



President's Message

Eric Ornstein

It is a tough time to be a social worker in Illinois. With no state budget (at the time of this writing) and funding being cut for many social service agencies and programs, the stresses on clients and social workers are increasing, as services are disappearing and case loads are soaring. I am afraid that there are no simple answers to this frustrating and complex situation. Certainly political involvement and action are appropriate responses. Our Board will be discussing ways that we can effectively collaborate with other advocacy groups to make our voices and concerns heard. During times like these it is more important than ever for social workers to join together in groups and organizations such as ISCSW to provide each other support and nurturance.

For our part, we have continued to provide our members and the clinical social work community with outstanding educational experiences to support their work with their most difficult and challenging clients. In June, ISCSW sponsored a daylong conference entitled “The Unbearable Heaviness of Being: Modern Psychodynamic Perspectives on Trauma, Its Consequences and Implications for Treatment,” presented by Alan Levy, Ph.D., L.C.S.W.

Dr. Levy did a beautiful job of explaining and clarifying the unique contribution of a psychoanalytic understanding of the nature of traumatic experiences. He emphasized the devastating impact of trauma on a person’s psychic equilibrium and how people reorganize their personality using dissociation to protect themselves from overwhelming pain.

In terms of treatment, he stressed that an attuned, sensitive, therapeutic relationship, rather than specific behavioral techniques, is the clinician’s best tool in working with these clients. His detailed case vignettes beautifully demonstrated how he deals with issues such as maintaining the balance between collusive avoidance of addressing trauma and the danger of re-traumatizing the client. He also gave vivid clinical examples of how he overcomes the countertransference challenges of dealing with the overwhelming affects often experienced by both the client and the clinician. Participants’ evaluations were uniformly positive with some of the highest ratings we have seen. I want particularly to acknowledge and thank Board member, Kristy Winters for her hard work and conscientious attention to details in her role as Chairperson of the conference.

Right now, the Board is working hard to respond to the needs of our members for continuing education credits on the topics of Ethics and Cultural Competency. Clinical Social Workers will need 3 C.E.U.’s in each of these areas in order to renew their licenses at the end of November 2015. The Illinois Society for Clinical Social Work is proud to offer a daylong conference on Friday, October 30th. In the morning, Attorney Jonathan Nye will be speaking on the topic, “Ethical and Legal Issues in Mental Health Practice: What Clinical Social Workers Need to Know”; and, in the afternoon, Henry Kronner, Ph.D., Associate Professor at Aurora University, and Jamie Daling, M.S.W., will be presenting on the topic, “Collective Identity and Its Effects on Client Populations: Implications for Culturally Competent Clinical Social Work Practice”.

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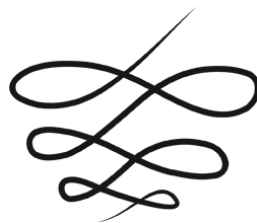
President's Message, cont'd

Attending these presentations will enable our members and other clinical social workers to meet the C.E.U. requirements for both Ethics and Cultural Competency in a single 1-day conference at a reasonable price. We are particularly pleased to have speakers with such a high level of expertise and stature in our community. *Please save the date and plan to join us.* Registration and location details will be posted on our website.

Yet another way in which the ISCSW provides intellectual and emotional sustenance to our members and the larger clinical social work community is through our *Jane Roiter Sunday Morning Seminar Series*. This series is our Society's longest running (25 Years) and most popular educational program. The planning committee, which I chair, is hard at work lining up four outstanding clinical speakers for this year's round of Seminars. The theme of this year's series is "Theory and Practice: Interpenetrating Dialectics." Please watch for more details on our website and look for the brochure in the mail.

On a sad note, we have lost an important source of clinical acumen and intellectual nourishment with the passing in late April of J. Geoffrey Magnus. Geoff was a devoted member of our Board for many years. Amazingly, he was willing to commute from Rockford, Illinois to our monthly Board meetings. Even after he retired from our Board, Geoff made a tremendous contribution to our ISCSW *Newsletter* with his "Cutting Edge" column. In each issue we could depend on Geoff to critically and thoughtfully review the most current journal articles and research pertaining to psychotherapy, neuropsychiatry and psychopathology. In fact, in our last newsletter, in my President's Message, I acknowledged and praised his article from the *Newsletter* entitled "My Personal Canon" which I found to be a wonderfully useful and informative annotated list of what he felt were the 10 most important books in the psychotherapy literature. A link to that article now has a prominent place on the home page of our website.

I hope you all had a relaxing and re-energizing summer, and I look forward to seeing you at our events and programs throughout the year.



ORIGINAL CLINICAL ARTICLE

Using Mindfulness in a Clinical Context to Promote Flexibility in Self-Representation

Georgia Jones

As humans, we function with various senses of “self.” The question, “Who am I?” might arise explicitly in adolescence as we are individuating, or when we are choosing to become a spouse or parent. In extremely subtle forms, however, this question is almost omnipresent: When someone cuts us off in traffic, when someone addresses us as “Miss” or “Ma’am” or “Mister”, when we look in the mirror. Our sense of self colors the vast majority of our interactions with the world and our internal thoughts and feelings. So what is this “self”?

There are multiple, helpful definitions and theories answering this question, many of which have to do with what Mitchell (1988) terms “representations of self,” or schemas for how we understand ourselves in relation to others. There are healthy forms of feeling separate, including being aware of individual preferences and boundaries, self-awareness of emotions in relation to some event or interaction, motivation, decision-making, and the sense of embodiment. These are all important for functioning well in the world.

There seems to be, however, a deeper, more embedded sense of self: “the feeling or belief that there is an inherent ontological core at the center of our experience that is separate, substantial, enduring, self-identical” (Engler 2003, 52; Aaronson 1988). Buddhist psychology posits that it is this experience of “self” that is in fact illusory. Instead, Buddhist psychology would say our feelings, thoughts, actions and sensory experiences are “dependently arising” along with every other circumstance and condition at any given second. In other words, we are part of a context. We are defined by and we co-define the context. We are not independent of everything else, with a separate core, as we feel ourselves to be. The ignorance of this ontological reality, and the deep sense of separateness, singularity, and possession over experiences – this sense of self seems to be the root cause of much suffering.

I would like to explore just a few of the characteristics of this ontological sense of self and how each of these leads to suffering. This is not an exhaustive discussion. The levels and forms of self and the theories to understand these are much more complicated than this platform allows. Instead I will focus on looking at a few clinical examples through the lens of the ontological self to understand where this belief might manifest, how it causes suffering, and how mindful awareness can be one tool among others to loosen the reification of the self.

The practice of mindful awareness, commonly defined as bare attention to what is, in this particular moment, without judgment, can be used clinically to relieve some immediate pain, as well as promote flexibility in our sense of self. Buddhism contends that the use of mindful awareness reveals the complete illusory nature of the ontological self. With continued, highly concentrated and completely accepting, nonjudgmental awareness, Buddhists claim that as you search and search and pay closer and closer attention, you simply cannot find the core, substantial self that we feel to be real and true. It simply does not exist as a thing. In Buddhist psychology, this realization that you are not what you thought ultimately leads, along with several other ethical and behavior-oriented practices, to complete freedom from this limiting and ignorant sense of self. This is felt as relief and resolution of much internal conflict. This allows one to be more immediately responsive and flexible to current circumstances and interactions.

While it would be irresponsible and misguided to strive explicitly with our clients for insight into the completely illusory nature of the self, the therapeutic context is an appropriate context in which to explore psychological self-representations and to work toward relief from suffering at that level. Recognizing manifestations of the belief in the ontological self can lead directly to relief from suffering, and to increased psychological flexibility in self-

representation.

Let me say a bit more, but only a bit, about flexibility in self-representation. A flexible sense of self that can change and respond appropriately to the context is a primary goal in most therapies. Rigid self-image (e.g., “I am bad,” “I am flawless,” “I am socially anxious,” “I am dumb”) and rigid relational patterns not attuned to the immediate context cause much suffering. Even at a minute, daily level, automatic, patterned responses often leave us feeling detached and deadened. Think of the iconic example of arriving at your destination and not remembering how you got there. Contrast this with the simple, fulfilling feeling of gently paying attention when you are driving, or when you are walking. There are many studies that show that engagement (mindfulness) in mundane actions enhances a sense of aliveness and contentment.

In the interest of brevity, I will take for granted that flexible self-representations lead to a greater sense of contentment, competence, and agency. So why is this conversation about the ontological self helpful toward that goal? Because loosening the root necessarily leads to more fluid branches. The feeling of the root ontological self is that we are inherently separate, substantial, enduring and self-identical. This very sense necessarily includes the feeling of being isolated, different or *privileged over* context, and therefore very often *in conflict* with context. As we loosen the substantial, heavy, separate, core sense of our self as a *thing*, and move toward a reality where we are co-arising within an immediate context, where we are neither superior nor inferior to the conditions of this context, we become more comfortable, present and engaged within that context. We are able to respond with more flexibility, and less automation and defense. Understanding, detecting and working with the ontological sense of self enhances the process of therapy in that it seems to reach metaphorically vertical depths of change within psychological self-representations, as opposed to clients only being able to move horizontally between a few different self-representations. If you loosen the root – the root that believes we are anchored to a core self below our daily manifestations – then these daily manifestations of self simply become, without effort, much more immediately flexible, fluid and responsive to the actual circumstances of the moment. Our energies are no longer tied up in maintaining the self underneath, and we are more immediately alive, engaged and present.

Let us now move to recognizing some of the manifestations of the belief in an ontological self. First, the sense of separateness and division in an existential sort of way when we are “selves” and not dependently arising within our environment, often leads to despair. A sense of con-

nection can relieve this despair. Connection can be felt both at a psychological, representational level where there are still distinctions between objects (“you understand me”), and at a different level where the sense of self drops away entirely. This is termed *non-dual awareness* -- a lovely sense of unity, of being in the “flow.” “Discrimination is enhanced; faculties of perception are heightened. We are focused and engaged but relaxed and confident at the same time, without self-preoccupation or anxiety about our performance or results – success or failure, praise or blame, gain or loss, happiness or unhappiness.... Experience is simply organized differently—not around a sense of self as separate from its experience” (Engler 2003, 60).

In Buddhist terms this is not yet an experience of “no-self” where belief in one’s ontological self is dissolved; rather, it is a glimpse, and an accessible one, into what it might be like to suspend this belief. Guiding clients to mindful awareness of an external stimulus, like a sound or image, can bring a sense of connection and sometimes relief when the discursive mind is quieted a bit. Guiding the client to awareness of just the *bodily* experience of “separateness” or “aleness” can also bring relief. Parsing the emotional sense of separateness from the “story” or the words/thoughts around why this feeling is present (in this case the belief that one is in fact inherently separate and alone), leads to an “unsticking” from this belief and a resultant sense of a bit more room to witness instead the changing nature of this emotion.

There is, in fact, a very important difference between conceiving of this separateness as a temporary, changing, contextual state, like simply being lonely; and feeling instead that we are inherently and irrevocably alone in the world. I am thinking of clients presenting with depression, for example, who may have difficulty taking the action of calling a friend or getting out of the house (which might result in a sense of connection), in part because they do not believe that these actions can affect the deep sense of despair and aleness they feel at that time. There may be a sense of self as inherently alone, disconnected, unlovable. This sense presumes that the self exists separate from its context, or that the context is always basically the same, requiring the client to attach/survive through a form of self-denial. Here might be both a feeling of painful aleness and also perhaps a sense of rigidity in “being”, or “having” to manifest a certain way in order to survive. Self-definition as inherently separate and disconnected in this way leads to despair.

This may be one reason why many of us find ourselves repeating relational patterns again and again. In an effort to

maintain a sense of connection and avoid that dreaded separateness, we become stuck in relating to important others from just one self-representation, or role. I, for example, am often the helper, fixer, doer, and motivator. The times when I am unable to move into a different role in different contexts, I suffer. Can I “not know”? Can I be vulnerable? Can I allow myself to be the helped one, or simply not do? I distinctly remember an experience on an Insight Dialogue meditation retreat (Kramer 2007) where we were practicing being mindful and watching the sense of self arise in the context of talking with another. After being amused by my insistent urge “to know” and “to empathize”, and watching that self struggle to assert itself for a while, I dropped into a “not knowing” who I was with this other person. I first felt an immediate sense of terror, a type of panic. Who was I now? If I could not match my thoughts, or my emotions, or my body to this other, how could I connect? How could I exist and she exist as selves without identification with thoughts, emotions or bodies? Who were we to each other? I felt a bit of the pain and the tragic difficulty in letting go of this particular psychological self-representation. I used mindfulness to help myself through this. Through mindful awareness of the arising and passing of the thoughts that build a sense of self, as well as the emotions associated with self, we (and clients) can directly feel the changing, shifting nature of our self-representations. This can be a tool for playing with other self-representations, and watching these arise and pass.

This sense of self as separate and independent of context can also lead to conflict. There often seems to be a sense of “me against the world” that can be quite uncomfortable. I am thinking here of clients who seem always to be on the defensive and perceive most interactions as a threat to their sense of self. One client of mine suffered from almost constant anxiety, unless he was using substances to turn off his discursive mind. Otherwise, he seemed always to perceive threats and harm in the environment, even when these were not apparent to outsiders. I taught this client mindfulness of his thoughts – simply noticing his inner dialogue without judgment of the content – and he quickly became aware of the side of himself that was constantly judging, criticizing and urging him on to conflict. When he experienced the difference between this voice and his own awareness, the voice immediately had much less power over him. He felt less identified with it and less inclined to believe its proclamations. He was then able to experiment with responding differently to those in his environment, seeing them less as adversaries, and more as simply others moving with and around him. He actually said one day, “I don’t know what I’m fighting for or what

I’m protecting with all my defensiveness.” This client seemed to be able to loosen significantly his sense of attachment to a self that he must constantly be parading around and defending to others.

There is often also a feeling of comparison with others; e.g., “I wish I were _____”, or “If only I could be more like _____”. This can be mistaken for positive motivation toward change, but in many cases, the foundation underneath such longings is rooted in a sense of lack, separateness, isolation, and an I/other dichotomy that is uncomfortable. There is a sense of me/other objectification that would then logically lead to comparison, hierarchy, and judgment. Again, I want to distinguish this feeling from everyday comparisons at the level of form and function, such as one person is more skilled at mechanics than another, or one person is a faster runner than another. I am instead trying to identify the inherent, intertwined sense of differentness and separation from context, others and everything else that is equivalent to an ontological belief in a separate self. If we are in fact separate “selves”, then the desire to have or possess or be other than just this one limited self naturally follows. And these desires are often a great source of suffering.

I’m thinking here of a client who never feels good enough, who is always desiring to be in a different job and have a different (enhanced) sense of competence and purpose, even though she is quite capable in her current job. She has spent years pining for the lost opportunity (which is not realistically lost) to move to a different career path. But for this client, there would not be the simple fix of changing her job. This is the current content of her longing and comparison to others and an idealized self, but the content has shifted and will again shift. In everyday interactions, she feels she “should have” responded differently. She “should have” been more assertive, or less reactive, or less affected by others’ comments. She is stuck in chronic comparison of herself to others, and to other self-representations.

Mindful awareness might be one helpful intervention for this client. The goal would be to enable her disidentification with *the desire* to be other than what she is at this moment, and promote an acceptance of what she is in this moment. Through directing her mindful awareness, we could 1) pay attention to the conflict and locate the longing or regret in her body; 2) watch carefully the changing internal dialogues around these emotions; 3) practice being able to “catch” the sensations of separateness and judgment that arise in certain circumstances; 4) practice expressing, without judgment or need to change, what she might be feeling or thinking in any given situation; and 5) practice being in

the moment and responding to what is actually happening. This process can promote a greater sense of authenticity and present-ness, which naturally leads the client closer to a sense of unity with her context, of being an alive part of interactions, with less discursive comparisons between herself and others.

There is also a sense of cohesion and heavy, actual “thingness” that is evidence of the belief in an ontological self. This sense can become conflated with one particular self-representation, and then someone is stuck and less flexible in moving between multiple representations. Emotions, thoughts and often physical sensations associated with this one representation blend and then feel more substantial and real. Guiding someone to let go of this one experience of self and experiment with others is very difficult. Mindfulness can be a tool toward this flexibility. For example, one client was stuck in a pattern of feeling physical pain, which prevented her from doing her work, and which led to self-critical thoughts and a loss of sense of self as a competent, productive worker. It also felt foreign and scary (losing one self-representation), which then led to depression. This cycle – in one sense, of attempting to be a “self” that was no longer possible in these circumstances – repeated again and again. The idea that she could be a different person, with different skills and strengths, not solely defined by her productivity, was not convincing or attractive. So we paid careful attention to the individual components of her immediate experience – the thoughts, emotions and physical sensations – which blended so convincingly together. We first noticed the pain and the almost immediate judgment and aversion around this, and practiced simply holding the pain for what it was without the surrounding thoughts. It was simply bodily sensation. We next noticed the cascade of self-criticism and longing to be different in this moment. We noticed these thoughts as *thoughts*, not as truths. We noticed how extremely denigrating they were and that they in fact led to increased physical pain. The client had a moment of de-identification with the thoughts and was able then to detach just a bit from their content, which had been telling her she was worthless now. She was able to make choices about whether to believe these thoughts or to move her attention to other physical experiences or outside stimuli. She could then grieve the loss of her past sense of self and this role that she cherished, and begin to embrace new ways of relating, and of feeling good about her self in these new circumstances.

The concept of one’s “self” is so pervasive in our lives that it is difficult to define, separate or control. And yet that seems to be exactly what we unknowingly do. Our

very belief in a self that we can define, separate and control seems to be the root cause of much suffering. The shift that Buddhist psychology outlines is essentially that “all things are interdependent, including the self” (Engler 2003, 73). This implies there are no “things” apart from all other “things.” The reification of the self as a “thing” leads to much suffering – both at obvious, everyday levels and at deeper psychological and existential levels. I have attempted to give some examples of how the traditional practice of mindful awareness can be a process that loosens the restrictive sense of self at some levels. It can be a tool that fits quite nicely within many psychodynamic traditions, and with it adds a level of scrutiny of the ontological reality that Buddhist psychology maintains is a primary root of all human suffering.

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About the Author

Georgia Jones, L.C.S.W., has been a social worker and meditator for over 15 years and has extensive formal training on the clinical application of mindfulness. She is Certified in Mindfulness and Psychotherapy through the Institute for Meditation and Psychotherapy. She is currently owner and psychotherapist at the clinical group practice, *Chicago Mindful Psychotherapy in Chicago, IL*. (www.chicagomindfulpsychotherapy.com). She is also Co-Director of *The Mindfulness Clinic*, which provides seminars and workshops on the theory and application of mindfulness to various populations, including lay people and clinicians. For more information, check out www.themindfulnessclinic.com. Most importantly, Georgia delights in trying to maintain mindfulness in everyday life, again and again in each moment.

Cultural Competence Platform...

This column was originally created by Henry W. Kronner, Ph.D., a current member of ISCSW and the former Cultural Competence Chair of its Board. As an Associate Professor at Aurora University School of Social Work, he encourages present and former social work students from his courses on Cultural Diversity to submit their writing and opinions here. In addition, as part of an effort to further our cultural competence and understanding, we hope that all ISCSW members will consider contributing articles, essays and opinions to this Cultural Competence Platform column.

Social Work on the Anniversary of Mike Brown's Death

Brooke Fisher

One year ago, Mike Brown, a black teenager, was killed by a white police officer, Darren Wilson, in Ferguson, Missouri. For four and a half hours after being shot, Brown's lifeless body was left uncovered in the street. Out of this senseless violence was catalyzed a vast civil rights movement organized around ending police brutality, holding accountable the systems and structures responsible for police violence against so many non-white persons in the United States, and securing justice so that no more citizens suffer at the hands of those putatively tasked with their protection and defense. And while an uphill battle remains, thanks to efforts of demonstrators and activists, more than 40 policing laws have been passed in 24 states, according to Color of Change, an organization dedicated to "strengthen[ing] Black America's political voice." What's more, consciousness about the scale and scope of our nation's state-sponsored violence has been raised here and worldwide.

Along with the heightened awareness brought about by activists' steadfast resistance, there has been a simultaneous increase in formal and informal media coverage of abuses against non-white citizens. Yet, many Americans – and many white Americans in particular – have demonstrated apathy towards, or even outright denial of this experienced reality. Through their failed acknowledgement, they attempt to erase the ongoing historical processes that have served to disenfranchise, terrorize, plunder, and exclude so many people from the benefits of citizenship based on entrenched white supremacy and racist and market logics. Given this, a friend, who is black, recently remarked to me his resigned despair and alienation borne out of the fact that anyone who claims not to see the brazen abuses leveled at black Americans is either lying or refusing to look.

What's more, as activists have succeeded in focusing attention upon the yet inadequate data on police brutality, it has become apparent that law enforcement in the United States is failing critically across every indicator. According to Shaun King of Justice Together, an organization dedicated to ending police brutality in the U.S., a record 714 people have been killed by American police this year, 12 of them over the weekend of this writing alone. That sole figure – 12 dead in 48 hours – is more than the sum total of lives lost to police in most nations in all of 2015. And devastatingly, the 12 dead include two teenagers: Andre Green, a 15-year-old high school sophomore gunned down in Indianapolis, and Christian Taylor, an unarmed college athlete killed in Texas.

Fellow social workers – clinical practitioners, administrators, and policy advocates alike – we must stand together and educate ourselves, take to the streets, amplify the voices of non-white activists, resist oppression, and help end the suffering and death of our fellow countrymen. Just one life lost to state violence is too many to countenance as citizens in a democratic state. It is unconscionable that Americans often find themselves expecting, with the regularity of the morning paper, to observe scenes of mourning families and of petals crushed underfoot at makeshift memorials to extinguished lives, and to read accounts of non-white persons slain with bullets purchased with our taxes, votes, and complicit silence.

Heartbroken and enraged, many social workers have joined in the fight to end state-sanctioned racism

and violence in the United States. Ending institutional racism and racial disparities is central to our profession, as explicitly laid out in section 6.04 of the National Association of Social Workers *Code of Ethics*, which states that:

Social workers should...promote policies that safeguard the rights of and confirm equity and social justice for all people....Social workers should act to prevent and eliminate domination of, exploitation of, and discrimination against any person, group, or class on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, or mental or physical disability.

We are compelled by the mantle of our profession, as individuals and as a field, to throw our support and skill sets behind efforts to dismantle structural racism and state violence against non-white people. We must hear the words of Moral Monday and Black Lives Matter activist Bree Newsome who, in her first public statement after courageously scaling a pole to take down the Confederate battle flag from the South Carolina state capitol grounds in an act of civil disobedience, wrote:

I encourage everyone to understand the history, recognize the problems of the present and take action to show the world that the status quo is not acceptable. The last few days have confirmed to me that people understand the importance of action and are ready to take such action. Whether the topic is trending nationally or it's an issue affecting our local communities, those of us who are conscious must do what is right in this moment. And we must do it without fear....This moment is a call to action for us all.

Let us heed the call to action of Ms. Newsome (and many others standing with her on the front lines), in the names of social justice, racial equality, and each life lost.

Brooke Fisher, M.S.W., is a social work researcher in Chicago. Her ethnographic research interests center on labor advocacy, structural racism, social movements, American pragmatism, Black liberation theology, and womanist ethics.

The Cutting Edge...

Reviews of Recent Literature

In Memoriam

J. Geoffrey Magnus

February 11, 1942 - April 29, 2015

It is with great sadness that I am writing to announce that Geoff Magnus died on April 29, 2015.

Geoff was on our ISCSW Board for several years, and gave his support generously and thoughtfully to all of our projects, conferences and written materials.

When Geoff left the Board about four years ago, he continued to write for our *ISCSW Newsletter*, establishing the "The Cutting Edge" column in every issue. He read voraciously in our field and never hesitated to share his findings, summarizing numerous journal articles and books in our *Newsletter*.

When ISCSW finished its new website, Geoff was very excited to post "My Personal Canon" on it by listing the ten "must-reads" for every practicing social worker. I have no doubt that in the end he was still looking forward to getting some responses to his book list, always welcoming a good, meaty discussion or disagreement.

As the *Newsletter* editor, I want to express my sadness over his loss. I edited everything he wrote, and we often joked about how to put things into words. He did most things with a sense of humor and a great deal of friendliness. I know that all of us who knew him will really miss his generosity, his intellect and his wit.

Ruth Sterlin

Membership Corner

News from Carolyn Morales

What's new with the membership? Visit the **Membership Area** on our website at <https://ilclinicalsw.com/login/>

Log on using your unique username and password to connect with fellow members, access your e-version of the quarterly *Clinical Social Work Journal* (see directions below), and learn about our upcoming events.

You also have the chance to complete a short questionnaire, recommend colleagues who can join ISCSW, and sign up to mentor a new professional.

A special *thank you* to all members who have already signed up to mentor! We are working to connect you with new professionals and will be in touch in the near future.

Directions for Accessing Your *Clinical Social Work Journal* Issue:

1. Member should already have gotten an email from Springer Publications telling him or her to follow the instructions to access the issue.
2. If the member cannot locate this email (it may have gone to spam), the member should reset his password at the following link: <http://link.springer.com/forgot>
3. The member should then get an email from Springer with instructions to follow.
4. Once the member is logged on, here are shortcuts for this year's journals:
<http://rd.springer.com/journal/10615/43/1/page/1>
<http://rd.springer.com/journal/10615/43/2/page/1>
<http://rd.springer.com/journal/10615/43/3/page/1>
5. If the current member's email address is not on file, they may be registered under a different email address or they should check to see if their membership is current.

Looking to get more involved with ISCSW? Wanting to volunteer?
Lend your talents to ISCSW's *Conference & Event Planning Committee!*
Email Eric Ornstein, Board President if interested at: erico55@me.com

Coming soon!

Networking Event to connect with fellow members. Check out our website for details!

SAVE THE DATE!!

Friday October 30, 2015

Two Required Conferences in One Day!

Morning Conference

***“Ethical and Legal Issues in Mental Health:
What Clinical Social Workers Need to Know”***

Presented by Attorney Jonathan Nye

9 am – 12 pm
3 C.E.U.’s

Afternoon Conference

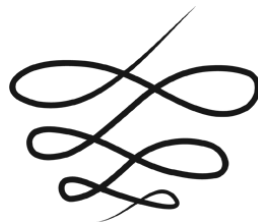
***“Collective Identity and Its Effects on Client Populations:
Implications for Culturally Competent Clinical
Social Work Practice”***

Presented by Henry Kronner, Ph.D. and Jamie Daling, M.S.W.

1:30 pm – 4:30 pm
3 C.E.U.’s

Location

*Hilton Garden Inn Chicago North Shore/Evanston
1818 Maple Avenue
Evanston, IL 60201*



Policy and Legislation

Policy & Legislation: How to Speak out Regarding Governor Rauner's Proposed Budget

As of August 3, 2015, Illinois has entered its second month without a state budget. As many readers are well aware of, Governor Rauner's proposed budget would make deep cuts to many services and programs affecting our clients; e.g., affordable housing, child care, job training, early childhood education, workers' rights, Medicaid, affordable education, and more. If you would like to become more involved in speaking out against these cuts, here are a few organizations that may help. Please note that this is by no means an exhaustive list and that ISCSW does not necessarily endorse these organizations; we are passing them along in case you are interested.

- **AFSCME (American Federation of State, County and Municipal Employees):** Public services employees union with more than 1.6 million working and retired members. Their website includes fact sheets about state budgets, news items, and conference information. <http://www.afscme.org/>
- **Moral Mondays:** A collection of people from all faiths, backgrounds, ethnicities, genders, and socioeconomic statuses joined together in mutual hope and admiration for essential fairness and compassion within our society as a whole. https://www.facebook.com/MoralMondays/info?ref=page_internal
- **NAMI (National Alliance on Mental Illness) Illinois:** A not-for-profit membership organization created to improve the lives of individuals and families challenged by mental illness. A collaboration of NAMI National, Illinois affiliates and other like-minded organizations influences public policies, provides up-to-date education and support programs, and increases public awareness and understanding of mental illness. To get updates and alerts on the proposed budget: http://il.nami.org/updates_&_alerts.htm

Christina James, Legislative Chair



P.O. Box 2929 Chicago, IL 60690-2929
www.ilclinicalsw.com—iscsw@ilclinicalsw.com
312-346-6991 (office)—708-995-5454 (fax)

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