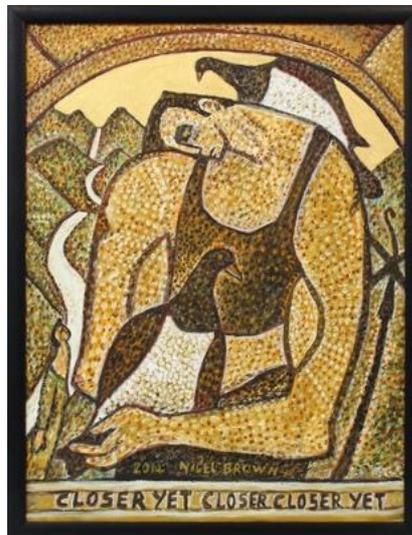


***Nau mae haere mai***

[nzap.org.nz/nzap-events/conferences/](http://nzap.org.nz/nzap-events/conferences/)

## Te Ipu Taiao The Climate Crucible



Nigel Brown

**NZAP webinar series: Saturday mornings throughout March 2021**  
**6, 13, 20, & 27 March: 9am-12pm**

**Key Speakers:** Prof Jem Bendell, Dr Michael Melmed, Dr Robert Romanyshyn, Sally Weintrobe

**Panel Speakers:** Prof James Renwick, Prof Huhana Smith, Dr Paris Williams, Rick Williment

**Tangata Tu, Tangata Ora Panel:** hosted by Waka Oranga

**Social Dreaming Matrix:** Richard O'Neill-Dean, Jayne Hubble, Louise de Lambert, Claudia Gross

*This is a time of great reckoning. Privately, locally, globally. The question is no longer 'when will this change?' but 'how far am I willing to go to meet the changes and bring them about in myself'?*

**Kae Tempest**

This is a time of great reckoning as our planet heats and the biosphere is gravely threatened. Many understand the dangers, even to our own survival, but disconnect, unable to bear that profound grief. Some feel hopeless and powerless to act, a disavowal of our capacity to contribute to change. Without connection to the Earth, we retreat to numbness or the seductions of technology and consumerism. What will become possible if we reflect on the unconscious processes involved in our disconnection from Earth? Detached and omnipotent, humans have used ecosystems and other life-forms as objects for unfettered enjoyment, denying our utter dependence on and indebtedness to the intricate web of life of which we are a part.

We hope that in coming together we may find strength to face some of the reality of the climate crisis to bear feelings of grief and guilt, in the service of mourning and discovery of a pathway towards rapprochement, reparation and repair.

In the Climate Crucible leading thinkers in psychotherapy, science and Te Ao Maori will participate in our enquiry regarding the environmental, social, and political changes that are coming with climate change and what we can do now to prepare personally, as psychotherapists and citizens in this time of “great reckoning.”

### *He Waka Eke Noa*

## PROGRAMME

<b>March 6<sup>th</sup></b>	9.00am	<b>Mihi Whakatau:</b> Lynne Holdem, NZAP President
	9.15 – 10.30am	<b>Sally Weintrobe</b> , London. <b>Chair:</b> Lynne Holdem
	10.45am – 12.00pm	<b>Clinical Papers</b>

9.15 – 10.30am	<b><i>Neoliberal Exceptionalism and the Culture of Uncare.</i></b> <b>Sally Weintrobe</b>
----------------	--

The climate bubble is now bursting, leaving many people finding it hard to manage their feelings as they take in the extent of the damage already caused to our climate system. What can help us to recognise and work through our feelings about this threat to survival without resorting to further denial? How can we think proportionately about our responsibility? Sally Weintrobe addresses these questions, bringing in her ideas on Neoliberal Exceptionalism and the Culture of Uncare that it promotes, a culture that alienates us from the part of us that cares about the effects of our actions.

The neoliberal project, riven through with Exceptionalism, requires a culture of uncare to maintain itself in power. This culture encourages people to fracture their minds. Three main kinds of fracturing are: first, dividing into entitled ‘us’ and non-entitled ‘them’, thus creating ‘distanced others’. This fracturing creates an in-group that feels entitled to arrogate to itself power, possessions and the moral high ground, while at the same time creating an outed-group divested of power, possessions and moral worth. The second kind of fracturing attacks broadmindedness to boost a narrowminded self-serving view. The third ablates future and past from experience of time. These forms of fracturing

attack thinking that is broadminded, inclusive, and framed by awareness of real time passing. They encourage narcissistic entitlement to privilege - and entitlement to justify that privilege - with quick fix 'omnipotent (magical) 'solutions'. Exceptionalism seeds fraud bubbles that enable and justify (in perverse 'as if 'ways) ongoing, expanding, unsustainable therefore destructive greed. Neoliberal Exceptions seeded the climate fraud bubble, the largest and most consequential fraud bubble in history. Humanity faces interlinked crises as this bubble bursts, the most serious being the crisis in the mental climate. Will the shock of stepping out of the fraud bubble and seeing reality be successfully manipulated by Neoliberal Exceptions in power to drive people into even more psychotic forms of denying reality, or will that shock help boost breaking with neoliberalism's fracturing cultural framing? The second requires mental embedding – and re-embedding - in a culture of care and repair, based on respect. The talk argues that re-embedding in a culture of care involves reclaiming the caring part of the self and the group to confront and withstand mental fracturing. Examples of this reclamation are explored. It is argued that humanity's future will depend on the outcome of a power struggle between two ways of seeing involving two radically different imaginations.

**Sally Weintrobe** is a Fellow of the British Psychoanalytical Society. She is a founding member of the Climate Psychology Alliance and she chairs the International Psychoanalytic Association's Climate Committee. She edited (2012) "Engaging with Climate Change: Psychoanalytic and Interdisciplinary Perspective", shortlisted for the Gradiva Prize for contributions to psychoanalysis. Her new book, "*Psychological Roots of the Climate Crisis: Neoliberal Exceptionalism and the Culture of Uncare*" (Bloomsbury) is available in March 2021.



---

10.45am – 12.00pm

**Clinical Paper**

***Aroha: The possibility of true understanding.***

**Henare Kani and Gina O'Neill**

The impacts of colonisation are widely known, and the multigenerational impacts continue and are felt by Māori today. In Te Ao Māori, connection to whenua is vital to life and the concept of the environment being separate is foreign.

This presentation will present and kōrero the effects of colonisation through Te Tiriti o Waitangi openly with all attendees. It will then follow with shared pūrākau about regenerative farming and nature-based psychotherapy on whenua that offer reciprocal healing. Our presentation aims to show a strong correlation between a clearer and embodied understanding of the impacts of colonisation in providing better healing services to Māori and that the healing process includes our relationship with Papatūānuku, which lies at the heart of Te Ao Māori. We conclude that understanding and aroha, our relationships with the whenua and each other provide the opportunity for us to get to a good place.

**Henare Kani**, Ahuwhenua, Rangitāne, Ngāti Kahungunu  
**Gina O'Neill**, Rangitāne, Ngāti Kahungunu

**Gina O'Neill** is a Ngāti Kahungunu, Rangitāne woman with Irish/German descent living and working currently on Eora and Bundjalung lands in Australia. Gina is an experienced psychotherapist, educator and supervising consultant (Master Gestalt Therapy, Grad Dip Couns. And B App. Soc Sci). She has 20 years clinical experience supporting individuals, families and groups presenting with substance and process addictions, mental health, relationship issues and trauma-related experiences. Gina has worked in private psychiatric clinical settings, NGOs and public health settings as a therapist and clinical manager and in the past 8 years as a supervisor, lecturer in higher education, clinical specialist in the Aboriginal Community Controlled Health Organisation sector and is in private practice. She is currently co-convenor of the PACFA College of Aboriginal and Torres Strait Islander Healing Practices and member of the PACFA research committee. She has completed studies in working with trauma, Indigenous models of supervision and recently ecotherapy. As Gina is a NZ Maori woman, her interest is in growing her Indigenous healing practice informed by Te Ao Māori in reciprocity with the natural world, and the intersection with gestalt psychotherapy to support healing relationships with people and our environment.

## March 13<sup>th</sup>

9.00am - 10.15am

**Professor Jem Bendell and Jasmine Kieft**  
**Chair: Rick Williment**

10.30 - 12.00pm

**Huhana Smith, James Renwick, Rick Williment, Paris Williams**  
**Panel Chair: John O'Connor**

9.00am - 10.15am

### ***Why help people express thoughts and feelings about perceptions of societal collapse***

**Professor Jem Bendell and Jasmine Kieft**  
**Chair: Rick Williment**

This talk will cover the reasons why people in society should be supported to talk about their thoughts and feelings on their perceptions of societal collapse, at home and abroad. It will include a summary of a literature review of published studies in psychology on matters of risk, vulnerability, disruption, suffering and mortality. In doing so, the claims by both specialists and non-specialists that collapse

anticipation is necessarily harmful to mental health and social engagement will be shown to be theoretically and empirically weak. Instead, research and dialogue that is less averse to this upsetting topic is encouraged in pursuit of kinder and wider responses to future societal disturbances. The paper containing the literature review was produced to support over 500 scholars who signed a public letter calling for more sober discussion of collapse risk, and this is its first public presentation and discussion.

**Dr Jem Bendell** is a Professor of Sustainability Leadership with the University of Cumbria ([www.iflas.info](http://www.iflas.info)) and founder of the *Deep Adaptation Forum* ([www.deepadaptation.info](http://www.deepadaptation.info)). He works as a researcher, educator, and advisor on social and organisational change, with over 25 years of experience in sustainable development initiatives in over 20 countries, with business and voluntary sectors and political parties. With 100+ published texts on the environment and international development, including reports for the United Nations, and involvement in establishing and growing international multi-stakeholder initiatives, he was recognised as a Young Global Leader by the World Economic Forum 2012-2017. He now specialises in leadership, communications, facilitation, and currency innovation for *Deep Adaptation* to climate chaos. In 2018 he authored the viral *Deep Adaptation* paper, downloaded around a million times.



**Jasmine Kieft** is a Clinical Psychologist Registrar and divides her professional time between private practice and academia. Her research interests are emotion theory, reflective functioning, and group process. She is an active member of the Climate Justice Union in WA and Psychologists for Safe Climate. Jasmine is also community minded and sits on professional cohorts within co-design steering committees as part of community and organisation program development.



10.30am -12.00pm

### ***Te Ipu Taiao: The Climate Crucible in Aotearoa***

Huhana Smith, James Renwick, Rick Williment, Paris Williams  
Panel Chair: John O'Connor

Panel members will express what is in their hearts and minds in relation to the climate crucible. These perspectives from climate science, Te Ao Māori, ecotherapy, activism, and psychotherapy will stimulate the audience's response.

**James Renwick** has many years of experience in weather and climate research and regularly speaks on climate change. He was awarded the Prime Minister's 2018 prize for Science Communication and was appointed to the New Zealand Climate Change Commission in 2019. He is also a lead author for the *Intergovernmental Panel on Climate Change 6th Assessment Report* to be published in 2021.

**Dr Huhana Smith** is a visual artist, curator and principal investigator in research, who engages in major environmental, trans-disciplinary, kaupapa Māori and action-research projects. She is co-principal investigator for research that includes mātauranga Māori methods with sciences to actively address climate change concerns for coastal Māori lands in Horowhenua-Kāpiti. Huhana actively encourages the use of art and design's visual systems, combined in exhibitions, to expand how solutions might integrate complex issues, and to make those solutions more accessible for local communities.

**Paris Williams**, PhD, has degrees in ecology and psychology, specialising in humanistic, existential, transpersonal, somatic, and ecological therapy approaches. He has conducted research on extreme states and radical personal transformation and published the widely acclaimed book *Rethinking Madness*. Native to the US, Paris has been living in New Zealand for seven years, working as a Clinical Psychologist, running workshops, and establishing the Centre for Nonviolence and Conscious Living.

**Rick Williment** is a Registered Psychotherapist in private practice in Wellington. He is a certified transactional analyst, a trained sex therapist, and group psychotherapist, and has recently completed a core training in short courses of mental health and wellbeing for the Health Funding Authority, District Health Boards, the Mental Health Commission, the Ministry of Health and as a private contractor. Rick has been grappling with the climate and ecological crises as a therapist and as a person. He will speak on processing grief, 'inspired' actions, and the psychedelic renaissance as it applies to 'nature-connectedness'.

**March 19<sup>th</sup>  
20<sup>th</sup>  
21<sup>st</sup>**

**6.30am – 7.30am**

## ***Social Dreaming and Climate Change***

**Richard O'Neill-Dean, Jayne Hubble,**

**Louise de Lambert, Claudia Gross**

*The Social Dreaming matrix is a place, or setting, outside of goal-orientated configurations experienced in daily life. It is a special space for the mind to be reflective, to enlarge itself through considering dreams as a social phenomenon. In short, it is a unique, precious space for people to find the potential for being creative.*

Gordon Lawrence, *'The Creativity of Social Dreaming'*.

In Social Dreaming, night-time dreams that come to mind are spoken aloud in a setting called a matrix. When we listen to a dream voiced in the matrix, we each find a rich array of thoughts, images, emotions coming to mind. These associations to the dream are, in their turn, spoken in response to the dream to amplify and explore social and collective resonances. Such associations include or lead on to further dreams.

Dreams offered to the matrix are treated as arising from and belonging to the matrix. Here dreams are never considered from the personal point of view. It is a point of importance that no dream is ever referred back to the dreamer but only *referred on*, as it were, to the matrix. The dream belongs to us all; in the matrix it is as if everyone has dreamt the dream (for this reason it is important a person does not associate to a dream they themselves have offered to the matrix in the work of social dreaming).

One of the essential tenets of social dreaming is that dreams are considered solely as non-personal; we have developed a social dreaming protocol whereby, once you have joined the Zoom matrix, you are asked to cover your computer screen and camera with a light cloth or scarf. This equates to producing the equivalent relative anonymity of the traditional *snow-flake* seating pattern used in a conventional SDM (this is better than turning your camera off which results in your name appearing on a black screen).

The matrix space needs to be held firmly, without interruptions, and for this reason it is important to start on time. People are asked please not to come into the Matrix after the appointed start time.

There is no right or wrong dream or association (beyond the dream not being referred to the dreamer): anything and everything that comes to anyone's mind has a place in the matrix and can be spoken.

It is the task in a social dreaming matrix to speak out the dreams and the associations that come to awareness and to speak them out with directness and fullness, without pretension. This can lead to the discovery of links and the emergence of themes moving towards new understandings. Over the duration of a social dreaming matrix, in the ever-renewing process of listening to and responding to dreams and associations, new thoughts and new ways of thinking tend to arise.

The world climate crisis is currently heading, apparently inexorably, to the next and sixth global mass extinction. Changing the direction of human activity is required at all levels.

This social dreaming matrix is an opportunity for conference participants to access and develop their creative thinking. By becoming involved in this matrix, participants can allow their intrinsic unconscious connectedness with the world and all its beings to find conscious expression.

**Louise de Lambert** appreciates learning from her experience of social dreaming within various conference settings. This builds on her interest in groups in different institutions and so-called private practice and its professional gatherings, large and small.

**Claudia Gross** realises her interests in waking and night dreams, in her private psychotherapy practice in Auckland, in leading Balint Groups for clinicians, and in Social Dreaming Matrix work.

**Jayne Hubble's** experience began with individuals in psychotherapy, then developed with groups in Balint group work, and recently with communities in Social Dreaming Matrices, accessing the social unconscious through dream telling and associations.

**Richard O'Neill-Dean** developed his interest in social dreaming from attending a matrix hosted by Gordon Lawrence and in ongoing discussions with other early developers of the practice.

<b>March 20<sup>th</sup></b>	9.00am – 10.15am	<b>Professor Michael Melmed</b> , New York <b>Chair: Claire Miranda</b>
	10.30am – 12.00pm	<b>Tangata Tu, Tangata Ora</b> <b>Panel: Luke Wijohn, Tiana Pēwhairangi Trego-Hall</b> <b>Chaired by Waka Oranga</b>

9.00am – 10.15am ***Bound by Infinities: Technology, Immediacy and Our Environmental Crisis***  
**Professor Michael Melmed**, New York: **Chair: Claire Miranda**

This talk explores the relationship between human desire, technology, and imagination and draws on the work of Bion, Winnicott and others to develop a psychoanalytic container for attitudes contributing to our current climate-based crisis. Special attention is paid to the problematic effect technology has had on our sense of time and place. Many of our technologies stunt sensuous engagement, collapse psychic space, diminish our capacity to tolerate frustration, and blind us to our dependence on worlds beyond the human. In short, our technologies trouble our relationship to our bodies and other bodies. Omnipotent fantasies organizing our relationship to technology, to each other, and to the nonhuman world, have cocooned us in a kind of virtual reality that devastates a sense of deep obligation to and practiced reciprocity with the environment. This talk will consider, in the context of our climate crisis, the meaning of Audre Lorde's insight that "the master's tools will never dismantle the master's house."

**Michael L. Melmed** is a human being, clinical psychologist, and Assistant Professor in the Department of Psychiatry at Columbia University. He works with traumatized toddlers, children, and adults, and teaches and supervises clinicians engaged in this same work. He is a psychoanalytic candidate in the NYU Post-doctoral Program in Psychotherapy and Psychoanalysis. His areas of interest include the relationship between sense-perception, imagination, and trauma. He maintains a private practice in Lower Manhattan.



10.30am – 12.00pm

## **Tangata Tū, Tangata Ora:**

**A kōrero with three rangatahi Māori - their thoughts for the future in the midst of a climate crisis.**

**Luke Wijohn**, Te Rarawa, Ngāi Tūhoe, Tūwharetoa  
**Tiana Pēwhairangi Trego-Hall**, Te Rarawa, Ngāti Whātua, Tainui iwi and of the Numangatini people from the Island of Mangaia in the Cook Islands  
**Chair: Waka Oranga**

Waka Oranga (National Collective of Maori Psychotherapy Practitioners) presents Tangata Tū, Tangata Ora, a panel which puts the voices of rangatahi (young people) at the forefront.

This idea grew from our curiosity as to how do indigenous rangatahi feel about their future as the effects of climate change continue to be experienced around the planet. We wanted to hear the voice of rangatahi in this deeply important conversation. The rangatahi speaking at our panel are:

**Luke Wijohn**, Te Rarawa, Ngāi Tūhoe, Tūwharetoa:

While still at high school, Luke was one of the organisers of the school strike in Tāmaki Makaurau, which inspired thousands of young people to take to the streets, expressing their concerns about climate change. In 2020 he became the youngest electoral candidate when he represented the Green Party in Jacinda Ardern's electorate of Mt. Albert. He is currently studying at Victoria University and continuing his passionate involvement in the Green Party and issues such as climate change in general.

**Tiana Pēwhairangi Trego-Hall**, Te Rarawa, Ngāti Whātua, Tainui iwi and of the Numangatini people from the Island of Mangaia in the Cook Islands:

Tiana is in her final year at Auckland University of Technology studying a BA in Māori Development and Māori Media. She has spent her life between Auckland and Kaihu, a little settlement in Northern Kaipara. In these communities, she is filling her kete with knowledge from kuia, koroua (elders) and whānau. Tiana is currently preparing to film her first documentary based on her article, "*The Politics of Toheroa Soup*", which featured in *Ata*, Journal of Psychotherapy Aotearoa New Zealand. To learn more about Tiana's documentary and find out how you can support her please visit her Boosted campaign page: <https://www.boosted.org.nz/projects/the-politics-of-toheroa-soup>

*Third speaker to be announced.*

The call, Tangata Tū, Tangata Ora, asks us to stand up. It asks us to take an active stance for our own wellbeing, and with indigenous thinking linking human life inextricably with Papatūānuku, it means that we must take an active stance for the planet as well. We are excited to present these three young, dynamic rangatahi and look forward to hearing their thoughts and guidance on our collective futures.

**March 27<sup>th</sup>**

9.00am – 10.15am

**Dr Robert Romanyshyn, France**  
**Chair: Siobhan Collins**

10.30am – 11.45am

**Clinical Papers**

9.00am – 10.15am

### ***Psychotherapy for End Times***

**Dr Robert Romanyshyn, France**  
**Chair: Siobhan Collins**

Death is now the invisible presence haunting our therapy room, reminding us that the world as we have known it is ending and not knowing what kind of world might be beginning.

How do we do psychotherapy in such times when the impending sense of an ending darkens our every word, gesture and mood with fears, anxieties, strategies of denial and fantasies of sheltering in old, familiar patterns?

Using the myths of Prometheus and Orpheus/Eurydice, I will show how they frame psychotherapy as a grieving process that takes us through the stages of love, loss, descent, and transformation. Then, guided by the poets, a brief segment of a DVD film and some stories, I will discuss how the grieving process is a homecoming that heals our broken bonds with nature, with each other and with the larger community of ancestors of which we are a part.

**Robert D. Romanyshyn** is the first non-analyst elected as an Affiliate Member of The Inter-Regional Society of Jungian Analysts based upon his scholarly contributions to Jungian psychology. He has published eight books including *Victor Frankenstein, the Monster and the Shadows of Technology*; *The Frankenstein Prophecies*; *Leaning Toward the Poet: Eavesdropping on the Poetry of Everyday Life*; *The Wounded Researcher*; *Ways of the Heart*; *The Soul in Grief: Love, Death, and Transformation*, and *Technology as Symptom & Dream*. He has also published poems, numerous articles in psychology, philosophy, education, and literary journals, and written a one act play about Frankenstein. In 2009 he created a multi-media DVD entitled *Antarctica: Inner Journeys in the Outer World*. He is a Professor Emeritus of Clinical Psychology at Pacifica Graduate Institute and now lives in the Aude region of southwest France with his wife Veronica Goodchild.



10.30am -11.45am

**Clinical Papers**

### ***Terra Mortis: The Pathology of Hope and the Death of the Earth.***

**Michael Owen**

We've run out of planet. The Earth may be dying and God, Goodall and Attenborough won't save us. Pathological optimism keeps us in an ecological coma. Thinking the unthinkable allows what does not have a home to find a home. Then it will not happen the same way. Perhaps.

The trees have nearly given up. The animals have done what they can. Monotheism has abandoned the Earth for heavenly rewards and our relationship with beauty has been lost. Our children's children unto seven generations will be bereft, left only with dust and diesel.

This paper will play with the notions of hope and its shunned sibling, despair, in the emotional tsunami to come. Thoughts by Jung and Kalsched will assist us. I will also touch on the role of social dreaming, and the restoration of indigenous cultures.

**Michael Owen** is a clinical psychologist and was an NZAP Member from 1995–2010. He has been in practice as a psychotherapist and psychologist for over 40 years. After a BSc in Zoology he worked with high-needs children and adolescents in residential psychiatric treatment for six years followed by postgraduate training at the University of Toronto. From 1994 to 1999 he was a Senior Clinical Psychologist at Tauranga DHB Mental Health Services (CAMHS and Adult). Since 1999 he has been in private practice in Tauranga. His background is in psychoanalytic psychotherapy along with psychodynamic group therapy, family therapy, CBT and EMDR. He has a particular interest in Analytical Psychology, has presented to the South African Association of Jungian Analysts, and has studied at the C.G. Jung Institute, Zurich. In other areas, he has worked with Stanislav Grof (holotropic breathwork), Michael Harner (soul retrieval), Jon Kabat-Zinn (mindfulness), Sondra Ray (rebirthing), Gabrielle Roth (five movements), and Thomas Verny (pre- and perinatal psychology). He has also worked for many years with indigenous healers, medicine people, sangomas and elders in Canada, USA, Mexico and South Africa. His writings include: *The Psychology of the Family (3rd ed)*; *Assessment, Planning and Recording in Child and Family Services*; *Systemic Task-Oriented Supervision*, and more recently *Jung and the Moon Cycles: Rhythms of Influence*; *The Maya Book of Life: Understanding the Xultun Tarot*; *The 27 Club: Why Age 27 Is Important*; and *All the Rough Beasts*. [www.kahurangi-press.com](http://www.kahurangi-press.com) and [www.xultun.com](http://www.xultun.com). Michael's website is [www.psyche.net.nz](http://www.psyche.net.nz)

---

## **Pākehā Heads and Hearts: applying somatic psychotherapy strategies in anti-racism workshops.**

**Clare Bear**

We cannot 'think' our way out of racism, it lives in the body as well as the mind. We need to heal our bodies, from what Resmaa Menakem calls a collective experience of 'racialised trauma'. For Pākehā this often means healing an inherited disconnection from our white bodies, other race bodies and Mother Earth.

Clare shares practical learnings about how she and a Tauīwi co-facilitator have combined body-centred psychotherapeutic strategies with anti-racism, epigenetic and neuroscience concepts, to design and facilitate a pilot programme of online anti-racism workshops for Pākehā.

'Our approach feels fresh, holistic and unique in Aotearoa. We analysed white supremacy through limbic brain concepts to understand how racism is embedded. And using somatic, grounding approaches to settle 'white fragility' anxiety has enabled participants to more deeply explore and challenge their racist conditioning.'

**Clare Bear** (she/her) is a 4<sup>th</sup> generation Pākehā graduate of Hakomi psychotherapy, researcher, and activist.

---

11.45am

**Poroporoaki**