

Feminism and Group Psychotherapy by Judith Schoenholtz-Read
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The Canadian Group Psychotherapy Association is a vibrant multidisciplinary association of group therapists who work together to foster and provide education and training for mental health professionals in group psychotherapy across Canada. CGPA aims to encourage research in group psychotherapy; to set national standards for quality in training, practice and research; and to gather together Canadian group psychotherapists from various disciplines in a spirit of professional development, mutual learning and collegiality. Membership is available both to professionals who practice group psychotherapy and to students in this field.

The Canadian Group Psychotherapy Foundation is a charitable, non-profit organization whose goal is to support public education, training and research in group psychotherapy. The Foundation publishes and distributes pamphlets about group psychotherapy, publishes research studies, sponsors the annual public Julius Guild Memorial Lecture at the annual Conference, finances projects to improve group psychotherapy as well as research and policy studies and awards grants, bursaries and scholarships.

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**SUBMISSION DEADLINE FOR
NEXT PUBLICATION**

November 30, 2000

**PLEASE SUBMIT FEATURE ARTICLES, ABSTRACTS, PROGRAM DESCRIPTIONS, BOOK REVIEWS, CONTINUING
EDUCATION OPPORTUNITIES, MEMBERSHIP NEWS, NATIONAL AND SECTION NEWS**

Submissions to the Chronicle should be sent to the Editor (computer discs or email preferred) at:

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message will of course be conveyed as an annual report at Vancouver 2000 during the Council and Annual General Meetings. It will be at that time I will pass the baton (actually the medallion and gavel) on to Allan Sheps. I am certainly looking forward to helping implement some of the ideas Allan has outlined to me for his term as President. Based on our conversations, my impression is that CGPA will be moving into a new and exciting period of growth as an organization providing solid opportunities for group therapy training. The future looks bright indeed.

I do find it hard to believe that almost two years have passed since Kent Mahoney handed things over to me at Hockley Valley near Toronto. It's much easier to believe, though, if I think back on the amount of productive work I've been part of with so many energetic CGPA members, all of whom - like their President - offer this work up as volunteers. I've been convinced yet again during this time that volunteer activity in a professional society like ours is something uniquely special and a deep source of strength. We should definitely take pride in the accomplishments that flow from this strength, like the production of this newsletter, the planning and staging of our enjoyable annual conference, the efforts to develop local training programs, and on and on. There have been times in the past when our focus has been on the financial state of the organization. Two years as President has demonstrated to me that our wealth as a society is in the energies and talents of our membership- in that respect, CGPA is rich indeed.

As to our financial state, thanks largely to the excellent efforts of the 20th Anniversary Program and Local Arrangements Committees, I'm happy to report that our monetary situation is healthy once again. The agreement of the membership to an increase in fees for Associate and Full members was also helpful in bringing greater stability to our accounts. I would hope that relatively soon CGPA will be able to restore full annual membership fee rebates of 40% to the local sections. I would also hope to see that any funds over and above our basic operating expenses be invested in different training initiatives. With the accounting and bookkeeping system developed by Neleena Popatia and implemented by Linda Goddard, plus the vision that Allan Sheps will bring to the Presidency, these goals should be well within reach.

I should note that the organization's financial accounting has matured greatly over the past few years. We now know exactly what is in the CGPA coffers at any given time, a happy circumstance that insures members of the Executive are able to get a good sleep at night. The policies and procedures Neleena and Linda have developed are documented and will be passed on to the members that assume the roles of Budget and Finance Chair and Executive Treasurer. It was quite gratifying to see this system develop; I think it reflects how the Treasurer and Budget and Finance person should work together. Mind you, both individuals have a particular knack for things financial and for promoting effective collaborations. After consultation with a chartered accountant and a meeting of the Executive in Calgary last February, we have also agreed in principle to have our financial records reviewed annually and a complete audit done every five years. This should insure that the sterling effort by Neleena and Linda represents a sound investment that will reap dividends for years to come.

In a related development, we have finally contracted with a service provider to manage our membership directory and the annual invoicing for membership fees. Actually, the individual in question provided the only response to our invitation for tenders for this service. Agnes Kwong was put on contract as of June 1, 2000. The services Agnes will render to CGPA will be evaluated at the end of the calendar year, i.e., after 6 months, and an Executive decision then made regarding renewal of the contract. For the work involved with the membership directory for this six-month period, the agreed-to contract will cost CGPA \$2400. Given that much of the operational work associated with the organization has been returned to the volunteer members serving on the Executive or as Chairs of standing and ad hoc committees, this amount is just over 20% of what we spent in the past for similar services. I am hoping that the service provider concept will be as efficient as it appears to be cost-effective. In this regard, I am able to provide a personal endorsement of our new service provider-Agnes has worked as a member of our research unit in Edmonton for the past two years, and she made an exceptional contribution to our endeavors. Indeed, for the last 10 months, Agnes has taken care of the membership database on one of the unit's computers, responded to requests from the Treasurer and Membership Co-Chairs (Shari Kirsh and Nelson Hildebrand), and helped with the Vancouver LAC's (Local Arrangements Committee) promotional efforts. She has provided this essentially on her own time and gratis; apart from hers being the only tender, this certainly worked in Agnes' favor when we were considering contracting out to a service provider. While it pains us to see her go, Agnes is looking forward to beginning graduate training at Columbia University in New York this September. Even though she will reside there, we have made arrangements so she can be contacted readily and can easily respond to requests from the CGPA Executive and membership. Agnes and Linda Goddard have established a Canadian dollar account that will be used to cover expenses associated with membership directory activities (e.g., postage and envelopes). Agnes' email address for messages related to CGPA membership business is <cgpa_directory@yahoo.com>.

I also want to mention our efforts to develop a resource for new members of Council. We are all aware of the problems that emerge whenever there is a changeover on Council, to say nothing of new people starting in the Executive positions. Often, the person new to the position must start again from scratch. To hopefully prevent this

from continuing, we are actively formulating an organizational structure for Council, indicating how different Council positions can be logically grouped with particular members of the Executive to streamline communication and procedures. The documentation of this structure will also include job descriptions for each Executive and Standing Committee Chair. Our aim is to be able to offer new councilors a means of getting oriented quickly, rather than spending their first year learning how to do their job in the second. This effort was spearheaded by Nadine Vickery, our Executive Secretary, and reviewed by the Executive at our February meeting in Calgary. I see this as a parallel to the work we've done to get our financial house back in order. The organizational structure should be a living document, open to review and modification as circumstances change. Above all, it should complement CGPA's Bylaw No. 1 (the "constitution") and make the transition from one Council group to the next more painless and productive.

I appear to have come full circle in this message, returning to the experience of the changeover that occurs with our Executive and Council every two years or so. In some respects, I view my term as your President in the same way: with my Council, I've worked hard to return our organization to the place where all activities can be accomplished with clarity and efficiency. With this in place, I believe the talents and creative energies of our membership I mentioned earlier are able to flourish, at both the local and national levels.

You can now anticipate the content of the President's report at this year's annual conference in Vancouver, October 10-14, 2000. This should free you up (a little) to more fully enjoy what promises to be an outstanding get-together. Not only is the program chock-full of stimulating learning experiences and the social schedule brimming with fun, we'll be right in the middle of downtown Vancouver, one of the most attractive cities on the planet. I'd certainly encourage you to build in a West Coast holiday to go with your conference participation. Whether you do that or not, I am confident that the "Odyssey 2000" meeting will showcase the talent and creativity of Canadian group therapists and their colleagues from the world over. It will be a "can't miss" kind of meeting and I look forward to seeing you all there after Thanksgiving. Have a great summer! Note: Anthony Joyce's work phone and fax have changed to: (780) 419-2902.

From the Editor

B. Colleen Eggertson, M.Ed.

I'm sure all of you will be touched by Joan-Dianne Smith's news under "A Personal Thanks". Many thanks to Kent Mahoney and Susan Farrow for making the initial arrangements to reprint Judith Schoenholtz-Read's article "Feminism and Group Psychotherapy: An Ethical Issue", reprinted by permission of Guilford Publications, from the International Journal of Group Psychotherapy 42 (4) 1992, pp. 523-546.

FEMINISM AND GROUP PSYCHOTHERAPY: An Ethical Responsibility

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ABSTRACT

In response to Martin Lakin's (1991) IJGP article, "Some Ethical Issues in Feminist-Oriented Therapy Groups for Women," this article examines recent developments in feminist theory and proposes that a feminist perspective is both ethical and can make significant contributions to the practice of group psychotherapy. The overview of feminist theory focuses on (1) the importance of the social context, (2) contributions and challenges to psychoanalytic and developmental theory, (3) attention to power relations, (4) the connection between the personal and political and (5) recognition and integration of diversity and difference. Clinical examples illustrate ways in which male and female group therapists can take a feminist perspective and become "ethical advocates."

In his article, "Some Ethical Issues in Feminist-Oriented Therapy Groups for Women," Martin Lakin (1991) warns of the dangers of feminism. He describes feminism as an ideology that when applied by female therapists in female groups becomes coercive; members can be "swept along" (p.202). "Feminist-oriented groups encourage narratives that confirm views of female suffering at the hands of males" (p.203). He goes on to state that feminism can take the form of "indoctrination" and alludes to ideological movements in West Germany that sponsored political terrorism.

Although he attempts to be somewhat cautious, the implicit assumption is that feminism in group psychotherapy can get out of hand, could become politically dangerous, and is certainly unethical. In response to Lakin, I would like to raise serious questions about his analysis and his views about feminism in group psychotherapy and discuss how feminist theory and practice can contribute to our work as group psychotherapists.

What is feminism? Can group therapists, women and men, be ethical therapists and have a feminist perspective? Feminism is a response to gender saliency in our culture. Just as class and race interact with our social relations, gender affects our social interaction. Gender permeates our ways of being in the culture: women among women, men among men, and women with men. In "Doing Gender" (1991), West and Zimmerman clarify the distinction between sex and gender:

sex category and gender are managed properties of conduct that are contrived with respect to the fact that others will judge and respond to us in particular ways. We have claimed that a person's gender is not simply an aspect of what one is, but, more fundamentally, it is something that one *does*, and does recurrently, in interaction with others. (p27)

The culture shapes being a man and being a woman and the behaviors that accompany the "essential" man and the "essential" woman (Goffman, 1977). Gender as a category can be so powerful that it has been shown to influence clinicians' judgments of mental health (Cleary, 1988).

There is strong empirical evidence that men and women differ on many health and mental health variables. For example, women have higher rates of depression than men (McGrath, Keita, Strickland & Russo, 1991); men have higher rates of alcoholism (Biener, 1987); and women and men have different patterns of illness and rates of mortality (Barnett, Biener & Baruch, 1987). Women are more often the victims of violent crime and men more often the aggressors (Janoff-Bulman & Frieze, 1987). These differences are not sex differences alone but are influenced by gender as it is socially constructed.

When gender differences have been studied in small task-oriented groups, there are specific ways in which gender affects interactions. Johnson and Schulman (1989) demonstrate that both status expectations and group composition affect group behavior. In mixed gender task-oriented groups, men isolated in a group of women perform better as their numbers decrease while women do better as their numbers increase: in effect each gender exaggerated its stereotype when in the minority position. In the presence of a male majority, women talk less and demonstrate less leadership-like behavior and are seen as less competent by the men. In a recent review of the literature, Levine and Moreland (1990) propose that the gender composition of groups remind people of their conventional sex roles, which they either consciously or unconsciously

"Reprinted by permission of Guilford Press. *International Journal of Group Psychotherapy*, 42 (4), 1992, pp. 523-546" seek to fulfill. His is in part related to differences in conversational style. The female style of listening as opposed to male style of interrupting and advising in conversation is well documented by linguist Deborah Tannen's (1990) study of gender differences in conversation. For women, intimacy and connection in conversation occurs when empathizing with and supporting others; for men, the lack of more competitive engagement is experienced as lack of interest, lack of knowledge, or agreement. Men may judge women as passive and less intelligent, and women may feel neglected when they are not invited by men to engage.

In contrast to nontherapy groups, therapy groups' emphasis on socioemotional behaviors may modify the effects of gender composition, particularly for women. Socioemotional expression and cohesion were found to be higher in all-female and mixed groups than in all-male groups (Taylor & Strassberg, 1986). At the same time, just as group members are pressed into stereotypic roles, so too are group leaders. Female leaders may be viewed as mother or sex object (Reed, 1983). "Cultural" countertransference issues are particularly significant for female therapists who may react negatively to stereotypic female traits such as dependency, passivity, and altruism (Bernardez 1987) while male leaders may have countertransference issues with female group members who behave outside the stereotype. (For a fuller review of female authority issues, see Doherty & Enders, in press.)

RECENT DEVELOPMENTS IN FEMINIST THEORY

Given gender differences, how can feminist theory help us to understand how gender interacts in our groups and in the individual lives of our patients in ways that can contribute to our effectiveness as group psychotherapists? Before I discuss some of the major feminist principles that can facilitate our understanding of gender, I would like to describe

some of the recent developments in feminist theory building.

Although feminist theory is not a unified theory, in general it seeks to conceptualize how gender operates in our culture; how it interacts with our ways of thinking about one another as well as our social, economic, political, and cultural interactions and structures. Some feminists do not fully celebrate gender difference, in fact, they look forward to the day when the influence of gender will be diminished. "Once essential and universal man dissolves so does his hidden companion, woman" (Harding, 1989). Until that time we need to examine where feminist thought has come from and where it is taking us.

Kristeva (1982), the feminist philosopher, describes three generations of feminists. Briefly, first generation feminists, feminists of the 1960s, were concerned with issues of equity in society, such as discriminatory practices in the workplace, and began demanding equal pay for equal work. First generation feminists pointed out that our social and economic structures were differentially rewarding men and women. This was a period of consciousness raising. Second generation feminists, in recognition of the differences between man and women, began to focus on the differences. The contributions of Carol Gilligan (1982) and the Ways of Knowing Collaborative (Belenky, Clinchy, Goldberger & Tarule, 1986), for example, showed how female development had been neglected in our research on personality theory and made major contributions to our understanding of female development. In this period, attention was paid to women as caretakers and the values associated with that role - values of care, connection, and interdependence. Interest in female "ways of knowing" led to new discoveries about different approaches to knowledge seeking in the world (Belenky et al., 1986). In this period, the focus on the unique experiences of women and girls was challenged by some feminists. Critics argued that "humanness," not maleness or femaleness, should be emphasized, that the attention to difference could reinforce social stereotypes (Hare-Mustin & Marecek, 1990).

Now feminism has entered a third phase. From this position feminists can look back over the successes and failures of the first two phases and move toward integration of old and new. In continued recognition of first generation feminists; concerns that inequity is still a problem, and of second generation feminists' concerns with the "different voice" of women, third generation feminists are also concerned with the overemphasis on the categories of gender, race, and class and the ways these categories cover up the unique individual differences within groups of people, particularly marginalized people. Social constructionism (Gergen & Gergen, 1986) has powerfully influenced feminist theory and has shifted interest toward individual uniqueness, individual narratives, and attention to how people simply do not confirm to categories and normative standards. At the same time, Harding (1989) points out that there is an essential tension in ending the sex/gender dualism, on the one hand, and giving attention to gender differences, on the other.

Given these shifts in the feminist perspective over time, I would now like to examine how specific ideas that have emerged from feminist theory (see Goldberger & Lazerson, 1991) can contribute to our work as group therapists. If we listen to the voices of women who have thought deeply about the world we live in as women and men, what can they tell us about our roles as therapists and the men and women whom we seek to heal?

The Importance of the Social Context

Feminism pushes us away from biological determinism and "biology as destiny" toward a view of human plasticity within the social context, Who we are as men and women is most powerfully influenced by our culture and its expectations. To learn about how we function and experience the world is to listen to the individual voices as they connect to the social world. In the last 10 years there has been a surge of interest in the narrative as a way of understanding the lives of others as reflected in the works of Roy Schafer (1980), Theodore Sarbin (1986), and Mary and Kenneth Gergen (1986). Focus on the narrative has recently challenged the positivist epistemologies that have dominated our thinking and research for most of this century (Schneider, 1990). When individual lives in the social context are studied we discover that experiences not heard before are now given recognition and validity as found in the works of the Ways of Knowing Collaborative. Belenky et al. (1986) interviewed a large sample of adult women to learn about women's ways of thinking, learning, and knowing; they discovered that women's ways of knowing the world includes a balance, an integration, of objective/subjective, rational/intuitive. The position they call "constructed knowing" recognizes the collaborative nature of knowledge construction; it accounts for personal history, the social and historical context, and awareness of hierarchical structures and structures of domination. There is openness to diverse points of view and to synthesizing perspectives. The Ways of Knowing Collaborative has contributed to a new epistemology about our way of knowing in the world and has stimulated others to consider examining new ways of knowing. In agreement with the social constructionists, objectivity per se is being challenged and reality based on multiple perspectives is being constructed.

In developmental theory, Mary Gergen (1991) points out that women's stories, themes, and developmental paths

have been missing from our theories, particularly theories of women at midlife. Our theories, specifically psychoanalytic theories, including object relations theory, have focused on woman's biological function (Erikson, 1963, Freud, 1965), roles related to childbearing and mothering (Chodorow, 1978), and the body's physical decline in midlife. By emphasizing biological function as central to women's development, women face obsolescence once their childbearing function has ended. Few have listened to the stories of women after they become domestic and have children (Heilbrun, 1988). In contrast, theories of male development are not so biologically determined (Levinson, Darrow, Klein, Levinson & McKee, 1978). Gergen suggests that a feminist approach in studying women at midlife would move beyond the focus on biological functioning and "emphasize political, economic, moral, and aesthetic forms" (p.480). If we listen to women at midlife, we may hear about their interest in multiple careers and ambitions, having babies at 40, and being a graduate student at 50. We might also discover through their narratives that development does not follow clear stable paths but can be characterized by change and unpredictability. It is by listening to both women's and men's lives within context that we can hear their individual stories and voices in a social and political context.

Contributions and Challenges to Psychoanalytic and Developmental Theory

In her object relations approach Nancy Chodorow (1978) proposes that, unlike boys who must separate from their mothers to identify with their fathers, girls never fully separate from their mother; thus for women attachment rather than autonomy remains a central theme. Connectedness as central to women's lives is found to be a theme in female moral development. Carol Gilligan (1982) argues that the emphasis on rights over responsibility came from research that neglected the study of girls and women. Gilligan also points out how Erikson's view that identity precedes intimacy does not reflect women's development where the pattern is seen as identity accompanying intimacy. More recently the work of Jan Surrey (1985) and others at Wellesley College's Stone Center have examined concepts of self in relationship to others and describe the self-in-relation. Rather than separation-individuation, the work on women's lives has shown that the self is always in relation to others, thus the developmental task for women is best described as relationship-differentiation, where differentiation takes place within the relationship.

Structural changes in the mother-daughter relationship as illustrated by La Sorsa and Fodor (1991) suggest that mothers who may have been married and are now divorced and single - mothers at midlife and daughters in adolescence - may simultaneously be facing the task of going to school or entering the work force. Both require decision-making and risk as well as holding on and letting go; a loosening of boundaries occurs as both the mother and daughter are in flux. While the daughter may want the mother to be there for her, the mother is getting divorced and selling the family home. La Sora and Fodor go further and suggest that psychoanalytic writings have tended to underestimate the importance of competition and rebellion between mothers and daughters. Not only may the daughter be rebelling but the mother may also be rebelling and competing for a break from maternal constraints.

By listening to the voices of women, significant revisions in analytic and developmental theory have taken place; they add to our understanding of women's lives, and underscore how social and economic changes influence our conceptions of femaleness, gender formation and shift our notions of normative behavior.

Attention to Power Relations

Inherent in the study of gender relations is the study of power relationships. On the one hand, feminist discourse recognizes the rigidity of gender categories; it also points out how gender and sexism permeate all aspects of our social relations and our language. In the dichotomy between man/woman is a tension between the holder of the power and the nonholder, the franchised and the disenfranchised. Our tendency to think in polarities and dualities is deep in our epistemologies; and inherent in dualistic thinking are power hierarchies - the knower/the known, the expert/the novice, the doctor/the patient, the rational/the intuitive, the father/the mother, the provider/the caretaker, the teacher/the student. In polarized thinking one side is privileged and is frequently culturally defined as masculine. Power lies with the knower, the expert, the doctor, the rational, the father, the provider, the teacher. Historically, the other side of the power relationship has included "woman," "ethnic," and "nonwhite." Feminist theory highlights how the issues of power are interrelated with gender relations and challenges dualistic and hierarchical ways of thinking and organizing the world. By attending to power distributions and reordering our priorities, the movement toward mutual empowerment and collaboration rather than hierarchy and differentiation can begin (Goldberger & Lazerson, in press).

In her feminist approach to family systems theory, Goodrich (1988) points out how basic constructs such as complementarity and circularity assume blamelessness and equity in family and marital relations. Theory fails to account for culturally based power relationships in the family and in the analysis of power in family relations. The

issue of power relations is particularly salient in situations of family violence and abuse. Our attention has yet to be given to power distribution in our personality theories (Brown & Ballou, 1991).

Group psychotherapy theory thus far has little to offer regarding power relations and its interaction with gender. Feminist group therapists (Burden & Gottlieb, 1987) have argued that the main purpose of the group is to “counteract negative socialization processes” (p.30). Burden and Gottlieb in Claire Brody’s (1987) *Women’s Therapy Groups: Paradigms in Feminist Treatment* express concern that traditional mixed therapy groups neglect analysis of social roles, particularly stereotypic responses by women and between women and men, thereby reinforcing social role stereotyping. Typical patterns that they believe should be countered in groups are interaction patterns where women may act submissively to males, let men take leadership roles, act dependent on the therapist, and turn toward solely intrapsychic explanations for their difficulties rather than analysis that include social, political, and economic interpretations. Feminist goals for therapy in groups should focus on re-socializing women (and men) to (1) value the support women get from other women, (2) distinguish the personal from political by understanding how economic and social conditions affect their lives, (3) empower women by developing their self-worth through mastery of skills and problem solving, and (4) develop leadership skills by influencing the format and course of the groups. Although Burden and Gottlieb are specifically discussing the goals for women’s groups, these goals can easily apply to mixed groups. The primary focus is on including an analysis of power and gender relations as part of the therapy.

The Connection between the Personal and Political

When we begin to account for the relationship between gender and power in the social, economic, and political realm, we can begin to understand that the person is interwoven with the context. Nonfeminist psychologists (Schneider, 1990) have critiqued the ethics and the politics of science as well, particularly the scientist/subject relationship. Bevan (1986) points out how the scientist is the shaper of events rather than the distant observer. So too the therapist is the shaper of therapeutic events and his or her interactions and interventions may reinforce social stereotypes or challenge them. The therapist may remain the expert and relate to group members as novices or may work toward a more equalitarian mode and toward collaboration. Gergen (1991) talks about the feminist researcher as the “ethical advocate,” the critical analyst of society. The feminist therapist also becomes the ethical advocate as he or she includes in the analyses of group processes the political and cultural influences on values and behavior.

Recognition and Integration of Diversity and Difference

As the poststructural feminists push us toward a greater sensitivity and appreciation of differences, the challenge to structural analysis and movement toward constructionist analysis (see DeShazer, 1991, for the constructionist influence on family systems theory) raises thought provoking dilemmas related to sameness/difference and questions our assumptions and interventions regarding gender, race, culture, and class. We are pressed to find ways of talking about differences - how it feels to be a woman, a man, a black woman or a black man, in Harlem, in Shaker Heights and so on - without fueling polarizations and new hierarchies. Feminism raises the question, can difference exist without relations of domination? As we listen in our groups to the voices of different experiences, we want to hear the diversity of experience and not make assumptions based on preconceived structural analysis about what it is to be a woman or man, a black woman or man, and at the same time grapple with the dilemma of relativism and the apparent loss of standards of truth that cultural pluralism implies. We certainly do not want to get caught in a new hierarchy about who has suffered the greater oppression or about valuing women’s forms of intimacy or thought over men’s. Yet given diversity, how do we develop shared values and truths? Can we function without common understandings and meanings? Freeman and Robinson (1990) see this dilemma as the crisis in modern epistemology, “the difficulty of establishing objective clues in a world in which the very idea of doing so becomes tantamount to still another form of totalitarian thinking: (p.57). How do we as group therapists participate with our group members to listen, understand, analyze the individual’s and group’s worlds and experiences so that different perspectives are heard and respected? How do we find and develop commitments and values in a relativistic world? This is the challenge raised by new feminist theory (Goldberger & Lazerson, 1991).

CLINICAL APPLICATIONS OF FEMINIST PERSPECTIVES

How is the therapy of all enhanced by bringing a feminine perspective to group therapy? What would the group process look like? In the discussion that follows, clinical examples from a weekly outpatient therapy group and experiences from a 6-week intensive group therapy program in a modified nonresidential therapeutic community

(Knobloch & Knobloch, 1979; Lazerson, 1986) will be described. Examples are of mixed gender groups with a female group leader in the weekly sessions, and a therapeutic staff of men and women in the therapeutic community.

Confronting Stereotypes Related to Gender

Gender stereotyped belief structures are deeply embedded in the self-concepts of many group members. The strength and power of the stereotyped beliefs are often unquestioned and out of awareness. In bulimic women, for example, the stereotypic belief about what constitutes an ideal woman often underlies the basic self-dissatisfaction, disturbed eating, and distorted body image. For these women, part of the therapy requires that they examine their response to cultural expectations of female behavior and feminine beauty. One of the therapist's tasks is to put the group member's beliefs in a cultural context.

Susan, a bulimic woman in the therapeutic community writes in her diary: I do not want to be a weak dependent female. Bob and I talked that I had a problem telling the difference between passive meaning weak and unable to take care of myself and being receptive - giving and taking. I have always denied being weak altho I am very much aware of this weak woman in side me. I kept hoping if I denied she was there she would go away. She didn't. For awhile with Sam (previous live-in boyfriend) she overtook me and I felt I had lost control of my life. I've come to realize that I have to acknowledge her presence and her need to be met...That weak woman is very sad, lonely and angry. While being happy still has to have a presence so does showing the other feelings.

For Susan showing emotions other than happiness equals weakness. Her belief that to feel is to be an inadequate person intensifies her attempts to bury her feelings of hurt and rage in her bulimic behaviors. Weakness is closely associated with femaleness and emotionality. This view is more commonly held by men, yet I have found that for many women the rigid female stereotypes are often the basis for distorted self-concept and self-destructive behaviors. On the one hand, these women reject the stereotype and on the other they embrace it to extreme (Lazerson, 1984). In the group, Susan is able to discuss her fears and confront her stereotyped beliefs about women. Once she accepts the need to express herself her rage surfaces. Susan is preoccupied with the size of her breasts. She experiences them as too large, and she discusses this fear in group. When one of the men teases her rather than being sympathetic, the rage bursts forward.

I had a real bad reaction to Tim today in group. I wasn't aware of the intensity until I explained to Bob what was happening with me and I told him I wanted to cut off my breast and rub it into his face. Then his face would be covered with fat globules and blood and an empty breast splattered. The imagery surprised me. The only rational thought I could get out of it was I wanted to throw my womanhood at him - detesting women believing whatever I say to be dull.

When stereotypes are confronted we have to be prepared to deal with the rage that underlies and perpetuates them. As Susan exposes her feelings about her body, she arouses the men in the group who respond in a way that makes her feel like an object. The incident revives her longstanding feelings of hatred toward men. The image of smashing her breasts transforms them from the stereotypical source of nurturance and sexuality to objects of aggression.

Female rage against men finds a place for expression in women's groups but also needs to be validated in mixed groups. As therapists, we must be prepared to deal with the rage at the cultural and systemic level and not move too quickly to personalize it either in terms of the individual, Susan, or to focus solely on the group member's conflict. Certainly, in Susan's case, there was ample evidence to understand her rage in terms of the deprivation and rejection that she had felt from her parents. Only weeks later was she able to discuss the emptiness she felt in her relationship with women, particularly her mother. Although she often felt her breasts "bulging" uncomfortable, she never felt full or loved; she felt like a little girl who didn't fit into a womanly body. In the cultural context, like other women, Susan came to despise her femaleness as it was associated with feelings of need and vulnerability, qualities that are not respected or valued in the culture. The female rage at the culture and system that perpetuates these values can stimulate all members of the group's reactions to cultural values. In this way the group can actually provide a container for the aggressive fantasies and thoughts at the level of the individual, group as a whole, and group as a representative of the culture.

When the group culture attends to systemic and cultural values, male reactions to gender stereotypes regarding male unemotionality and self-control can be addressed. In my weekly psychotherapy group, Richard was chosen to role play another male group member's father. In the psychodrama, the protagonist, Martin, told his father played by

Richard that he needed him but he was never there. Martin went on to express the longing he had for contact with his father, his anger at this absence, and his need for attention and love. Richard, as the father, was able to talk about his difficulty in getting close and expressing love. Together they had a fantasy about taking a fishing trip and a return to the place where the family originated. Martin released intense anger and sadness about his relationship with his Dad. Following the session, he felt much less aware of the critical voice of his father: he was able to tell him he loved him. A few months later the father for the first time expressed love for Martin, and they planned the trip together. However, the impact of the role play was equally powerful for Richard. He had recently divorced for the second time and had become depressed when his wife left him "for no reason." He was shocked by her abandonment. What he had become increasingly aware of in the group and particularly during the role play was how intensely he controlled his emotions. He was moved to tears when he played Richard's father. He had been trained to be stoical. He admitted that he had never shown his wife more than perfunctory expressions of emotional caring. A month or so later in the group, when a female member was terminating, Richard was able to tell her how much he would miss her and how much she had meant to him. He said that it was the first time in his life he was able to express feelings of loss. For both Richard and Martin the group was a place where they could learn new ways of relating that were more effective and went beyond the gender stereotype. They were also confronting the values of the culture that had taught men to control others and themselves by acting invulnerable.

Attention to Power Relations

For the most part group psychotherapy theory has been silent on the topic of power relations. Group therapy theory describes issues of leadership and dominance, but does not explain power relations except in broad terms when issues of in-group versus out-group, and subgrouping are attended to. These constructs are only partly relevant to our understanding of power in gender relations. Our interest in determining the efficacy of mixed groups versus single gender groups (Huston, 1986), I believe, suggests concern about gender power relations. We do not witness the same kind of effort and concern comparing groups with mixed diagnoses versus groups with same diagnoses. This is in part due to the anxiety that women's groups provoke. Lakin (1991) expresses this well when he argues that the feminist perspective inappropriately "attributes much of the psychological distress experienced by women to their experiences of oppression, experiences they have been socialized to accept as evidence of their powerlessness and 'necessary' dependence on men" (p.209). I suggest that we can examine the power relations between the genders and help both genders understand how power influences their behaviors as men and women. First we must explore gender and power in the context of group psychotherapy.

When feminists talk of power, what do they mean? In her recent book on power and family therapy, Goodrich (1991) distinguishes the "power-to" and the "power-over." The power-to is "the ability to perform or produce and implies also the freedom and resources to do so" (p.8). The power-over "refers to domination and control." The dominant group increases its domination by having more power-to than its subordinates. They have the power-to "name and define things" including construct and reality. She points out that in our patriarchy, men have used their power-to-define the social order in legal, religious, educational, medical, economic, and family systems to enhance their power-over. But the dominant group also has all the power-over.

Until this century, women's place in history has been hidden. Although women are powerless in many spheres, women can seem powerful and "get their way." Women succeed to "appear" powerful in roles of weakness and subordination, in the roles of seductress, needy wife, and irritated mother. However, individual examples of female domination are not to be misunderstood as examples of power in the culture. "Power is the capacity to gain whatever resources necessary to remove oneself from a condition of oppression, to guarantee one's ability to perform, and to affect not only one's circumstances, but also more general circumstances outside one's intimate surroundings" (Goodrich, 1991, p. 10). When women really begin to move into more powerful circumstances, the issue for men becomes power loss, which is often misunderstood as powerlessness.

I feel safe with women. No woman has ever beaten me up. No woman has ever made me feel afraid on the street. I think that the culture that women put out into the world is safer for everyone. (Alice Walker, cited in Goodrich, 1991, p.27)

Walker alludes to the experiential world of women, the level of unconscious fear and self-awareness women live with daily. Women do not feel safe in the world, as we know from the stories of abuse brought to our groups, stories of male aggression both physical and sexual toward women by men. "He ripped my nightgown off," a female group member reported tearfully with her head down. She described how her car had broken down and that she had to stay over at a male date's house. They agreed to stay in separate rooms but when she got ready for bed, he entered the room

and forcefully made sexual demands. Although there was no rape, she shamefully told the group about the incident, blaming herself for choosing inappropriate men. One of the male group members spoke up and said that he felt angry and ashamed, as a man, to hear about another male behaving in such a way. Another woman sympathized and described the period in her life when she felt she didn't deserve better and had confusion about what constituted date rape. A Vietnam vet choked up and said how he had known of rape of young girls and though he didn't participate in abusive acts in Vietnam, he later talked to the group about how he had violated his wife during periods of drunkenness. In a protective voice he expressed how sad he felt that the female group member was hurt again by a man.

The group was struggling with how to confront male aggression and the power and female responses of fear and vulnerability. This opened the door to the deepest feelings of terror for men and women to destroy and be destroyed. It was not surprising that the theme turned to death and decapitation as a group member described the recent violent death of a friend. Yet, on the cultural level of analysis the reenactment of the power-over continued in the group stories as the women struggled to move toward a position to gain the power-to and the men began to deal with their shame and attempts to share power with the women. Their early attempts were in expressions of empathy and self-disclosures. Both the men and women continued in the next groups to learn ways to empower one another.

To move toward positions of "power-to" is a particularly difficult therapeutic task for women who have been sexually abused in childhood; the most devastating context for male power-over females.

Who is she? A slut? A victim?
Who am I? my nice father? Or?

or

Is she my bad father? Then who am I?

wrote Alice, an adult female in the therapeutic community treatment years after her father sexually abused her in childhood. Her reaction to domination and her complete loss of control was self-detachment, disturbed object relations, abysmal self-esteem, and ambivalence while living in the shadow of her abusive father. However, many women come to group unaware that the incestuous experience is still with them. Having struggled to maintain the secret so long, when the secret is discussed openly in group it has both a sense of unreality as well as pain.

I did not realize I carried so much physical and emotional pain about my father with me. The feelings of powerlessness and helplessness were so strong.

Alice's physical pain continued to immobilize her in her present life. She suffered from headaches, nausea, vomiting, and back pain. The pains kept her paralyzed and perpetually powerless. She resolved to deal with the emotions related to her father in the therapy group.

The events and feelings about my father had been and still are such a strong part of me, that I have to keep the good parts about them, leave the rest behind, accept the past as this was interfering with my present and go on with my life.

For many abused women, the good parts are hard to find. One woman writes, "I feel that deep down inside I'm a rotten, vile, filthy excuse for a human being." Unable to direct her abuse toward her father she heaped the rage on herself.

The way I look outward is only fitting for the ugliness that's inside me. It's the inner ugliness that is more upsetting than the outer appearance. I know that a therapist's first question would be "why do you feel this way?" I feel this way because it's all I know about myself. I was never an innocent child. I don't remember a time when my body wasn't abused. It stopped when I was eight years old but that is only when I stopped. Only the most despicable human being could deserve to be born into a situation like this. It's my lesson in life.

This female group member's diary entries began to express how different she felt from others. Tarnished for life, she experienced a wound that wouldn't heal. She had turned her father's power over her into a rage against herself.

Maybe if I had been able to feel just once a child that everything was ok, I would now know what that feels like. I've always felt that there was something wrong in my life. I've always felt that I was so worthless that my body could be used to fool around with by a dirty old man, while other children could feel that there was nothing wrong with their bodies. Other children could feel innocent about themselves and about other people. They could feel

“loved.” I never felt that.

The group becomes the container for the rage that moves away from the self and toward the abuser, in this case the father. The group also becomes the new family that places responsibility on the adults and helps the client understand that she is not alone in a culture where abuse is close to epidemic (Finkelhor, Hotaling, Lewis & Smith, 1990). More importantly, the therapist validates that this is an issue of the most extreme abuse of power that permeates gender relations.

When attention to power in gender relations becomes part of the group psychotherapy, both the women and the men gain a deeper understanding of the cultural context for their individual and gender-related behaviors. Both genders have the opportunity to examine and experiment with new ways of empowering themselves and others; group processes and development can address power relations and assumptions as well as group behaviors related to gender; by reframing self-blame, shame, and responsibility in the social context, the possibilities for power redistribution and equity may be approached. Women can feel safe to join with other women, men can begin to hear the voices of women and express their own fears about aggression and power loss. Cultural pressure and expectations related to gender become more salient and responsibility can appropriately be placed on the individual, group, and/or society. Then the movement toward relevant social action becomes a possibility for group members.

A male member's diary entry after 3 weeks in the intensive group therapy program suggests the possibilities,

the greatest success to date was becoming aware of my self-centered, unapproachable attitude – almost a supercilious, haughty, better than thou attitude. By being aware of it I could now do something about it. I also felt, and she (the therapist) agreed that I had been successful in coming to grips with my chauvinist attitude – I was beginning to make fun of it – I want to change it. Also my attitude towards the role of women in marriage has changed – I do not believe that a woman should have to be a housewife – I had been taught to believe that if a woman loved you she would want to be a doting mother and housewife – if she didn't behave in that manner she really didn't care about me. I think that attitude belongs to the middle ages – I have my father to thank for it – Anyway I believe I am casting it aside.

Recognition That the Personal is Political

As group therapists, awareness of our own gender-related assumptions and biases will affect our transference and countertransference reactions and interpretations. Transference reactions to male and female therapists differ (Alonso & Rutan, 1979; Guttman, 1984). Women therapists are expected to be warm and giving and may stimulate more group rage when they fail to meet the stereotypic view. To interpret these reactions on both the individual and cultural level moves the group toward an understanding of a therapeutic value system that accounts for the social and political context. This is particularly relevant regarding countertransference reactions to gender issues (Bernardez, 1987). Probably most often related to gender bias are therapists' reactions to group members' dependency issues.

Feminist theory proposes that dependency has been incorrectly pathologized and associated with being female. Stiver (1991) reviews the pathologizing of dependency needs in the culture and its deleterious effects on men and women. A healthy view of dependency, she suggests would empower men and women to express their needs for help and enhance one another through a mutual process where each learns to count on the other. In a culture where expression of need for others and help has been pathologized and dichotomized according to gender, women express needs and are seen as clinging and demanding; men withhold expressions of need and are seen as independent and autonomous. Women experience the expression of real need as being selfish and put other's needs first; their demands may not reflect their inner need as this female group member's diary entry explains.

I also got a chance to talk to R. (a group member) very briefly and from what he said I believe his wife is afraid he will leave her, she doesn't know how to talk to him (but it is a 50-50 proposition) so she asks, “what should I wear,” “should I take my glasses off or not,” etc. What she is saying is tell me you love men, approve of me, tell me I look ok, don't leave me, I am afraid of your therapy, I can't deal with these new ideas...Instead she irritates him by asking him things he thinks she should figure it out for herself.

This group member quickly saw in the male group member's wife her own fear, “to say what I wanted to say.” She saw how she perpetuated her pattern of incompetence, helplessness and excessive need. Anticipating rejection of their expression of fear and rage, women may focus on material needs, and small irritations. The group becomes the ideal setting to develop healthy expressions of need by helping women identify real needs and competencies. Women in the group can come to understand how the culture perpetuates pathological views about the expression of dependency

needs. Men can learn to identify how the culture contributes to their participation in the collusion between the genders to perpetuate pathological forms of dependence.

Unable to gain gratification of dependency needs directly men will maintain images of invulnerability, a source of considerable frustration between the genders (Stiver, 1991; Tannen, 1990). A male group member describes how his self-concept as a man shifted in the group when he moved out of the male stereotypical view of dependency.

I had learned from the group of my-self-centered attitude – the attitude that the world revolves around me – that my problems are the most important. The group saw me as a person who was rejecting the group - I was a loner - I did not open up to the group - my aloofness was saying to the group that “I don’t want you; nor do I need you.” This was not what my aloofness was trying to say. I was definitely in pain - in fact I was so wrapped up in my own pain I was incapacitated from reaching out to help others in the group. In isolating myself I was assuming a pattern that had prevailed throughout my life. When I was hurt and started to experience pain I would withdraw into myself - I would build up a wall to protect myself from those that hurt me; in building that wall I would suppress my feeling; I would bear my cross, so to speak, by myself in doing so I would spite those that hurt me. I would cut them off - I would try to cut the emotional ties I had with them.

To cut off ties, to withdraw from feelings of neediness, are not unique to this male group member but are strong cultural messages. As therapists who are ethical advocates, we can shift the cultural context by reexamining our cultural assumptions and gender-associated definitions of dependency that pathologize need. When the personal is also seen as political, we can challenge assumptions about pathology. We can provide a healthy context for male and female dependence and refute classifications such as codependence, which has become another form of pathologizing men and women’s need for one another.

Recognition of Difference and Diversity

Feminist theory encourages us to pay attention to the cultural categories and at the same time attend to the unique stories of individuals, to listen to the voices of those whose values are marginal to the culture, to those who are different and often unheard. These are not only the voices of women but also the voices of the nonwhite, the poor, the homeless and those on the margin. In the context of the group, there is a struggle to develop group norms and values yet find respect for those who speak in a different voice and from a different place. Care needs to be taken to balance the individual and the group as a whole in the cultural context.

A Chinese female member is depressed; her father forbids her to go with the group on an outing. He is afraid she will be kidnapped. Group members are outraged at his response. Yet in the cultural context his fears are not as crazy as they seem at first. From Mainland China, in a group family session, he explains that he learned not to let daughters out alone; terrible things might happen. A Portuguese female group member is depressed; she must give all her pay to her family and doesn’t have the money needed for a down payment on an apartment. Her parents expect her to live with them until she marries. A Native American woman is torn between her desire to go off the reservation to study at university or stay with her husband, the chief, who passionately loves her and provides for her. He comes to a family session in the group, begs her to stay, and explains how embarrassing it is for a chief to have such an independent wife. A poor white woman tells the story of her childhood periods of starvation and deprivation and her recent long marriage to a man who brutalized her sexually. Now she fears abusing her own children.

We hear the stories of victimization and abuse. In the group, the therapeutic task is not to blame the oppressor, as Lakin (1991) suggests feminists do, but to offer a safe place to explore the cultural context for the patterns of oppression, to provide a new cultural context that enhances each member to find their individual strengths in an atmosphere that is both self-empowering and group empowering, where each member can find his or her own voice, a voice that can confront the cultural values that bind.

CONCLUSION

Feminist theory pushes us to reformulate some of our basic constructs, assumptions, and processes. It moves us to conform the influence of gender in our groups, and our values and beliefs as group therapists. As “ethical advocates” and therapists, we will serve our group members and ourselves if we employ a cultural analysis that includes a power analysis that attends to issues related to gender, particularly power, power loss, and power enhancement. When we move from the authority position and encourage the group to confront gender stereotypes, to move toward mutuality (Mackenzie & Livesley, 1983), we discover that mutuality must also refer to gender equality.

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Vancouver Conference and Section News

Murray Johnson, Section Representative

The Vancouver Section has done it! We have two excellent co-chairs of the local arrangements committee and a number of members beavering away to ensure that the conference will be great. The conference registration packet and calendar will be sent by snail mail to all members in July. We've taken over the conference rooms at the Georgia Hotel, booked the band (a 9 piece jazz band called the Dynamics) and lined up irresistible entertainment and fun things. In fact, Tony and Tina have invited all participants to their wedding! (don't worry that they're strangers - they won't be for long). You will be able to blade with Roy, jog with Nelson and kayak with Murray. With any luck you'll be able to shop with Patti too. Colleen Wilkie, our fair but firm treasurer, is watching the money. You are going to get value for your buck in Vancouver (but you'll still have to pay \$4 for a coffee at any of the estimated 10,000 coffee bars within walking distance of the hotel). Ok. What to bring? What to bring? Umbrella, of course. Walking shoes, hiking shoes, dancing shoes, jogging shoes, crosstrainers, rollerblades and open toed sandals (hey, it could be sunny!). We pride

ourselves in being consumer driven. Yes, you can place your orders and they may be filled. Shiatsu massage? Aromatherapy? Power yoga? Let us know. Email murray@dowco.com and cross your fingers. See you in October.

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To download the Conference brochure from the Internet & check program changes to workshops, etc.:

www.satyricon.cc/cgpa.htm

Inquiries concerning the program and the presenters, contact:

ANTHONY JOYCE, Phd

(780) 419-2902 (phone & fax)

anthony.joyce@ualberta.ca

LINDA GODDARD, MA

(403) 541-2164, Fax (403) 541-2141

linda.goddard@crha-health.ab.ca

Manitoba Section News
Arliss Kurtz, Section Representative

After all our care to not overdo it this year, the Manitoba section has had a rather productive year! Our executive managed to meet monthly for planning meetings. Appreciation is extended to Linda Croll, J D. Smith and Ruth Zetner for the use of their homes, as well as to Nadine Vickery for the repeated use of her office space, for the meetings! Each night was filled with business, delightful conversation, and of course treats and coffee! To continue to honour our commitment to the promotion of ongoing skill building and networking for group therapists, we had two training workshops which were advertised to and attended by members of our section and other interested group therapists from the community. On January 26, 2000, Linda Croll presented at the Health Sciences Centre on Concurrent Parent-Child Group Therapy for Issues Related to Loss. Dorothy Strang hosted the evening. On April 17, 2000 Chas van Dyck presented on Guided Imagery and Music in Groups. Ruth Zetner hosted that evening at Riverview Health Care Centre. Both hosts outdid themselves with the arrangements (great goodies!) and did a fine job of providing each presenter with our signature thank you mug – a beautiful piece of pottery with the CGPA logo emblazoned on it. (You too can become a proud owner of one of these pieces of art - just let us know if you would like to come and facilitate a workshop in the coming year!) An evening of fun and celebration in conjunction with one of our planning meetings was held at J. D. Smith's home near Christmas time. As always, our section enjoyed good food, fine wine, wonderful company, relaxing surroundings, and of course addressing the business of our local section. On June 10, 2000 Allan Sheps flew in from Toronto (and boy are his arms tired!) and Dave Reed drove in from Brandon, Manitoba to meet with a preliminary committee from our section. We spent the day discussing the possibility of starting a training program for group therapists in Manitoba. Following this productive meeting, a lively "BBQ" was held at the home of Linda Croll. As appears to be the norm for our group, we enjoyed more fine wine, food, and conversation! Stories and laughter abounded until all were sufficiently fed and were ready to retire for the night. A fabulous evening with an equally fabulous group of individuals! As to some of our goals, our section is trying to step up our profile in the community. We have made our first ever "corporate" donation to the annual "Schizophrenia Golf Tournament" which was held at the lovely Larter's Golf and Country Club on June 2, 2000. Arliss was on hand to network at the tournament and spread the word about CGPA. (As luck would have it, I even won a print worth \$500.00!) In the fall, we are planning on hosting information lunches at various employment sites to attempt to recruit members, incite interest in CGPA and our events, and to beef up our conference volunteer committees! With help from the National body in terms of start up funds and planning information from the last two conferences, our section has begun to make arrangements for the October 2001 conference to be held here in Winnipeg. The historic Hotel Fort Garry is booked (Linda and Arliss even had a brief adventure while doing so by getting stuck in the elevator) and committees are steadily forming, norming, and soon to be performing. Our section remains strong through the commitment and dedication of a core group of members who are determined to increase our numbers, bring back individuals who have previously shown interest in CGPA, and to continue to provide educational opportunities to increase awareness of group therapy and hone the skills of the professionals who provide this service.

Toronto Section News

Terry Simonik, Section President

Warm greetings to our friends and colleagues from rain drenched Toronto. We were all soggy from unrelenting precipitation over the spring months but the rain didn't dampen our spirits re group work one bit!! We have had two excellent events since the last edition of the Chronicle. The first was a half day workshop at the end of March with Dr. Fern Cramer-Azima at Mt. Sinai Hospital where she spoke with us about "Interactional Group Psychotherapy and its Applications." This workshop was very well attended by a diverse group of therapists and was lively and thought provoking for everyone present. Several of us met again in late April for a Tea and Training meeting which was led by Isabel Fryzberg on "Rediscovering Joy in our Work and in our Everyday Lives." All in attendance found the afternoon an interesting and enriching experience and asked for more on this topic for the Fall! The summer is generally a quiet time within our membership due to vacation time but we are using this opportunity to schedule some excellent events for the fall. We will be holding our Annual General meeting in September and hope to combine it with a social event for our membership. At that time we will announce a series of exciting workshops and upcoming events for the coming year. Watch for an upcoming mailing on these events. If any of our Toronto section members would like to become involved in any aspect of our work we would welcome your interest. Please feel free to contact me by email at tsimonik@home.com. Wishing all of you a safe and enjoyable summer!!

Canadian Group Psychotherapy Foundation

Kent Mahoney,

I had heard a hint or two but the announcement on paper had a shock // startle effect on me. Yes, Eric Jackman was going to step down as President of the Foundation. The startle reaction perhaps came from an expectation that Eric would be carrying on as usual "forever"!

Eric Jackman and Bill Powles--a permanent co-therapy team and the Foundation's high profile by their signatures. They are the natural leaders of this pillar, they had the vision, the strategies, they did the groundwork and the arm twisting, and then they did the distribution. This FOUNDATION had a low-keyed quality to it but beneath this quiet composure was hard workers, creative thinkers, and committed senior executives. . They got it up and rolling and now the team is passing on the governance. Without their steady hands at the helm, the FOUNDATION suddenly looks vulnerable.

Eric has been president for nine years. Of course, "Eric stepping down" is not Eric vanishing. Not anymore than Bill Powles becoming Honorary Chairman meant he vanished. Bill has been busier than ever, editing and writing the abridged versions of Guild lectures, etc.

We expect activity levels from both of these men to remain the same as ever. Now they will keep watch on the FOUNDATION and ensure its survival. Luckily, stepping down is not "stopping from". We will be planning appropriate ways for recognizing this change at Vancouver. Ideas for ways and means of doing this are welcomed.

LOCAL ARRANGEMENTS COMMITTEE, CGPA

20th ANNUAL NATIONAL CONFERENCE – BANFF 1999 REPORT (EXCERPTS)

The Banff 1999 Local Arrangements Committee is pleased to report that the 20th Annual National Conference of the Canadian Group Psychotherapy Association on October 12th through 16th, 1999, was well attended and well received by approximately 150 participants. The conference program offered a wide variety of academic and experiential workshops in a number of creative formats, by 55 presenters, 67% of whom were CGPA members. Welcoming and inclusive social events, complimented by the rich, historical setting of the Banff Springs Hotel, succeeded in creating an atmosphere wherein the founders and Fellows of CGPA were appropriately honoured while newcomers and members alike were brought in with good humour and warmth. Several people commented that Banff 1999 was one of our best conferences.

It was financially successful, with a profit of over \$20,000 (See Appendix A., for detailed financial report). The capital is welcome at a time when CGPA is making important changes to its operational format. The Banff 1999 Local Arrangements Committee was able to complete its part in the task successfully through cooperative effort with President **Dr. Anthony Joyce**, the national Executive Committee, our co-Chairs on Council, in particular the Program Committee (**Agnes Temesvary** and **Corinne Maloney**), and senior members and founders of the organization. These fellow workers were available for consultation and donated their time generously. It is noted that the program's slate of Master Lectures was drawn from the senior membership of CGPA, all of whom volunteered their time without charge.

PERSONNEL Chairs: Dr. Linda Weaver with Dr. Louise Webb and Ms. Neleena Popatia.

Dr. Linda Weaver of Calgary was appointed LAC Chair by the 1997-98 President of CGPA, **Dr. Kent Mahoney**, in January 1998. Dr. Mahoney advised that because of the national import of the 20th Anniversary, it would be appropriate to choose two rather than one co-Chair(s) to form a strong leadership base. Dr. Weaver chose **Ms. Neleena Popatia** of Vancouver and **Dr. Louise Webb** of Calgary. Both Dr. Weaver and Ms. Popatia had experience with conference planning and had served on the executives of their Sections and on the National Council. Dr. Webb's expertise was in computer software for word processing, accounting, and graphics. She also provided a

new member's viewpoint and welcome energy. Since the other Committee members for the national conference were from Alberta, Ms. Popatia's input as a Vancouver Section member broadened the perspective.

Sub-Committee Chairs:

Accounting: **Ms. Dolina Watson**. Audio-Visual: **Mr. Michael Brager**.
Gala Pre-Planning and Decorations: **Ms. Adrienne Chatenay** (Red Deer).
Lunch-Hour Social Events: **Mr. Michael Brager; Ms. Carol McDonald-Palmer**
Hospitality: **Dr. Marg Osborne, Ms. Twila Orto**. Newsletter: **Mr. Jim Merchant**
Pharmaceutical Sponsors: **Dr. John Rosie** (Edmonton). Publicity: **Ms. Linda Goddard; Dr. Sandy Smith**
Public Speaker Arrangements: **Mr. Ed Aryee** (Edmonton).
Registration: **Ms. Chris Marcil; Ms. Judy McEachern**
Student Activities Liaison, Mingling with Mentors Lunch: **Ms. Carol Ewashen**

Acknowledgements and Thanks:

The Banff 1999 Local Arrangements Committee wishes to acknowledge the generous contributions of LAC consultant, **Dr. Kent Mahoney**, Past-President, Archival Chair and group therapy consultant. Kent was on hand at every juncture where guidance was needed concerning format and tradition for CGPA's conferences. **Evie Wallace** is gratefully acknowledged for her "start up energy" which helped propel committee members into enthusiasm and commitment. Evie shared her experience as co-Chair LAC for Calgary '95 at our earliest organizational meetings in 1998. **Ward Nicholson**, volunteer DJ, obtained lists of top tunes for the 80's and 90's off the web and spent his Friday night manning the electronic sound equipment at the Home-Coming Celebration. **Rob Purdy**, alias "the computer god", worked for many hours over several days with Linda Weaver to create a flowing, exciting, and digitally ingenious Power Point presentation for the Home-Coming Celebration. **Ösa Purdy** scanned into the computer the dozens of photos and pages used in the Power Point presentation, and never flinched when Linda handed her a "few more" to do. **Patrick Sully** of **Patrick Sully Design** donated his expertise and work-hours to the creation of the covers for the pre-conference Flyer and the Brochure. Patrick also gave us a discounted rate for computer layout and design of the Brochure, as well as generously loaning us his wife, **Dr. Louise Webb**, who typed the Brochure, in addition to doing her LAC co-Chair duties. **Ross Weaver** is appreciated for his kind donation of a full working day with Evie and Mitch's Adventure Group. Ross lent his outdoorsman skills and gave a boost to the numbers of group participants so that the inauguration of that creatively different group experience was successful. **Noor Jamal** is appreciated for his volunteerism, humour and patience, as well as courage in attempting the ramp into the Hospitality Room. Thank you Noor for making the ending bearable for the co-Chairs. **Al Goddard** assisted both the Program Committee and the HomeComing Celebration by generously loaning his digital projector. Many thanks.

And we gratefully acknowledge our corporate sponsors, **Pfizer Canada Inc., Lundbeck, and Bristol-Myers Squibb Pharmaceutical Group**, for their support and interest. Together these corporations contributed \$1,750.

A special thank-you goes out to our colleagues at the **Calgary Regional Health Authority Group Therapy Training Program**, and the **Toronto Section Group Therapy Training Program** for their financial support. And very special appreciation is expressed towards our friends in the **Red Deer, Manitoba, Toronto, Edmonton** and **Calgary Sections** for sponsoring the Opening and Closing Receptions. Together these organizations contributed \$1,625.

Linda E Weaver, PhD CPsych

Louise Webb, PhD CPsych

Neleena Popatia, RN MSN

Appendix A. Statement of Income and Expenses, CGPA Conference Banff 1999

Constitution Committee
Bill Powles, Chairperson

Bill Powles, Constitution Committee Chair, reminds members that copies of our CGPA Constitution are available at the cost of photocopying and mailing (presently \$2.50). The Constitution (officially "By-Law No.1") comes in two formats: (1) a plain, unadorned one; and (2) one with explanatory and historical notes along with the text. You may write to Bill at #208-115 Barrett Court, Kingston ON K7L 5H6 or E-mail him at wep@post.queensu.ca giving your request and preference of format.

GROUP THERAPY TRAINING

*** Attention ***

INDIVIDUALS WHO WORK WITHIN GROUP SETTINGS

The **Group Therapy Training Program, Calgary, Alberta**, western Canada's only CGPA-accredited training program, is offering its annual **November Lecture Series** on the topic of ***Group Dynamics for Special Populations***. Focus will be on the ability to differentiate and work with typical group dynamics and interaction patterns in each different group setting, e.g. Self-Help Groups, Support Groups, T-Groups, etc.

Seminar Topics:

Interactional Dynamics pt 1 & 2.

How and Where to place appropriate attention within a wide range of group types (i.e. therapy groups, self-help groups, peer support groups, etc.)

Community Development.

Introduction to participatory action approaches to adolescent groupwork and community development work.

Empowerment in Group Work.

Group therapy as a social microcosm helping clients regain and maintain control of their own lives.

12 hours of instruction. **NOVEMBER 3 & 4, 2000.** Calgary. \$150.00

Additional Services: Evaluation and supervision of group programs.

Contact: Brian Mahoney, Office of the Director

Ph. (403) 270-8450 Fax. (403) 270-8588

E-mail: bmahoney@col.ca website: www.col.ca/gttp

As of Oct. 1, 2000, new website address will be: www.grouptherapytrainingprogram.com

EXPERIENTIAL TRAINING GROUP FOR GROUP PSYCHOTHERAPISTS

with

K. ROY MACKENZIE, MD

Vancouver, B.C.

This small group format (maximum 10 members) will provide the practicing clinician with an opportunity to have a personal experience as a group member. The task of the members is to examine and learn from the group process. For the individual, it will provide an opportunity to enhance professional skills, develop greater self-awareness, and to experience a revitalization regarding group work. The leader will provide input regarding the application of group theory at appropriate points during the group experience. Roy MacKenzie's orientation to group is a blend of the interpersonal-psychodynamic approach with a systems theory understanding of the whole group. The group will meet monthly for 6 five-hour sessions from November to April: each session will consist of 3 hours, a 1 1/4 hour break, followed by 2 hours. The final hour will provide an opportunity to review the entire day's session from the viewpoint of psychotherapy theory and technique. Each participant will receive a certificate documenting the number of hours of experiential training received.

Please note that this is an educational group, not a therapy group. Clinicians experiencing significant personal distress should seek alternate resources.

About the leader: Roy MacKenzie is a Past President of the American Group Psychotherapy Association. He is Clinical Professor of Psychiatry at the University of British Columbia and has practiced and taught group psychotherapy for many years. He regularly presents group workshops throughout North America and has been a residency training director both in Canada and the USA. He has recently published a widely acclaimed textbook "Time-Managed Group Psychotherapy: Effective Clinical Applications" (1997) as well as "Effective Use of Groups in Managed Care" (1995) both published by American Psychiatric Press who also published "Group Psychotherapy for Eating Disorders" (1992). Guilford Press published "Basics of Group Psychotherapy" (1994) co-edited with Harold Bernard. A co-authored book "Interpersonal Psychotherapy for Group" is a manual for IPT in a group format. He has a lengthy list of articles and chapters dealing with both clinical group topics and clinical investigation of groups.

Join Roy MacKenzie for an exciting, stimulating and learning experience of intensive group process.

This program is restricted to mental health clinicians currently in the active practice of group psychotherapy or students in their final year of clinical training who have had group psychotherapy experience.

The sessions will be held in downtown Vancouver (Friday time is open to discussion):

Fridays: 2:00 – 5:00; 6:15 – 8:15 17 Nov 00; 16 Dec 00; 12 Jan 01; 9 Feb 01; 8 Mar 01; 6 Apr 01

Saturdays: 9:00 - 12:00; 1:15 - 3:15; 17 Nov 00; 16 Dec 00; 12 Jan 01; 9 Feb 01; 8 Mar 01; 6 Apr 01

For further information contact:

Dr. K. Roy MacKenzie
201-1600 Howe Street
Vancouver BC V6Z 2L9

Tel: 604 822 7669
Fax: 604 669 7783
email: rmack@interchange.ubc.ca

**CANADIAN GROUP PSYCHOTHERAPY ASSN.
TORONTO SECTION TRAINING PROGRAM**

Contact: **Herb Pollack** Tel: (416) 515-1078 Fax (416) 658-2006 ADDRESS: 112 ST. CLAIR AVE. WEST,

STE. 103, TORONTO, ON M4V 2Y3

OTTAWA GROUP PSYCHOTHERAPY TRAINING INSTITUTE

Contact: **George Tasca. Tel. (613) 737-8035**

E-mail: gtasca@ogh.on.ca

EDMONTON GROUP PSYCHOTHERAPY TRAINING PROGRAM

Contact: **Ed Aryee. Tel. (780) 930-5720**

E-mail: phelco@compusmart.ab.ca

JOKES

From the Website: Counsellor Humour www.insidetheweb.com/mbs.cgi/mb13885

Question: How many therapists does it take to change a light bulb?

Answer: Only one, but the light bulb has to really want to change.

Question: How many family therapists does it take to change a light bulb?

Answer: Light bulb? Let's rewire the whole house!

Question: How do you know when you are in denial?

Answer: When you are near de pyramids.

Question: What did Superman need when flying over the earth at night?

Answer: Super-vision.

Welcome to New Members of the Canadian Group Psychotherapy Association, 2000

Dr. Nicholas John, Edmonton, Alberta.

Dr. Ferdinand Knobloch, Vancouver, British Columbia

Isaak Loewen, St. Anne, Manitoba

Debra Renner, Calgary, Alberta

Nellie Loewen, St. Anne, Manitoba.

Shirley Korolak, Edmonton, Alberta

Donna Sexsmith, Los Angeles, California, USA.

Larry Saidman, Langley, British Columbia

Natasha Ballen, Edmonton, Alberta.

Scharie Tavcer, Abbotsford, British Columbia

Jen-Mai Wong, Calgary, Alberta.

James Nieuwenhuis, Calgary, Alberta.

Marlys Reynar, Lethbridge, Alberta.

Dale Layton, Toronto, Ontario

Editor's Note: If any new members were missed, I extend my apologies. Please let me know for the next issue.

CHANGE OF ADDRESS

One of the most challenging aspects of running a volunteer organization is keeping track of everyone. Addresses, phone numbers, fax numbers, e-mail addresses – all of them keep changing. Please help us keep in touch with you by sending in a Change of Address if any of the information about you changes.

Name: _____

Employer: _____

Address: _____

City: _____ **Province:** _____ **Postal Code:** _____

Telephone: _____ **Fax:** _____

E-Mail: _____

Change of CGPA Status: _____

Other: _____

Send to: Colleen Eggertson, Editor, The Chronicle

615 Queen Charlotte Drive S.E.

Calgary, Alberta T2J 4T4

Tel: (403) 225-1086 Fax: (403) 234-9190 (Address faxes only to: Attention: Rick Gray for Colleen)

E-mail: eggertson.gray@home.com