

"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

Some New Challenges - Section 5

(Ruth Sanford, friend and colleague of Carl Rogers, suggested that this article be reprinted for review by the present membership of ADPCA. I have received permission from the American Psychological Association to reprint it in Renaissance. I have taken the liberty of dividing Carl's paper into five sections, Editor.)

Is This the Only Reality?

Finally, I must mention a challenge that is, I believe, the most dreadfully threatening to psychologists. It is the very strong possibility that there is more than one "reality," that there may indeed be a number of "realities." This is far from a new thought. William James (1928), in saying that "our normal waking consciousness is but one special type of consciousness" argued that "parted from it by the filmiest of screens there lie potential forms of consciousness entirely different," and that the facts then available to him, "forbid our premature closing of accounts with reality."

Now with knowledge of many types of drug-induced states of expanded consciousness and changed reality, with all the years of careful study of ESP, with the international studies of psi phenomena, with serious theorists such as LeShan (1969), we will have harder and harder time closing our eyes to the possibility of another reality (or realities), operating on rules quite different from our well-known common sense empirical reality, the only one known to most psychologists.

It is the very strong possibility that there is more than one "reality," that there may indeed be a number of "realities."

I would like to make this a bit more personal. I have never had a mystical experience, any type of experience of a paranormal reality, or any drug-induced state that gave me a glimpse of a world different from our secure "real" world. Yet, the evidence grows more and more impressive. One can pass off as most inadequate reporting such books as *Psychic Discoveries Behind the Iron Curtain* (Ostrander & Schroeder, 1971), yet there are some aspects of that which are hard to brush aside. One can regard James's thinking as just an aberration of an otherwise great psychologist. One can try to dismiss the mystics of many ages and countries, were it not for remarkable similarities in their accounts, quite separate from the religious views they

held. One has a harder time with the closely reasoned arguments of LeShan (1969), in which, starting out to destroy the myth of other realities, he gradually found himself building a theory that points in the opposite direction. He shows the astonishingly close relationship of the person "sensitive" to paranormal phenomena; the mystic of all periods; and surprisingly enough, the modern theoretical physicist. A reality in which time and space have vanished, a world in which we cannot live, but whose laws we can learn and perceive, a reality that is based not on our senses but on our inner perceptions is common to all of these. The fact that he has devised and is devising ingenious ways to test his theory adds to his credibility.

Why is this whole idea of another reality so threatening to psychologists?

Yet, I would have to say that for me personally, the most vividly convincing documents I have read come from one man, Carlos Castaneda. Beginning with a thorough going skepticism worthy of a university-trained anthropologist, his excursion into a new way of knowing as practiced by a wise old Yaqui Indian becomes a truly exciting and hair-raising adventure. Then his attempt to reduce all of this to acceptable rational ways of thinking (probably to obtain his PhD) is simply ludicrous (Castaneda, 1968). Obviously, he was too frightened to admit, as he does in his second book, that there is "a separate reality" (Castaneda, 1971).

Why is this whole idea of another reality so threatening to psychologists? I believe it is for the reasons given before, that we are one of the most insecure of the sciences. We do not dare to investigate the mysterious. Yet, I think of a notably prominent physicist, very well read in psychology, who was thinking of transferring his interest and changing his profession to the field of psychology because he felt he was too old to make further contributions to theoretical physics (he was 32!). The major question he wished to consult me on was as to the areas of "greatest mystery" in psychology, since it was to those he would wish to devote his time. I could not help but think that I had never heard of a psychologist aiming his work toward areas of "greatest mystery." It is only the secure scientist who can do that.

I am not suggesting in any of this that we "know" there is a separate reality (or realities). What I am saying is that we

(continued on page 3)

Letters to the editor...

Concerning Facilitation:

- In the pilot study I did on intentions and expectations in the large, person-centered group, at least half of the ten respondents felt that their expectations of being met with the three conditions were not met. Even though this is too small a sample to generalize from, it suggests that for some people, person-centered principles-in-action aren't apparent, and if they aren't there for *anyone*, I am concerned and responsible.
- In a short-term group of persons, some of whom are newcomers with an interest in a person-centered experience, we will have fewer casualties if we attend to messages that we get from individuals who express to any of us that they felt affronted or ignored. We who respect the person-centered conditions and know how difficult they are to live out have a responsibility to make our orientation toward others explicit. The composition of the groups may change, but I do not want it to happen because of our negligence, because we are keeping our guiding principles implicit.
- Pure democracy is not *laissez faire*.
- Organizers of the conferences have a special role — to plan an engagement where connection and communication (to borrow from Jules) can occur in a safe "holding environment" (to borrow from Winnicott). Organizers, I think, prepare both emotionally and professionally; they can take this to the group and be aware of group members by frequently taking the pulse of the group. If, for instance, people leave while someone is talking — especially about something which is obviously deeply personal and takes a risk, one of the facilitators or any member can attend to that, i.e., "People may have to leave for personal reasons; please do not take this as a personal affront. If you want, you might ask the person later. But please continue. It is important that we know what you are feeling and thinking." We must, at times like this, stay connected and keep communicating. I keep struggling with what makes it so hard to acknowledge someone's feelings in a meeting, especially if they are painful.
- The facilitator(s) (meeting organizers and group members) set the tone, clarify what the group wants, expects, intends, and helps each person who has a problem or a concern; this helping may take various forms, but for the group to be a positive experience, it must happen.
- If we have "facilitators" I think it would be instructive to hear the facilitators process what they have been experiencing — at the end of each group, at the end of the series of community meetings, or through Renaissance.

- The words used to describe processes and principles may differ, but we share basic concepts beyond the words. And we share a "not knowing it all," too.
- Each theorist comes to her/his conceptualizations from different perspectives, but we can learn from others, even while we keep person-centered principles "in our bones." For instance, Bales recognized that task-oriented work and emotional expressions are going on simultaneously and pose a challenge to keep them in equilibrium.
- Bion noted that there can be chaos inside individuals that is invisible outside, and that it doesn't take much for the group to get out of control or for individuals to feel they aren't noticed, witnessed, or attended to. Are we paying too little attention to the existential traumas many of us go through in a group?
- Agazarian and Simon, who developed Group-as-a-Whole Systems Theory suggest that we pay attention to boundaries between subgroups. Where there are too many similarities, differences need to be acknowledged. Where there are too many differences, similarities need to be remembered. They also emphasize that HOW we say something is as important as WHAT we say. Person-centered practice is demanding, though it has moments of great unity when we make connections that heal and free our souls, our psyches.
- I want us to stay whole, as a community, a welcoming community. And to stay viable, which means open to change, growth, and development. I am convinced that I need the joy and pain of growth in ADPCA. I will feel better if I know there is a light structure provided by the organizers/facilitators. To me this is responsible and reasonable. I hold myself accountable and responsible for what occurs in the meetings as a member, too.

Kristin Sturdevant

Name of the Association:

About the proposal of Barbara Broadley, concerning the name of our association (Volume 12, Number 1, 1995), my idea is that the PCA title is preferable to the ADPCA and CRA titles.

Firstly, the ADPCA as a name cannot be easily used. Secondly, I assume that even Carl Rogers wouldn't agree with the proposal to sacrifice the purpose of the Association for the name "Carl Rogers" since our central theme is the development of the Person.

I also think that we'll take a chance (if, of course, all of us and always intend to do so) of honoring the name of Carl Rogers through the PCA.

A. Kosmopoulos

(Some New Challenges continued)

would not be demeaning ourselves if we became open minded to such a possibility and started investigating it, as the Russians and British are doing.

To be sure, much more study is needed. I would wish to see a replication of the experiment on the mother rabbit and her litter. The mother rabbit, her brain hooked up to electrodes, was kept on shore. Her infants, far off at sea in a submarine, were killed one at a time at varying periods, by the investigators. The mother rabbit, at each synchronized instant of the death of one of her babies, reportedly showed clearly registered electronic reactions (Ostrander & Schroeder, 1971, pp.33-34). What do we make of this?

Perhaps in the coming generation of younger psychologists, hopefully unencumbered by university prohibitions and resistances, there may be a few who will dare to investigate the possibility that there is a lawful reality which is not open to our five senses. . .

When a clairvoyant woman picks up an envelope which she has never seen before (containing a fragment of an ancient cuneiform tablet) and begins to describe "a girl associated with this," she gives completely the portrait and life history of a secretary who had assisted in packing the object. The report was so detailed that not one other woman in a thousand would have matched her report. Yet, she said not one word that could be construed as having anything to do with the tablet. Here is a double kind of mystery which LeShan (1969, pp. 53-54) thinks he begins to understand. Yet, similar studies and the testing of his theory are obviously necessary.

And what of the various instances of precognition or simultaneous cognition of the pain or death of a loved one far away? Or telepathic communication by which a hypnotist, out of sight and at a distance, can put to sleep a trained hypnotic subject simply by concentrating on the message he wishes to get across to her (Ostrander & Schroeder, 1971, p. 104)? And finally what do we make of the strange and unearthly experiences of Carlos Castaneda (1968, 1971)?

Perhaps in the coming generation of younger psychologists, hopefully unencumbered by university prohibitions and resistances, there may be a few who will dare to investigate the possibility that there is a lawful reality which is not open to our five senses; a reality in which present, past, and future are intermingled, in which space is not a barrier and time has disappeared; a reality which can be perceived and known only when we are passively receptive, rather than actively bent on knowing. It is one of the most exciting challenges posed to psychology.

Final Comment

When I began this discussion, I stated that the various issues I was raising had little logical connection, but were simply diverse challenges. As I have worked over the material, I do see — from my own bias, I am sure — a certain unity to the questions I have raised. I am far from sure I have raised the most important issues. I may be greatly deceived in the way I perceive these challenges. But let me try to restate them in fresh ways and then indicate the thread that, for me, binds them together.

I have raised the question as to whether psychology will remain a narrow technological fragment of a science, tied to an outdated philosophical conception of itself, clinging to a security blanket of observable behaviors only; or whether it can possibly become a truly broad and creative science, rooted in subjective vision, open to all aspects of the human condition, worthy of the name of a mature science.

I have raised the question of whether we are to turn from being a past-oriented planning, taking our part in a chaotic world to build environments where human beings can choose to learn, where minorities can choose to remake the establishment through relating to it, where innovative communities can learn to live together. Will we continue to be peripheral to our society, or will we risk the dangers of being a significant social factor?

I have pointed out that perhaps the safety, the prestige, and the vestments of traditionalism that can be earned through certification and licensure may not be worth the cost. I have wondered aloud if we would dare to rest our confidence in the quality and competence we have as persons, rather than in the certificates we can frame on our walls.

I have questioned — a bit despairingly, I fear — whether we could possibly see the day when faculty and students and psychologists in general could function as whole persons — not as minds walking around on stilts, or headless feelings muttering wild cries to each other. Could we accept ourselves as total organisms, with wisdom in every pore — if we would but hear and be aware of that wisdom?

I have hesitantly pointed out that the reality we are so sure of, the reality so plainly shown to us by our senses, may not be the only reality open to mankind. I have raised the query as to whether we would ever be willing to take the frightening risk of investigating this possibility, without pre-judgment.

Each one, in a word, represents for psychology a step toward self-actualization.

As I mull over these issues, I believe that if psychology — as a science and a profession — gave a clear affirmative answer to each of these questions, gave a positive response to each of these challenges, it would be moving forward.

So the thread that I see in the issues I have raised is that each one represents a possible move toward the enhancement,

(continued on page 4)

Books, Articles, Theses, Reviews

It would be useful to many ADPCA members to learn of books, articles, theses and reviews about client/person-centered theory and practice. Some members in the USA and abroad do not have regular access to or even knowledge of the existence of material that comes available in the USA or in other countries. If any of you come across CC/PC material, let me know the title, author, and the journal or publisher, and how to get hold of it, and I'll list the material and send it to Ken Newton for publication in the Renaissance. My address is 2400 N. Lake View, #2701, Chicago, IL 60614. Phone: 312-348-2201, Fax: 312-348-8787.

Barbara Broadley

A New Book

A new book on client/person-centered psychology and therapy has been published. *Invitation to Person-Centered Psychology* by Tony Merry of the Department of Psychology at the University of East London has been published by Whurr, Ltd. this year. The book is available from the Singular Publishing Group, Inc. 4284 41st Street, San Diego, CA 92015. Singular's phone is 619-521-8000 and Fax is 619-563-9008. They are selling the book, a softcover, for \$24.95 and \$5.25 for handling and mailing. The book will be reviewed, soon, in the Person-Centered Journal.

Barbara Broadley

Some Client/Person-Centered Readings

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Barbara Broadley

(Some New Challenges continued)

the deepening, the enrichment of our profession. Each one, in a word, represents for psychology a step toward self-actualization. If my perceptions have been even approximately correct, then the final question I would leave with you is, Do we dare?

(*American Psychologist*, 1973, Vol. 28, Number 5 [p. 379-380] Copyright 1973 American Psychological Association. Reprinted by permission.)

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On Warm Springs 1995

Just yesterday, it seems, I attended my first ever person-centered meeting. The year was 1987. Carl Rogers had just died. A stunned grief was present in the hearts of some conference participants who had known Dr. Rogers so intimately. As a clergy, I wanted to offer a memorial service, but as a novice to the approach, my approach avoidance conflict emerged. The anxiety of exercising my audacity was just too much for me. Needless to say, I didn't offer that memorial service.

I remember my sense of alienation, my feelings of being overwhelmed at the first conference. However, I also remember the roots of relationships that have been maintained for these 8 years and 9 Warm Springs conferences. Relationships that have been full of pride, joy and satisfaction.

The next 3 meetings, I remember taking pride in remembering all the names of those who returned. After 9 such meetings, that is no longer the case. My mind reached saturation and I find it harder to remember the new people who come.

1995 was different and the same, as these conferences go. The nonstructured atmosphere is valuable to me. It reeks with frustration, boredom, anxiety, and puzzlement. But it is also saturated with joy, celebration, laughter, and contentment. I like saying that I don't like the way things are going and knowing that the whole workshop could change and unfold in a spectacular fashion though I may not like the particulars of the change.

The nearly full realm of human experiences emerge. I say nearly full realm as there are some human experiences that I don't ever want to see at Warm Springs or any where for that matter. The full range of my experiences emerge as well. There are times where I have had it. I don't want any more of the crap.

Then there are times where there is such peace, contentment and warmth, that I know this is why I, as a charter member of the Warm Springs conference, keep coming back.

Last year, I left early. I felt the communication sucked. And I felt I contributed to that. After all, I was a participant. So on Friday morning, not knowing if the community would even meet, I went home.

This year, I felt more a part of the Warm Springs conference than ever before. I felt like an old pro and wallowed in my sense of really belonging. Why, one naive explorer, even asked me to autograph a copy of the one and only issue of "The Person-Centered Periodical" which I handed out to participants. I was so overwhelmed by the request I couldn't spell. I ventured into the world of lah lah land, as my daughters say. I have little recollection of anything else happening at that moment. I don't even remember if I spelled Shelia's name correctly. My new friend from the 1994 conference, Carole Anne Culbreath, said to Shelia, "You made his day." She did. I hope that I made hers as well, even if I didn't spell her name correctly.

Each year I approach Warm Springs with anticipation and dread. This year was no different. I am already anticipating 1996, the 10th meeting of the conference. I also know that come January the anticipation of the 1996 conference will also be joined with dread. Anticipation for the joy and contentment of being with friends. The dread of wondering how much anger, anxiety, and boredom will emerge as well. I will ask myself, "Do I really want to be here?" And then I'll say, "I'm glad I came."

Doug Bower

CSP's Summer '95 Opportunities in La Jolla

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Turning the Century in Safety and Trust"

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The program includes guest speakers, small support groups, community meetings, topical sessions, films and tapes, yoga and Tai Chi, as well as free time.

These residential learning experiences are held on the beautiful campus of the University of California at San Diego, overlooking the Pacific Ocean and near the spectacular beaches of scenic La Jolla. The tuition for each of the eight day programs is \$650. Tuition discounts available for those attending both programs or with a family member. Some student and hardship scholarships available. Costs for room and breakfast and lunch are \$325 for a shared room and \$385 for a private room. For more information, write or call the Center for Studies of the Person, 1125 Torrey Pines Road, La Jolla, CA 92037. Voice: (619) 459-3861 or Fax: (619) 789-1770.

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29th Annual Summer Institute

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Extended Program: July 30 to August 1, 1995

The La Jolla Program is an opportunity for personal discovery and professional growth. By participating in small and large encounter groups, many people from around the world have found here an opportunity to be a part of what Carl R. Rogers described as

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For those participants wishing to give extra attention to the Person-Centered Approach to encounter group facilitation skills, a two-day seminar will follow, July 30 to August 1, for an additional all inclusive fee of \$250.

Tenth Annual Meeting**Association for the Development of the Person-Centered Approach****Entering the World as if... May 25-29, 1995 • The University of Tampa****PROGRAM****THURSDAY, MAY 25**

3-6 PM Registration
 4:30 Orientation to PC Approach
 6:00 Dinner
 7:30 Community

FRIDAY, MAY 26

8:00 AM Breakfast
 9:00 Small Group Sessions
 10:45 Presentations
 Noon Lunch
 2:00 PM Presentations
 3:45 ADPCA Business Focused Community Meeting or
 Small Group
 6:00 Dinner
 7:30 Special Interest Groups
 8:30 Community

SATURDAY, MAY 27

8:00 AM Breakfast
 9:00 Small Group Sessions
 10:45 Presentations
 Noon Lunch
 2:00 PM Beach Combers or Special Interest
 4:00 Beach Combers #2
 6:00 Picnic at Fort DeSoto
 9:00 Continuation of Get-Together at U. Tampa

SUNDAY, MAY 28

8:00 AM Breakfast
 9:00 Small Group Sessions
 10:45 Presentations
 Noon Lunch
 2:00 PM Presentations
 4:00 ADPCA Business or Small Group
 6:00 Dinner
 7:30 Community

MONDAY, MAY 29

8:00 AM Breakfast
 9:00 Small Group Sessions
 10:00 Community
 Noon Lunch (We're out of here).

LOCATION

The University of Tampa
 401 W. Kennedy Blvd.
 Tampa, Florida

The University of Tampa is housed in the former Tampa Bay Hotel. A swimming pool and tennis courts are available providing that another group does not have an event going on.

DATES

May 25-29, 1995

FEES

Registration \$110

Room \$68.50 for quad room (single room in a suite of four bedrooms). *A twin bed and linens available in each room. Suitemates / share a bathroom.*

A private suite is \$274. Each suite has 4 bedrooms with a twin bed and linens in each room. (Frankly, this is not a good buy. A motel room would be cheaper).

Board \$75.50

Includes 4 breakfasts, lunches and suppers (one supper will be a picnic supper at Fort Desoto).

Total Cost: \$254

With private suite: \$459.50

Some scholarships are available.

A deposit of \$100 will reserve your place.

All fees are due by May 1, 1995 and payable in U.S. Dollars.

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 or (Doug I need a
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Board \$75.50/person _____

Total _____

(\$100 is needed for a deposit)

I need a scholarship, please wave the registration fee. _____

We cannot wave fees for room, board, or grant travel scholarships.

Membership in the 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 is an association that seeks to further a pioneering spirit and vision of what person can become.

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, organization 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 an annual membership directory.
- Dissemination of information about other person-centered activities and organizations throughout the world.

MEMBERSHIP BENEFITS include:

- 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

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Regular membership	\$45
5-year membership	\$200
Student membership	\$20
Institutional membership	\$45
Co-members free (lives at same address as Regular or 5-year member, receives no mailings or journal)	
Journal subscriptions only	\$45

Partial or full scholarships possible on request.
 Additional contributions are welcome from those who are able to provide membership for those unable.
 Annual meetings are based on a sliding scale fee established by hosting committees.

I am enclosing \$ _____ for:
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(I do not wish to join the Association)		
Additional Contributions	1-Year _____	
	TOTAL _____	

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:

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

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Membership

As of 4/14/95 we have 199 members. Members fall into the following categories: Five-year (25 – 2 of these are institutions), Regular (136), Co-member (4), Institutional Member (1), Student (25), and Scholarship (25). All members are now informed at each renewal date about the dues structure and invited to request a scholarship, regardless of national origin and without presumption of their ability to pay.

We have 163 members who reside in the USA, and 56 from 27 other countries. Twelve members live in E. Europe or Yugoslavia.

As far as I know, none of our mail to you is still returned "addressee unknown," and your mail to me is also properly delivered. Of those few members who have resigned, most have let me know why. Retirement was the most common reason.

I have much enjoyed the many warm wishes I have received over the last three years, as well as your occasional letters, the chance to learn so many names, and the wonderful stamps which excite my two children.

I also greatly appreciate the help of Joe Hotchberg, who has been handling non-member subscription services for The Person-Centered Journal, and Julia Rabin who handled our finances for the past five years!

Sadly, increased workload due to Federal cut-backs now make it difficult for me to continue to serve as membership chair. I will therefore be resigning at the Annual Meeting in Tampa, and encourage each of you to consider taking my place.

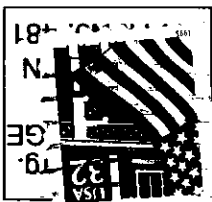
My greatest regret about resigning is the potential negative impact on our association of changing our address. I suppose this is inevitable in an all-volunteer organization.

In Tampa we will hear Julia's report on what's involved in becoming a legally registered non-profit corporation. I encourage everyone to give some thought before the meeting about what it would mean to you to become more of an organization. I also hope people will think about our name: "The Association for the Development of the Person-Centered Approach." Are we in fact developing the PCA? Could we be doing more? And, for "old time's sake, what does it mean to be a member?"

Regards, Jon

The Japanese Journal of Humanistic Psychology has generously sent us Volume 12, No. 1 & 2 of The Japanese Journal of Humanistic Psychology. Only the table of contents is in English, the rest is in Japanese. So, if you would like the free copy of either (or both), please request from:

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