifts me from my own day to day turbulence. Working to accept that there is a purpose and value in certain life experiences provides me with a constant source of challenge.

Naivety in Meeting

I warm up to meeting this person as though I've never, ever talked about this before. I'm new to it. I am the Artist with a New Canvas ready to paint the uniqueness of this person's experience. "What is it like for you to have become pregnant? What is it like to know you can become pregnant? What are you noticing about yourself now that you have become pregnant?"

Meeting with a Counsellor

For many the meeting between myself and them is the first time they will have met someone who is called a counsellor. To assist the client to be receptive to the relationship has meant that I have worked to develop the role of Naive Explorer, not having a fixed idea about what somebody might think. In this first meeting I have two primary aims that will determine the basis of the counselling. Firstly, I aim to value everything a person says; secondly, I aim not to relate to anything as a problem at this point but as an opportunity, even though the clients

have a strong tendency to do so. The social and cultural conserves are very powerful forces in influencing a person to feel shamed, a social outcast, guilty, unusual, ... and sinful. It is a major task to see that the work is framed in an open way where possibilities can be explored freely. When facing abortion, guilt is a natural response and not to be seen as a problem. The more pertinent question is 'What is the real affect of the experience of feeling guilty?' such as a renewed awareness of our ability to create life and to diminish life, acting on internal desire – free of external constraints; standing alone in the face of restrictive family, and religious beliefs.

The Need to Learn the Difference Between Feeling and Emotion

Having worked under siege conditions at times with anti-abortion protesters, this maximised the urgency to see the difference between feeling and emotion and its implications for the decision-making process. The siege conditions constantly provoke an intense semi-hysterical, highly political atmosphere stimulating the emotions that clients already inwardly are experiencing and therefore it has been vitally important for me to strengthen my ability to mirror in a clear, objective and simple way and create a non-crisis atmosphere where a completely different range of roles can emerge for both the client and myself. If coping roles continue to dominate the clients functioning then there can only be a survival solution. If I continue to relate to the situation as one of crisis then I am totally submerged in the sensational and highly political climate and will not be able to promote the development

of spontaneity in the client. This mirroring has the significant effect of strengthening the client's relationship with themselves and the growing and steady capacity to make sense of the experience – to push through the cloudiness of emotion and come to the calmer thinking and deeper feeling elements. The decision making process is then simplified and the person experiences a release.

Strengthening the client's relationship with themselves encourages freedom from the conserved attitudes, such as 'it's the woman's right to choose', 'women who have abortions are heartless', 'women should accept the responsibility of a child if they become pregnant'. If a person is truly self responsible they know they are making decisions and it is not a matter of a 'right' given from an external source. A personal freedom is gained. The place of self responsibility gives way to viewing '*the abortion issue*' as something that is neither right or wrong.

Giving Expression to the Unspoken

I warm up to being a Daring and Willing Learned Guide to talk about the difference between spirit and flesh. My aim in doing this is to assist people to see themselves as spiritual beings, something more than flesh. Doing this creates a certain amount of freedom and releases people from their worry about destroying a potential life. Making sense of their own internal experience and putting words to it brings awareness of their human-ness. The person becomes aware that their experience is 'natural'. Also, this has assisted me not to be hung up with the destruction aspect of abortion but to realise this is one small aspect of the total life situation.

In a public and private way, there continues to be shame and silence about abortion in our society. It is not conversational. Bringing out in the open the feelings of cruelty, feeling like a murderer, a mutilator, often leads on to further discussion about ourselves as spiritual beings and connections with our life purpose. For the person a reconciliation occurs between the feelings of cruelty and guilt and the place of the whole experience in their life. This balance gives the person an expanded experience of themselves and a re-evaluation of attitudes.



Another Step Towards the Future

The next step is for the person to hold that reconciliation and to picture themselves in the future. A surprising number of people don't think about the future at all nor themselves in the future. The past and the present are very much alive for these clients but the future is blank or empty and appears to be inconsequential. This contributes greatly to the situation being defined by the client as a time of crisis only. There needs to be a

meaningful pull of the future created by good aims and goals.

The New Zealand law pertaining to abortion requires that the pregnancy be detrimental to the person's physical, emotional, or mental health. Consequently, in applying the law, people warm up to negative ideas about themselves. Often the fact is that they don't *want* to be pregnant. Simple as that. However, they have to go through the hoops, it requires that they assume a one down or subservient position, be inept, and show that the pregnancy is going to be detrimental to them and that they can't cope with it. They are required to see themselves as unable to cope emotionally. They think about *can't*, and often don't make the next step to *can* and *will*. 'I can't have a baby because ... and I can't have an abortion because' so the situation can very readily become intransigent. What are they recognising about themselves – their inability. This restrictive thinking has a diminishing and introverting effect.

The other side of the picture is less recognised and valued, that is 'If I don't have a baby the future is going to be really different.' 'I can, I will do something other than being a mother.' I warm up to being a Thoughtful Pioneering Visionary to assist the person to picture a scene sometime in the future when they are not pregnant. "What will you be doing? Who are you doing this with? What have you become?" Concretising and application of role reversal is very helpful in expanding the exploration here. This process enables the client to give form and expression to their own ideas about the future and to bring new life to themselves without having a child at this time.

An Opportunity for Social Atom Repair

I notice that pregnancy makes a person to reflect on how they have been living some aspects of life. The social and cultural conserves about abortion make a person to have a particular kind of dialogue with themselves. This is often oriented to the past. 'What I should or should not have done, I wish I had..., If only...' Regret becomes a feature. The relationship with the original social atom is standing out like a beacon and the nature of the old solutions is more obvious. With the assessment of the original role system, a new plan can be made for further role development that will assist an adequate solution to be arrived at for the individual as they are today. A typical role analysis would be as follows:

At the point of the initial crisis, significant roles include:

Progressive roles

Well developed

- Determine Seeker of Guidance

Developing

- Yearner for Life
- Independent Planner

Coping roles

- Rebelious Rejector of Conserves
- Frightened Isolate

Overdeveloped fragmenting roles

- Guilty Mutilator
- Shameful Sinner
- Disbelieving Creator of Life
- Punitive Moralising Critic
- Wishful Regretful Thinker

As the work progresses, there is role development that includes these roles:

Progressive roles

Well developed roles

- Sad One
- Sense maker
- Self Respecting Decisionmaker

Developing

- Hopeful Future Seeker
- Creative Planner
- Reverencer of Life

Coping Roles

- Rebellious Rejecter of Conserves
- Quiet non-reactive listener

Diminishing Fragmenting Roles

- Shameful Sinner
- Regretful Thinker
- Moralising Critic
- Harsh Standard Setter

The relationship with a counsellor during this time can be crucial to the progress of the person's ideas and to make the decision-making process about abortion a freedom-making experience. To wake up to life – to sharpen the focus on the person's ability to create their own future. This is what I have come to regard as the most challenging and central element in making abortion counselling a creative process.

Working With Men

In this section, four men write briefly about their work with men both individually and in groups. In the last few years a need for a particular focus on working with men has been more widely recognised and responded to. This article presents something about the current focus and experience in this one area.

Paul Baakman works in private practice as a psychotherapist in Christchurch and has passed his practical assessment as a psychodramatist.

Brendon Cartmel works as a consultant to organisations, works part-time in private practice and is an advanced trainee in Melbourne.

Andrew Gunner is a social worker working in a community centre and is an advanced trainee in Melbourne.

Peter Howie works at Macquarie House in Brisbane as a group worker and is an advanced trainee in psychodrama.





Balloons, Passengers and Eunuchs

by Paul Baakman

This article reflects some of my ideas around working with men. I argue for a positive view of masculinity. In my view this is a prerequisite for any man who wants to live a life other than that of the *Melancholic Robot*.

The man in the chair across from me is talking about his life. He tells me he gets very angry. He also tells me he no longer hits out ... he now hits himself and then feels better. I think of my friend's husband who recently killed himself. What has made these men so desperate and so violent? There is no single, simple answer, but what I do know is that both these men experienced an all-pervading alienation.

In my work as a psychotherapist I make the following observations: There is one group of men that for the purpose of this article I will call the *Overinflated Balloons*. These men espouse many of the traditional values surrounding work, relationships, and life in general. When they do appear in therapy it is often with reluctance, suspicion, and varying degrees of pressure from their partner. They are unable to mirror or role reverse with their partner, and behave in a defensive and myopic manner. They follow in the footsteps of their fathers, fearing vulnerability, intimacy and loss of control, and are addicted to pursuing sport or career.

Like a balloon in a detached daze, they float high above life.

The harshness of early pioneering life as well as enduring the unspeakable cruelties of several wars have contributed to this culture coming about in New Zealand and Australia.

Another group of men I will call the *Stranded Passengers*. Even though their journey has only just started they *feel* as though it has come to an abrupt halt. This feeling may have been brought about by a severe shock, like the ending of a primary relationship, the loss of job or career, or any other crisis that registers significantly on their personal Richter-scale. The shake-up leads to a wake-up.

The ensuing loss of faith in the old values and beliefs entails disorientation and a deep despair for which they may not have the language to express. They are "emotionally illiterate".

They may suddenly appear able to reverse roles with their partner, but seldom grasp the essence. They are quick to make any promise if only she would have him back. These are the pseudo-adjustments, brought about by the "false self" out of fear of standing alone.

There is a third group of men I call the *Voluntary Eunuchs*. These men are often younger, and always

kind, blind and naive. They feel attracted to anything claiming to herald the New Age, may go as far as to define themselves as "feminist" and, in their abhorrence of their own gender, go through life filled with shame that goes to the core. As such, they are unable to come to decisions, leave alone stick to them. They divide the world in "O.K." and "not O.K." and are ready to carry the banner for a victim or cause. Even if they are aware of an "inner truth", they do not value this as much as peace and niceness.

They are bewildered that, despite all the effort, they do not feel respected.

What all these men have in common is:

- the absence of a self-aware and emotionally available father,
- a self-important grandiose air, and when this fails: a deep depression and shame about being male,
- emotional isolation, especially from other men.

When these men take the plunge in therapy's waters it is essential that the therapist is somebody who feels "male energy" in essence is not only positive, but essential to any real change.

As a therapist and a man myself I remember the myriad of fine things men have initiated and brought about. I keep in mind (on a psychological level anyway) no-one chooses their gender, and that most people really do the best they can within the framework of the culture. And I keep seeing what there is to be gained by men who wish to renovate their role repertoire.

If, however, I see men only as Persecutors (and thus women only as Victims) I do a gross disservice, and have become disrespectful, if not harmful, to both.

Those who work with men can help to bring about a culture in which men are neither unjustly elevated, nor cruelly judged, but regarded with the respect, dignity and love all people require in order to become a force for good in the world.

Working with psychodrama I have found certain actions to lead somewhere positive.

In a typical session I may ask a man to concretise the alienated aspect of the self. I then talk with him in order to bring about a positive tele between him and his alienated self. At times this does not come about easily; there may be judgement and derision, or even worse, nothing at all.

At all times I am clearly and consistently "on the side" of the alienated self, and ask the man to form an alliance with me so that we may work together to bring about something life-giving to the alienated self.

I have found that following on from this a man experiences hope and energy. In further psychodramatic work he may choose a cushion to be his alienated self, and hold him, and in the role reversal experience being held. Men who do not have sufficient imaginative powers may need to do this work in a group where there are real bodies around, and the warm-up is brought about by group process.

When it comes to control of violent impulses some men will talk in gruff and rough ways to the self; "You behave you little bastard, or else!" Often this is how they were talked to as children, and so this is a sign of ugly introjects rearing their head! The man may be encouraged to find firm and loving roles through which to exercise impulse-control.

Men's groups can be an important step in a man's new start, and so can

mixed groups. A change in his current social atom is often required in order to have new roles encouraged and nurtured.

Men who continue this development do away with old roles dominated by unrecognised dependence, aggression or shame. The new roles enable true autonomy and intimacy to grow.



Men's Business

An Application of Role Training

by Brendon Cartmel

Men's Business is my role training and task group for men who want to come to appreciate and to express their masculinity in new and satisfactory ways.

The initial attendants were people who knew me through a local church, community service centre and as a friend. The local papers were not responsive to free-press. Advertising is hard work. An encounter.

The coincidence of the Men's Movement literature (including Robert Bly and "Men's Circle" by Klaus Kauffman) and my development as a Role Trainer were the inspiration for establishing *Men's Business*.

The men are typically not interested in reading or ideas, find it difficult to talk in a group but are 100% earnest and honest in wanting to overcome their awkwardness in relating and ease the pain of isolation.

Women, wives and partners are jealous of the attention the group gives the men but demand their man attend and achieve results. Role Training provides direct application of learning and the men are always proud of their "homework" (tryouts of new behaviour).

Encouraging evidence is emerging of the Men's movement staying around and making an impact. I think it will be years before men generally have enough resolve to independently work at relating without deferring to or blaming women when in a mixed group. On systemic reflection maybe this should read: "years before women are confident enough to coach rather than push men to feel."

Men and Violence Group

by Andrew Gunner



Here I present an approach towards domestic violence that I used while running a group for men who were concerned about their domestic violence. I have also found this useful myself in counselling women involved in violent relationships.

I think that a key underdeveloped role in domestic violence is the Firm Limit Setter: "This violence is going to stop now". This role is often lacking in the man, woman, children, extended family and in the professional network. In endeavouring to act against the violence while working with domestic violence, I have all too often been drawn into speaking against the violent man. Of course this will alienate the man, but it can also alienate the woman who is loyal to her family.

I find it helpful to think that an aggressor is doing violence to himself each time he strikes. Commonly a man will strike his woman partner and then rationalise his behaviour. If he denies it happened at all he is wiping his own mind. If he denies his responsibility for the violence he is reinforcing his opinion of himself as "not powerful" in his own family. He is also developing a violent culture in which he has to live. This means that each time he strikes his partner, he is also doing violence to himself.

I presented this (point of view) in the group and encouraged the men to take responsibility for their own

violence in various ways including "charging themselves with assault". Some of the men thought this was over the top, but one man surprised us all. He said he had tried reporting himself to the police, but that the police would not listen.

This approach presents aspects of domestic violence, eg the "enraged beater" or the "public tongue lasher", as a problem for the man as well as for the woman. It encourages the aggressor to take responsibility himself, or (and) to understand other people who take action against the violence. It presents acting against the violence by legal proceedings as being in the long term interest of the aggressor. This encourages the development of the role of the Firm Limit Setter: "This violence is stopping now".



Men's Groups, Mens Groups, Mens' Groups

by Peter Howie

'What do I do? I've been a psychodrama student for 5 years. I've been a property developer for chris'sake. I'm not a psychologist, family health worker, teacher, psychiatrist, community development officer, psychoanalyst, group leader, etc. I don't work in the area and never have. Good thing I'm not a butcher! How do I get my foot in the door? I'm required to run some 80 supervised sessions for certification. For some people that would be a month or two's regular work. For me!!!'

Miranda suggested I run a personal development group for men. She thought I'd be a good role model and there weren't many such groups around. The idea seeped into my consciousness.

'Yes, I could do this. Perhaps? (PAUSE) Yes? (PAUSE) O.K. (GULP).'

The idea of running a men's group appealed to me. All the personal development and training groups that I had been in, men were outnumbered. Sometimes I had been the only male.

I speculated that the women outnumbering the men might:

Firstly, lead to a particular type of warm up in the groups which could mitigate against the men's needs.

Secondly, men knowing that this

is the makeup of many groups, could be discouraged from coming.

Thirdly, I knew that there were precious few such groups being run. I wasn't going to be competing with any existing groups, or entrenched interests.

So I picked a format, weekly evenings for 6 weeks, wrote up a flier and began to talk to people. I was given great encouragement by all the people I met. Many counselling people responded like this was what they'd all been waiting for. 'Someone to work with these problematic men'. Community workers, health workers, friends, neighbours, directors of community centres all gave me strong and friendly encouragement.

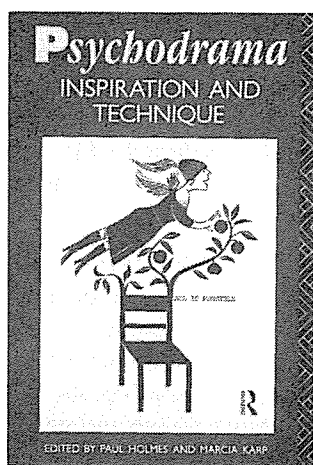
And so it happened. Six men booked and turned up for the first evening.

And my first discovery with the men's group. Men want to talk. Get 'em going and they can't be stopped. I know this can also be seen as flight behaviour. However I used it as a great group centred warm up. Put them in the room and watch them go. So much is revealed in the discussions. With a bit of judicious steering and appropriate resistances great sessions were had.

And are they different from groups with women? I can't say.

Difficulties with expression, with intimacy, with self esteem are not gender issues. They are individual issues. However I do know that none of these men would have come if not for it being a **men's group**. Their own needs and expectations and those of mine met in such a manner to produce an effective and enlivening group. Will I do it again? You bet!

Book Reviews



Psychodrama: Inspiration and Technique

***Edited by Paul Holmes and
Marcia Karp***

In the cover picture are the words "All is possible". This is one of the premises that the book sets out to demonstrate – that is, through the application of the psychodramatic method many potentials can be realised. With this underlying purpose it is both an inspiring and informative book as the title suggests.

'Inspiration and Technique' is about the therapeutic uses of psychodrama. Each contributor shows a generosity and willingness to invite the reader to enter their world and view the work they have been developing with particular client groups. These include groups of

adolescents, disabled adults, alcoholics and the terminally ill.

The development of the book through thoughtful arrangement of chapters assists the reader to gain a deeper sense of what psychodrama involves. This is a book about practice related up to theory and technique. Enough history and theoretical framework is divulged to encourage rather than hamper the overall emphasis on "how" and this is well supported by descriptions of actual sessions.

'Inspiration and Technique' is a book that encourages reflection, dialogue and writing about clinical practice. I have heard three different stories of colleagues who have been stimulated by reading this book and have initiated correspondence with various contributors.

This book would be of interest and value to practitioners, particularly those who are working with specialist client groups. It is also a book that is encouraging and accessible to trainees who are just beginning to approach the psychodrama literature.

— *Beverley Hosking*

Love Songs to Life ***by Zerka Moreno***

'Love Songs to Life' is an appropriate title for Zerka Moreno's newly published book. The first song presents a fine example. Zerka wrote

'Deja Vu' to her husband, J. L. Moreno.

*It is not true that we two met
but a bare few weeks ago.
We knew each other, way back..
There is no proof of this and yet
I feel that it is so.*

*We met in centuries long dimmed
when Greece was in her prime.
Then we two on Olympus dwelled.
Oh, wasn't that the time?*

*Or was it in Rome's golden age?
In Venice or Cadiz?
In Andalusia?
Florence? Paris?*

*No matter.
Here we are once more
encircled by our love again.
It should have happened earlier,
it's been too long since then.'*

This little book comprises 14 sections including 'Love Songs to You and Me', 'Songs of Fallow States' and 'Songs inspired by Special People'. Zerka's style is crisp and natural, and engages the reader immediately. This is very refreshing. She creates scenarios about relationships, attraction, repulsion, dreams, and values. Some of the songs are tender and some are more toughminded, however behind them all there is a lightness which serves to make the reader inspired, and at times thoughtful as in this poem entitled 'Pain'.

*'Pain is a lonely place
without egress
or entry.'*

Many of the poems portray the richness of the spirit: *'Behold, the ocean and the beach ... the taste of brine ... the shells upon the hem of tide. All these are here and mine, and heaven in my heart.'* Zerka readily shares her feelings, thoughts,

and wisdom. Through this process she has created more than a book of poetry, rather a journal of personal experience. I delighted in her writing and drew inspiration from her words.

The first edition of this book was written over twenty years ago. This second edition, with additional poems is attractively and simply set out with its white and blue cover. The only thing missing was a picture of the author which I would have preferred to have been included. The rest I leave for you to discover for yourself if you choose to listen to the music of 'Love Songs to Life'.

"Love Songs to Life" by Zerka (2nd Edition), published by the American Society of Group Psychotherapy and Psychodrama, McLean, Virginia, USA. 1993. It is in paperback and costs \$US26.41 including postage and will be available at the 1994 ANZPA Conference, Auckland, New Zealand.

— Sue Daniel

Australian and New Zealand Psychodrama Association Inc.

*Psychodrama, Sociodrama,
Sociometry and Role Training*

Training and Standards Manual

Revised August 1993

A number of alterations and additions are included in the new Training Manual.

The first major addition is the inclusion of the Guidelines For Thesis Writing and the Requirements For Examiners involved in the assessment of theses.

The second major addition is the expansion of the Standards For Training Institutes.

Other alterations and additions include a statement of the greater role of training institutes and expanded sections on the role of the primary trainer, on supervision, and on what may be done when a relationship with a primary trainer or supervisor is not working. The list of accredited Training Institutes has increased from six to ten. In New Zealand the Auckland Training Centre for Psychodrama now includes the Waikato branch and the teaching of psychodrama has been carried out in Gisborne, Rotorua, Tauranga, Thames and Whangarei as well as other areas. Regional training in Palmerston North and in the Nelson region is associated with the Wellington Psychodrama Training Institute. Regional training in Dunedin, Hanmer Springs and Timaru is associated with the Christchurch Institute for Training in Psychodrama.

Available Now

Copies may be purchased at AUD\$20.00 per copy in Australia or NZ\$25.00 per copy in New Zealand from Training Institutes or from Regional Psychodrama Associations or from the Secretary, Board of Examiners, ICA Centre, 167 Hawthorn Road, Caulfield, Victoria 3162, Australia.

1994 ANZPA Conference

Auckland, 28 - 31 January

"Psychodrama in the World" is the theme for the 1994 ANZPA Conference. A celebration of the rich diversity of ways in which psychodrama is used to bring about transformational change. This theme reflects the maturity of Psychodrama in Australia and New Zealand, a maturity which can be appreciated in the growth in the number of certified practitioners, the high standards of practice, the broad diversity of application, and in the developing organisation.

The venue is the University of Auckland and the fee is NZ\$350 which includes tea, coffee, lunches, opening cocktail party and conference dinner.

Enquiries to:

Don Reekie
3/54 Gills Ave
Papakura
Tel:(09)298-3779

Registrations to:

Allan Parker
P. O. Box 277
Orewa, Auckland
Tel:(09)424-5055
Fax:(09)426-6045

1994 ANZPA Conference

Bookshop News

BOOKS AVAILABLE FOR PURCHASE INCLUDE:

New Editions

Love Songs to Life, Zerka Moreno
Who Shall Survive, Jacob Levi Moreno

New Books im 1993

Living Pictures of the Self, Max Clayton

New Stock

Socioanalysis: Self Direction via Sociometry
and Psychodrama, Martin Haskell
Sociometry through Group Interaction
Psychotherapy, Martin Haskell

Other Books of Interest

The Passionate Technique, Tony Williams
Forbidden Agendas, Antony Williams

Psychodrama: Inspiration and Technique,
Paul Holmes and Marcia Karp

New Theses Now Available

The Use of Psychodramatic Role Play in
Training Professionals, Cecelia Winkelman

Anorexia Nervosa: A Morenian Perspective,
Suzanne Wallace

Beyond Abstinence. Working with Problem
Drinkers – A Role Trainer's Approach,
Heather Levack

Building a Healthy Group Culture – A
Psychodramatic Intervention, Sue Daniel



Australian and
New Zealand
Psychodrama
Association, Inc
JOURNAL
No 1, December 1992

Psychodrama
Sociodrama
Sociometry
Role Training
Group Work

Back Copies Available

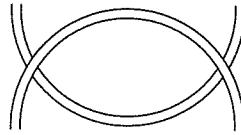
Price: Aus\$20 plus postage

ORDERS

The Editor, ANZPA Journal

ICA Centre, 167 Hawthorn Road Caulfield, Victoria, Australia 3162

Phone: (03) 528 2814 • Fax: (03) 528 3926



Australian and
New Zealand
Psychodrama
Association, Inc

Membership

Psychodrama

Sociodrama

Sociometry

Role Training

ANZPA

ANZPA Inc., is an organisation of people trained and certified in the psychodrama method and its applications and developments as a Psychodramatist, Sociodramatist, Sociometrist, Role Trainer or Trainer, Educator and Practitioner (TEP).

The purposes of the Association particularly include association with one another, the setting and maintaining of standards and promoting the establishment and reputation of this method.

Members associate at the Annual Conference, through a Journal and Bulletins and particularly within ANZPA's geographical Regions.

THE EXECUTIVE AND BOARD OF EXAMINERS

The elected ANZPA Executive appoints a Board of Examiners to set and maintain standards of training and practitioner certification. The Board has established and accredits Regional Training Institutes.

A code of ethics for members has been established and monitored.

The Regions of ANZPA are specified in its constitution. They vary in structure and function from place to place in response to the local situation. Much of the work of the Association is done in the Regions. For instance, ANZPA organises its Annual Conference and Annual General Meeting through the Regions.

Regular Bulletins and the Journal are sent to all members.

MEMBERSHIP OF ANZPA

Membership of ANZPA and the appropriate Region are one and the same.

ORDINARY MEMBERSHIP of

ANZPA is open to people who hold a current practice certificate from ANZPA on payment of a fee.

ASSOCIATE MEMBERSHIP is open to people who have demonstrated commitment to the Association and its goals and principles by undertaking ongoing training for at least six months. They must be sponsored by an ordinary member who is involved with their training.

Associate Members are not eligible to stand on the Executive Committee of ANZPA or vote at general meetings of ANZPA, otherwise they have the rights and responsibilities of Ordinary Members.

Additionally, from time to time, particular people who have special qualifications or accomplishments are invited to become Honorary Members or Distinguished Members.

For details of the new membership structure, see page 64.

ANNUAL FEES

Full Membership – \$130

Associate Membership – \$75

APPLICATION FOR MEMBERSHIP

In NEW ZEALAND, send application and fee in New Zealand dollars to:

The Treasurer,
Don Reekie,
ANZ Psychodrama Association Inc.,
3/54 Gills Avenue, Papakura,
NEW ZEALAND

In AUSTRALIA, send application and fee in Australian dollars to:

Australian Membership Secretary,
Annette Fisher,
ANZ Psychodrama Association
Inc.,
44 Gruner Street, Weston, ACT 2611
AUSTRALIA



Australian and New Zealand Psychodrama Association, Inc.

MEMBERSHIP APPLICATION

Complete the details requested below. Send with fee to the Australian Membership Secretary if you are in Australia, or to the Treasurer if you are in New Zealand or elsewhere.

Surname: _____

First Name: _____ Middle Name: _____

Address: _____

Country: _____ Postcode: _____

Phone (include area code): _____

Status (tick appropriate one): ☐ TEP ☐ Practitioner ☐ Trainee

Certification (tick appropriate one): ☐ None ☐ Psychodramatist

☐ Sociodramatist ☐ Role-Trainer ☐ Sociometrist ☐ TEP

Qualifications: _____

Occupation: _____

Work Details – Place: _____

Address: _____

Phone (include area code): _____

Membership Category (tick appropriate one):

☐ Ordinary Member ☐ Associate Member

Sponsor's Details (required if applying as Associate Member) –

Name: _____

Address: _____

Phone (include area code): _____

Enclose sponsor's letter of recommendation with this application.

Signature: _____

Date of Signing: _____

NEW MEMBERSHIP STRUCTURE

To take effect 1993–1994

ORDINARY (FULL)

MEMBERS

- Ordinary (Full) Members are those holding a current practice certificate or have recently been certified as a psychodramatist, sociodramatist, sociometrist or role trainer and have paid the fee.

ASSOCIATE MEMBERSHIP

- Everyone who is currently a member of their local Psychodrama Association will be accepted as an Associate Member of ANZPA under the **Grandfather Clause June 1993** decided by the ANZPA Executive, on paying the Associate Membership fee. This clause will remain current for two years, i.e. until January 1996. After this time all Associate Members will be required to have completed six months of psychodrama training and have an ongoing commitment to training. Application for Associate Membership must include a letter from a person who has been involved in the applicant's training and in the case of a current regional member wanting to become an Associate Member, proof of membership of their local association.

- People who are not members of a local association and who want to become an Associate Member of ANZPA need to have six months of psychodrama training, have an ongoing commitment to training, and their application must include a letter from their primary trainer or someone who has been involved in their training and who is an Ordinary (Full) Member of ANZPA.
- ALL members will receive the Psychodrama Journal and Bulletin.