

RENAISSANCE

Quarterly Newsletter of the Association for the Development of the Person-Centered Approach

Volume 10, Number 4, 1993

"The Person-Centered approach, then is primarily a way of being which finds its expression in attitudes and behaviors that create a growth-promoting climate."

Carl R. Rogers

"Racism and the P-CA"

In this issue of Renaissance we are initiating a column that I hope will be a continuous feature of our newsletter, that is, "Racism and the P-CA." It seems we have, lately, been overly concerned about what is P-CA; how does it work; when does it work and with whom? Is it primarily for individuals or for groups? For personal growth or therapy and counseling? The larger problems of our society have, mostly, been ignored or we have permitted our colleagues from Europe, Africa, South America, etc. to struggle with larger (more significant) issues of our world. The articles appearing in this our first column is devoted to our societal, intercultural problems, I hope will point to the situation so terrible and complex which face all parts of this world. And racism is being defined broadly as any group that is being diminished, treated as unworthy and as underprivileged. Renaissance is requesting material pointing up difficulties and solutions to such conflictual and dehumanizing situations.

Ken Newton

(This letter was written to Betty Ligon to me at this address in hopes that I would forward it on to her. Both the writer and Betty have agreed that it would be good to place this in Renaissance under Racism. Editor.)

Racism and the Person-Centered Approach

I hope this letter finds you well and in good health.

Perversely (!) I have found the time to write to you because I am at the moment not in good health, suffering with a bout of 'flu! Nevertheless since first receiving a copy of Renaissance (Vol. 10, no. 3) some time ago I have been wanting to respond to your section on racism and the person-centered approach.

For a long time now I have been very concerned about the issue of racism and cultural difference in the therapeutic process. These concerns led me to join with others some 15 years ago to form a small sub-committee of the British Association for Counselling that became known as the R.A.C.E. sub-committee (Race and Cultural Education). Work on that committee and the production of writings and training videos with specific members of that committee have led me to deepen my interest in concern and commitment to the equality of opportunity.

Despite these various organisational issues, involvement in training programmes of social workers, teachers and so on and the production of training materials, I wanted to write more personally about the complexity of the issues generated within interpersonal relations by such isms as racism, sexism, ageism and so on.

I really do feel that as counsellors specifically, it is important for us to come out of the consulting room (as Carl both suggested and demonstrated) and engage with these elements of the world in general of course and in our own world of P.C.A. It seems absolutely crucial

that we tend to our own processes of relating, many of which are automatic, inherited and received and are then behaved in the present without thought as to consequence or implication.

A profound transformation occurred to my own awareness of these issues when I was a participant many years ago on a training programme informed by Shirley Katz's book on white racism. Within this workshop I came face to face with the power of power itself (institutional, interpersonal etc.). I was very struck in your article, published Renaissance, that you refer to a woman writer's experience and assertion that males and whites have unearned privilege. This of course is an outcome of the power differential that I was so struck by those many years ago.

The maintenance and perpetuation of power systems in society present such profound challenges to us at all levels of life that I think it is often easier to avoid the challenge of the questions. I can only agree with the importance you stress in your article on the activity of really listening to each other. In addition to that I think we have to address, as a result of our listening, those subtleties of communication that communicate and perpetuate negative stereotypes and power imbalances which only serve to re-affirm a loss of self-esteem and self-doubt amongst those pejoratively addressed.

I remember some years ago that the American Association for Psychiatry, I believe, published an assertion that racism was the number one mental health problem in the U.S.A. Please rest assured that I am not singling out the U.S.A. as the only country with this problem. (I believe it could be stated increasingly for many countries in Europe and perhaps around the world). The association, in its above statement, also recognised however, that racism not only harms and damages those who are subjects of it, it also damages the perpetrators of it.

The challenge seems to be, can we dare to really address these profound and painful issues within ourselves, within the P.C.A. and within the wider society?

I am not sure how coherent a response this is, Betty, to your concern, but I do want to add my support for the crucial need you express for us to continue to address this issue within the P.C.A.

Though white, male and western (as I am myself), Rogers was always keen to include not exclude, to facilitate people's acquisition of power not to overpower. I believe we have to carry on those intentions and continue to have the courage to address them within the association and outside in society.

Very best wishes,

Yours sincerely,

Colin Lago

The University of Sheffield

Counselling Service

61-69 Leavygreave Road

Sheffield S3 7RB

(This following article was written by Jaime Baxter and he said that I could place it in Renaissance under Racism and the P-CA.)

The Lighted, Cloned Heads of Medusa

Jaime Enrique Baxter

Companeros/as: Today I would like to give free flow to my thoughts on television. I guess we could all name a few books that touch on and lay bare this cold, enthralling instrument that has replaced many Gods and religions by becoming the center of attention, or at the least, that has taken a deep bite out of the time believers spend groveling before the latter. However, today I will only write about my personal observations and my thoughts on this tool that is used to condition society.

In 1985 or '86, I had a friend who had an almost perfect resemblance to the police's composite drawing of the "Night Stalker" who at the time had been terrorizing parts of Los Angeles. Almost immediately after the composite drawing was broadcasted on television, my friend's troubles began. Not only did his girlfriend call him up and tell him that if he didn't turn himself in that she was going to do it for him, but he couldn't even walk around in public in the daytime, without having the general public trounce on him, or scream for help. Everywhere he went, he was the object of nervous stares and finger pointing. After being held on numerous occasions by common citizens, security guards, and the police, he was given a letter by the police that stated that he was not the Night Stalker.

Some of my friend's stories were almost incredible. He'd come over late at night when a few friends and myself would be drinking some beers, and he'd tell us about his misfortunes as we'd laugh until our bellies hurt. "Man! Earlier in the day, I went to the supermarket to buy some vegetables and fruits, and while I was picking out some bananas, an old lady that had been standing next to me with a shopping basket in her hands suddenly looked up at me. She freaked! She screamed and threw the shopping basket full of groceries into the air, and ran down the aisle yelling her head off that the Night Stalker was at the back of the store." He told us about the times that he was manhandled and treated very unkindly by citizen Joes and others. His letter stating that he was not the Night Stalker had very little power against him being meticulously searched, or from having his background gone over with a nit comb.

I believe that my friend looked more like the composite drawing than did the actual Night Stalker. I had forgotten about my friend's misfortunes, and had not wholly believed his stories. Nevertheless, a few years later, I read where some of the actors that had played the badguy role in a cop show, I believe it was on *America's Most Wanted*, had been attacked and manhandled by people who had viewed the programs.

When I was at Lompoc (IJSP), I read a few books by Ivan Petrovich Pavlov, and I learned a bit about Conditioned Reflexes. To be truthful, I did not understand much of it since I had only started studying and reading with enthusiasm a year before that. I was in B Unit, which was an honor unit, where prisoners could live once they had stayed out of trouble for over 6 months. B Unit had two sides with three tiers of cells each, and that faced each other from across a twenty or thirty foot wide aisle (space). This open space and the cells in the bottom floor are called the flats by the prisoners. And in the middle of these flats, there were 2 television sets. One in the middle of the unit

and the other at the end of the unit. The TVs had no loudspeakers; instead, they had a thick and long orange cord that had 4 boxes with 20 holes each for headphone jacks. Each TV was on top of a sturdy metal stand that stood about 5 feet high.

Well, one early evening around 8 o'clock, I was reading and trying to concentrate on Samuel Chavkin's book, *The Mind Stealers*, when I heard the common and nightly undulating roars of laughter. I stepped out of my second tier cell to see what they were watching on TV. As I stood by the tier rails and looked down at the 2 groups of 30 to 40 prisoners connected to these Goddesses, I suddenly woke up and started contemplating these lighted heads. It didn't matter that the English movie had already been thrice shown and watched, or that the Spanish movie on the other set had been televised often enough that year. It didn't matter that a prisoner had been stabbed earlier that day, or that each prisoner had a lengthy sentence to complete. No! Nothing mattered. Just the lighted images and the sounds snaking their way into each viewer's mind.

Never before has an object held so much of mankind spellbound. Can we really say that we understand the power of this technology, and the effects that it has on people?

Isn't it strange how television and films have a strong way of distorting what is true? You can create scenes on film footage that are in a sense so authentic that we are taken aback when we find out that they're only fictional. We usually base the realism or the surrealism of a scene by what we are told at the beginning of a program, or by the written commentaries in newspapers and other magazines.

When we are told that a movie is based on a true event, we do not really know what part of it is a summary, and what part of it has been added on for effectiveness of the film. Most people, unless they have an in-depth knowledge of the event or person being depicted, will base their understanding of the event or person wholly on what they have seen in the film. Often, even people, who have a better understanding of the even or person depicted on the film, will be moved to see it/him in a different light once a film has been made. I believe that people have a habit of confusing the two, realism and surrealism, into a whole.

We are bred on the surrealism of the television; from childhood to old age, we are fed a montage of what is acceptable, and what is unacceptable within this society. We see our diverse cultures mostly from the eyes of an established few. Minorities are mostly depicted as being dominated because of their own incompetence, and as being always imbued in crime, that is, except for the few good guys who seem to almost always be working for the government.

Many people think that the values and morals and symbols that they have taken as their own are those that they have individually chosen. Yet, they often do not take the time to consider to what length they are biased in their choice of values and morals and symbols of the media, which keeps society narrowly within the confines of what it sees as being acceptable and unacceptable by the ideas and images it

See *Medusa*, Page 5

(I received this letter late in September of 1993. I responded, saying I could not speak for ADPCA. I thought our membership would want to see this request. Any thoughts to share. Editor.)

PCA and Education in Europe

In July 1992, at the 5th Forum PCA on the Isle of Terschelling in the Netherlands, Jo League from New York happened to be a good PR-officer for ADPCA and Renaissance. He offered me a one year membership free of charge—because I couldn't afford the membership fee at that moment.

So I received Renaissance 3 or 4 times, and also the invitation to pay the membership fee. I have neglected to respond to this. One reason is that indeed I have to limit my expenses—I already pay for so many memberships and magazines; another is that I did not experience the activities of ADPCA as meaningful to Europeans in general and to me in particular: e.g. who can afford to participate at the Annual Meeting of ADPCA (travel, participation fee, accommodation . . .), for just 5 days, in May—when colleagues and universities in Belgium are full-speed working? So, I didn't consider myself as belonging to the real target-group of ADPCA.

Reading now Renaissance volume 10, number 3, 1993, I think this opinion is not correct: although maybe I will not be able to participate at the activities organised by ADPCA, I am interested in the development of the PCA, more specifically in the field of education.

I would like to ask you to give me one more opportunity and not to let me "expire" yet.

In Belgium, there is no organisation like ADPCA; I even wonder if there is any in Europe? I know there are organisations for therapists and counselors, but e.g. not for teachers interested in PCA, except the group that was created at the 5th Forum in July 1992 on the Isle of Terschelling.

I write you now on behalf of this group, with a request for financial support from ADPCA to support the activities of this group.

At the 5th Forum PCA, some participants involved in education started a new group: PCA and Education. The 16 members of that group came from the Netherlands, Belgium, France, England, Poland, Hungary, Turkey and USA. In November 1992, this group—except the persons from Turkey and USA—met for the second time in Hungary and in April 1993 for the third time in Poland. The next meeting will be in November 1993 in my country: in Antwerp. I am the coordinator for this meeting. I expect some 20 people; I hope this time there will also be someone from Czechia and from Slovakia. The meeting will take 3 days plus 2 days for travelling.

An important issue for us is the exchange of ideas between people from West-Europe and people from East-Europe. Maybe it is difficult to understand for Americans, but Europe is really NOT one country; we really are NOT one people; we do NOT have a common nationality. Even within the European Community, we still represent different nationalities, speaking different languages, living different cultural values. For outsiders it might be hard to understand the meaning of Cross Cultural Communication Workshops such as in Czechoslovakia in 1991 and in Hungary in 1993. In Europe, we still have to find our common destiny! So, we consider our group and our attempts to reach each other as very meaningful.

We have the intention to meet each other 2 times a year for 3 or 4 days and to increase gradually the number of participants.

For the participants of the former East-block countries, travelling and lodging are very expensive. Also for the participants of West-European countries it is not always easy to find money to cover the

costs; we try to get some financial support from our institutes or schools, but even then we have to pay a lot by our own.

We organised the 2nd and 3rd meetings in Hungary and in Poland, to make it more easy for our friends from there to participate; for the participants of West-Europe the accommodation and the meals were not that expensive, but they had more travel-expenses to cover.

For the next meeting in Antwerp, travel expenses will be smaller for the participants of West-Europe but our friends from East-Europe will have to pay a lot for travelling. To compensate this, the participants from West-Europe decided to take all expenses for lodging and meals on their account; this means an extra of about \$525.

On behalf of the group, my question is if we can receive some financial support from ADPCA, to make things a little bit easier.

To give some indication: I have paid for the meeting in Budapest (3 days + 2 days travelling) \$350 and for the meeting in Poland (also 3 days + 2 days travelling) \$555, including travel, accommodation and meals.

Any help will be experienced by us as an encouragement in our attempts to foster the person centered educational cooperation between East- and West-Europe.

Sincerely yours,
Paul Aerts
Jachthoornlaan 76
2970 Schilde
Belgium
Europe Tel. ++/32/3 658 44 57

Dear Ken,

I appreciate very much your reaction to my previous letter. I understand fully that ADPCA cannot respond immediately to my request. Thanks anyway for keeping me on the mailing list for Renaissance. Surely I give the permission to put my letter in the next issue.

I'm very surprised to hear about attempts to create or maintain differences in languages and cultures in the USA. That's indeed new for us, Europeans. Nevertheless, I think that it is impossible to deny or to neglect such phenomena. Don't we have to accept this as expressions of groups of persons needing an identity, in the same way as individual persons express their need to be a unique person? The nations in Europe will never become "identical": they will never have the same language or the same mentality; in spite of these differences, it must be possible to meet and to reach each other. Interesting issue, isn't it?

I will keep you informed about the further evolutions of the PCA-Education group.

Sincerely yours,
Paul Aerts
Jachthoornlaan 76
B 2970 Schilde
Tel. ...1321(0) 31658 44 57

ADPCA Annual Meeting 1994 Chicago

The Association for the Development of the Person Centered Approach invites proposals for its 1994 meeting over Memorial Day weekend, May 26-30, in Evanston, Illinois. Send a one page description of your idea for a panel or individual presentation on theory or practice to Nat Raskin, 1995 Terrace Ct., Glencoe, IL 60022 (phone: 708-835-3174, E Mail natraskin@nwu.edu), by March 31, 1994. At the upcoming conference there will also be community and small group meetings. For registration send a \$50 deposit (refundable until March 31) and any questions to Noah Temaner, 510 W. Belmont #2110, Chicago, IL 60657 (phone: hm 312-528-1022 wk 312-996-5689, E Mail u23448@uicvm.uic.edu). Make checks payable to ADPCA. Thanks! See you there!

ALERT TO ADPCA MEMBERS WHO ARE LISTED IN THE NATIONAL REGISTER OF HEALTH SERVICE PROVIDERS IN PSYCHOLOGY

The Board of Directors of the Council for the National Register of Health Service Providers in Psychology have recently eliminated the category of "Client-Centered (Rogerian)" from their listing of theoretical orientations for practice of therapy. This category has been listed from the start of the Register but the Board of Directors ruled for unknown reasons to omit it. I would like to encourage ADPCA members who have been affected by the council's ruling to write to the Executive Officer, Judy E. Hall, Ph.D. and, at least, to the Chair of the Executive Committee, Sidney A. Orgel, Ph.D. to object to the elimination of "Client-Centered" from the listing. Both Hall and Orgel can be reached through the Council office:

Council for the National Register
of Health Service Providers in Psychology
1120 G Street, N.W., Suite 330
Washington, D.C. 20005 - 202/783-7663

Apart from letters you may write, would persons concerned about this change in the Register's policy contact me by phone or write me.

Barbara T. Brodley
2400 N. LakeView #2701
Chicago, IL 60614
312/348-2201

The Person-Centered Journal

The second issue of The Person-Centered Journal is now with the publisher. It should be out no later than the first week in January. This will be a longer issue than the first one.

Articles for the third issue are now being considered. We hope to have the third issue out by the time of the next ADPCA meeting in Chicago. Jerold Bozarth will be editing the third issue. Please send manuscripts to:

Jerold D. Bozarth
The Person-Centered Journal
Aderhold 402
The University of Georgia
Athens, Georgia 30602

Subscriptions to The Person-Centered Journal are available at \$45 for four issues. Subscription is free to members of the Association for the Development of the Person-Centered approach (ADPCA), ADPCA membership also includes the quarterly newsletter Renaissance, and access to open forums on Internet and by mail. Membership rates are \$45 per year, \$200 for five years, and \$20 for students. Scholarships are available based on need. Applications for subscription or membership should be addressed to:

Jon Rose
ADPCA
San Carlos, CA 94070-1918
USA
Telephone: (415) 493-5000; x-4334

THE EIGHTH ANNUAL PERSON-CENTERED WORKSHOP

in Warm Springs, Georgia

**is scheduled for February 14 to 20 and
offering one long or two short sessions.**

1st Session: February 14 to 16

2nd Session: February 16 to 20

	Registration	Room	Board	Total
1st Session:	\$75	\$50	\$32	\$157
2nd Session:	\$150	\$100	\$43	\$293
Both Sessions:	\$225	\$150	\$75	\$450

For further information, write:

Jerold D. Bozarth
The Person-Centered Studies Project
Aderhold 402
The University of Georgia
Athens, Georgia 30602

September 5-9, 1994

IIIrd International Conference on Client-Centred and Experiential Psychotherapy

Gmunden, Salzkammergut Austria

IIIrd ICCCEP 1994

A-1091 Vienna, P.O.B. 33

The IIIrd International Conference on Client-Centred and Experiential Psychotherapy, a sequel to the conferences in Leuven 1988 and Stirling 1991, will take place at the Gmunden Convention Centre.

Conference dates are Monday through Saturday, September 5-9, 1994.

The timetable starts with lectures in the morning given by outstanding representatives of the PCA, followed by presentations of papers and demonstrations of practice and discussions, both in the mornings and afternoons. Evenings will be reserved for plenary meetings as well as possibilities to meet in self organized groups, to discuss international tasks and to enjoy music and art.

One free afternoon offers the possibility of excursions to the lake and mountain scenery or traditional places of historical interest.

Pre- and postconference programmes scheduled include a person-centered weekend encounter workshop facilitated by an international staff prior to the conference (Saturday, 3 p.m. to Monday, 12 a.m.) and sightseeing in Vienna or Salzburg afterwards.

An optional programme for accompanying persons will make it easier for those who wish to link the conference to their holiday.

We invite theorists, researchers and practitioners from all over the world.

Papers on any topic of interest are welcome. We especially encourage you to think about new developments in client-centred/experiential theory (e.g. personality theory, developmental psychology) and client-centred/experiential therapy with severely disturbed clients to defuse criticisms of a lack of theory in these fields.

Submission time for conference papers will expire in February 1994.

The primary conference language will be English with German as a secondary language.

A conference volume, to be published in 1995, containing the significant presentations of the conference, will be included in the conference fee.

Conference fee is AS 6500.— On payment before January 31, 1994 the fee is only AS 5500.— It includes all conference costs, as well as lunch and dinner, daily transportation from and to the hotels, and the conference volume.

Accommodation costs including breakfast range from AS 150 to 990 per night depending on the category of your choice.

The organizing committee:

<i>Peter Frenzel</i>	<i>Peter F. Schmid</i>
<i>Robert Hutterer</i>	<i>Siegrid Spudich-Sperl</i>
<i>Lore Korbei</i>	<i>Reinhold Stipsits</i>
<i>Gerhard Pawlowsky</i>	<i>Johanna Uljas-Lutz</i>
	<i>Elisabeth Zinschitz</i>

Medusa...Continued from Page 2

reifies. Let me take a few newsy incidents of the last month to show what I'm trying to underline. The other day on the news, they showed how in South Africa the Blacks are killing other Blacks. The footage that they showed was very graphic, and in one scene they showed a White paramedic giving help to a Black who was wounded, then they showed the same scene once the White paramedic had left: they showed other Blacks stabbing and beating the wounded Black. The symbolism of this scene is that Blacks cannot be trusted to take care of themselves, and that it is the White man who is the good guy that is trying to help them.

Contemporary societies have grown accustomed to shirking this obligation to their communities: "I gave at the office!" Everything seems to be money, never a bit of compassion or a bit of one's heart; just, "Here, take this five bucks and get out of my face!" Or, as in the American society, they depend on cold and sterile institutions that instill hatred and antisocial behavior to the quick to do its butchering of a person's psyche.

I know that I will probably catch all hell from many of you for the thoughts that I have outlined here today, but let me say that it sometimes takes a little jolt to wake a person up, or at least to get down to the heart where a person's passion or truth lies.

If things do not change, many people will soon rely solely on the surrealistic community that television offers, and they will separate themselves from the real community. I guess I can see their point: "Hell, who needs the next door neighbor? The kid bites, the daughter farts in public, and the wife gets buck teeth, besides the husband is always asking for a ride, or for money. Naw, I gots me a real community with real people: soap opera stars, sports stars, movie stars, and the five o'clock news for info. Yeah, who needs a neighbor!"

Jaime Enrique Baxter
#88410012 F.C.I.
8901 S. Wilmot Road
Tucson, AZ 85706

A New Book from Natalie Rogers

THE CREATIVE CONNECTION:

The Expressive Arts as Healing

- Science & Behavior Books -

Dear Friends and Colleagues,

I am pleased to offer you the opportunity to order a pre-publication copy of my new book, *The Creative Connection: Expressive Arts as Healing*. This is a practical, spirited book, lavishly illustrated with color illustrations and action photos. It brings fresh ideas to stimulate your innate creativity and inspires a freedom of self-expression that is healing and transformative. The core of this book is the connection of the expressive arts to one's essential nature and to planetary healing. *The Creative Connection®* is an interweaving of all of the expressive arts to reclaim vital parts of yourself.

I emphasize psychological safety and freedom while using the expressive arts, reflecting my roots in the person-centered philosophy of counseling.

This book will be helpful if you are a psychotherapist, counselor, educator, or group facilitator working with individuals whose concerns are: life transitions, addiction recovery, sexual abuse, loss and grief, pushing through creative blocks, developing spirituality, or communicating across cultural boundaries.

Warm Regards,
Natalie Rogers, PhD.,
founder of The Person Centered Expressive Therapy Institute

TO ORDER:

Please send me a copy of **The Creative Connection**, autographed and dedicated to me, at \$45. I understand the additional revenue is being donated to the multi-ethnic scholarship fund of the Person Centered Expressive Therapy Institute.

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VI Forum 1995

For the 1995 FORUM which as you know will be held in Greece, we plan to include in the programme five round-table discussions, presented by persons who have worked on the particular subject and can attract audience participation.

We like to identify the discussion themes most interesting to the majority of the participants. As the responsible person of the FORUM coordinating Committee in Greece, I am sending a list of nine (9) topics to one hundred persons attendants of past FORUMS, with the request to check the five (5) most interesting among them. Obviously additional topics may be suggested.

Suggestions are also solicited for names of PCA persons who may offer to share their scholarship on a particular subject as panel participants. Naturally one is most welcomed to volunteer his/her own name.

Please Mark Five Themes you consider as most interesting for discussion during the VI FORUM

- 1. PCA: Philosophical Foundations and Perspectives.
- 2. PCA: Theoretical Issues in Therapy, Personality and Relationships.
- 3. PCA Therapy: What Guides the Therapist?
- 4. PCA Research: Qualitative Approaches and Future Directions.
- 5. PCA: Training Approaches and Models.
- 6. PCA Applications: Education, Management, Health Care Professions.
- 7. PCA and Feminist Theories.
- 8. PCA Present Status of the "Necessary and Sufficient" Conditions.
- 9. PCA Conflict Resolution: Interpersonal, Group and Cross-Cultural.
- 10. Other

Return Address:

Ioulios Iossidides
PCAI - Hellas
Vas. Sofias 117
Athens 115 21 GREECE

Suggestions for Panel Members

Name and Address	Topic

Person-Centered Quarterly

Doug Bower

I just withdrew an article for consideration from a person-centered publication. It isn't the first time. I hate the thought of giving-up on a good cause, but I feel bewildered.

Reviewers tend to be baffled and dismayed with my writing. The recent article which I submitted to the Person-Centered Journal was received with such frustration that it led one to write that "peer reviewers tend to be much harder on writers than the academicians and other professionals who are involved in the blind review process of traditional journals." I am not interested in being battered by peer reviewers. I definitely feel that the material has been battered.

Folks, I don't write because I am a great writer. I write to try to express my beliefs, thoughts, and experiences.

When we started talking about getting the Person-Centered Journal, I was excited by the opportunity of helping to create a journal that would enable us to practice what we preach. My hope was that we would create a journal whereby the reader could enter the world of the writer as if . . . and that we would utilize that nonjudgmental stuff we are supposed to be so famous for.

Instead, my material, and maybe I am the only one experiencing this, has been met with fastidiousness, serious concern, and criticism. The questions which tend to be raised tend to be so complicated that I often don't understand the question. Other questions would require answers so extensive that the article would be too long.

I found the reviews of my material to be overwhelming and holding one common theme: it's not good enough.

I received little from reviewers that I found helpful or encouraging.

I am disappointed at the response to my material by person-centered colleagues. No doubt they are disappointed too. However, I took a writing course that showed more constructive criticism than I have received from PC colleagues.

I had an editor who was so capable of entering the world of my work that she could rework sentences to present my ideas in succinct ways. While her comments were extensive, I never felt put down. Yet, even the material she edited was not good enough for person-centered publication.

I wonder if my own reviews are perceived as overly critical. I hope that when I have reacted to the articles of others that my comments are seen as just that, reactions.

While most journals give editors the last say, I believe the last say on an article rests with the writer. Does this material say what I want it to say the way I want to say it? Is the reader entering the world of the writer or the editor?

I wonder if others have also found their writings battered through criticism.

In an effort to get what I want from a person-centered journal, I am going to publish the Person-Centered Quarterly. It may be done with Desk Top Publishing. The Journal of Humanistic Psychology was mimeographed when it got started. The Quarterly will be for those of us looking for a place to express our thoughts, ideas, and discoveries concerning theory and research.

The submission requirements will be these: 1) Manuscript according to APA standards, less than 20 pages, 2) Three editors of your choice sending their reviews, 3) A manuscript with which the writer is satisfied meets his/her standards after it has been reviewed by the three editors.

Manuscripts can be sent to Doug Bower, Rt. 1 Box 186, Arnoldsville, GA, 30619.

ADPCA Annual Meeting Kendall College Evanston, Illinois May 26, 1994-May 30, 1994

Room and Board

- Commuter, 3 meals per day \$80.00
- Double Occupancy, 4 nights, 3 meals per day \$131.00
- Single Occupancy, 4 nights, 3 meals per day \$181.00

Total Conference

- Registration fee \$110.00
- Contribution to Scholarship fund _____
- Room and Board (same as indicated above) _____

Total _____

A proposal is underway, separate from the ADPCA organizing committee, for Pre-Meeting workshops. These full-day events would provide an opportunity for an individual(s) to present in-depth training regarding special topics. The tentative time and cost for these workshops is suggested below. More information will follow as interest in facilitating and attending these events is determined. Questions regarding the Pre-Meeting should be directed to Margaret Warner: 312-643-8548.

Pre-Meeting

Wednesday and Thursday May 25-26, 1994

All Day Workshops (optional)

Workshop Fee \$50.00

Room and Board

- 2 nights, double occupancy _____
- 2 nights, single occupancy _____
- 1 night, double occupancy _____
- 1 night, single occupancy _____

Total _____

New Members

Please welcome the following new members:

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Thank you to the many members who have expressed their support for my work with membership. Your comments are most appreciated. Sometimes I do slip up, however. When this happens, I do want to know so I can rectify my mistakes.

Jon Rose

Association for the Development of the Person-Centered Approach

ADPCA is an international network of persons who support the development and application of the person-centered approach. ADPCA members include scholars, researchers, clinicians, educators, and other persons whose efforts have been instrumental in the inception, evolution, continuance and refinement of client-centered therapy and the person-centered approach. ADPCA is an association that seeks to further a pioneering spirit and vision of what persons can become.

Its current PURPOSES are the following:

Stimulate the development of person-centered theory by encouraging the study of the concepts and applications of this approach.

Foster innovation in person-centered therapy, education, supervision, and training, and to support publication of these.

To increase awareness of and access to persons and organizations that are interested in learning, teaching, and practicing the person-centered approach.

To encourage the formation and development of local associations and person-centered activities.

Functions of ADPCA:

The Association is an interdisciplinary and international network which welcomes the participation of educators, psychologists, nurses, social workers, health service providers, pastoral counselors, psychiatrists, psychotherapists, counselors, marriage and family therapists, organizational development specialists, and other professional and lay persons involved in the field of human relations, and personal and interpersonal development.

Its current FUNCTIONS include:

Sponsorship of an annual meeting which includes activities that are experiential, theoretical, and practical (business meetings).

Publication of a quarterly newsletter, RENAISSANCE.

Publication of the PERSON-CENTERED JOURNAL, presently being published twice a year.

Publication of a membership directory.

Dissemination of information about other person-centered activities and organizations throughout the world.

MEMBERSHIP BENEFITS

Subscription to the PERSON-CENTERED JOURNAL.

Subscription to the quarterly Association newsletter, RENAISSANCE.

Listing in and a copy of the Association Membership Directory.

An Annual Meeting for interaction, dialogue, and didactics.

Application for ADPCA Membership

Name _____

Address _____

City _____ State _____

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- Regular membership \$45
- 5-year membership \$200
- Student membership \$20
- Institutional membership \$45
- (\$200 for 5 years, Renaissance, Journal, and listing in directory, cannot vote.)
- Co-members free (lives at same address as Regular or 5-year member, receives no mailings or journal)
- Journal subscriptions \$45

Partial or full scholarships possible on request.

Additional contributions are welcomed from those who are able.

Annual meetings are based on a sliding scale fee established by hosting committees.

I am enclosing \$ _____ for:
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- Regular Membership _____ 5-Year _____
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- Journal Subscription Only _____
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Make checks payable to ADPCA. Checks from outside the U.S. must be in U.S. funds or drawn on a bank in the United States, or by U.S. postal money order. Send to:

Jon Rose
411 Hillcrest Rd.
San Carlos, CA 94070

For information about the Association, the following names, addresses and phone numbers are suggested:

- | | |
|---|---|
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(508) 249-6843</p> <p>Jon Rose
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