

# Counselling Psychology in Aotearoa/New Zealand— What is it, Where has it Come From, and Where Might it Go?

Bill Farrell, *Private Practitioner &  
Research Fellow, Faculty of Health and Environmental Sciences, AUT*

As a formal professional entity, in the sense of having a state registration with a gazetted scope of practice, an approved training pathway, and its own professional body, the practice tradition of counselling psychology is a relatively new phenomenon in Aotearoa/New Zealand. This paper explores the origins of this practice tradition, both globally and locally, as well as its intrinsic nature. The author argues that counselling psychology aims to be distinctive in privileging relationship, and in supporting this position through both the art and understanding of practice, as well as the knowledge that comes from the application of scholarship and science, particularly human science, to this practice. This claim inevitably brings the practice tradition into relationship with others who occupy some or perhaps all of the same territory. The paper concludes with consideration of some features as well as some potential outcomes of this situation.

**Keywords:** counselling psychology; practice tradition; Aotearoa/New Zealand, origins; potential; knowledge, art and science.

In this paper, I want to look at and think about the emergence of counselling psychology as a practice tradition in Aotearoa/New Zealand, the origins of that tradition, and its potential to contribute and take us forward. Here and elsewhere in this paper I will at times be writing in the first person. This is partly to make the point that this is an intellectual tradition in which subjectivity (including intersubjectivity) is central. It is also because I will be referring to aspects of my own experience.

The usual argument for the convention of writing in the third person is that it contributes to achieving the major aim of objectivity. However, in fields where the foci of attention include the subjective and intersubjective experience of the participants (which includes the field of the counselling psychologist), it can be hard to justify the privileging of distance from this experience. Sufficient and variable distance is needed to allow a range of reflections on subjective and

intersubjective experience, but making this distance permanently equal to that required to permit objectivity may lessen, obscure or miss altogether the knowledge that may be contained in that experience. In my view, it is hard to better the argument of Wolcott (1990, p. 19) in relation to the reporting of qualitative research,

*The more critical the observer's role and subjective assessment, the more critical to have that acknowledged in the reporting.*

From a formal and recent perspective, the New Zealand Psychological Society's Institute of Counselling Psychology was formed in September 2003, as a successor to the Society's former *Counselling* Division. Aotearoa/New Zealand's first training in counselling psychology, at Auckland University of Technology (AUT), admitted its first students in 2006. An application to the Psychologists Board for a Counselling Psychologist Scope of Practice was approved in 2010, and the AUT training received Psychologists

Board Approval in 2011. At the time of writing, the Psychologists Board has recently begun a consultation on the Draft Competencies for the Counselling Psychologist Scope of Practice under the Health Practitioners Competence Assurance Act, 2003 (New Zealand Psychologists Board, 2012).

## Counselling psychology – what is it?

In a sense it is problematic to separate (as I am attempting to do in this paper) *what something is* from *where it has come from*, but I will do so now as a way of beginning, and do the re-joining later, not least by including *and where is it* after I reach the issue of *where has it come from*. One place to start looking for an answer to this question *what is counselling psychology* is in the formal masthead definitions employed by professional bodies. The American Psychological Association's Division of Counseling Psychology (Division 17 – The Society of Counseling Psychology) defines counseling psychology thus:

*Counseling psychology is a psychological specialty that facilitates personal and interpersonal functioning across the life span with a focus on emotional, social, vocational, educational, health-related, developmental, and organizational concerns. Through the integration of theory, research, and practice, and with a sensitivity to multicultural issues, this specialty encompasses a broad range of practices that help people improve their well-being, alleviate distress and maladjustment, resolve crises, and increase their ability*

*to live more highly functioning lives. Counseling psychology is unique in its attention both to normal developmental issues and to problems associated with physical, emotional, and mental disorders (American Psychological Association, 2012).*

The British Psychological Society's Division of Counselling Psychology has the following to offer:

*Counselling psychology has developed as a branch of professional psychological practice strongly influenced by human science research as well as the principal psychotherapeutic traditions.*

*Counselling psychology draws upon and seeks to develop phenomenological models of practice and enquiry in addition to that of traditional scientific psychology. It continues to develop models of practice and research which marry the scientific demand for rigorous empirical enquiry with a firm value base grounded in the primacy of the counselling or psychotherapeutic relationship. These models seek: to engage with subjectivity and intersubjectivity, values and beliefs; to know empathically and to respect first person accounts as valid in their own terms; to elucidate, interpret and negotiate between perceptions and world views but not to assume the automatic superiority of any one way of experiencing, feeling, valuing and knowing; to be practice led, with a research base grounded in professional practice values as well as professional artistry; and to recognise social contexts and discrimination and to work always in ways that empower rather than control and also demonstrate the high standards of anti-discriminatory practice appropriate to the pluralistic nature of society today (British Psychological Society, 2012).*

Finally, the New Zealand

Psychological Society (NZPsS) has adopted the following definition:

*(Counselling psychology is) a psychological speciality that utilises and applies psychological knowledge and research at the individual, group and organisational level. Counselling psychologists enable and empower clients experiencing typical and atypical problems of living to enhance their personal, social, educational and vocational functioning.*

*The speciality embraces a range of approaches including preventative and educational programmes, and acknowledges the importance of phenomenological perspectives as well as the influence of developmental and ecological factors.*

This definition also adds:

*The Institute is established with a commitment to biculturalism and cultural diversity, in the interests of the public and the profession, to promote the highest standards of knowledge and practice in counselling psychology in Aotearoa/New Zealand (New Zealand Psychological Society, 2012).*

Apart from the fact that at times those of us in different countries use different spelling, what emerges from a comparison and contrast of these three definitions?

The American Psychological Association (APA) definition is succinct and broad, and highlights key parameters, bases and aims of the discipline (such as concern with a range of issues across the life span, the integration of theory, research and practice, and including a sensitivity to multi-cultural issues). The British Psychological Society (BPS) definition is more detailed, and brings in human science research and, interestingly, *the principal psychotherapeutic traditions*. It is also more elaborate in its expression, conveying a broad inclusion but also a certainty about some of what must be included (such as being practice led, including professional artistry, and recognising the importance of

social context, pluralism, and anti-discriminatory practice). It seems to have a particular awareness of the role of power. The Aotearoa/New Zealand (NZPsS) definition is clear on the breadth of range of concern (including typical and atypical problems of living), and mentions preventative and educational programmes, and developmental and ecological factors. Like the BPS, it includes a phenomenological perspective, but uniquely it mentions biculturalism alongside a commitment shared with colleagues in the USA and UK to cultural diversity. In my view, these definitions are a representation of something of at least my own understanding of the professional worlds of counselling psychologists in the USA, UK and Aotearoa/New Zealand, and hence of what is counselling psychology.

I can flesh out this sense of what is counselling psychology derived from these masthead descriptions through reference to what have become core texts in the field, as well as reflections on my own personal experience as a professional counselling psychologist. There are published handbooks of counselling psychology in both the USA and UK (although as yet we do not have a handbook based on the practice of counselling psychology in Aotearoa/New Zealand, and the key local handbook on professional psychology (Evans, Rucklidge, & O'Driscoll, 2007) does not even mention the tradition explicitly). These are generally edited collections, both edited and written by those with acknowledged expertise in the local field. In the USA, Brown and Lent's Handbook of Counseling Psychology is in its fourth edition (Brown & Lent, 2008) and there are also more recent examples (Altmaier & Hansen, 2012). In the UK, Ray Woolfe and colleagues (Woolfe, Strawbridge, Dryden, & Douglas, 2010) have recently produced the third in a series of handbooks on counselling psychology, aiming to tap the breadth of the discipline as well as key areas of depth of discovery and debate. To complement these, Orlans and Van Skoyoc have written 'A Short Introduction to Counselling Psychology' (2009), which is actually an elegant account of their attempt, essentially a research undertaking, to address

the challenge of their title. To further complement the handbook, Robert Bor and colleagues (Bor & Watts, 2011; Palmer & Bor, 2008) have produced handbooks for trainees and practitioners, although these are intended for an audience of counselling psychologists, counselors and psychotherapists, perhaps underlining the breadth of salience of the issues. In a different vein, Milton (2010, 2012) has edited two collections of work by UK counselling psychologists exploring their practice beyond therapy and beyond diagnosis, and, incidentally, contributed a keynote talk at the 2011 New Zealand Psychological Society annual conference (Milton, 2011) on the challenges of holding the tension between differing approaches in a pluralistic approach to practice.

Turning to my own experience, I want to include here elements from a piece I wrote recently as part of the Institute of Counselling Psychology's attempt to scope the experiences and backgrounds of the founding members of our practice tradition in Aotearoa/New Zealand, as part of efforts to further the establishment of the practice tradition.

I have identified as a counselling psychologist since 1985. I was grandparented into the practice discipline in the UK, having gained a BSc (Honours) in Experimental Psychology and an MSc in Psychotherapy, as well as other training and experience. In the past, I worked in a range of health settings (adult and child mental health, child development, and primary health care), in university counselling, and as a trainer and clinical supervisor of a range of other health professionals. More recently, I have been in private practice as a psychologist and psychotherapist, working with individuals, couples, families and groups. I continue to supervise a range of other health professionals, and to contribute to postgraduate training in both individual and group psychotherapy. I have recently completed a PhD in which I developed a methodology for use in practitioner research and then applied that methodology to

my own work as a trainer of psychotherapists. I have never had the job title 'counselling psychologist', but all of the practice that I have described has been from this perspective (Farrell, 2012).

I think the most significant element of what I have written here in relation to the themes of this paper is 'from this perspective'. Much of what I do in my practice is psychoanalytic psychotherapy, and I am credentialed and experienced in that field, but my *core* professional identification is as a counselling psychologist.

To summarise thus far, I want to propose that fundamentally, counselling psychology is a practice tradition, based on a set of values (notably a privileging of the relationship between a counselling psychologist and their client or clients, as a means to both formulate and address the issues they bring), and aimed at addressing the whole range of problems of living across the lifespan, with diverse populations and with regard to the cultural and social and ecosystemic contexts of those populations. Essentially, I see it as the applied psychology of counselling and psychotherapy. In jurisdictions that identify counselling psychology as a distinct professional practice it seems inevitable that its formal practice will be limited in some way to those identified as counselling psychologists. However, in those jurisdictions and elsewhere, elements (if not all the elements) of the practice tradition will be practiced by those in many allied fields and contexts, including psychologists from other practice traditions (such as clinical, educational, industrial/organisational, community, forensic/criminal justice, and coaching psychologists), psychiatrists and other medical practitioners, psychotherapists, occupational therapists, nurses, social workers, teachers, clergy and others. In my view, rather than any attempt to limit or restrict the practice of those others, the challenge for counselling (and, indeed, for other) psychologists is to engage in relationship and dialogue with those others in order to enable them in their pursuit of the highest standards of understanding and practice.

In my personal view, two defining

writers for contemporary counselling psychology are Bruce Wampold (2001) and Jonathan Shedler (2010). Wampold has the unusual provenance of being both a counselling psychologist and a statistician. He argues persuasively that the model that has been applied in the evaluation of the psychological therapies has been fundamentally a pharmacological or medical model, with the gold standard of the randomised controlled trial, and the comparison of 'treatments' (such as 'pharmacotherapy versus cognitive-behaviour therapy') as though they were discreet invariant entities, and in particular, relatively ignoring the contribution of the therapist and client as people and the quality of the relationship between them. For Wampold as for most counselling psychologists, what is relatively ignored in the medical model is the central concern of counselling psychology. Building on the work of Rosenzweig (1936) and Frank and Frank (1991), he puts forward the case for the construction of psychological therapy as an interpersonal process, based on a contextual model, including consideration of client characteristics, therapist qualities, change processes, treatment structures and relationship elements, as articulated by Greencavage and Norcross (1990).

Shedler furthers this argument, in relation to psychodynamic psychotherapy in particular, through an examination of pervasive myths amongst academics, health care administrators and planners:

*There is a belief in some quarters that psychodynamic concepts and treatments lack empirical support or that scientific evidence shows that other forms of treatment are more effective. The belief appears to have taken on a life of its own. Academicians repeat it to one another, as do health care administrators, as do health care policy makers. With each repetition, its apparent credibility grows. At some point, there seems little need to question or revisit it because "everyone" knows it to be so (Shedler, 2010, p. 98).*

Shedler demonstrates convincingly that where psychodynamic psychotherapy has been evaluated, it

leads to greater effect sizes than those seen in other forms of therapy, and indeed (consistent with the underlying theory) that these effect sizes are maintained at follow-up and may well continue to grow. Moreover, he goes on to argue that where other forms of therapy have been successful, it is frequently because the therapy has involved psychodynamic components (whether or not these are recognized explicitly by the clinician), and to produce an inventory of the components of mental health, the Shedler-Westen Assessment Procedure (SWAP), that can be applied to the examination of therapeutic practice (Shedler & Westen, 2007).

Although he is writing about psychodynamic psychotherapy, in my view Shedler is exemplifying the best of counselling psychology, including a perspective that can be readily derived from Wampold's (2001) Contextual Model.

### **Counselling psychology in Aotearoa/New Zealand – where has it come from, and where is it?**

I want to argue that counselling psychology probably represents a particular form of a very widespread if not universal human practice, that of being in relationship with another or others who may well be in distress or challenged, and simultaneously seeking to make thoughtful use of the best available resources of knowledge, skill and art in the service of that relationship and hence of the other or others.

In the light of this, one answer to the question of *where has counselling psychology come from?* is that it has actually been in Aotearoa/New Zealand since there were first people here. I am not equipped to articulate indigenous counselling psychology, but I long to hear from those who can, and maybe this special section and what follows will invite and enable them to bring their voices forward. However, taking the broad view, that the practice of some form of counselling psychology, in the sense of a systematic and theorised form of helping another or others through the relationship with them, is virtually intrinsic to humanity, it is clear that people have had ways of helping and

being helped here for hundreds if not thousands of years. My focus in this part of the paper is on what has been available for import, and the roots of that. I do want to acknowledge that I risk privileging a colonial myth that knowledge of counselling psychology is inevitably exotic, but will seek to avoid that. Nor am I suggesting that the form of counselling psychology in any culture will be a universal one. As an aside, this tension, between risking becoming overwhelmed by cultural imports, and alternatively risking an indifference to what those imports might offer, is an issue shared by other countries in the world, but one which has particular salience in Aotearoa/New Zealand.

Counselling psychology as a formal practice discipline has identifiable starting points in the USA, UK, Canada, South Africa and Australia. In addition to these starting points, there are roots that are less distinct.

One root of counselling psychology stems from its relationship with clinical psychology, because the latter has developed very widely as a formal practice in health care throughout the world. Arguably, much of counselling psychology was amongst what was left out when Hans Eysenck and colleagues left the then Medical Section of the British Psychological Society in the late 1940's in the pursuit of science as he understood it, in partnership with the new scientific psychiatry, to form the Society's Division of Clinical Psychology (Burton & Kagan, 2007, p. 20). It can be argued that a process in the USA which could be seen as kind of converse of this led to Carl Rogers' (1951) move, away from psychiatry and aspects of psychoanalysis and clinical psychology in America that had become associated with it. In other parts of the world, notably outside of the UK and the USA, such transitions seem less evident. When the UK was preparing for greater integration with the European Community in the early 1990's, European professional associations began to get to know each other, and a representation of the response of continental European psychology associations to the institutions of British counselling and clinical psychology was, '... we recognize *you* (counselling psychology), but who are *they* (clinical

psychology)?' (van Deurzen, 1992). My argument here is that in the UK and the USA, a set of values became relatively overlooked in the locally dominant practice traditions within psychology and needed to be recovered. In some other parts of the world such as continental Europe, that process was arguably less complete, hence perhaps needing less of a formal remedy through the development of a separate practice discipline.

Looking at previous attempts prior to this Special Section to discuss counselling psychology in Aotearoa/New Zealand, arguably some of these did not get very far. Gibson and colleagues (Gibson, Stanley, & Manthei, 2004) opened 'a window of opportunity' for counselling psychology, but were met by a response from Fitzgerald and colleagues (Fitzgerald, Calvert, Thorburn, Collie, & Marsh, 2005) that could hardly be seen as welcoming, together with a letter from Vertue (Vertue, 2005) warning course directors of clinical psychology courses about counselling psychologists.

Despite this response to the attempt of Gibson et al to enhance the diversity of New Zealand psychology, including an argument that their article should not have been published and reference to the strength of numbers of clinical psychologists, the article by Fitzgerald et al has entered the literature as a claimed example of stereotyping of clinical psychologists (France, Annan, Tarren-Sweeney, & Butler, 2007) in the handbook of professional practice of psychology in Aotearoa/New Zealand mentioned above (Evans et al., 2007).

It is of interest that France et al's book chapter promotes the Jericho principle (Culbertson, 1993), that the walls around and between professional specialisations need to come down in the interests of (and in a sense, for the protection of) the public. France et al also note Taylor's account (1997) of how in 1967 the New Zealand university departments of psychology uncharacteristically acted in unison when they voted unanimously to exclude all educational psychologists from the newly formed New Zealand Psychological Society, a move which thankfully did not succeed. This key relationship, of counselling psychology

with clinical psychology has, I believe, developed considerably since 2005, but remains a focus for challenge and tension.

Another root in the origins of counselling psychology is the relationship with psychotherapy and counselling. It is notable that in the British Psychological Society's definition above (British Psychological Society, 2012), phenomenological models of practice and enquiry are included alongside those of traditional scientific psychology, and the discipline is tasked with the continuing development of models of practice and research which marry the scientific demand for rigorous empirical enquiry with a firm value base grounded in the primacy of the counselling or psychotherapeutic relationship. Much as there is a legacy from clinical psychology, there is also a strong legacy from counselling and psychotherapy, but with the addition of a commitment to a particular set of forms of research and practice development.

In both the USA and UK, as well as in parts of Europe and elsewhere, there has been a tradition of psychotherapy being a post-qualification specialization for post-qualifying psychologists alongside members of other health and helping professionals. However, alongside the long tradition in British psychoanalysis of 'lay' analysis, that is, analysis practiced by those other than medical practitioners, there are now a number of practitioners in various parts of the world including Aotearoa/New Zealand for whom psychotherapy is their first profession. Perhaps the main consequence of this latter development is to reinforce the notion that qualification (and registration) in psychology is but a basic qualification, producing a beginning practitioner, and counselling psychologists and others will have to contemplate continuing professional development that will require post-qualification training in various psychological therapies. Another challenge in this root of counselling psychology is the question of how the links between the professions of counselling psychology, counselling and psychotherapy will develop. In the UK, the emerging discipline was formed by psychologists who had taken postgraduate training

in a range of psychotherapies after (or occasionally before) their first degrees in psychology, and were familiar with psychotherapy training requirements for the therapist to have some form of personal psychotherapy as part of their training. This requirement has been built into the British Psychological Society's Diploma in Counselling Psychology (the benchmark in the UK for approving trainings), although this is not part of the requirements for the only Aotearoa/New Zealand training in counselling psychology at Auckland University of Technology.

This leads to where is counselling psychology in Aotearoa/New Zealand? The answer must be that it is continuing to form. Although its formal beginnings could be said to be 2003, with the formation of the NZPsS Institute of Counselling Psychology, I have outlined above how the relevant practice would have been here long prior. Personally, I have been here 'under the radar' since 1995, when I was informed by the then Registrar of the Psychologists Board that, "in New Zealand, psychology and psychotherapy are entirely separate", hoping through my person to give a lie to that, and I am sure there are many other examples. As the discipline forms though, trainers and training supervisors will increasingly come from counselling psychology trainings themselves. Other contributions in this Special Section will outline the particular shape that counselling psychology is taking in Aotearoa/New Zealand. From a formal perspective, the profession needs to continue to form international links with counselling psychologists around the globe, but also with psychologist, psychotherapist, counselling and psychiatric colleagues and others in Aotearoa/New Zealand. Our arrival may have occasioned some discomfort, but we are here to stay, and, as outlined below, hope to be able to contribute to a range of challenges facing all of us.

### **Counselling psychology in Aotearoa/New Zealand – where might it take us?**

Here I would like to turn to the challenges of the future. There is a range of these, some of them perhaps only relevant to those within the field of counselling psychology, whilst some

face a range of professionals, and yet others are challenges that face all people in Aotearoa/New Zealand.

#### ***Meeting the increasing and complex needs of an increasingly diverse population.***

It is widely understood that state systems of provision in countries such as Aotearoa/New Zealand, as in many places elsewhere face a demographic crisis as increasing numbers of elders and children look for support to a proportionally shrinking population of adult workers. Here, where psychologists and others are being urged to lead the response to this situation (Gorman, 2012), counselling psychology surely has a role to play. With its emphasis on empowering and enabling, there is immense scope for work, *with others, in a range of partnerships*, to which counselling psychology and counselling psychologists can contribute.

#### ***Working in partnership with Māori, and across multiple cultures.***

New Zealand psychology, whether represented by the major professional organisations, the New Zealand Psychological Society, the New Zealand College of Clinical Psychologists, or the government regulator of the profession, the New Zealand Psychologists Board, embodies various forms of commitment to the Treaty of Waitangi and the principles of a bi-cultural relationship based on partnership, participation and protection. It behoves us all as psychologists to give meaning to that relationship in our practice and other work, whether it be research, teaching, training, consulting or whatever else we do. Looking at the definitions of counselling psychology, notably that of the British Psychological Society with its emphasis on models of practice that are non-discriminatory (see above), it is striking that counselling psychology is an area of psychology that can accommodate and would hopefully welcome as equals models of practice based on a Māori world-view, as well as models from all cultures represented in Aotearoa/New Zealand.

As in other psychological specialties, the core values of the discipline need to be acknowledged for these other models to be acceptable, but the epistemological position of

counselling psychology in relation to the commitment, for example, to elucidate, interpret and negotiate between perceptions and world views but not to assume the automatic superiority of any one way of experiencing, feeling, valuing and knowing, offers a potential place for a meeting of bicultural and multicultural practices without a need to choose between them on the basis of a randomised controlled trial.

*The Transit of Venus Forum 2012 – promoting step-change - understanding, highlighting, engaging public attention to, and addressing the challenges of the psychological and social forces that prevent or inhibit progress.*

A forum was held in Gisborne, New Zealand in June 2012 by a partnership coordinated by the Royal Society of New Zealand (Royal Society of New Zealand, 2012). This event was initiated by the late Sir Paul Callaghan and colleagues. They made use of the occurrence of the infrequent astronomical phenomenon of the transit of the planet Venus across the sun as a focus to consider the future of Aotearoa/New Zealand. It was this phenomenon that led to Captain James Cook's first voyage to Tahiti in 1767, and his subsequent orders to explore that took him to Aotearoa/New Zealand, and to some of the first contacts and creative exchange and partnership between Europeans and Māori, mediated by the Tahitian Tupaia. In particular, Sir Paul asked how this country could become a place where talent wants to live.

I attended this event as an individual, but as far as I am aware there were no other practicing psychologists (or for that matter, psychotherapists) present among the 350 scientists and others who attended. One of the six threads of discussion was people (*he tangata*), but speakers referred repeatedly to issues that are human issues. I put it to the forum that psychology and psychotherapy as disciplines have a great deal to contribute to thought and initiatives, not least in relation to how positive psychosocial processes can be fostered and negative and destructive processes avoided. It occurs to me that this field is squarely in the sights of counselling psychology in Aotearoa/New Zealand.

*A sustainable discipline with a place in Aotearoa/New Zealand*

As well as the relatively outward stance described above, there needs to be a concern within counselling psychology in Aotearoa/New Zealand and in allied quarters with the future of the discipline. Our numbers are small, and those of us in positions of responsibility need to make eligible colleagues welcome and aware of what association with us can offer, and to grow our formal membership. Suitable people wishing to train as counselling psychologists need training opportunities, as do other psychologists looking for lateral transfer of their existing competence. These opportunities may come through tertiary institutions, but it may be possible to develop, or to adapt existing, innovative pathways, such as the Independent Route to Chartered Status as a Counselling Psychologist in the UK, or the Advanced Clinical Practice Route to Membership of the New Zealand Association of Psychotherapists (New Zealand Association of Psychotherapists, 2012), and hence to registration as a psychologist in Aotearoa/New Zealand.

A final challenge that I would like to highlight for the practice tradition of counselling psychology is the question of funding. There is the usual double-edged sword of 'no workplace'. In other words, because counselling psychology has in general not had a distinctive, or indeed sometimes any, workplace, it has been freer to grow than a tradition which gets allied with a particular employment role, but at the same time it suffers from the lack of community investment and the subsequent demand on the resources of each practitioner. There is already concern that difficulties in getting initial employment in professional fields is serving to bias opportunities for access to those fields towards those already advantaged (who can, for example, offer to work for free as interns), hence increasing already damaging inequality.

*Maximising the impact of counselling psychology*

We do need as counselling psychologists to connect with each other, and with those entering and those interested in our profession. However, in order to maximize the impact of counselling psychology, it

is vital for counselling psychologists to connect both with the community of psychologists but also with the wider community of Aotearoa/New Zealand. In this vein, the New Zealand Psychological Society's Institute of Counselling Psychology has presented symposia at the last four Annual Conferences of the New Zealand Psychological Society. These have been valuable for a range of reasons, enabling us to form through speaking up, and through forming connection with others who are interested. It seems clear that we will now probably make the most impact and progress if we also contribute our distinctive perspective to the many foci that we share with others, as well as raising our unique profile with the general public.

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**Corresponding Author:**

Dr Bill Farrell  
 P O Box 60297  
 Titirangi  
 Auckland 0642  
 New Zealand  
 Email: wfarrell@ihug.co.nz