President’s Message

Jim Trotzer, President

By the time you read this column the “Gathering of Group Workers” in Atlanta to celebrate connection and create community will be history, and my tenure as President will also be (almost) history. Therefore, I want to use this final column not to identify accomplishments but to emphasize some of the exciting things that have been set in motion. After all, group work is as much about process as it is about product. The most important aspect of my leadership year is not necessarily what has been done, but rather what has been started or set in motion that will carry over into Carolyn Thomas’ leadership year and carry ASGW on into the future.

I ran for the office of President on a platform of professional development, spent my President-Elect year devising a long-range strategic plan to thrust professional development into the ASGW limelight, and worked in my Presidential year operationalizing that strategic plan into an action plan with programmatic anchors and events designed to stimulate and nurture the professional development of group workers well into the future. The components of that action plan were on display in Atlanta and will continue to be evident as we move on to our 2006 National Conference in Alabama and into the next ACA Conference that will be held at its first International site in Montreal, Quebec. By that time, things that were firsts in my tenure of office will be established programs, events and activities. And I will be devoting my time to supporting and helping first Carolyn Thomas and then Maria Riva carry on the momentum. And that is what this column is all about: Motion and Momentum – Transition and Continuity. My belief is that the President and any officer of ASGW has the job of both leading the organization during their tenure AND transitioning that leadership in a manner that best serves ASGW and it members. So here is a brief overview some of the “firsts” that have set things in motion for ASGW, professionally speaking.

The first group work training conclave, organized as an ancillary event for ASGW members, was organized by Bogusia Molina and the Professional Development Committee on the theme of multicultural group work. This inaugural event was generously supported by a grant from Kim and Robert Tassini of KDL Training, Inc., in Newtown, CT and featured Michael Garrett, Sherlon Pack Brown and Edil Torres Rivera. The plan is for the PDC to organize and host a group work training conclave at each ACA conference in the future and make this an annual event.

The pilot Institute of the Advanced Group Training Institute program was held at Shippensburg University in Pennsylvania under the capable direction of Kurt Kraus, and two follow-up Institutes are planned for this coming summer at the University of Arizona (directed by Michael Hutchins and Sheri Bauman) and the University of Wisconsin-Oshkosh (directed by Peg Olson). As a result of these successful efforts, the Board has formally recognized the Advanced Group Training Institute as a formal entity of ASGW and will be appointing an Executive Director as an ex-officio member of the Board to develop the Institute and its programs.

Another first was the development and marketing of the Advanced Group Training Institute Certificate of Completion (AGTICC) by Loan Phan of the University of New Hampshire. This innovative endeavor culled all the group programs from the ACA conference and pre-conference offerings, coupled them with the ASGW ancillary programs and posted them on the ASGW web site with an application form so that members could design their own group work oriented training program while at the ACA conference that would then be recognized by a certificate. The program will be replicated for each ACA conference and has the potential for adaptation in other professional conference venues.

Grant money was allocated by the Board for the first time to support group research and to promote the development of state and international branches and branch sponsored group training workshops. The Branches Committee awarded the first of five authorized start-up grants to NEASGW (New England Association for Specialists in Group Work). The rest of these grants are still available to assist state and international branches in developing organizations and sponsoring group work training workshops. International branch possibilities are being explored in Brazil, Puerto Rico, Singapore and Taiwan. (For more information contact Branches Chairs Carolyn Thomas or Jean Underfer-Babalis). In addition, the Research Committee under the direction of Janice DeLucia-Waack and Sheri Bauman solicited applications, conducted a blind review and the American Counseling Association has sponsored an assistant professor of counseling psychology who will spend a year working with ASGW.

See President’s Message page 3

In this issue:

- President-Elect: 2
- ASGW Awards Photos: 4
- State Branches: 5
- Award Recipients: 6
- Practice Ideas: 7
- Editorial Board Changes: 12
- Save the Date: Conference Info: 14
A Message from the President-Elect

M. Carolyn Thomas

Save The Date:
January 10-13, 2006
Point Clear, Alabama: A Gathering of Group Workers: Connecting and Creating Community

If you missed the ACA Convention last week in Atlanta, you missed a great gathering of group workers. Irvin Yalom was certainly a high point, but the most renewing experiences were all the times we shared our ideas, practices and visions with other group workers.

I hope the most exciting event this coming year will be the 2006 ASGW National Conference in January. Gerald and Marianne Corey have already planned an all day pre-conference workshop. Michael Hutchins has agreed to share his group approaches with men who have been abused. A third pre-conference workshop will concentrate on groups for elementary and middle schools, and we have exciting prospects for that experiential component.

We are expanding our horizons to include an international focus. As you can see from the conference announcements, our theme is expressed in French and Spanish and we intend to have at least two presentations in Spanish, which is a first in ACA and its divisions. Patricia Arredondo will deliver our keynote address and help us take additional steps in eventually having an international rather than national conference.

Most exciting will be our efforts to recover some of our original group spirit that members enjoyed at earlier conferences. Jerry Donigian is our “culture builder” and will have an opening and closing session that promises to convert the entire conference to a positive group experience. We have intentionally chosen a resort that is most conducive to a series of great learning experiences.

The Call for Programs is already on our website. The registration information will be finalized soon and will also appear on the website. If you want earlier information, please e-mail me and inquire at: asgwconference@charter.net or mthomas@mail.aum.edu

A final word: The theme of the conference applies to the entire year of my presidency. Please join my leadership team. Write and tell me what you would like to offer our association and how you would like to grow. Then join us in creating a community that works together to promote the principles of group work.

CALL FOR AUTHORS: Special Issue On “Group Work in K-12 Schools”

The Journal for Specialists in Group Work is publishing a special issue on “Group Work in the K-12 Schools.” The Special Issue Editors, Don Nims, Nina Brown, Kevin Fall, and Susan Seem invite proposals for articles on the topic. Proposals are due via email to Don Nims no later than August 1, 2005. Especially welcome are proposals that describe actual group work practice in the schools by practicing school counselors or in collaboration with practicing school counselors that clearly delineate why group work is effective in the context of the group described and/or describe research on group work effectiveness in schools. All proposals and manuscripts should describe major group processes and dynamics as they relate to the group(s) described, such as member characteristics, leadership theory, style, and techniques; the role of member interaction and patterns of interaction, and group stage development, as appropriate; and all proposals and manuscripts should describe implications for group work practice.

If you are interested in the possibility of authoring an article in this special issue, please submit a 3-5 page double-spaced proposal that specifically addresses the chosen topic as Microsoft Word email attachments or as hard copies. Proposals will be reviewed, subject to an acceptance/rejection decision.

Proposals received by August 1, 2005, will receive precedence. First drafts of manuscripts for those proposals accepted will be due no later than December 1, 2005. Please submit the proposal to:

Dr. Donald R. Nims, Western Kentucky University, Tate Page Hall 417C
1 Big Red Way, Bowling Green, KY 42101-3576
(O) (270) 745-6316, Fax: (270) 745-5031, donald.nims@wku.edu

For questions or clarification, call Dr. Nims at (O) (270) 745-6316 or contact him via email at donald.nims@wku.edu.

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A complete listing of the ASGW 2004-2005 Leadership Team can be found on the ASGW website (www.asgw.org)
process and awarded two group research grants, another first for the organization.

Another set of firsts involved presentations of the first training protocols related to the three ASGW documents: professional standards, best practices and diversity principles. These programs were launched in Atlanta with plans to present follow-up programs at the National Conference and the next ACA Conference. The long-term goal is for each of these documents to be translated into a complete training protocol. The Committees and presenters working on this project are the Professional Standards Committee (Lynn Rapin and Bob Wilson), the Ethics Committee (Valeri Thomas and Deb Pender) and the Diversity Committee (Niloufer Merchant, Loan Phan and Carmen Salazar).

A number of process-oriented developments have been put in place that will pay big dividends for the organization in terms of both member services and communication. First of all, Kevin Fall, Chair of the membership task force and committee has developed a data base that gives ASGW access to and control of our membership list, enabling us to update and track our membership. We can also utilize the data base for membership initiatives such as membership projects, branches development and creating local list servs or group networks. Sheri Bauman, Newsletter Editor and Web Master has succeeded in making our web site the hub of our communication wheel, creating a members list serv, a stimulating web site with a members link and putting the newsletter online to complement the mailed paper version (all, by the way, while enhancing the quality of the newsletter and reducing the costs of its production), AND, the CEU process for the Journal has been transferred to Editor Don Ward for efficiency purposes. Initiated under the capable direction of Sabrina Black the necessary arrangements have been made in both the journal and on the web site to make direct access to the questions and processing more efficient.

Finally, the gavel has been passed to Carolyn Thomas who is working hard to organize our next “Gathering of Group Workers” in Point Clear, AL next January (2006). I have truly enjoyed the challenge of leading ASGW and working with our dedicated leaders and members. I have only further solidified my belief that ASGW is and stands for A Super Group of Workers and look forward to continued involvement in its many facets and projects. However, there is also one more thing I am looking forward to: On those nights and early mornings when I awake with a start thinking about ASGW business and can’t get back to sleep, I will now be able to relieve my anxiety with the simple but supportive statement, “Ah yes, now that’s Carolyn’s job!” Good luck Carolyn, you have my full confidence, cooperation and support.

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First ASGW Group Conclave Held at ACA in Atlanta

ASGW held the first Multicultural Conclave at the ACA Conference in Atlanta on April 7, 2005. Approximately 30 participants and presenters took part in an experiential program organized by the Professional Development Committee. Michael Garrett shared his Eastern Band Cherokee heritage, Sherlon Pack-Brown energized the group with drumming, and Edil Torres-Rivera provided his Latino perspective.

Michael Garrett prepares the ceremonial tobacco offering.

Participants enjoy the dance.
ASGW Awards Luncheon

The ASGW Annual Awards Luncheon was a highlight of the ACA conference in Atlanta. The room was filled with ASGW members eager to honor those who had served the organization and profession. Following a welcome by ASGW President James P. Trotzer and ACA President Samuel T. Gladding, Diana Hulse-Killacky presented the Lifetime Distinguished Group Work Career Award to Dr. Irvin Yalom. Photos below show the honoree and the presenter of each award.

Irvin Yalom receives his award from Diana Hulse-Killacky.

Allan Dye receives a Professional Advancement Award from Burt Bertram.

Beverly Brown receives an Eminent Career Award from Debra Pender.

Robert Conyne receives an Eminent Career Award from F. Robert Wilson and Mark D. Newmeyer.

Constance Deuschle addresses luncheon guests upon receiving the Group Work Practice award. Presenter Lorraine Guth is not pictured. Kelly McDonnell is seen in the background.

Sheri Bauman receives the President’s Distinguished Service Award from James P. Trotzer.

The Peg Carroll Scholarship is presented to Gina B. Lasky by Maria Riva.

Kurt Kraus is welcomed as a new ASGW Fellow by James P. Trotzer.

Janice DeLucia-Waack receives the Best Research Article Award on behalf of her co-authors from Sheri Bauman.
Kathryn Nosworthy receives the Outstanding JSGW Article award on behalf of herself and Ouyporn Khuankaew by JSGW Editor Don Ward.

Presidential Recognition Awards were presented to Trey Fitch and Jeri Goodman by James Trotzer.

Carmen Salazar accepts the Past President Award on behalf of George Leddick.

The New England Association for Specialists in Group Work (NEASGW) has been hard at work the past year. This is a branch that had been inactive for many years, but has a history of success in group work and with ASGW. Under the tutelage of Molina Bogusia, who has spearheaded this revitalization, NEASGW has attained 30 members. Four of these new members attended the Association for Specialists in Group Work (ASGW) conference in New York in January of 2004, and participated in the “Emerging Leaders” Training. In addition, Nanette Greene, Tara Blackwell, Susan Starkie, Stacey Williams (a Fairfield University alumnae) have been committee chairpersons. These individuals have demonstrated mindfully and in action their commitment to creating group work communities that provide support to members in various settings- hospice, school systems, colleges, and agencies. The commitment of dedicated professionals has enabled NEASGW to forge ahead in revitalizing this branch, and in strengthening the group work skills in the New England region.

Receiving the “Branch of the Year” award is an honor for NEASGW. Leadership meetings have become “a joyous ritual,” according to Bogusia Molina. They combine work and pleasure at these meetings by enjoying homemade foods and creating plans for NEASGW. A strategic plan was the first order of business. One of the significant elements of that plan was holding a conference in June 2004 featuring Jim Trotzer, which was a great success.

This year will continue upon the progress of last year. NEASGW will offer a multicultural group work workshop featuring Michael Garrett, who will be sharing time-honored Native American interventions relevant to group work. In addition, local experts will be sharing ideas about enhancing multicultural group work practices. The emphasis will be on interdisciplinary approaches. Dr. Patricia Calderwood, faculty member in Curriculum and Instruction will share insights relevant to conceptual frameworks that reflect on what is a community. Cynthia Swift, a clinical supervisor, will offer insights on how multicultural communities can be developed. Bob Schmidt, a school counselor and a clinical supervisor, will share his musical talents and demonstrate how music can be an instrument for promoting multicultural connectedness. Dr. David Zera, faculty in Psychology and Special Education will offer insights relevant to working with children with disabilities, and Dr. Paula Gill Lopez, a School Psychology faculty will focus on group work relevant to consultation with children and families. Finally, Haitian and African drumming will be demonstrated. Indeed, another day for experiencing the power of group work will unfold.

The NEASGW conference will be held May 20, 2005 at the Mashantucket Pequot Museum near to the Foxwoods. Please, check out the details through the ASGW’s web site, www.asgw.org. For more information, please contact Bogusia Molina, NEASGW President at bmolina@mail.fairfield.edu or by phone at 203 254-4000 ext. 2759.
This year the Awards Committee received some excellent nominations for the Eminent Career, Professional Advancement, and Group Work Practice Awards. The recipients of these awards were announced at the ASGW Luncheon at the ACA conference in Atlanta, Georgia and are featured below.

Eminent Career Award

Dr. Beverly M. Brown and Dr. Robert K. Conyne were the recipients of the Eminent Career Award this year. This highest award is intended to recognize major contributions made to the field of group work over a period of time by an ASGW/ACA member.

Dr. Beverly Brown is currently a Professor in the Department of Educational Psychology and Special Education at Southern Illinois University in Carbondale. She has contributed greatly to the field of group work and ASGW. Evidence of her exemplary scholarship is seen in her numerous national conference presentations, state conference presentations, and publications. Many of these scholarly endeavors have taken on the emerging themes of the profession including the provision of quality training and supervision of group leaders, inclusion of people with disabilities in group work, and multiculturalism.

She also has provided exemplary service to ASGW in her roles as President, Treasurer, and Secretary and has served as the chair of the following committees: media, finance, nomination and elections, government relations, and awards. She received the ASGW Government Relations and President’s Awards and is an ASGW fellow. She has also served as president to the IASGW and ICA.

In her role as a counselor educator, Dr. Brown exemplifies what it truly means to be a leader in the field of group work as she empowers others to become the next generation of group workers and leaders. She has served as a beloved mentor of many students and has been a role model to many. She has dedicated her professional life to the furthering the aims of group work and has done so much through her teaching, research, and service.

Dr. Robert Conyne has also made outstanding contributions to the field of group work. Currently he is a Professor of Counseling at the University of Cincinnati and calls attention to the joys of group work in his teaching, scholarship, and service. He has provided invaluable guidance and mentorship to hundreds of graduate students and individuals from various disciplines and backgrounds.

Dr. Conyne is regarded as an eminent scholar and during his career has been the primary author on over a hundred journal articles that predominately focus on group work. His scholarly productivity is also evidenced in numerous books, book chapters, book reviews, and grants related to group work. Internationally, Dr. Conyne has distinguished himself by establishing collaborative group work research and teaching endeavors in China, Netherlands, and Australia.

His service to ASGW has also been exemplary. Dr. Conyne has served as President, editor for the Journal for Specialist in Group Work, executive board member, chair of the Standards Committee, a member of the Institute Oversight Task Force, a member of the Interdivisional Collaboration Committee, chair of the Nominations & Elections committee, chair of the Think Tank, and designer/workshop leader of the Emerging Leaders Workshop. He has also provided extensive service to ACA and APA. In every respect, Dr. Conyne’s career demonstrates he is a group specialist who has greatly impacted the profession.

In summary, the recipients’ efforts and contributions to the promotion of group work have been consistent over many years through service, research, teaching, and mentoring. Therefore, ASGW is pleased to honor Dr. Brown and Dr. Conyne for their significant contributions to the field of group work.

Professional Advancement Award

Dr. Allan Dye is this year’s recipient of the Professional Advancement Award. This award is intended to recognize the outstanding activities of individuals who help advance the field of group work through research, development of a new technique or theory, public relations, legislative activities, or group work practice.

Through his work as a group work mentor, Dr. Dye has made a lasting impact on the professional capacity of his group work protégés and through his example has made yet another fabulous contribution to the field of group work. In the spring of 2002, the Professional Development Committee launched the Group Work Mentor Project. Senior ASGW group work professionals volunteered to mentor other group work practitioners, researchers, or counselors. The mentoring relationship was envisioned to be e-mail based. This award was given to recognize the outstanding service provided by Dr. Dye to his protégés, Ms. Lorrie McCann, and the contribution he made toward defining the ground rules and activities of the new group work mentoring process.

Dr. Dye’s contributions to the ASGW Mentor program are merely the latest example of his contributions to the advancement of group work. In addition to authoring a book and numerous articles describing group work, he was among the four “Pioneers in Group Work” videotaped by ASGW, served as ASGW president, as an ASGW Fellow, and earned the ASGW Eminent Career Award. He was active in the creation and stewardship of ASGW throughout his professional career and has continued to contribute to ASGW even after his retirement. He served as process observer to the ASGW Executive Board and for the past several years has been instrumental in supporting the fledgling mentor program. ASGW is pleased to recognize Dr. Dye for his contributions to the ASGW mentoring program as his latest effort to advance the profession.

Group Work Practice Award

Dr. Constance Deuschle is this year’s recipient of the Group Work Practice Award. This award is intended to recognize an outstanding practitioner in group work.

Dr. Deuschle is an Assistant Professor at Indiana University South Bend. As an educator and exemplary group counselor, Dr. Deuschle has spent over 20 years teaching, supervising, and practicing the highest standards of group work skills and techniques.

She worked as a school nurse and later as a school counselor for 9 years within the State of Indiana school system. During that time she educated the school staff, students, and families about the positive outcomes when working with students in small groups. She also conducted parent education programs and training. As a certified Drug and Alcohol counselor, Dr. Deuschle has worked with outpatient treatment programs where small group work was the principle treatment method. She has been invited to present her appreciation and understanding of group work at regional, state, national, and international venues.

Dr. Deuschle is also committed to counseling training. She along with Dr. Rosemarie Smead developed a unique program for training professional counseling practitioners in the advanced skills of group work within a school setting. In her current role at Indiana University South Bend she has continued to provide graduate students with experiences and knowledge to enhance and increase their group work abilities. She serves as mentor and role model to students and colleagues. It is clear that Dr. Deuschle is an exemplary professional who, on a daily basis brings honor to the various facets of group work.
Letting Power Move in Circles: Native American-Based Group Work

by Michael Tlanusta Garrett

Michael Tlanusta Garrett, Eastern Band of Cherokee, is Associate Professor of Counseling and Chair of the Department of Educational Leadership and Counseling at Old Dominion University. He holds a Ph.D. in Counseling and Counselor Education and a M.Ed. in Counseling and Development from the University of North Carolina at Greensboro, and a B.A. in psychology from N.C. State University. Author and coauthor of more than 50 articles and chapters dealing with multiculturalism, group work, wellness and spirituality, school counseling, working with youth, and counseling Native Americans, Michael has authored the book, Walking on the Wind: Cherokee Teachings for Harmony and Balance (1998) and coauthored the books, Medicine of the Cherokee: The Way of Right Relationship (1996), Cherokee Full Circle: A Practical Guide to Ceremonies and Traditions (2002), and Native American Faith in America (2003).

His experience with Native people, both professionally and personally, lends a unique perspective and expertise with Native American issues and concerns. Michael has worked as a school counselor at the middle and high school levels, as a college student personnel worker with Native American and other minority students in the university setting, as an individual and group therapist in a family services agency setting, and as a project director in an urban Indian center serving the local Indian community. Michael’s specialized focus has been in advancing professional understanding of working with Native people, and in applying traditional Native American individual and group concepts and techniques to contemporary counseling as a way of bridging the cultural gap.

During the past 10 years, he has taught and supervised at the university level, and given numerous professional presentations, workshops, and seminars on a range of topics including wellness, cultural values and beliefs, spirituality, relationships, group techniques, counseling children, issues facing Native Americans, conflict resolution, date rape/sexual violence, and play therapy. Michael grew up on the Cherokee Indian reservation in the mountains of western North Carolina. Currently, he lives in Chesapeake, Virginia with his wife, Claudia, and his son, Gavin.

“You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round... The sky is round, and I have heard that Earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours... Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a person is a circle from childhood to childhood, and so it is in everything where power moves.” (Black Elk, cited in Garrett, 1998, p. 75)

The preceding quote by the renowned Lakota holy man, Black Elk, offers a powerful glimpse into the world of Native American traditionalists who have both revered and drawn on the power of the group for thousands of years as a way of conducting ceremony for a variety of purposes and creating healing. Over the past decades, the fascination with and use of Native-based ceremonies and traditions for therapeutic purposes has been growing. Several authors have provided descriptions of interventions based on Native culturally-responsive group formats (for a summary of sources, please see Garrett, 2004; Torres-Rivera, Garrett, Crutchfield, & Gillam, 2004). With an eye toward understanding where it is that power moves in Native traditions and how this can be utilized in contemporary group work, this column will focus on the nature and implementation of Native-based group work and interventions through a culturally-responsive, developmentally-based approach.

Group Work and the Healing Power of the Circle

Across tribal nations, there are many different ceremonies used for healing, giving thanks, celebrating, clearing the way, and blessing (Garrett & Garrett, 2002). The underlying goal of these ceremonies, from a Native perspective, is to keep oneself in good relationship with the natural environment. From a Native perspective, the main purpose of such healing ceremonies is to “keep oneself in good relations.” This can mean honoring or healing a connection with oneself, between oneself and others (relationships, i.e., family, friends, community), between oneself and the natural environment, or between oneself and the spirit world. Sometimes, healing ceremonies involve all of these. Among the various traditions of healing ceremonies utilized by Native people, a few more well-known examples include sweatlodges, vision quest, clearing-way ceremony, blessing-way ceremony, pipe ceremony, sunrise ceremony, succahne, powwow, and countless others (Garrett & Garrett, 2003). One of the functions of ceremonial practice through the group is to reaffirm one’s connection with that which is sacred. In American mainstream ideology, the purpose of life consists of “life, liberty, and the pursuit of happiness.” From a traditional Native perspective, a corollary would be, “life, love, and the pursuit of harmony.” In order to better understand the power of group work from a Native perspective, it becomes important to understand the essence of a Native worldview as well as the significance of the Four Directions and the meaning of the Circle as a literal and symbolic representation of seeking harmony and balance in life.

The Four Winds

Native traditions often place great emphasis on the numbers four and/or seven. These numbers are usually integrated throughout the many forms of ceremonial and artistic expression that carry deep meaning regarding Native peoples’ worldview and approach to life. Although its manner of expression may differ from nation to nation, the number four generally represents the essence or “Medicine” of each of the cardinal directions—east, south, west, and north—each of which symbolize one aspect of life. These Four Directions or Winds are usually depicted in a Circle, sometimes referred to as the Medicine Circle or Medicine Wheel which is a traditional Native American symbol emphasizing the cyclical nature of the world and the self. Each Direction represents one aspect of life or the living being and all of the directions together are necessary for a harmonious and functional way of life. The cyclical nature of
world and self are only possible given harmony and balance among the Four Directions—"heart," natural environment, body, and mind—symbolizing the four points on a circle or the four cardinal directions of east, south, west, and north, respectively. The Medicine Circle serves as a relational and wholeness. Each of these four is an abstraction of our physical presence.

Similarly, the number seven represents an integration of the same four directions as well as the upper world (Sky), lower world (Earth), and center (often referring to the heart, or sacred fire) to symbolize universal harmony and balance (visualized as a sphere). In the traditional way, you seek to understand what lessons are offered to you by giving thanks to each of the four directions for the wisdom, guidance, strength, and clarity that you receive (Garrett, 1998). Not every tribe/nation practices the directions in this way, but almost all have some representation of the four directions as a circular symbol of the harmony and balance of mind, body, and spirit with the environment (and spirit world). As such, symmetry and reverence of spacial harmony becomes an integral part of ceremonies conducted in a traditional Native way. With integration of Native concepts and approaches into group work, practitioners can choose whether or not to briefly discuss the importance of numbers and spacial directions from a Native perspective; however, special care should be taken to create a sacred space where healing can take place in a way that best fits the group, and where participants can become more aware of directional "space" and how it affects their lives. Specifically, it is important for group participants to orient themselves to each other and to what occurs in the group as well as in their lives.

**Circles Rippling**

Life, from a traditional Native perspective, is viewed as a series of concentric circles that emanate from one another like the rippling waters of a lake (Garrett, 1998). The first circle is the inner circle, representing that which is within us, being our spirit, the culmination of all of our experiences and the power that comes from the very essence of our being. The next circle is family/clan. Family might be blood relations, and it might be family of choice or adopted family (family in spirit); this circle also includes tribe/nation/community as this is the social context in which we live, and represents a different sense of belonging. The third circle is the natural environment, Mother Earth, and all our relations. A fourth and final circle consists of the spirit world that encompasses all of the other circles, and is believed to be where the Creator dwells, along with all our ancestors and other spirit helpers/guides. Therefore, Circles of life energy surround us, exist within us, and make up the many relationships of our existence. In all, we each have a circle of self, comprised of the many facets of our own development (e.g., mind, body, spirit, and surroundings); a circle of immediate family, extended family, tribal family, community, and nation; a circle consisting of all our relations in the natural environment; and a circle of our universal surroundings (Garrett & Myers, 1996). Therefore, in a group context, the use of circles within circles often provides a symbolic structure in which to honor the many relationships of which we are a part. It may be both educational and therapeutic to introduce the concentric circles when using the Healing Circle to make participants more aware of the many circles of which they are a part in their own lives. This creates an awareness for participants of the many relationships that both help and hinder them in the issues they are experiencing.

**Unity Approach: Bringing Everything Together**

Based on the concepts described thus far, Garrett and Crutchfield (1997) developed a Unity Model that emphasizes use of Native-based group work intended to enhance developmental growth of clients. The Unity approach is so named as it provides a balance of techniques and interventions aimed at exploring and integrating many different personal dimensions into a unified whole. This approach is based firmly within Native American culture and tradition of seeking harmony and balance and follows the spirit of many healing ceremonies and practices in Native tradition without compromising the cultural sacredness of such practices. The Unity approach is presented in such a way as to emphasize certain universal characteristics, such as the need to feel a sense of belonging—"I belong somewhere," mainstream; "I am good at something," independence—"I possess certain strengths and qualities," and generosity—"I have something special to contribute" (Brendtro, Brokenleg, & Van Bockern, 1990), while encouraging group leaders to modify techniques and exercises in whatever way is most effective for the population and specific age group with which they are working. As professionals in a multicultural society, we must look to all of the vast resources of our many differing and rich cultural traditions for valuable insight and methods of approach for developing human potentials and promoting individual and group wellness. The holistic nature of the model complements the underlying philosophy of our profession by emphasizing the importance of facilitating the natural human processes of growth and development concerning how one feels about oneself, how one develops one's potentials, how one experiences one's physical presence, and how one sees/defines oneself.

The Unity Approach, based in the principles of the Medicine Circle, represents this interrelationship through a unity of the Four Directions (east, south, west, and north) and complementary harmonious integration of following four inner dimensions.

*East: Self-esteem* represented by how one feels about oneself and one's ability to grow and change.

*South: Self-determination* represented in one's ability to use one's volition (will) to explore and develop potentials.

*West: Body-awareness* represented in how one experiences one's physical presence.

*North: Self-concept* represented in what one thinks about oneself and one's potentials (Four Worlds Development Project, 1984, p. 17).

By viewing these four dimensions at each of the four cardinal points on the Circle, we begin to focus our attention on seeking a harmonious functioning among each one as an extension of all the others. The group format presented in this article utilizes Native American principles and techniques to seek harmony and balance among the four dimensions of self-esteem, self-determination, body awareness, and self-concept. The counselor, as group leader, functions as facilitator, mentor, educator, and supporter-giver. The emphasis of change in the Unity approach is placed on the powerful influence of group dynamics and the group setting in general. The Circle becomes an important context in which development of the four dimensions occurs within and between group participants.

**The Talking Circle: A Context for Healing**

The Circle is a reminder of the interrelationship that we all share with one another and with our world. In a traditional Cherokee "Don-ne-la-we-ga" or "coming-together," for example, the Talking Circle fulfills an important purpose by ensuring that the interaction is conducted in a respectful manner. The Talking Circle serves as a forum for the expression of thoughts and feelings in a context of complete acceptance by group members; thus the Talking Circle may be utilized as the general format for implementing and processing various activities/exercises in the Unity approach.

Although objects used vary from nation to nation, the "talking stick"—a wooden stick embellished with carvings or painted patterns—is often used as an object representing truth and understanding as powerful agents of learning, change, and growth. This stick has been created with ceremonial purpose in mind and as such, possession of the talking stick signifies permission to speak (Garrett & Osborne, 1995). Thus, use of the talking stick gives each group member a chance to speak and encourages each member to listen more carefully without need for competition. Traditionally in many Native American tribes, people used the talking stick during council meetings to discuss issues or concerns peacefully by "speaking from the heart," and by listening intently to what others had to say.

The leader might introduce the purpose of the talking stick by saying, "We will use the talking stick here in our Circle because each person's feelings and experiences are important; each person has something important to say, and the stick reminds us whose turn it is to speak while the rest of us listen with our hearts." Ideally, the leader might want to have the group take a walk outside together in a natural environment together if possible in order to "let a stick find them" so that the group together could fashion their own talking stick in a way that everyone feels is best. This an exercise
which each group member is asked to contribute something to the stick (whether it be a physical contribution such as feathers, stones, acorns, yarn, ribbons, etc., or a symbolic contribution such as design or depiction of some kind), building trust and a sense of cooperation among group members, as well as a sense of accomplishment and closeness.

To begin the Talking Circle, participants form a circle together, leaving an opening in the direction of the east which is where the Sun rises, bringing with it clarity, honesty, warmth, and light. A song or music may be used for relaxation and settling as the members enter the circle (the group leader may wish to select a song or music that seems appropriate for the group, or have the group develop their own song together). When everyone has gathered, initial greetings are made.

The leader begins by picking up the talking stick to share feelings or concerns with the group. When the leader has spoken, the talking stick is passed clockwise (left) to the next person, symbolically following the path of the Sun around each of the directions in the Circle of Life. Participants may be told that when they possess the stick, they have the choice of either speaking or remaining silent. Again, the talking stick is passed to the next person. During the circle, questions may be asked, but only by permission of whoever is holding the stick. Anyone else must wait his or her turn. The leader should feel free to ask questions or make clarifying statements by permission of the one who holds the stick (this is to be made clear and agreed upon from the beginning). It is to be made clear that the stick holder may not be interrupted or criticized. Statements directed to other members should, if possible, be framed as “I-statements” using feelings or ideas. In this way, an atmosphere of patience and respect is created.

When the talking stick has made its way around the Circle, it can be placed in the center of the Circle to be picked up by anyone wishing to speak further...or the leader can begin the group activity/exercise for that particular session. Likewise, the leader may wish to utilize the format of the Talking Circle in order to process the activity/exercise with participants during or following implementation. When everything is finished, the Talking Circle can be brought to a close with a song, music, or some kind of special saying (I prefer to use a traditional chant for relaxation and settling as the members exit the Circle, and softly plays a tape of traditional Native American flute music during the Circle, again, for relaxation and calming during activities). It is understood that what was said in the Circle remains in the Circle to demonstrate respect for all members. The Talking Circle can be an activity/intervention in itself, or can provide a method of processing any of the following group techniques that will be described within the context of the Four Directions.

Unity Circle Exercises

**Four Directions (East, South, West, North)**

In an open space, have the members visualize and sanctify a large circle in whatever way they see as most fitting. It may be helpful to create the circle through group ceremony and by putting some form of designation on the floor to help label each of the Four Directions—East (red), South (green or yellow), West (black or purple), and North (white or blue)—as is depicted, for example, in the tradition of my nation, the Eastern Band of Cherokee. This could be done, for instance, by placing a color or symbolic object in each direction as agreed upon by the group. The more visual the circle becomes, the better as a part of Native ceremonial tradition to get back in touch with one's senses in becoming more aware of what is around and what is within. Part of the power of this exercise is to allow the circle to become a sacred space in the sense that the members feel at home and that it contains something special within the space that is created.

Begin by having all of the members move to the center of this Circle. The first person starts by moving to the direction of the East and answering the question for that direction. That person then moves on to the direction of the South and waits while the next person moves from the center of the Circle to the East and answers the same question. All of the members proceed around the Circle, starting in the direction of the East, moving to the South (masters), then to the West (independence), and finally to the North (generosity) answering the respective questions for each direction as they go. The following are questions for facilitation:

**East (red):** Belonging characterized by a sense of caring and connection with certain special others:

*“Whose do you belong (or not belong); who’s your family/ clan/tribe?”*

**South (green or yellow):** Mastery characterized by recognition of one’s abilities and a meaningful sense of achievement in life:

*“What do you do well; what do you enjoy doing?”*

**West (black or purple):** Independence characterized by a belief in oneself through the presence of self-awareness, self-reliance, and self-discipline:

*“What are your (sources of) strengths; what limits you?”*

**North (white or blue):** Generosity characterized by openness to different experiences through the recognition of a (potential) unique personal contribution:

*“What do you have to offer; what do you receive?”*

As each person moves completely around the Circle, he or she returns first to the East and then back to the center of the Circle once again where they have an opportunity to listen and to reflect on their own harmony and balance and what creates barriers for them to this. Time should be given for discussion of differences and similarities among participants with an emphasis on each person’s own answers to the four questions and ways of working on anything that he or she wishes to change (i.e., improving a particular direction or area of his or her life) for harmony and balance.

**The Gift (East):**

According to Native tradition, it is the gift of giving that makes the Circle of Life turn. The value placed upon generosity and kindness as a way of life is high, and the goal of life from a Native traditional point of view is to be a caretaker of some kind. As such, members are asked to think about a time when something very special was given to them. It is important that as members share their experience, they share it in a present tense and try to recall as much detail as possible so that other group members can not just hear a story, but live it in a sense. The leader might also want to have members share a time when they gave a special gift. To complement this sharing, members could be asked to go outside some time before the next meeting in order to search for something special.” In Native ways, it is not what you find, but what finds you that carries the most power and healing. So, for members, the “something special” that might find them in nature could be a rock, a leaf, anything that seems very special to that person and stands out for him or her in some way.

Members are asked to bring it back with them for the next time, and are reminded that when they find something, as in Native tradition, to thank Mother Earth for offering them this special gift to them. Subsequently, as members are given the opportunity to talk about not only what found them, but also what it was like to find and be found by that object, the leader can also listen for ways to tease out experiences that members have had during the time after in which other special things, people, or special experiences found them. This becomes an exercise in awareness and deeper connection on many levels.

**Totem Exercise (South):**

In Native American tradition, it is believed that each of the animals can be a powerful guide and as such, hold powerful lessons for us to learn. And as we learn more about the animals that are important to us, we learn more about ourselves, and the way we see ourselves. Each animal has its own “Medicine” or particular way of life, and therefore, possesses its own unique set of distinguishing qualities. The same is obviously true of people. And for every person, there is at least one animal with which that person can identify. Understanding the lesson offered by a person's totem animal carries with it a lesson in identity and pride and strength that can be drawn upon at any time as well as a potential guide waiting to be called upon in time of need. This concept can be introduced to the group members in whatever way the leader feels is most appropriate and the following questions can be used for facilitation:

1. Clear you mind and think of an animal that you are most like.
2. What are some of that animal’s qualities and behaviors?
3. What are some things about you that are similar to this animal?
4. What is this animal’s unique strength represented by the essence of its way of life?
5. How can this help you in your own life?
6. How could you apply this animal guide to help you when you need it?
7. What is this animal trying to teach you?

The group can work to help each other describe observations or knowledge about particular animals that come to mind for any given member. Great care should be taken by the leader to make sure members distinguish between animals that they like versus animals that are like them in some way or somehow carry a connection for any given person. This could be an animal that tends to pop up a lot in that person’s life. Taking time, then, to connect with the essence of that animal on the level of the senses can help the person think in terms of spiritual lessons as well as cognitive and emotional ones.

Renaming (West)

Often times, we let names dictate our worth. Everyone is given a name at birth. However, the worth of something or someone can easily change in spite of the names associated with it; true worth is independent of words. In Native tradition, names carry a great deal of power and are not taken lightly. For some nations, there are elaborate ceremonies dedicated to naming or renaming. The exercise begins by having the members observe the names of animals, objects, anything in their familiar environment including themselves. Participants are then encouraged to generate names that are better fitting for the things mentioned. Participants are also encouraged to give themselves a name that is best-fitting, possibly based on a distinguishing characteristic (e.g., a very tall person might choose the name “Tall”) or some personal achievement or emotional one.

Time is devoted in the Circle to a discussion of certain attributes represented by the new names and each person’s reasons for choosing a particular name. This is also a good time for members to discuss the effects that names have had on their lives, both good and bad, and the overall power of words. The new names may be used, as a reminder of personal strengths and uniqueness, for the remainder of the sessions if the members so choose. The following can serve as questions for facilitation:
1. If you could rename yourself with a word (any word) that best fits you as a person, what would it be?
2. What personal quality or experience makes you choose that name?
3. What kind of power would that name carry for you?

It may be important for the leader to realize that members could relate that their current name is very comfortable for them and that they wouldn’t rename themselves. That is perfectly ok, and those members should be encouraged to process what is about their name that carries power for them. This could mean taking time to share how they got the name, and what it is special that they associate with the name, including people, places, and experiences. That is the essence of both naming and renaming for those who choose to rename as well as those who do not. The Medicine of a name is what counts for the person and for the group.

The Guide (North)

Participants are asked to visualize a personal guide in their minds. This should be someone whom they can consult in times of hardship or uncertainty. The guide could be an imaginary person, or someone real such as a respected elder, family member, or close friend; it could be someone who is currently living, or it could be someone who has passed on. In either way, the guide should be well-visualized as someone who stands beside the person, always available to offer words of wisdom or support. In Native tradition, guides, as elders or spirit guides, are an important part of a person’s Medicine path to help them in times of need and to offer wisdom and guidance. Participants are encouraged to take the time to consult with their guides—to consider what might be suggested—when faced with difficulty or challenge. Other group members can serve as a resource for possible problem situations to be used in the group. The following serve as questions for facilitation:
1. Who is your guide and why is that person your guide?
2. How would your guide see your situation?
3. What might your guide encourage you to do?
4. What would be your guide’s reasoning for this suggestion?

Guides can be powerful forces in members’ lives as that much-needed sense of support and direction, especially when faced with adversity. Again, sharing of all that encompasses that special connection with one’s guide can lead the group down a path of powerful healing. The leader might even want to go so far as to encourage members to bring something to the group that reminds them of their guide and to share that with the group. This could be brought to the group each time if members preferred as a quiet reminder of support and wisdom that stands near them, ready to be called upon.

Conclusion

From a traditional Native American perspective, being well means “walking in step with the universe.” Nothing helps this become more clear, for instance, than the hauntingly beautiful sight of traditional Native stamps dancing in unison by firelight beneath the starlit, breath-filled sky. Walking in step highlights not only the group process, but also the cultural importance of understanding, participating in, maintaining, and revering the importance of the many relationships that comprise our lives and the sacred art of “relating.” This art reflects the same “Medicine” that group counselors are trained to use for facilitation of healing and helping people learn from their experiences in order to make life choices. It has been said that it is important to not work the group, but simply let the group work. If what Black Elk says is true that it is in everything where power moves, then our only job is to help make the connection then get out of the way of healing, both for ourselves and for those with whom we work. What an opportunity, what a gift…. Sgi (thank you).

References


The Group Worker

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Deadline for all submissions is September 1, 2005.

Los programas en español: ASGW is soliciting and hopes to offer two programs that will be presented in Spanish. Please submit the proposal in English. If your program is selected, please plan to offer handouts in both Spanish and English.

How to submit proposals: Proposals may be submitted in two ways. Electronic submission is preferred via www.asgw.org. Follow the instructions for Call for Program. Consider typing the information requested below in a Word document and copying and pasting it into the appropriate fields on the website.

Mailed submissions must be submitted to:
Maria T. Riva, Ph.D.
ASGW Program Submission
2450 S. Vine, College of Education
University of Denver
Denver, CO 80210

The following information must be included in the submission:

1. Name of Primary Presenter
2. Preferred professional title
3. Institutional affiliation
4. Preferred mailing address
5. E-Mail Address
6. Home Phone
7. Work Phone
8. FAX
9. ASGW Member?
10. State and Lic. #, NCC #, and all other pertinent credentials (MD, DDS, etc)
11. In order to receive credentialing for Continuing Education Units for attendees, please include a brief summary of the following for the primary presenter:
   a. educational degrees and other relevant training
   b. professional experience and areas of specialization
   c. current position and employer
   d. immediate past position and employer
   e. number of publications and presentations
   f. prior presentations/workshops (highlights)

12. This information may be attached in the form of a Vita.
13. Name, title, institutional affiliation, preferred mailing address, e-mail address, and credentials of all other presenters.
14. Program Title: Make this short, simple, factual, and no longer than 80 characters.
15. Abstract: The abstract will be printed in the conference program. Please submit an abstract of 50 words or less. The summary should include: 1) One clear sentence describing the goal of the session and its relation to group work, 2) the information, techniques, theory, or research to be presented, 3) specific experiential group work components, and 4) mention of handouts.
16. Learning Objectives and Outcomes: Please construct 2 to 3 learning objectives for your program. (Ex. After having (activity), participants will be able to (behavior), as exhibited by (evaluation)).
17. Program Summary: The program summary will be used for the reviewers to determine program selection. Please submit a summary description and rationale for the program. Maximum 500 words.
18. Program Format: Please select one:
   a. Intensive workshop - 3 hours
   b. Panel presentation - 90 minutes
   c. Content/ Skill Building - 90 minutes
   d. Poster Session - 60 minutes
19. Audio Visual Needs: ASGW will provide overhead projectors and projection screens only to program attendees who request them. The presenter must provide all other A/V equipment. Due to contract restrictions with the hotel ASGW must know in advance if you are planning to bring and use your own equipment for a PowerPoint presentation. Please indicate what A/V equipment you plan to use for your presentation.
20. Poster Presentations: Standard project boards will be provided to display poster presentations. The three-part cardboard panels are 36” tall with a 24” wide center panel and the two side panels 12” wide each.

Please read and initial the following only if you agree to this condition:

_____ I am willing to be considered for a shorter session (e.g., Content/Skill Building, Poster Session). The selection committee has final determination on the program.

Please read and initial each of the following:

_____ I understand all presenters must make their own arrangements for transportation and lodging at their own expense. We may take advantage of special hotel conference rates only if registered by December 1, 2005.

_____ I understand that I must identify audio-visual needs in the proposal and that I must provide my own A/V equipment (other than an overhead projector and projection screen). I also understand that if I intend to use my own PowerPoint equipment, I must indicate this intention in my proposal.

_____ I have informed all of my co-presenters of the above conditions and they have agreed to them.

Deadline for submissions is September 1, 2005
JSGW Editorial Board Changes

Submitted by Donald E. Ward, Editor, Journal for Specialists in Group Work

There are several changes in the Journal for Specialists in Group Work Editorial Board for 2005. First, sincere appreciation is extended to Patrick Akos for his dedication to the journal and the editorial process during his term on the board. Second, four current board members were willing to serve a second three-year term on the board and were appointed by the ASGW Executive Board to serve through December 2007: Bill Banaka, Marvin Clifford, Lynette Menefee, and Muhyi Shakoor. Eight current board members agreed to serve a third, three-year term on the board through December, 2007: Sheri Bauman, Marvin Moreno, Don Nims, Chris Ryback, Paul Toth, and Michael Tyler. The new three-year appointments to the board through December 2007 are Deborah Gentry and Zipporah Shechtman. Five people have been appointed to serve as Ad Hoc reviewers: Michael Garrett, Marty Jencius, Angela Coker, Jose Villalba, and Kelly McDonnell.

Marla Riva continues to serve as Associate Editor of the journal. Wendy Briggs of Pittsburg State University begins her tenure as the JSGW Editorial Assistant and will help to manage the electronic and hard copy day-to-day tasks so vital to the prompt and collegial review process we attempt to maintain with authors.

Our strong and dedicated Editorial Board and Ad Hoc reviewers provide many hours of work and sensitive and meaningful feedback to assist authors in the revision process to insure that JSGW continues to be a leader in the field and a valuable resource to ASGW members and other readers. If you wish to submit a manuscript for review or have questions about the journal, please see the Journal link at the ASGW website at asgw.org or contact Don Ward at dward@pittstate.edu. The entire JSGW Editorial Board for 2005 includes:

- Kimberly Asner-Self (2005) - Southern Illinois University at Carbondale
- Nina Brown (2006) - Old Dominion University
- Jesse DeEsch (2006) - Rider University
- J. Scott Glass (2005) - Elon College
- Chris McCarthy (2006) - University of Texas
- Donald Nims (2007) - SUNY - Brockport
- Zipporah Shechtman (2007) - University of Haifa, Israel
- Paul Toth (2007) - Indiana University
- William Banaka (2007) - California State at Chico
- Marvin Clifford (2007) - Ochsner Clinic
- Kevin Fall (2005) - Loyola University, New Orleans
- Diana Hulse-Kilacky (2005) - University of New Orleans
- Lynette Menefee (2007) - Thomas Jefferson Medical College
- Grigoris Mouladoudis (2006) - University of Ioannina – Greece
- Betsy Page (2008) - Kent State University
- Milton Seligman (2006) - University of Pittsburgh
- Lauren Storck (2005) - Harvard Medical School
- J. Michael Tyler (2007) - Baker College
- Shari Bauman (2007) - University of Arizona
- John Dagley (2006) - Auburn University
- Deborah Gentry (2007) - University of Buffalo, SUNY
- Kurt Kraus (2006) - Shippensburg University
- Bogusia Molina (2006) - Fairfield University
- David Moxley (2007) - Wayne State University
- Christopher Rybak (2007) - Bradley University
- Muhyi Shakoor (2007) - SUNY - Brockport
- Edil Torres Rivera (2006) - SUNY - Buffalo

2005 Peg Carroll Scholarship

Submitted by Gina B. Lasky

I want to begin by expressing my gratitude to ASGW and Peg Carroll for making this opportunity available to students. I am truly honored to have been chosen as the recipient of the Peg Carroll Scholarship this year. ASGW is an organization filled with exceptional scholars and practitioners, and it was an honor simply to be in the presence of such accomplished individuals. I am humbled to have my efforts acknowledged by such an organization. I also greatly appreciate the welcoming, friendly, and open environment created by ASGW members.

My curiosity about group dynamics began early as I am one of seven children in a unique family with a wide age range and adopted siblings from Korea. My childhood experiences produced an understanding of group process and an interest in group interactions. My interest in group counseling grew in large measure because of Dr. Maria Riva who advised my graduate work at the Counseling Psychology Program at the University of Denver. She has been instrumental in shaping my thinking, my professional skills, my research abilities, and in providing an example of what it means to be an expert in the field. I cannot thank her enough for her mentorship.

In my clinical training, I conducted numerous groups in clinical settings serving low-income populations. I have co-led and led groups with children, adolescents, and adults. In each of these groups, I was struck by the power of group counseling for these individuals. The sense of universality and normalization of emotions goes far beyond individual therapy. Similarity, patterns of behavior that are problematic for people are easier to address because the behavior is illustrated in the group.

My interest in group psychotherapy is also a scientific one. In collaboration with Dr. Riva and other students, we investigated co-leadership relationships and whether a self-supervision model could benefit leaders who do not receive traditional supervision. More recently, I completed my dissertation, in which I sampled APA and ACA members about issues of confidentiality in groups. The study explored group member and leader violations of confidentiality, the detail of the consent process around confidentiality, and whether the experience level of the leader made a difference to these issues.

The financial gift of the Peg Carroll scholarship will assist me in obtaining additional training in group dynamics and allow me to continue conducting research on group work. I plan to continue exploring how confidentiality is handled in groups including the reasons for member violations, the cohesion of the group at the time of member violations, and more details around group leader violations. I am also interested in studying group leader development and whether experience impacts issues of confidentiality and outcome.

I look forward to the future and my continual investment in the field of group work. I am thrilled to be a part of an organization with such a long history of scholarly work. I am truly grateful for this opportunity and hope to make Peg Carroll proud.

Thank you, Gina B. Lasky, M.A., Doctoral Candidate, University of Denver
CALL FOR APPLICATIONS FOR JSGW ASSOCIATE EDITOR

The position of Associate Editor for the Journal for Specialists in Group Work (JSGW) will become available as of July 1, 2005, for a three-year term. Eligible candidates will be expected to be Association for Specialists in Group Work (ASGW) members and should demonstrate evidence of good organizational skills, the ability to meet deadlines, and competence in editing data-based research manuscripts. Interested candidates should send the following to Dr. Donald E. Ward, JSGW Editor, via email at dward@pittsstate.edu: a letter of application expressing interest, confirming ASGW membership, and describing editorial strengths including a list and description of professional editorial board and other manuscript review experience and evidence of publishing and reviewing data-based research manuscripts; vita; and three letters of recommendation. Applications are being accepted until June 15, 2005. For more information, please contact Dr. Donald E. Ward at 620-235-4530 or email: dward@pittsstate.edu.

2004 OUTSTANDING JSGW ARTICLE AWARD

The award for the outstanding article appearing in the 2004 Journal for Specialists in Group Work was presented to Kathryn Norsworthy and Ouyporn Khuankaew for their article:

Women of Burma Speak Out: Workshops to Deconstruct Gender-Based Violence and Build Systems of Peace and Justice

The article provides describes Kathryn and Ouyporn’s work with refugee and other women in southeast Asia who live in extremely repressive societies. They are to be congratulated on their excellent humanitarian and scholarly work!

Call for Journal for Specialists in Group Work - Editorial Board Members

Applications are now being sought for a three-year appointment on the editorial board of the Journal for Specialists in Group Work, beginning January 1, 2006. Interested applicants should send the following to:

Dr. Donald Ward, Editor
Journal for Specialists in Group Work
Department of Psychology and Counseling
Pittsburg State University, Pittsburg, KS 66762

A letter of application, vita, and an electronic copy of the vita in IBM-compatible Microsoft Word format and reprints of recent articles in hard copy. Applications are being accepted until September 1, 2005. For more information, contact Dr. Ward at Email: dward@pittsstate.edu.

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Point Clear, Alabama
January 10-13, 2006

Please hold the date to join your colleagues for a wonderful Gathering of Group Workers in 2006. We will meet at “The Queen of Southern Resorts:” The Grand Hotel Marriott Resort, Golf Club & Spa — an extraordinary resort that offers a full range of luxuries at a tremendous value. Located just 23 miles from downtown Mobile and 49 miles from Pensacola, this four-diamond hotel in Point Clear will be the setting for our National Conference.

The ASGW National Conference promises to be an excellent educational and professional opportunity that will expand your knowledge of group work. It offers excellent opportunities for continuing education and networking with other professionals who share the same commitment to quality group work for the profession and for the clientele they serve.

Change of schedule: Our typical weekend conference has been changed to a weekday meeting to accommodate the subsequent vacation weekend. The Preconference Sessions will take place on Tuesday, January 10th. The ASGW National Conference will open the evening of January 10th and conclude at noon on Friday, January 13th. You may wish to continue your stay at The Grand for the Martin Luther King Holiday weekend that follows.

The Grand: Keeping watch over the shimmering waters of Mobile Bay and located on 550 secluded acres in Point Clear, Alabama, the Grand Hotel Marriott Resort, Golf Club & Spa upholds a tradition of Southern graciousness that has reigned for more than 150 years. The Grand provides a great destination for families and a sanctuary of warm service and gentility for our annual conference. Situated along the famous Robert Trent Jones Golf Trail, the Grand includes two golf courses, a magnificent European spa and salon, expanded beaches, eight tennis courts, golf and tennis pro shops, a spectacular pool complex with waterfall and slide, a marina, five onsite restaurants and lounges, complimentary morning coffee in lobby, and free afternoon tea and cookies.

Look for the Call for Programs in this issue and registration information in the next issue of the GroupWorker and come join ASGW members as we enjoy Southern hospitality, learn new information about the work we love, and connect and create community!
ASGW wishes to inform all journal readers that CEUs are available to readers of the Journal for Specialists in Group Work (JSGW), but that Dr. Donald E. Ward, JSGW Editor, will now receive, score, and provide a CEU certificate to applicants. Simply complete the test and form using the CEUs buttons below and print the forms and send them with your fee to Dr. Ward, JSGW Editor, Dept. of Psychology and Counseling, Pittsburg State University, Pittsburg, KS, 66762, or look to the back of the JSGW volume and locate the CEU form for details. You must answer 12 of the 15 questions correctly in order to earn 3 hours of continuing education credit. Please allow 4-7 weeks for notification of your results. ASGW is approved by the National Board of Certified Counselors to offer continuing education for National Certified Counselors. We believe you will find that earning CEUs through the JSGW is a quick, easy, and helpful way to help you stay current in the group work literature while also meeting your needs for certification or licensure. For more information, contact Donald E. Ward at dward@pittstate.edu.

Continuing Education Credit

You will find the CEU questions in this issue or online at http://www.asgw.org, or contact Dr. Donald E. Ward, JSGW Editor (address below). To be eligible for three hours of credit, read the issue of the Journal for Specialists in Group Work, print out the CEUs, and answer 12 of the 15 questions correctly by circling the correct choice on the printed pages. Then complete this application form, sign it, prepare a check or money order in U.S. dollars for the appropriate fee listed below, and return everything by mail to:

Dr. Donald E. Ward, JSGW Editor
ASGW CEU Application Officer
Department of Psychology and Counseling
Pittsburg State University
Pittsburg, KS 66762

Please print clearly and mail with your payment (check or money order only please)

$30 (member) ASGW Membership Number
$45 (nonmember)

Name__________________________________________
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City________________________State________Zip______________
Phone___________________________________________________________________
Type of Licensure/Certification and Number____________________________________

I certify that I have completed the journal questions on my own accord.
Signature___________________________________________Date_________________

We value your feedback. Please rate the following evaluation questions on a scale of 1 to 5 (1 = poor; 5 = excellent)

Appropriateness of questions for the content _____________________
Presentation and clarity of directions _____________________
The potential for reading future issues of this journal _______________________

To receive a certification for passing, 12 of 15 answers must be correct. Please allow 4 to 7 weeks for notification of your results. ASGW is approved (12/00) by the National Board for Certified Counselors (NBCC) to offer continuing education for National Certified Counselors (NCCs). We adhere to NBCC Continuing Education Guidelines. This periodical subscription has been submitted to the NBCC for 3 hours of continuing education credit for NCCs, subject to continued approval by NBCC. Provider #1011.
Special Award Presented to Dr. Irvin D. Yalom

Submitted by Lorraine J. Guth and Kelly A. McDonnell, Awards Committee Co-Chairs

**Lifetime Distinguished Group Work Career Award**

Dr. Irvin D. Yalom was the first recipient of the ASGW Lifetime Distinguished Group Work Career Award. This award was created to recognize the significant influence that Dr. Yalom has had on group workers over the past 30 years.

Dr. Yalom’s ability to convey the magic and power of group work through his interpersonal theory of group psychotherapy has guided and enlightened the novice and experienced leaders alike. His talent for presenting his theory in practical, beautifully constructed, and accessible means has contributed both to the effective practice of group counseling and psychotherapy and to the substantial elevation of the group work medium in therapeutic settings.

Dr. Yalom’s influence today reaches well beyond the therapeutic room to other group work settings, purposes, and populations. He is the consummate clinician, author, teacher, and mentor. This award was presented to Dr. Yalom at the ASGW luncheon. Many of the other award recipients commented on the profound influence he has had and continues to have on their work.

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**Association for Specialists in Group Work: Mission Statement**

The Association for Specialists in Group Work is a division of the American Counseling Association. As counseling professionals who are interested in and specialize in group work, we value the creation of community; service to our members, their clients, and the profession; and leadership as a process to facilitate the growth and development of individuals and groups.

The purpose of the Association shall be to establish standards for professional and ethical practice; to support research and the dissemination of knowledge; and to provide professional leadership in the field of group process; to provide a forum for examining innovative and developing concepts in group work; to foster diversity and dignity in our groups; and to be models of effective group practice.

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**The Group Worker**

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