



CANADIAN COUNSELLING AND
PSYCHOTHERAPY ASSOCIATION
L'ASSOCIATION CANADIENNE DE
COUNSELING ET DE PSYCHOTHÉRAPIE

COGNICA

The Canadian Counselling and Psychotherapy Association

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Counselling: What's on the Horizon?

Pre-conference – May 11, 2010 / Conference May 12 – 14, 2010

Delta Prince Edward Hotel, Charlottetown, Prince-Edward-Island

KEYNOTE SPEAKERS:

Hetty van Gorp is the founder of Peaceful Schools International, an organization that provides international support to schools committed to creating a culture of peace.

Benet Davetian is the director of the Civility Institute and Chair and Associate Professor of Sociology and Anthropology at the University of Prince Edward Island.

Kevin Cameron is the Executive Director of the Canadian Centre for Threat Assessment and Trauma Response.

REGISTRATION:

Registration now available at http://www.ccpa-accp.ca/conference_2010/

ACCOMMODATIONS:

Complete hotel and conference registration in one easy step. All reservations for the hotel must be made through the registration site.

Contact Alene Holmes at ccacc2010@rogers.com for more information.

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more information and to register.

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Publications Guidelines

Cognica's mandate is to "reflect the current status of counselling across Canada".

Cognica is published 4 times per year. The submission deadlines for articles and advertising are: December 1, March 1, June 1, and September 1.

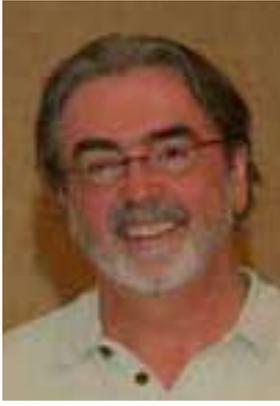
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Except where specifically indicated, the opinions expressed in Cognica are strictly those of the authors and do not necessarily reflect the opinions of CCPA, its officers, directors or employees.

All submissions are welcome for consideration. Those accepted will be subject to editorial review prior to publication.



President's Message Spring Journey

Sometimes I believe I could be an ambassador for Nova Scotia tourism! Last evening, looking out my back window, I saw seven pheasants trying to figure out how to get over the white picket fence in my back yard. One pheasant flew a little and perched in a very small tree in the adjoining yard, and was quickly joined by four more. The male and the one other female walked back and forth along the fence unable to figure out what to do. Eventually, all six females were in the tree and the male was still on the ground. I wondered how I might use this as a metaphor for my message to CCPA members. Unable to figure it out, I decided, next morning, to take my usual walk (with my dogs, Joey and Gambo) on the dykes bordering Wolfville. I generally walk on these dykes or sit and look out over the beautiful ever-shifting landscape of the Bay of Fundy prior to my message to you. My thoughts this morning went to various things but kept coming back to our upcoming conference in Charlottetown –Counselling: What's on the Horizon, and to a print I have of Pudlo Pudlat, an Inuit artist, entitled Spring Journey. But! Pheasants in a tree? I hadn't figured that one out yet.

Because the dykes around Wolfville are being built up (old structures often need this), I had to walk along the path which is a little below sea level (Hmm, male pheasant?). This

provided me with a perspective that I didn't have when I walked on the dykes. I began my musings, thinking, 'if you want something to stand majestic, raise it above the horizon'. Photographers know this concept. As we approach spring, part of our professional journey is the CCPA annual conference where we meet professionals and colleagues who have explored professional horizons, and who are majestically raising them so that we can engage and explore our professional lives. Because spring is synonymous with renewal, our continuing professional journey allows us to re-connect with colleagues and friends; allows us to re-new personal and professional connections; revitalises our spirit; and rejuvenates us so that we can continue on our journey.

It is easy to lose perspective, and equally easy to be disillusioned by faulty or ill-informed perspectives. As counsellors, we act professionally with people who come to us because their beliefs have been painfully altered by their shifting perspectives on life and relationships. As counsellors, we work hard to acquire a sense of our professional counselling horizon; yet, it is in a constant state of flux - or so it seems to me. For example, over the past few years there has been a lot of activity in various provinces and territories. Regulating the profession of counselling is an

important activity! I applaud all of you who have worked tirelessly on regulation. This new horizon presents unanticipated views of the world and new challenges that we have yet to face. The work, it appears, has only just begun. For those of you who are beginning your professional journey and for those of you who are ready, please help carry the baton! Like bicycling uphill, longing to reach the top only to see the next hill to be climbed, new challenges need people with new perspectives and new energy.

Regulation is only part of the many CCPA initiatives. School counsellors, career counsellors and others are also exploring new horizons. Under the leadership of Janice Graham-Migel, the CCPA School Counsellors Chapter will be engaging in a day-long strategic planning session in Charlottetown. I encourage all school counsellors to attend. Creating a vision with goals to move forward will inform CCPA about initiatives that are important to school counsellors. The same is true with respect to career counsellors. Thanks to Sareena Hopkins and others within this chapter, career counselling in Canada is moving forward. As I monitor the various emails from the various interest and regional chapters, I see firsthand the incredible contribution our members are making to this profession. There are too many of you to name here yet thank you



for your volunteer work. CCPA is here to support all members and CCPA requires professional contributions from everyone. To update you a little on some CCPA news, here are a few points of interest:

- CCPA has applied for representation on the Canadian Mental Health Commission's Roundtables to be held in April.
- the CCPA website is looking great. It is there for your use. Have you looked lately? Go to www.ccpa-accp.ca
- We have recently begun an initiative to work on the delivery of Professional Development to CCPA members. We are very excited about our professional development initiatives. Stay tuned for more news on this initiative.
- We will be moving to our new office space in April just prior to the conference. Office staff will be very busy doing this. Your patience is appreciated.
- This is the first non-paper COGNICA. Thanks go to our National Office and especially to Nicole Maurice for her excellent contributions.
- Application has been made to HRSDC for a third grant on labour mobility for counsellors. We have been successful on the first two and are optimistic that we will get funded for a third symposium.
- The National Office staff members have organized a series of 12 teleconferences to inform all counsellors who work in Ontario about the work of the Transitional Council. One of the calls has been recorded and is on the CCPA website for those members who were not able to attend one of the calls.

- Your Board of Directors are actively working on your behalf; they are always open to hearing from you. See their profiles on our web site.

As we continue our journey as the national association for counselling and psychotherapy, we are creating strong relationships with provinces. As regulation occurs, CCPA is exploring new ways to engage with all members in each province and territory. This past August and November, members of your Executive met with the Executive of the British Columbia Association of Clinical Counsellors (BCACC) and we are continuing our conversation. In February, Linda Wheeldon (CCPA Nova Scotia Director) and I met with Marian MacDonald and Jocelyn Keilty from the Nova Scotia Association of Counselling Therapists (NSACT), which is soon to become a regulatory college. We explored ways in which CCPA might be helpful to them as they moved forward with regulation and to discuss what role Canadian Certified Counsellor (CCC) designation will play in a regulated environment. On March 27th, I am meeting with members of the New Brunswick Association of Counselling Therapists (NBACT) and New Brunswick CCPA members in Fredericton.

As a national association, it is important for CCPA to know the perspectives of our counselling-related provincial and territorial associations and organizations rather than staying on the ground and maintaining a view only from that position, which is not helpful to creating a stronger united profession.

Whether you climb a tree, walk along a picket fence or a path below sea level, you have a perspective that can only be gleaned from that position. Pheasants seem to know this even though it is tough for them to perch. It is my hope that positioning our association so that we can have multiple views and multiple perspectives gives us the vantage from which we provide leadership to you, and from which we can advocate for and promote the profession of counselling in Canada with you.

I hope to see many of you in Charlottetown. I have very fond memories of the 2000 PEI conference. I recently broke the beautiful pottery coffee mug I received when I was there as a presenter and I need another. I also need to see my friends and my colleagues and to engage in my profession. As President, this is my first conference and I am in home territory. See you soon in beautiful Prince Edward Island or Abegweit -loosely translated from the Mi'kmaq as 'Cradled by the waves'.

Ron Lehr
President, CCPA



Message from the President-Elect Counselling Champions

Lorna Martin

This spring is like none other before, for me. The swell of national pride that was felt viscerally and proclaimed loudly in February remains, albeit muted, over time. With the closing ceremonies of the Olympics and Paralympics in Vancouver, British Columbia, the thawing of the land, and the emergence of bud and blossom, I am left with unanswered questions to which only you can respond. Who are OUR Olympians in the Canadian world of counselling and psychotherapy?

and colleagues with whom I have worked? The response of Canadians to recent Olympians and how they openly, honestly and forthrightly offered their strength, hope and support publicly has changed me. There is a time for humility and a time for proud celebration; a time for private thanks and a time for public appreciation. Isn't it time for us all to reflect on whose shoulders we stand? And upon reflection, let us all take action to prevent this moment from slipping away. Give a call. Reconnect. Offer a handshake,

As final preparations for the upcoming Charlottetown Conference are arranged, I pause to wonder how many counselling Olympians I might meet on that wonderful island of Prince Edward, and how many of you are unable to attend but whose hearts will be with us as we celebrate 45 years of service to the richness and diversity of our profession: school counsellors, career counsellors, counsellor-educators, pastoral counsellors, marriage and family counsellors, creative arts therapists, private practitioners, aboriginal healers, psychotherapists and so many, many more professionals in multiple modalities, all of whom seek to support others in pathways to fuller, more meaningful lives.

As the Island beckons to me, a vision of Lucy Maud Montgomery's red-headed girl comes to mind. With clear eyes and a fresh freckled face, she says poignantly, "Some people go through life trying to find out what the world holds for them only to find out too late that it's what they bring to the world that really counts." (Anne of Green Gables) As counsellors our sights are often set firmly on the horizon of others, helping them to find success and happiness. Let us also set our sights for just a moment, in the aftermath of an Olympic glow and its burst of national pride, to state clearly what our profession has brought to the world "that really counts" and help each other find success and happiness. For me, I'm ready to make invisible podiums visible for our many Olympians of the Canadian world of counselling and psychotherapy. Help me to see you, to know you, and to acknowledge you.



Who are OUR champions? Our unsung heroes who have stood atop invisible podiums to absent applause and who, through their actions have changed the course of countless lives in their role as counsellor, mentor, educator, author, advocate, activist...

I consider my own mentors and champions of the profession. Have I declared how they have irreversibly and positively changed my life? My practice? The lives of clients

a hug, an appreciative nod, an encouraging word. Give thanks. Send me an e-mail message. Share with me who that Olympian in your professional world is. Tell me how that person changed the course of your life or the lives of others. Wouldn't it be wonderful if an avalanche of e-mail messages from across Canada arrived at president-elect@ccpa-accp.ca? By one simple act, we recognize and honour these people so important to our profession – our Olympians.



“
Counsellors can reduce the risk for compassion fatigue by maintaining self-care practices at personal, professional, and organizational levels.
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Beyond Balance: Compassion fatigue and self-care for counsellors

Michelle Hamilton MEd.

Most professional counsellors today are aware of the fact that our close contact with other people’s emotional pain and trauma carries risk. Recent trends towards acknowledging and naming the effects of this risk have created awareness of the need for counsellors to consciously work towards maintaining resiliency through the use of self-care practices.

Many situations faced by counsellors involve trauma and traumatic events. Trauma can be defined as an exposure to a situation in which a person is confronted with an event that involves actual or threatened death or serious injury, or a threat to self or others’ physical well-being (American Psychiatric Association, 2000). A traumatic event is perceived and experienced as a threat to one’s safety or to the stability of one’s world (Figley, 1995).

Compassion fatigue is one term used to describe the emotional reaction of a helper to another person’s trauma. Figley (2002) used the term to describe the cost of caring, or the range of adverse effects on caregivers due to their

work with traumatized individuals. Counsellors suffering from compassion fatigue may begin to notice they are not emotionally available to themselves or the important people in their personal lives. Some counsellors continue to work effectively but feel unable to give of themselves in their personal lives, as though their compassion is all used up. The condition is based upon the better known concept of secondary traumatic stress, and may be similar to burnout, however, burnout is more likely due to external conditions of the work environment and therefore easier to remedy by changing circumstances.

The symptoms of compassion fatigue involve the three symptom

clusters of traumatic stress: intrusion (intrusive thoughts, images and sensations), avoidance (of people, places, things and experience that elicit memories of the traumatic memories), and negative arousal (hyper-vigilance, sleep disturbances, irritability, startle reactions, anxiety) (American Psychiatric Association, 2000). Affected counsellors may begin to take on symptoms or perspectives of their clients, such as intrusive imagery or flashbacks of the event, nightmares and sleep problems, depression, or anxiety. Some may learn to cope with the traumatic material by shutting down their feelings, leading to emotional numbness or dissociation.



Counsellors can reduce the risk for compassion fatigue by maintaining self-care practices at personal, professional, and organizational levels. Personal self-care includes a wide range of physical, social, and spiritual activities. Maintaining boundaries is one critical aspect of personal self-care. Professional boundaries, time boundaries, and emotional boundaries are all ways of separating emotionally from clients in healthy ways necessary to avoid the risk of over-identification. Related to the concept of boundaries and balance is new research into the neuropsychology of trauma, empathy, and autonomic nervous system (ANS) arousal. A great book to read on this topic is *Help for the Helper* (2006), by Babette Rothschild. This book summarizes evidence that may explain the process by which counsellors can become affected by exposure to other people's emotional pain. According to Rothschild, empathy is rooted in the human central nervous system and involves the activation of specific brain cells called mirror neurons.

Assessing and addressing our own trauma history is also a critical aspect of counsellor resiliency. Pearlman and Maclan (1995) surveyed 188 trauma therapists and found that 60% reported having their own history of trauma,

and that the "survivor" therapists showed more negative effects from their work than did those without a trauma history. This increased risk of vicarious trauma among helpers with their own trauma history means that healing the healer is a common situation, and seeking professional help is and should be common among those in the



We must 'walk the walk' of practicing self awareness, maintaining balance, and upholding the boundaries that we promote for our clients.

helping professions. Awareness training, peer support, and clinical supervision are emphasized in the research as foundational components of a professional wellness program.

At the organizational level, providing information about the potential for compassion fatigue and secondary traumatic stress is

the first step towards promoting the wellness of staff and clients (Yassen, 1995). Peer support is another key aspect of professional self care; counsellors benefit from the opportunity to give and receive support from colleagues who are involved in similar work. Peer support or peer supervision can build collegiality, reduce isolation, and provide important opportunities to vent the difficult feelings often associated with helping others. Clinical supervision is also known to be an important protective factor in maintaining counsellor wellness.

Helping professionals must go beyond the general idea of maintaining balance, to developing and committing to strategies and routines that promote self-care. Reducing the risk for compassion fatigue begins with education and awareness and may involve supportive practices at the professional or organizational level. However, it is our own personal and professional responsibility as counsellors to actively work towards maintaining our health and resiliency in light of the challenges inherent in our work. We must 'walk the walk' of practicing self awareness, maintaining balance, and upholding the boundaries that we promote for our clients.

Ethics Corner

*Lynda Younghusband, PhD, CCC
Chair, CCPA Ethics Committee*



The CCPA Ethics Committee received and responded to sixty complaints of ethical misconduct and/or queries from counsellors regarding best ethical practice in 2009. As counsellors, we do not take our work lightly and most counsellors are highly motivated to behave ethically. Sometimes however, we find ourselves in complex and difficult situations to which we have not previously been exposed. Anxiety and uncertainty cause us to question, to consult, and to assure ourselves that we have done the best for our clients. We have an ethical responsibility to monitor ourselves, our colleagues and our profession. The CCPA Standards of Practice makes this very clear in Section A6, Responsibility to Counsellors and Other Professionals: "Counsellors understand that ethical behaviour among themselves and with other professionals is expected at all times." The counsellors who requested assistance from our Ethics Committee to assure they were acting ethically are to be commended.

One area of counselling that has received both complaints and questions is that of the accurate representation of our professional qualifications. The CCPA Standards of Practice and the CCPA Code of Ethics both address this issue. In the Code of Ethics, this falls under Consulting and Private Practice, section C3. Accurate Advertising. "Counsellors when advertising services as private practitioners, do so in a manner that accurately and clearly informs the public of their services and areas of expertise." The Standards of Practice for Counsellors, section A5, Representation of

Professional Qualifications states "Counsellors do claim or imply only those professional qualifications which they possess, and are responsible for correcting any known misrepresentation of their qualifications by others." This section goes on in greater detail to explain:

"Counsellors should display their CCC certificate and/or any other professional regulatory certificate at a prominent location at their worksite and place their Code of Ethics in the waiting room at their work site, or display it in any other manner that would allow it to be

readily seen by consumers of their professional services.

Counsellors shall not use CCPA membership and/or any other professional membership as a designation to business cards, door plates, in advertisements, directories, or use it in any other way intended to advertise their professional service. Rather, the designation CCC can be used as the only CCPA designation for such purposes. This distinction is required because membership admission does not evaluate a member's qualifications to practise counselling, whereas the certification

process does. Where provincial certification/licensure exists, counsellors may also use these designations to advertise their professional service.

When counsellors are involved in public activities, including the making of public statements, they do so in such a way that clarifies whether they are acting as private citizens, as members of a particular association, or as representatives of the counselling profession.

Counsellors shall not misrepresent nor falsely enhance their professional qualifications, experience or performance. When counsellors become aware of misuse or misrepresentation of their work, they take reasonable steps to correct or minimize the misuse or misrepresentation.

Counsellors avoid making public statements that are false, deceptive or misleading. They also avoid other statements that could easily be misunderstood by virtue of what they say about their professional qualifications and services or by what they omit to say about them. (pp. 3-4)"

As examples I offer the following situations:

a) A lawyer who advocates in divorce cases and is a member of CCPA cannot advertise him/herself as a counsellor.

b) A counsellor in a school board who holds an MSc. (Counselling Psychology) and a PhD (Business) cannot refer to him/herself as Doctor Doe in respect to his/her position. Additionally, the business card for this counsellor should read: J. Doe, MSc. (Counselling Psychology), PhD (Business).

c) A private practitioner and sessional university lecturer in counselling who holds an MEd. (Counselling) and a PhD (English) cannot advertise him/herself as Dr. Doe, counsellor, in the yellow pages nor can he/she refer to him/herself in practice or teaching as Dr. Doe. The business card for this counsellor should be as in example b.

Additionally, counsellors should be careful not to advertise themselves as a "specialist" in an area for which they have not had extensive training and certification.

Your CCPA Ethics Committee welcomes questions. These can be addressed to Barbara MacCallum or Denise Beaudette-Manley who will forward them to me or they can be addressed to me directly at lyndajanemorris@hotmail.com





Life-work through a Spirituality Lens

By Connie Geddes, MEd. (Counselling), CCC

Counsellors are invited to consider using a spiritual theoretical perspective when assisting clients in the exploration of life-work issues. Life-work and spirituality are viewed as inseparable. Through presence and active listening, counsellors recognize common spiritual themes throughout clients' stories. In particular, the connection between meaning/purpose and work is discussed. As well, exploring life-work issues through a spiritual lens includes acknowledging clients as both personalities and souls. Several strategies for working with clients are suggested. These include exploring family-of-origin's view of work and the celebration of a client's current work.

Viewing life-work issues through a spiritual lens is a theoretical perspective to be considered by counsellors and therapists. Using this lens to guide the counselling process, life-work exists as part of one's spirituality. When assisting with career decisions, as well as issues of purpose and meaning, it is important that counsellors listen carefully to the life-work narratives of their clients.

Being present and actively listening, counsellors begin to notice clients often using words with a spiritual connotation, such as searching, seeking, and 'coming home'. Themes of abundance, expansiveness, and commitment are often present in clients' stories of career decisions and life-work experiences. Underlying desires of connection in their chosen field of

work are also recognized. As well, incidents (and themes) of change in their educational and vocational pursuits are listened for. Themes of change and connection are at the heart of spirituality.

Viewing life-work from a spiritual perspective involves the belief that work gives meaning and purpose to our lives. Seeing work as spiritual allows individuals to consider their work as a contribution to the world and the on-going creation of the universe. Author and psychologist Thomas Moore (1992) describes work as a vocation, a calling that comes from a place that is the source of all meaning and identity. Moore (2008) considers work as always being connected to a deep and invisible process of finding meaning in life.

When working with clients on life-work issues, it is important to encourage clients to listen to this process, this calling that comes from the soul. Listening and working at what one loves and what reflects one's values, passions, and commitments brings peace and satisfaction. To experience soul-satisfying life-work it is important to create work that both reflects our values and does not compromise our integrity. And not listening, not finding satisfying work, often leads to unhappiness, dissatisfaction with life, and, according to Moore (2008), a 'troubled soul'. In his most recent book, *A Life at Work* (Moore, 2008), he succinctly describes the workplace as a laboratory where matters of the soul get worked out.

Engaging in a therapeutic relationship that does not separate life, work, and soul is essential to my personal and professional practice. The following ideas and strategies are suggested examples of how to explore life-work issues using a spiritual lens.

- Believe that all jobs (small or big, temporary or long-term) contribute to one's life-work
- Explore past career challenges, including obstacles, hardships, and disappointments
- View clients not only where they are currently, but where they will be in the future
- Explore the importance of balance in life-work, which includes balancing work, family, community, and leisure
- Ask about a client's current work and work history, although he or she presents with other issues
- Discuss the worldview and work experiences of the client's family of origin
- See clients as more than individuals with problems - view them from the perspective of both personality and soul
- Explore personal calling, meaning, and purpose
- Explore the client's abilities, interests, strengths, and values
- Discuss the importance of harmony, flow, and beauty in one's work environment
- Explore the client's higher vision or larger purpose of community and serving others
- Encourage clients to value their earlier career choices, regardless of outcome
- Support the client in each small step towards creating soul-satisfying work
- Encourage clients to ritualize and celebrate their work, giving it attention, reflection, and care
- Do not explore life-work issues only at a practical level

Earth Charter

By Andria Hill-Lehr, CCC, MEd



When Stephen Lewis addressed the joint conference of the Canadian and American Counselling Associations in March 2006, he called for Canadians to create "Counsellors Without

Borders". The standing ovation had hardly faded when a number of people in the audience decided to do just that. The Social Justice chapter was launched at the Canadian Counselling Association conference the following year. It's

a small but passionate group – and we'd like to encourage more members to join the chapter. In order to do that, we have to let you know what we're passionate about.

Through my work at the Nova Scotia Community College, I became familiar with the Earth Charter, and presented a workshop about it during the College's Festival of Learning this past summer. What is it and what does it have to do with the counselling profession? For members of the Social Justice chapter, the answer is "plenty"!

Inspired by the Universal Declaration of Human Rights and first proposed in 1987, it took more than ten years and input from people all over the world before the Charter was unveiled at UNESCO's Paris headquarters in March 2000.

Continued on page 12

Earth Charter

The final document contains 16 main principles and 61 supporting principles, and is divided into four sections: Respect and Care for the Community of Life, Ecological Integrity, Social and Economic Justice, and Democracy, Non-violence and Peace. The preamble states:

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations. Those who read the Charter will quickly realise that, although divided into four sections, there isn't a single one that stands on its own. All are related to and influence one another. Peace is not possible without justice. Ecological integrity would ring hollow without respect for life – all life, not just human. And the Community of Life is significant in our work as counsellors.

aspirations or a call to action. It has been used to design educational programs, as a reference document for the development of policy and legislation, and as the creation of international standards and agreements.

In 2008, the Earth Charter Initiative created a strategic plan which led to the creation of task forces in the areas of Business, Education, The Media, Religion, the United Nations, and Youth to encourage more people to learn about the Charter, and to put it into practice.

To learn more about the Charter, the Initiative, how and where it's being implemented, and how you can get involved, visit the website at <http://www.earthcharterinaction.org>



The economic turmoil of the past year has led many to question, to re-examine, and to reflect upon what is truly important on both personal and global levels. One country has been bankrupted and another seeks to defer payments on its enormous debt. Corporate executives have accepted enormous bonuses while employees lose jobs, pensions and benefits. Governments have been reluctant to intervene. It's enough to make one lose hope. I'm sure many counsellors – not just our clients – have been affected by these events.

But the Earth Charter helps to salvage hope and to take action. According to its website, "The Earth Charter identifies a number of widely shared spiritual attitudes and values that can strengthen commitment to its ethical principles, and the document culminates with a vision of peace and the joyful celebration of life." But the Charter is more than words and

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The Story Within:

A Drama Therapy Approach

© Beth Stevenson, MA, DT, CCC

Drama therapy, much like art therapy, is an action-oriented therapy, that places the client in the “here and now”. It is suitable for clients who are resistant to therapy, as appropriate distance can be maintained through the use of projective tools such as puppets, masks, costume, figurines, and so forth (Emunah, 1994; Jones, 1998). Tom (2002) emphasizes drama therapy’s use of metaphor as a way of dealing with resistance, having an inherent structure that mirrors the client’s world, yet allows enough distance for the client to feel safe and for the experience to be contained. The therapeutic alliance is very important in the success of the healing process, in that the drama therapist acts as a mirror, reflecting the client’s thoughts and feelings back to him or her. The drama therapist acts as witness (much like the audience in a theatre), as the client tells his or her personal story (in a dramatic way), which serves to strengthen the client’s sense of self (Tom, 2002). Emunah (1990) emphasizes the benefits of the therapist letting the client lead the sessions, of allowing the patient control and autonomy, as well as

a feeling of accomplishment (and a witness of that accomplishment).

Emunah (1994) states that, “Within the world of make-believe, one can confront difficult situations, try out new options, prepare for real-life events—all without consequences” (p. 39). Resistance to therapy can be diminished in this spontaneous yet safe environment, allowing the client to confront issues that would be too scary in the real world. The world of make-believe within drama therapy, much like the artistic process in art therapy, is something that the client has complete control over, which may take the place of any maladaptive coping behaviours.

Drama therapy contains many different techniques that are flexible and can be shaped depending on the client’s needs (Tom, 2002). Psychodrama may be used with patients, allowing them to “say the words that were never said, experience the emotions never felt” (Levens, 1995; Tom, 2002). Catharsis may occur in the use of scene work, as emotions are re-experienced, or experienced for the first time (Tom, 2002). The client is an active participant in

the therapy, which Bruch (1973) asserts is integral for genuine healing to occur. Drama therapy is also very effective in dealing with family issues, using role-play, psychodramatic techniques, and so forth, to lead to discovery by the client of the possible underlying causes of his or her ‘problem’, taking away much of the blame usually placed on him or herself (Emunah, 1990; Landy, 2000).

Yehudit Silverman (2004) has developed a drama therapy approach, *The Story Within: Myth and Fairy Tale in Therapy*, which uses elements of myth and fairy tale as a way of encountering difficult personal material. In this approach, the client chooses a story to which he or she feels a strong connection, and works with a character or object within the story in an in-depth manner, leading to self-discovery and healing. The process involves many creative elements including embodiment, movement, visual art, writing, and mask-making, and stays within the realm of fiction and metaphor, allowing the client to confront material that is too difficult to deal with directly (Silverman, 2004).



In my own practice, when engaging a client in this therapeutic approach, I tend to focus on fairy tales and story. Fairy tales have been described as vehicles for the human psyche, lending themselves more to universality than depicting any one culture or social attitude (Tatar, 2003). Where fables, folktales, and myths tend to have a lesson to be taught (being very entrenched in social values and cultural influence), fairy tales represent the wishes, fears, hopes, and dreams of humans across cultures (Bettelheim, 1977). There may be many different versions of a fairy tale, each culture having made slight changes to fit their experience and customs, yet the themes tend to stay the same, reflecting a deeper influence than culture – rather, the human experience.

Using fairy tales also allows the client to explore a realm that is 'culture-free' or at least not limited to any specific culture (although various versions of the same fairy tale may reflect elements of the writer's culture). The only 'culture' of fairy tales is that they occur in a world where the fantastic is not acknowledged, the characters are not surprised by the appearance of witches or goblins or giants...they do not "marvel at the marvellous" (Tatar, 2003, p. 36). There do not have to be any actual fairies within a fairy tale, only the possibility that they might exist.

Many authors (including drama therapists) believe that fairy tale and story may provide a useful framework for therapy. Bettelheim (1976) postulates that in fairy tales, "internal processes are externalized and become comprehensible" (p. 27). Gersie and King (1990), as well as von Franz (1970) describe how stories may be used in the therapeutic process for their symbolic and metaphoric value, encouraging clients to relate their experiences as stories. Jennings (1990) utilizes



mask-making with her clients, creating fairy tale and mythic characters to explore personal issues, and states that, "the nearer we work to a person's own life... the more limitations we impose on our exploration of their life story. The greater the dramatic distance we create, the greater the range of therapeutic choices available" (p. 111). Lahad (1992), uses storytelling in his assessment approach (the six-part story method), asking clients to create stories in which he or she plays the main character, allowing the therapist to discover the client's way of coping with trauma.

When I ask a client to choose a fairy tale or story to explore, the only stipulation is that element of fantasy. Much of the time, we are able to use elements of pop culture, such as Star Wars and Harry Potter. These stories work, in that they speak to the human psyche, hence their huge popularity. Whether it be working through father issues while exploring the

character of Luke Skywalker, or acknowledging the pain of scars left behind through the character of Harry Potter, each client is able to confront material that at times they did not even know existed, or was 'the problem'.

It seems that fairy tales have the power to heal, and in conjunction with drama therapy, they allow us to face our real-life horrors in a way that is manageable. Stemming from the human psyche, fairy tales are universal, ringing true to human experience across cultures; yet the elements of culture that have been added or that have influenced the telling of each universal story, have the power to create a path from the universal to the personal, ensuring that each client's story be told. The Story Within (2004) is a drama therapy approach that aids each client in discovering not only his or her story, but also reveals the steps that each client needs to take on his or her own unique path towards healing.

A Practice Alert

Couples Counselling and Related Matters



The Ethics Committee of the Canadian Counselling and Psychotherapy Association (CCPA) has the dual responsibilities of addressing ethical complaints made against its members and assisting members who contact it to seek assistance with some ethical concern or question they might have. Within the last year or so the Committee has received a number of complaints and enquiries that have arisen with respect to members who are providing couples counselling. So, this practice alert is intended to draw members' attention to the ethical principles and standards that should inform their practice of couples counselling as well as a decision to begin offering this professional service.

Members are reminded that the CCPA Code of Ethics contains the following expectation:

A3 - Boundaries of Competence

Counsellors limit their counselling services and practices to those which are within their professional competence by virtue of their education and professional experience, and consistent with any requirements for provincial and national credentials.

Of course, the boundary around professional competencies is not a static one but rather one that is always expanding. It can be expanded by each client visit, and particularly so when counsellors work successfully with those clients with very challenging problems. There is also the professional growth that comes from participation in conferences, workshops, and so forth. Despite this normal evolving growth in professional competency, members must be careful not to extend their professional services to additional practice areas before they have acquired sufficient professional competency to do so, or have achieved a readiness to receive supervision while offering it. This practice alert is intended to have members consider couples counselling as a practice area requiring specific preparation and supervision before independently offering it as a professional service.

Couples counselling is informed by an extensive body of literature that provides the theoretical and conceptual bases for this type of counselling practice. Couples counsellors require skills and knowledge additional to that required for individual counselling. In fact, some therapeutic skills and interventions appropriate for work with an individual client may be counterproductive when working with a couple as the client.

This practice alert is consistent with the following standard from the CCPA Standards of Practice for Counsellors.

Counsellors who wish to extend their professional services ensure competence in any additional areas of expertise through extra verifiable education or training in this area and provide service only after they have secured adequate supervision from supervisors with demonstrative expertise in the practice area. (p. 2)

It also gives this additional direction for finding preferred supervisors:

Supervisors should have a high level of expertise in the area. An expertise that is validated by an independent process such as: certification, registration, or licensing. (p. 2)

The Stu Conger Award for Leadership in Career Counselling and Career Development

CCDF awards The Stu Conger Award for Leadership to individuals nominated by peers as leaders in the field. In addition to the award, a scholarship is granted to a student, chosen by the recipient, who demonstrates leadership potential. Recipients of the award to date include:

Dr. Dave Redekopp (1997), Judy Lynn Archer (1998), Phillip Jarvis (1999), John McCormick (2000), Dr. Vance Peavy (2001), Dr. Roberta Neault (2002), Dr. Jacques Limoges (2003), Dr. Danielle Riverin-Simard (2004), Dr. Armelle Spain (2005), Dr. Kris Magnusson (2006), Kristine McGhee (2007), Michel Turcotte (2008), Margie Layden-Oreto (2009)

The nomination deadline for the Stu Conger award is November 30, 2010. For more information about the award, go to www.ccdf.ca.

ENDOWMENT PROGRAM: BUILDING FOR THE FUTURE

The Canadian Career Development Foundation (CCDF) and the Canadian Counselling and Psychotherapy Association (CCPA) are pleased to sponsor an endowment program established to stimulate and support innovation in the field of career development.

This fund is intended to promote imaginative and leading edge initiatives that extend our understanding of critical issues, push the envelope and strengthen our practice, offer new and creative approaches to service delivery and career self-management, and contribute to improved quality of life in Canadian communities.

Each year, CCDF will award up to \$7,500 to a project, or projects that demonstrate potential for the advancement of career development.

Deadline for submissions is October 31, 2010.

For full details, please download the PDF version of the application form at <http://www.ccdf.ca/PDF/endowment.pdf>.

Please use the Word file at <http://www.ccdf.ca/Documents/endowment.doc> to construct your proposal.

There is no provision for completing and submitting your proposal online.

When counsellors provide couples counselling they should be aware of the particular ethical challenges associated with it. Since some of these challenges are typical of all those services that involve multiple clients including family and group counselling, the following standard was introduced in the 2008 edition of the Standards of Practice for Counsellors:

B13 - Multiple Clients: Couple, Family and Group Counselling

Counsellors realize the unique ethical challenges associated with multi-persons counselling, such as with couples, family, and group counselling. For example, individuals continue to have their own rights and responsibilities, including their right of access to the counselling records generated by these counselling services.

Clients should understand and consent to the limits on confidentiality before participating in such services. When clients from group, couples, or family counselling are seen by the counsellor on an individual basis, apart from joint sessions, these sessions should be treated as confidential unless there is consent that communication may be shared with the other partner, group or family members.

When counsellors begin multi-persons counselling, they clarify goals, the nature of the particular type of counselling service and address issues of informed consent and the unique limits on confidentiality. Counsellors explain and advocate for the principles and practice of confidentiality but, in the final analysis, they can only guarantee their own commitment to it.

When engaged in multi-persons counselling, counsellors make every effort to avoid or minimize having private, confidential contact with individuals concurrent with their membership in couples, family or group counselling. Such efforts can minimize the potential for side-taking, client secret sharing, triangulation and other challenges associated with individual access to the counsellor. Counsellors must not enter multiple counselling relationships where their effectiveness and objectivity could be compromised.

Counsellors may decline to accept a client for couples or family counselling if the individual counselling relationship has progressed to the point where the counsellor will likely be biased in favour of the client, or will risk being seen by others as being so. (p. 21)

P.S. As always, we welcome your response to this notebook issue as well as your ideas on ethical matters you would like to have addressed in future editions.

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ATTENTION ALL CCPA MEMBERS

The Canadian Counselling and Psychotherapy Association will hold its Annual General Meeting on May 13th, 2010 from 12:00 – 13:30 at the Delta Prince Edward Hotel, 18 Queen Street, Charlottetown, PE C1A 4A1. Every member is invited.

AGENDA

Welcome

1. Acceptance of Agenda

Motion Required: To accept the agenda (as revised).

2. Minutes of May 2009 AGM

Motion Required: To accept the minutes of the May 2009 AGM as presented (as amended).

3. President's Report

4. Presentation of the Board of Directors

5. Financial Report 2009 – 2010

Motion Required: To receive the 2009 – 2010 audited financial statement as presented.

6. Approval of 2010 – 2011 auditors

Motion Required: That van Berkom & Ritz LLP be selected as the Financial Auditors for 2010 – 2011

7. By-laws of the Association – see note below

8. Other business

9. Adjournment

Motion Required: To adjourn the meeting.

By-laws of the Association

Motion: That the updated By-laws of the Canadian Counselling and Psychotherapy Association be accepted as presented.

To review the proposed By-laws, log in to the Member's Only area of the CCPA web site (www.ccpa-accp.ca) and click "Proposed changes to CCPA By-Laws".

If you require a written copy of the By-laws, please contact the National Office at memberservices@ccpa-accp.ca or 1-877-765-5565.



Catching the Winds of Change 3

Conference Faculty
 David Epston
 Jill Freedman
 Kenneth Hardy
 Jan Fook
 Maggie Carey
 Shona Russell
 Jim Duvall
 Laura Beres
 Tod Augusta-Scot
 Water Bera
 William Randall
 Scot Cooper
 Marie-Nathalie Beaudoin
 Catrina Brown
 and more...

The Maritime Collaborative Therapies Conference
 Dalhousie University Halifax, Nova Scotia
 June 8-11, 2010

For the full program, conference details and to register online:
www.thewindsofchange.ca

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