

"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

Designated Facilitators in Person-Centered Community Groups: Unnecessary and Insufficient

By Jerold D. Bozarth, Ph.D.

CHAPTER 2

I have been permitted by Jerold to "serialize" his paper (Jerold's term). AND I also told Jerold I would like to respond to his article, which also seemed OK. I hope others will respond here and/or in our Person Centered Journal. There will be four parts to Jerold's paper as well as four responses from me. I do hope we will hear from others, also.

The bibliography will appear only twice; at the end of the first chapter of our "serial" and at the end of our last chapter.

KEN NEWTON

THEORETICAL CONSIDERATION IN PERSON-CENTERED GROUPS

The person-centered group can be summarized as one application of the basic premise of the person-centered approach; i.e., a *psychological atmosphere which promotes the natural growth process of individuals (and, thus, of the universe)*. This is the fundamental theoretical point in the person-centered approach which is true whether or not the approach is implemented in individual therapy, The Basic Encounter Group, Person-Centered Family Therapy, organizations, the community group or any other human activity (Bozarth, 1991).

I (Bozarth, 1988) noted that there were several functional manifestations of designated facilitators operating on this premise in community groups. That is, facilitators (or conveners) entrust themselves to: (1) trust "group wisdom" as well as individual wisdom, (2) become participants in the group as well as facilitators, (3) trust the inherent therapeutic potential of all members realizing that any particular person may be more therapeutic with any particular group member than any of the facilitators, (4) combine the spontaneous, genuine responsiveness with their desire and efforts to understand, and (5) relinquish control of outcome, direction, or mood. My thinking at this time was that there were several axioms that seemed appropriate for person-centered community groups and for designated facilitators. These were:

AXIOM 1: THE BASIC INTENT OF THE PERSON-CENTERED APPROACH IS TO PERPETUATE THE NATURE AND DESTINY OF HUMANS AND, IN DOING SO, TO PERPETUATE THE NATURE AND DESTINY OF THE UNIVERSE.

This axiom was developed by considering the actualizing and formative tendencies. The large group exemplifies this axiom in that a major intent of the facilitator is to create the trusting atmosphere that promotes both individual growth and what Rogers called the "wisdom" of the group.

AXIOM 2: THE PRIMARY THRUST AND ABIDING INTENT OF THE FACILITATOR IS TO BE A GENUINE PERSON WHO UNDERSTANDS AND ACCEPTS THE WORLD OF THE OTHER PERSON FROM THE PERSPECTIVE OF THAT PERSON.

It is interesting that Rogers' (1987) comments on understanding in the community group suggest the importance of the intention to understand and the willingness to have no preconceptions of what might occur. He states:

That's one of the duties of learning to be truly empathic. You may not have known that this would occur — or that would crop-up — but your whole mind-set is a readiness to understand, to try to grasp

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Designated Facilitators continued

what it is that has meaning for the person at this point and that gets across to the group — that desire to understand. (p. 63)

AXIOM 3: INDIVIDUALS MOVE TOWARD THE BEST GROWTH MODE AVAILABLE TO THEM THROUGH THEIR OWN BEST PROCESSES.

Another comment of Rogers (Rogers & Hill-Hain, 1988) relates to this axiom and is reflective of periodic references. He said: "The whole aim is to relinquish any attempt to control the outcome, to control the direction, to control the mood" (p. 64).

AXIOM 4: THE INFUSION OF ONE'S SELF INTO THE GROUP AS A GENUINE PERSON AND GROUP MEMBER HELPS TO FACILITATE THE GROUP.

Rogers indicated specifically that one thing about the facilitator "is the need for genuineness" (p. 68). Genuineness helped him to be "more one of the group" (p. 68) and to even help a group realize "that I really was experiencing the whole thing with them" (p. 69). Maintenance of "spontaneity and openness to the moment-by-moment process of group communication" (p. 68) was one way he referred to the intertwining of genuineness and empathic understanding in the large group.

AXIOM 5: THERE IS NO PRESUPPOSITION OF WHAT PEOPLE WILL BE LIKE, OR DO, OR BECOME DURING OR AFTER THE GROUP EXPERIENCE.

One of the essential points in person-centered theory is that those with designated "leadership" roles "accept what is" (Rogers, 1987, p. 65). Rogers' thoughts on this point are apropos here in view of recent discussions about facilitator roles. Rogers stated:

If you're going to expect a certain degree of affect — if you expect that of the process — then that can be artificial. If the degree of affect is what is comfortable, reasonable, or natural for this person, this group, then that's fine (p. 65). And, more specifically stated: "It's best to be fairly naive or not full of expectations" (p. 65).

I considered these to be more important fundamental axioms when considering person-centered community groups

IMPLICATIONS OF THE THEORY AND AXIOMS

Rogers describes his basic philosophy towards doing group work as 1) trusting the group to develop its own potential, 2) being non-directive, 3) facilitating through participating, and 4) being responsible *to* the participants

rather than *for* them. He viewed the therapist's function as one of climate setting. He would open a group in an unstructured way such as "...here we are, we can make this group experience exactly what we wish." He emphasized listening carefully, accurately and sensitively to each individual, focusing on the meaning and feeling of a participant's experience during early sessions of a group and increasingly becoming more of a member of the group, This was, *for him*, usually the best way to "do" it. He was reluctant to make interpretive or process comments, preferring to experience the group for himself and to be personally genuine.

The implications are, simply put, that individuals who can experience the freedom "...to be who they are..." (Unconditional Positive Regard) find themselves becoming more free to experience growth (Actualizing tendency). Facilitators/conveners create this freeing atmosphere by trusting the process (hence, acting in ways that promote that freedom), not interfering with struggles, accepting each individual in his or her right as a human being and by being open to whatever outcome might occur.

SOME EVOLUTIONARY CONSIDERATIONS

More recently, my thinking has been influenced by recent research, the Warm Spring experiences, and by mulling over the theoretical underpinnings of Rogers' theory of therapy and interpersonal relationships.

Stubbs (1992) extensive qualitative study of person-centered community groups offers some fascinating findings. First, she found support for the construct of the actualizing tendency as the foundation block of the person-centered approach. Her findings also suggested, from emic data, support for the importance of participants experiencing genuineness and unconditional positive regard during the workshops. In addition, the importance of "nondirectivity" was supported as a basic theoretical premise. Also of particular interest was the lack of reference and support for experiencing empathic understanding from others. Likewise, there were frequent references of interviewees to perceived facilitators which suggested that the facilitators may have been viewed as important; however, the importance was non-specific. That is, there were no common facilitator characteristics or behaviors that were noted as particularly important.

Mearns (1994) discusses the large unstructured group in relation to training of person-centered counselors punctuated with the comment: "The release into congruence enhances both the quality and the quantity of the counselor's unconditional positive regard and empathy" (p. 43). His key point is noted as:

The development of congruence requires the trainee counselor to forsake the tendency to 'portray' acceptable

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RESPONSE TO JEROLD BOZARTH'S ARTICLE "DESIGNATED FACILITATORS IN PERSON-CENTERED COMMUNITY GROUPS: UNNECESSARY AND INSUFFICIENT"

CHAPTER 2

By Ken Newton

Jerold says "— a major intent of the facilitator is to create a trusting atmosphere —". While the person who listens without responding, or the person who knows and does not or cannot teach this "knowing" may be teaching "something" — this something may be a distorted and diseased climate or environment and through their quiet listening he or she is creating an unhealthy person.

This may be the greatest difference between the "purist" in the person centered approach and the more eclectic of us.

In Axiom 2 "—facilitator is to be a genuine person who understands and accepts —". If this understanding and accepting does not include agreement I can be comfortable with this Axiom. Or if there is "agreement" that it is limited to agreeing with the individual "from the perspective of that person" with no part of myself — from my "genuine person" — showing through or being brought into this relationship, then I may be able to be accepting of this axiom *without feeling I need to be authentic with the person for whom I am trying to create a growthful climate.*

In Axiom 3 "— the whole aim is to relinquish any attempt to control the outcome, to control the direction, to control the mood." This seems to be in direct contradiction to the first two axioms. The word "intent" in the first two axioms implies a wish to control AND possibly to "intend" to control myself without controlling others or the process or the ultimate outcome?

Axiom 4, Again this is, to me, very obviously manipulating, controlling and guiding. As Rogers is quoted

as saying that *he* helped the group realize "that I was experiencing the whole thing with them." At least one way of interpreting this is that Rogers found a way for him to be what was good for the group. AND if Rogers were merely an unknown in that group would his being a "genuine person" have made a difference.

Axiom 5, The participants *are* expected to be different. OR, if that is not true, the facilitator does not *care* if the person is different OR how he/she is or may be. This indifference is difficult for me to combine with caring for the person.

Is being "non-directive" the same as doing nothing. OR is it the same as merely being there; OR is it the same as not caring what happens. There is a very fine line between "being responsible" *to* the participant rather than *for them*.

When Jerold speaks of Rogers emphasizing "listening carefully, accurately and sensitively to each individual" does that not include *responding* to the "participants experience during early sessions of the group."

Does not — "individuals who can experience the freedom to be who they are" mean not only Unconditional Positive Regard AND also no one gives a damn. No one is willing to be interested enough to confirm me by interacting with me — I am left to work with my own anxiety or boredom or confusion by myself. My emerging actualizing tendency may be so unnurtured that my self never is attended to by anyone other than me. I can go into the woods and accomplish that.

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Designated Facilitators continued

ways of being and to begin to risk being themselves. Paradoxically, the large experiential group, by its demanding nature, can offer a vibrant opportunity for the counselor's awareness and also experimentation with her congruence. (p. 43)"

Mearns states that, perhaps, the condition of worth is the most central concept in the person-centered approach. This is in accord with my (Bozarth, 1993) thoughts on the nature of the central concept even though it is more complex due to the intertwining of the conditions.

Although Rogers often discussed the facilitator as the person who embodies the attitudes, it is the actualizing

tendency of the client which is the foundation block of the theory. This is the natural motivational force of each individual of "...a tendency toward fulfillment, toward actualization, involving not only maintenance but also the enhancement of the organism" (Rogers, 1980, p. 123). He continues to say that humans are always doing the best they can with a "flow...of movement toward constructive fulfillment of its inherent possibilities" (p. 117). The bottom line is explicit in Rogers' theory; that is, it is the client who has the capacities and inner resources. The climate of unconditional positive regard enables individuals to develop their own unconditional positive self-esteem freeing them from the introjections of conditional regard by society (Bozarth, 1993).

(to be continued in the next issue of Renaissance)

ADPCA 1996 BUSINESS MEETING

Editor's Note:

Audrey's "Thinking and Hearing" seem very accurate to me and her record of them is greatly appreciated. I am sure that those who attended our "as usual" confusing community and "business meetings" will be astounded by the degree of "sense" that Audrey made of our gatherings.

I am in debt to Audrey for her very important efforts to "make sense" of our (the ADPCA) brand of togetherness.

Thanks, Audrey. You are a brave person. Love, Ken.

INCOME AS OF 5/23/96:

Dues	\$6,745
Tampa	3,600
Interest	179.13
Total Revenue	\$10,524.13

EXPENSES:

Renaissance	2,807.77	(11.46 per person)
Journal	3,190.63	(13.00 per person for 1 issue)
Membership		
Directory	690.18	(\$2.81 per person)
Other	4,392.81*	
Total Expenses	\$11,081.39	

* See Income Statement for details.

- ❖ We have NO Institutional Support.
- ❖ We are using all the money we take in for Journals.
- ❖ We had a loss in Tampa.
- ❖ There is between \$10,000 and \$12,000 in the bank.
- ❖ International people are on full scholarship.
- ❖ There are 245 members, but only about 200 pay dues.

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A Response to Jerold Bozarth's Article continued

I am with other people because I value them and want them to value me. I can value myself by myself. It is only through relationships that I grow and my Human Actualizing Tendency is permitted, encouraged to grow. Without others I would never have developed to where I am AND it is only through relationships that I will continue to grow and actualize.

My thinking continues to be influenced more and more by my own experience in individual and group relationships; through my many readings and experiences with Irving Yalom, Maurice Friedman; Kristan Sturdivant, Bruce Allen, Ed Kahn, and others (yes, also Jerold Bozarth).

While I am agreeing that "it is the client (sic) who has the capacity and inner resources" AND, for me McMillan Modern Dictionary defines "capacity" as the *quantity the vessel (like a person) can hold OR the power of grasping ideas*. So I am agreeing that the human individual has the capacity to hold a great many ideas, concepts, relationships, etc. The *abilities* (skill or power to do a thing) are learned from that environment or climate to which we are exposed. As much as I would like to feel/believe I am a self-made man I know I have been fortunate to have been exposed to that environment/climate in which I was enabled to grow to what and where I am. Some one/relationship(s) have to be the environment for growth.

When I hear that something/someone has been "created" I take that to mean that "this individual (or group) has brought into being" or "caused it to exist" by some thing or person(s). To create is to "cause" — implies intent to provide the climate or environment for a particular "thing" is to come into being. This some thing is a very tender, tentative, influenceable something AND must be provided a specific climate for it to reach its fullest, most complete development. And is it possible for someone to "provide the proper environment" without being aware they are doing that?

Person-Centered Journal back issues

You are entitled to 2 issues of our Journal each year as part of your membership. In case you do not receive an issue, please write Joe Hochberg 50 Rich Avenue, Mount Vernon, NY 10550-2209. Or call him between 9:00 a.m. - 10:30 a.m. or 8:15 p.m. - 9:45 p.m. You may call collect by calling at 10:00 a.m.! Joe advocates the Journal "as essential reading."

*ADPCA 1996 Business Meeting 5/24/96***DISCUSSIONS:**

- ❖ There was a discussion about buying a computer for Julie. This discussion took place over the course of the two day business meeting. To give you the end of the story now, the group voted eventually to give Julie an interest free loan to buy a computer, printer, etc. that would be hers, but she would pay back the cost to the community.
- ❖ It was decided that the goal of dues was to meet expenses, and the goal of the annual conference was to meet expenses.
- ❖ There was much discussion about raising the dues. A committee was formed to bring a proposal to the next business meeting on Sunday, that would bring the budget into balance. This committee consists of Robert, Margaret Warner, Julie Rabin, Ken, and Audrey. This committee will also investigate getting a computer for Julie.
- ❖ The issue was raised to have an advertising mailing to go to libraries. This was extended to include a cluster of people to discuss a liaison between this group and the "rest of the world": libraries, other professional organizations, etc. This committee will consist of Ed (Kahn?), Barbara Hunter and Carol Wolter-Gustafson.
- ❖ There was a discussion about whether we were really an "organization". Jerold felt that we need to have individuals with clear responsibilities for decisions, or clear functions. This led to a discussion of Julie's tasks which she delineated: deposits, check writing, keeping membership lists, and sending out dues statements. Ken said that since he had all members' names for the Renaissance, he could keep the membership directory, but this went nowhere.
- ❖ Next year the Annual Meeting will be in Las Vegas. There was much discussion around this. Yoko and Bruce will be co-chairs. Bruce said that he had checked into fees from the University and that it would cost \$110 for room and board for the 5 day period.

In psychotherapy are you building the relationship or are you building the environment for personal growth?

*ADPCA 1996 Business Meeting 5/25/96***DISCUSSIONS:**

- ❖ Matt Ryan brought up the idea that ADPCA have a Web page. It costs \$75 per month for 10 mg of space. We can rent some of our space to individuals for \$10-\$15 a month. It would cost \$50 for an initial design. It would cost \$125 for a WWW sight with the ADPCA.com address and \$50 per year after the first two years. Then there was discussion about a Counter to see who has accessed the web page. This costs \$900 for rent plus an initial \$50 fee. Somehow this came to \$1075 for the first year and \$900 a year after that. After some discussion, it was decided to have a home page on the World Wide Web.
- ❖ We resumed the discussion on the budget. At \$45 a year for dues we are losing money. At \$55 we would break even, and at \$65, we would have enough left over for special projects. The cost of Renaissance and the Journal per member per year is \$40. 50 scholarships included makes the break-even point for dues \$57, but there is no profit or savings. \$65 gives us a reserve and enables us to have a Web page. In deciding about Scholarships, it was decided that we should have an unlimited number. The dues was raised to \$65 per year, and the student rate to \$25. It was not decided about a 5 year rate.
- ❖ Someone raised the issue about people who are on our e-mail network, but not ADPCA members, but nothing was resolved about this.
- ❖ Letter from Doug Bower: A letter was received from Doug, explaining his absence at the Annual Meeting due to his running for the Georgia State Assembly, and requesting to present two items. The first concerned the fact that he has not received a newsletter, journal or any form of notification that he is once again a member. He wished to propose that new members be notified that their fees had been received and that they are added to the membership roles. The second item concerned his desire to be considered as a co-editor for the Journal. This was discussed, but neither Jerold nor Jeanne attended the Business Meeting. It was mentioned that Jeanne is now the editor and was not interested in a co-editor. Marge Witty will notify Doug Bower of this.
- ❖ A subcommittee was formed regarding "links to other organizations". This will consist of Debra, Maggie, Carol, Irina, Franklin, and Margaret Warner. There will be three areas, goals or purposes. 1) Outreach to like-minded groups. 2) Getting on other mailing lists and adding them

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GHOSTS IN THE GARDEN AND OTHER CURIOSITIES

by David Buckwalter

I received so many great gifts from being a part of the meetings at Kutztown this year, for which I don't feel I adequately said "thank you" to everyone who risked being a part of our annual experiment. I didn't even realize how much I received until the space and quiet of the long drive home...what a blessing the radio in the old Bug isn't working!

My life has lain fallow in many ways since the meeting in Tampa last year, and I find that at least for the while, the veil and torpor of my despair has slipped away. It seems strange sometimes to feel so trusting and accepting of that despair, and I am especially grateful to those near to me who have also been accepting of that process. Perhaps in certain seasons the soul, as the soil, can benefit from a fallow period. It is amazing to me what new growth can spring forth in the short span of warmth, light, showers, and storms of our time together. It is my experience as well, that I have always

benefited from the nick of the plow and stroke of the hoe that stir the soil and get at some of the weeds, though the work and the pain of that process is difficult for us all at times.

I think of us who gather each spring, as having chosen the ways of the organic gardener, using plowshares the wisest of our forbearers fashioned from the swords of those who fell in pursuit of other paths. In the midst of our honorable toil together, it is often a surprise and shock to find that the ghosts of our ancestors have switched some of the plowshares back into swords, at times even in the hands of the most respected gardeners among us, and in your hand and my hand. As unsettling as this can feel to many of us who are familiar with the community process, just imagine what the neighbors must experience, and the house guests at the edges of the field or *in the midst*, invited to share in our toil and

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ADPCA 1996 Business Meeting 5/25/96 cont.

- to ours. 3) Linkages to other groups through dialogue, and 4) specialized workshops to demonstrate workings of PCA to other groups. (Note: this is "three areas" in ADPCA language.)
- ❖ The idea of having a Pre-Conference event for the 1997 Annual Meeting was brought up. There was some desire expressed to provide a forum for other organizations to have the space to bring up issues; e.g. AIDS.
- ❖ There will be a membership directory next year.
- ❖ Even though Annual Meeting sites are usually decided two years in advance, no one made any viable suggestion for the 1998 meeting. It was decided to NOT bring this up in the Community Meeting. I suggest that anyone interested in hosting the 1998 meeting, to let it be known.
- ❖ There were a number of issues still to be addressed. Alberto will add this to a "New Member" letter. There will also be a disclaimer that we cannot predict the regularity of the Journal. This letter will also be put into the Renaissance.

RECORDER'S NOTE: *I am not promising that the above is accurate. It is what I think I heard. Many of you will note that I may have been preoccupied at times during this meeting. Any corrections or changes should be directed to Renaissance.*

*Respectfully submitted:
Audrey W. Levin*

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I am in debt to Audrey for her very important efforts to "make sense" of our (the ADPCA) brand of togetherness.

Thanks, Audrey. You are a brave person; Love, Ken.

The statement has been made that the client is the "expert" in his/her situation or experience. If being "congruent" (or empathetic or accepting or here-and-now or whatever facilitative condition we are attempting) is as difficult as it is and the therapist needs a great deal of experience/training/education/feedback to be able to utilize these facilitative conditions (and thus be the "expert") how can we/should we declare the client the "expert" in how they are?

Ghosts in the Garden continued

harvest, as the agrarian scene suddenly or subtly threatens to become as the fields of Gettysburg or the stirrings of a lynch mob. Many of the neighbors move away and most of the house guests flee out the back door and miss the harvest, when and if it does come in. This year I am especially sad about that, for I know the harvest was rich and bountiful and sweet for many of us.

To a *certain* extent, I feel this process is healthy and inevitable, though I am troubled that the ways we seem to deal with it keep scaring so many good people away. I think at some level we must do it on purpose, and in a way am glad we don't grow much as an association until we have our own house and garden (and gardeners?!) more in order. I hope we can become better at recognizing the ghosts, the swords, and the noose when they appear, and be better able to respond to them, individually and as a group, including knowing when there has been enough response and when not to respond.

Another possibility that occurs to me is a bind which might be one of the unspoken or even unconscious roots of our behavior: we haven't faced the issue of growing larger as an association and meeting, and the related programs of overrunning the field, trampling the crops, and dividing among so many the small harvest that might be left. It might be helpful to begin to talk about how we might grow without diminishing the harvest too much, which for some might be a fear that gets acted out. It would be an interesting discussion just to hear what it might mean to us to grow, or what it is we value about the process...what it is that keeps us coming together each year. Perhaps growth as an association is not a shared value, though it may be unavoidable as we extend our reach through E-mail, home pages, and other computer wizardry. Growth *is* a value to me, and it is hopeful to imagine we could just plant more fields and divide and grow in this way, though dividing and growing is in itself a painful and difficult process, often born of severe crisis and hopeless polarization.

I find there is *so much* that seems to go unspoken in our time together, that I frequently despair of every moving forward as a group, whatever "forward" might mean. I recognize that I sometimes feel competitive, jealous,

threatened, judgemental, defensive and various other unattractive and all-too-human feelings about which I seldom speak. The more I am able to be *aware* of these feelings, the better I can be at *not* acting them out, though they may still be affecting the process in subtle ways. It frequently looks to me like similar feelings *are* being acted out by some in the group, are not owned or talked about in helpful ways, and often seem beyond the person's awareness. I have come to realize that I do expect a group of person-centered therapists, counselors, educators and the aspiring to be better than average at being aware of, owning, and being with difficult and unattractive feelings. It is slowly becoming clear to me that ours is perhaps a *most* difficult group for owning and dealing with these common human frailties. I sense that we somehow all collude in the pretense that "of course we are beyond all that", subtly or suddenly acting it out all the while. The fact that we rarely or never hear or share anything about competitive feelings in the group, strikes me as an indication of how competitive we might be!

In spite of the concerns I share and the despair I sometimes feel, I am presently very hopeful about the possibilities of our struggle together. As a community this year, I felt we took many steps "forward", though the ultimate responsibilities remain with us as individuals: when we are better able to take the emerging tensions, divisions, and struggles into our own hearts and souls, when we are more willing to wrestle with and take ownership of our own ancestral ghosts, when we are better at accepting, being with, and hearing others' ghosts, when more of us are able to say "I can see the other side of it now", and when we can find a balance in facilitating an environment where all this can happen and it is safer for more voices to be heard, *then* I feel we are ready to grow as an association. Growth at that point would surely be unavoidable, as we would be much healthier (my judgement) and more attractive to many more people.

Some pain and loss and uncertainty is inevitable in any growth or birthing process, and how refreshing it would be to see this process accomplished, *not* with the usual divisiveness, resentment, and woundedness, but *rather* with all the hopes, the joys, and the possibilities of new life.

A facilitative environment requires at least two people. I cannot create a facilitative environment by myself. I can do this only if there is another there experiencing the environment that I (we) have created. AND I cannot experience a facilitative environment by myself. Someone must be there to enable me to experience that growthful environment.

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

Name _____

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City _____ State _____

Zip _____ Country _____

Telephone [Home] (_____) _____

[Office] (_____) _____

- Regular membership \$65
- Student membership \$25
- Institutional membership \$65
- Co-members free (lives at same address as Regular)
- Journal subscriptions only \$65

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:
(Check one)

Regular Membership 1-Year _____

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Institutional Membership 1-Year _____

Journal Subscriptions Only 1-Year _____

(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:

Julie Rabin, P.O. Box 396, Orange, MA 01364

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

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or Membership Information:**

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Chicago Counseling and Psychotherapy Center

WORKSHOP

Working Empathically with Difficult Client Process

AUGUST 9-18, 1996

PART I: AUGUST 9-12

**EMPATHY, PROCESS SENSITIVITY,
AND FRAGILE PROCESS**

Part I (Friday - Monday)

focus on the subtleties of empathic responding with particular attention given to working with "fragile process"

PART II: AUGUST 13-18

**EMPATHIC RESPONDING TO
TRAUMA, DISSOCIATION, AND
PSYCHOTIC PROCESS**

Part II (Tuesday - Sunday)

focus on empathic styles of relating to clients who have dissociative or psychotic experiences

GROUP FACILITATION

In a supportive, small group atmosphere with substantial group direction of the learning process: Margaret Warner, Judith Trytten and Counseling Center staff. Conversation hours with Chicago area theorists: Gary Prouty, Temaner-Brodley, and Barbara Roy.

FEES

Total Intensive is \$950. Part I taken separately is \$500, Part II is \$700. Fees include room and board at the Mariapolis Center at 5001 S. Greenwood, Chicago, Illinois (USA).

LOCATION

Within walking distance of the University of Chicago and the beaches of Lake Michigan. Home cooked meals will be provided. Smoking and drinking are not allowed in the house. The rules of the residence require that guests return to the house by 11 p.m.

For additional information call

Judith Trytten

(312) 493-2400,

Margaret Warner

(312) 643-8548,

or the

Chicago Counseling Center

(312) 684-1800.

To register please send a \$75 deposit made out to CCPC (5459 S. University, Chicago, IL 60615). The remainder will be paid at the beginning of the Intensive. Please include the following information:

Name:

Address:

Phone:

Have you had previous training in empathic responding or experience with trauma, dissociation, or psychoses?

FEE:	Total Intensive	\$950
.....	Part I Only	\$500
.....	Part II Only	\$700
.....	Single or double room	
	(add \$5/per night)	
.....	Day participant only	
	(subtract \$10/day)	
.....	TOTAL	

The Person Centered and Larger Communities

Twelfth Annual ADPCA Conference in Las Vegas

The Twelfth Annual ADPCA Conference will be held in Las Vegas over the Memorial Day weekend, Thursday, May 22 to Monday, May 25. It will be at the University of Nevada, Las Vegas. Here, we should have access to athletic facilities—swimming pool, tennis courts, track, etc. While it is a self-contained campus, it is still quite close to the world famous Strip, a ten minute walk to a twice-hourly scheduled bus that takes another ten minutes.

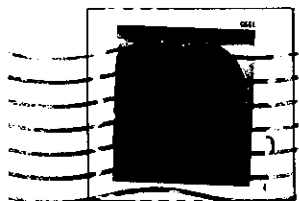
For those planning vacations, besides the pleasures of the city there are a huge number of natural attractions, too many to list completely, that are quite close. These include: Death Valley, Valley of Fire, Charleston Peak, and the Lake Mead National Recreation Area.

The Planning Committee needs: (1) Volunteers who would like to serve on the Committee. Please let us know who you are. (2) People who are going to "present" at the conference. Please let us know by November 1. We will need the title, a rough abstract, and your Vita. There is a high probability we can get Nevada CEU's in at least some of the mental health professions if we submit these to their licensing boards. It's critical we award Nevada CEU's to encourage new local professionals to attend, and thus directly affect the larger mental health community.

For the Committee:

Yoko Uehara & Bruce Allen
P.O. Box 1748
Tonopah, NV 89049
702/482-3505
E-mail: BruceAlln@aol.com

Where does "society" begin AND where do "I" start? How can I blame "society" for my behavior if I am part of society? Am I not equally to blame? What part is me and what part is society? At least part of my behavior is me. Another part of my behavior may be "society"; if so, which do I take responsibility for, which do I give to "society"?



Renaissance
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