

*"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

## Reports from the Annual Meeting in Las Vegas

We have already heard a number of reports on our annual meeting which took place in Las Vegas this year. All were very enthused about the excellence of the participation, openness, and the general feeling of warmth, belongingness, and trust that provides. In my opinion, this success must go to the hard work of Bruce and Yoko.

We all owe them a strong "hug" as well as a debt by showing us what can be done by those who care.

Thanks again Yoko and Bruce.

Although we have not received an official announcement as yet, we have been told that our next annual meeting will be in "Beantown." Boston and Philadelphia have always seemed the birthplace of our country. We hope we all (including Ken Newton) will show ourselves in Boston next May.

### Note on New Co-Editor of Renaissance

When she returned to Knoxville from the annual meeting in Las Vegas, Jody DeRidder came "bouncing" in to inform me that she had volunteered to be Co-Editor with me on Renaissance for the remainder of this year. (Don't believe him. I called to see how he felt about the idea from the conference). She also said something like she hoped we (she and I) could continue to handle this assignment after this year is up. I hope so, too.

Jody was quite impressed with her first exposure to our annual meeting. And apparently felt royally greeted by many and felt it was a valuable experience for her.

So we will be doing the job a while. (Wish us luck!)

### SUMMATION OF THOSE RESPONDING AFTER LAS VEGAS

*Yoko sent these remnants from "first time attendees." They were obviously impressed.*

#### 1. What was/were the best thing/things about the Conference?

A. The "informal" formal lectures, which allowed & encouraged teacher-attendee interactions & exchange to a degree I haven't experienced before in any conference. I felt I was back in school with a favorite teacher/friend.

B. Overall, I deepened my understanding of the person-centered approach. It encouraged me to use this understanding in teaching courses in social work practice.

C. I enjoyed both the non structured groups and the more formal presentations. I was initially exposed to Rogers while completing my Master's in Rehab Counseling. I then moved on to Social Work where several models do have components of Rogers' theory. The Conference was like "coming home." Participants were warm and inviting.

D. I enjoyed the Presentations and observing the process in the groups.

E. I enjoyed the caring & kindness & humor of the participants.

F. The warmth of the people. The presentations.

G. (a) Enthusiasm of presenters/participants. (b) Balance of theory, research, and practice opportunities.

H. The clarification of this theory and watching the application of it to most all interactions between people.

I. Being able to interface with other professionals on a personal/"being" level.

#### 2. What would you change?

A. More presentations scheduled. Closer adherence to schedules. Less freeform time periods (I realize that "old" conferences are speaking here, but I felt that I had fed at the edge of the buffet and was/am still hungry).

B. I would add demonstration interviews of the p-c approach with an individual and a family. This would bring

*(continued on page 2)*

*Reports from Las Vegas continued*

out much discussion and would demonstrate the relationship between theory and practice.

C. I would personally enjoy some additional presentation blocks. It would also have been nice to have the conference centered on one building.

D. I would suggest that the business meetings follow community meetings rather than come before.

*The conference helped me to better understand how the person-centered approach works.*

E. Other than the business meeting, I would have the community meeting (2 groups) so processing could be facilitated. I would give out a one page list of how person centered groups differ from traditional forms (not the jargon, though) but like it minimizes transference problems. It elevates rather than diminishes the person (client) etc., etc.

F. (1) The facility (2) Do something to acknowledge & make comfortable, newcomers.

G. (a) Hand outs at sessions (b) Scheduled breaks between morning sessions.

H. I would like to see you add more time for the presentations. I feel some of the learning objectives could not be met in an hour and a half. I would also rather that people did not read from their research papers the entire time of the presentation.

I. Take 20-30 minutes during pre-conference to explain the philosophy & process.

**3. If you are a human services professional, how will what you learned, if anything, in this Conference help you in your work? If you aren't a professional, how, if at all, does what you learned affect you personally?**

A. I am more determined than ever to set and maintain the client centered therapeutic environment and stop the constant mental data scan for some magic technique.

B. (See Above)

C. Having reexamined Rogers' core conditions and process, I believe that I will be more acutely aware of integrating the concepts into my work with the elderly.

D. The conference helped me to better understand how the person-centered approach works. I have become more aware of small cues from group members and more aware of my own feelings. Also, I hope that the conference enhances my verbal skills with clients.

E. I will make a greater effort to permit clients to resolve their issues—"Stop fixing things"

F. To think more about connecting with the person I am talking with & what he is feeling/experiencing.

G. (a) Importance of relationship in therapy (b) Richness of self-healing & self-organizing energies of the human psyche (c) Reaffirmation of my psychotherapeutic work in general & the impact Rogers has had on my development as a therapist.

H. Please see my answer to #1. The method of communicating and providing a specific type of environment  
*(continued on page 3)*

Respondent Identification	If you are human services professional, what is your field?	Are you licensed in Nevada?	In another state?	Are you an ADPCA member?	Is this your first ADPCA Conference?
A	Clinical Social Work	Yes		No	Yes
B	Social Work	Yes	Yes, California	No, but I'll join	Yes
C	Social Work	Yes	No	No	Yes
D	Social Work	Yes		No	Yes
E	Social Work and Community Organization	Yes		No	Yes
F	Social Work	Yes		No	Yes
G	Social Work	Yes	Arizona	No	Yes
H	Drug & Alcohol Counseling	Yes	No	No	Yes
I	MFT	Yes	No	No	Yes

## An ADPCA Community Experience

To All:

It has been some time since the ADPCA Conference, and I have thought about it a great deal. I did some travel immediately following, and have had some illness since then, so am only now communicating with those of you who were there with me.

My experience provided me new hope that a group of people who somehow relate to person-centeredness will elect to share in a community with an abundance of the core conditions; that was my experience. I witnessed a preponderance of listening empathically. It touched me to see and hear people sharing openly, risking the isolation that can come from non-hearing, from competitiveness for air time, unbridled yelling at others' expense, or more. Yet, what happened as I saw it was respect, discipline to allow time and space for full expression of participants...silent time for reflecting on what was just shared, patient respect for people who needed time for understanding, and for musical and poetic expression - and the list for me goes on.

Some of you asked me last year why I wasn't going to ADPCA, and I indicated that my previous experiences in ADPCA communities were painful for me, and I elected not to take the risk again. However, this year I changed my mind, and took an even greater risk by inviting some of my students to come.

Antonio, a peak experience for me was your sharing about the dying of a person you loved; and then your response, Ferdinand, to Antonio. So meaningful to me. As a man up in years, I thought about my own dying and how loving that anticipated experience might be...and I have subsequently shared my wishes (which you two inspired me to do) with some significant people in my life.

Myra, I am astounded at your courage in helping to keep safety in the room...you did not flinch when you sensed another's need for space, and you acted on it. And I appreciated your copy sent to me of your post when you got home, and I liked your high value for kindness. I remember in another year Ned Gaylin

wishing for increased "civility" in community meetings...and I believe you would have brought such an attitude into that community had you been there...with your own expressions of kindness. Some people may see it negatively, as saccharine; I welcome it, for it often has seemed easy in my experience to confront in an insensitive manner; a bit of kindness along with such confronting would seem to provide some balance.

Jody, you, too, provided numerous opportunities for people to become visible in the community, me included. Many of your outreaches seemed risky to me; yet they were received constructively as I witnessed them.

Matt, our sandstorm walk was a moment of deep intimacy for me. I'm looking forward to more of you. When you come to Boston, let me know.

And Franklin, you know where you are with me! Such spirit!

Numerous others there contributed most positively for me...in fact, I don't recall wanting any of you to do anything different from what you were doing. Is this a change in me? Or in you all?

Julie, I feel high respect for your outreach to me...more than I believe you imagine. What you did for yourself was healing for me; I trust it was for you as well. Thank you, Julie.

So nice to see old friends there...and in exciting ways to meet a number of you new people in person whom I have corresponded with on the network.

Carol and Julie: I honor your courage and trust in your volunteering to organize next year's conference. I salute you to do well, and I fully intend being there. Each of my students said the same thing...which is a testimonial to our experience this year. I am available to provide possibly useful information, should you wish it.

Thank you - each of you - for your part in providing the richest, most positive ADPCA Community I have ever experienced.

*Chuck Stuart*

### *Reports from Las Vegas continued*

through the use of person-centered communication is quite accessible and quite profound. I will work towards using it.

I. I have sufficient notes to conduct an agency inservice for 1-2 hrs.

#### **4. What advice, if any, would you give someone about the next ADPCA Conference?**

A. Attend, but be prepared for a degree of informality above/greater than what you have previously known. All the attendees were really friendly, genuine, person-centered.

B. I would recommend it.

C. Be open and receptive. I personally utilized my time in observation and a learning mode. I regret that I did not

interact more but I believe that I did what was necessary for me. These conferences can be so enriching, and they definitely lend the opportunity of developing some healthy relationships.

D. I would suggest they attend.

E. Take a patience pill.

F. Feel free about talking about your feelings. Make connections.

G. More publicity of event.

H. DO IT-IF AT ALL POSSIBLE! & have an open mind & heart while expecting positive experiences.

# Excerpts from a PCA/CCT Network Discussion

via Jody (with further comments by Ken!)

*I have found the network discussions both stimulating and informative. In the excerpts that follow, you will glimpse some of the different perspectives on congruence that exist in the PCA Community.*

*Ken was so stimulated by the ideas that he added his own remarks! If you find yourself wanting to get involved in discussions such as these (via your computer) contact Marco via e-mail at marco@mcs.com, and ask to join the network.*

*Hope to meet you there! Enjoy! Jody*

...the fear of all clients - perhaps all people, that our uniqueness and individuality will be unrecognized, and that we will be treated as objects to analyze and figure out, rather than as persons.

TONY MERRY

Our personhood; our feelings are accepted as they are without cross examination or evaluation or interpretation. My feelings do not need to be evaluated by me or the listener.

KEN

I once asked in a survey, how does one know when one is empathic. I received a myriad of responses which I want to put together into an article, but lack of courage to do. Most responses centered around, I know I have experienced empathy when my client tells me I have experienced empathy. I have not been satisfied with that. I am convinced that the client's acknowledgment of that is very important, but what struck me as a deeper place empathically is, "I know I am empathic when I feel or have experiences, feelings, and thoughts that match what the client is presenting: joy, anger, sorrow, humiliation, etc., etc., etc." "I am also convinced that if I am not prepared to engage my feelings in relationship to a client, then I am not prepared to be empathic with the client. I am too guarded and defensive to enter the world of the client as if...If I am also not prepared to do this with the realization that I am not the client,

and thus not in a position to get prepared by the client's experience, I am losing the objective aspect. I see a need to keep a balance between being open to my experience and being able to set that experience to the side when the encounter with the client is offered. Otherwise, I am trapped and feel out of control, thus turning control of my feelings and experiences over to external forces.

DOUG BOWER

If I cry when the others cry or laugh when the other laughs do I know I am truly experiencing with or for the other or am I doing what is easiest for me to do at that time. Am I merely wanting to do what the other wants me to do so that they can most easily accept what they are feeling without going further into that feeling and becoming even more aware of what they are experiencing (avoiding?)

KEN

I have come to believe that congruence is a key to this approach for me because I generally believe I can always be congruent, but I cannot always be genuine. I generally experience clients as being incongruent at some level and the struggle is to be free to be the self that one truly is. This struggle is fraught with anxiety, depression, fear, and anger among other things. In the extreme, I believe the struggle manifests itself in "psychopathology" as the self becomes so thwarted for a variety of reasons that it is stuffed deep inside and only "craziness" is allowed to emerge.

DOUG BOWER

Doug touches on THE most important variable involved in the person centered/client centered way of being. That is "here and now". AND this is also the most difficult "way to be."

KEN

I believe anxiety is, in part, a result of being incongruent. Incongruence, I believe, is where self, and self concept are out of sync. Anxiety, I believe, is where there is mild to severe inner tension that the self I truly am will emerge and that in that emergence the self ideal or self concept will be damaged by the discovery. I may make that discovery myself and not like what I see, or others may make that discovery as well and they might (and some will) reject me and thus punish me for being that self. Fortunately, the self-concept is far more flexible than we believe and thus people can change and grow even though they may experience anxiety in the process.

DOUG BOWER

## Notes

In his very helpful book "Dialogue and the Human Image: Beyond Humanistic Psychology" Maurice Friedman (with help from Martin Buber) expands upon the statement that "all real living is meeting" (from Buber). Maurice emphasizes that we become human in relationships and that this "relationship depends upon mutual existential trust." We do not become "human" by ourselves. It is only thru "dialogue of mutual contact, trust and shared humanity." And this dialogue must include our (ADPCA) helping variables; empathy, respect, authenticity and consequence all in the "here and now."

I believe that all of us belonging to ADPCA would profit from Maurice Friedman's "Dialogue and the Human Image" which was published by Sage in 1992.

(continued on page 5)

*Excerpts from a Network Discussion continued*

"Self" and "self-concept" and "the real self" are our shorthands for describing who and what we are. The "self" and "self-concept" is not a "thing" to be defined or objectified. It is not what we are, it is an addition, and adding up of all our parts, all of which are learned, can be relearned, can be added to or subtracted from our "self's" by our present and future experiences (relationships). And probably a person must feel anxiety if he or she is to change!  
KEN

I think my point was that if I sit and say nothing my empathy, acceptance and congruence amount to little if my silence prevents others from knowing that. Am I being congruent if I say nothing?  
ALLAN TURNER

Or am I being congruent or incongruent? Or anything else the other person who is doing the perceiving wants to believe, or "needs" to believe.  
KEN

Congruence is not the same as self-disclosure, and congruence does not need to be communicated directly to others in order for it to exist within the person because congruence is not defined in terms of therapist behavior, but in terms of self and experience. In the theory of cct (and by extension of group facilitation) only UPR and empathic understanding need be communicated so that the client/group participants can perceive their existence within the therapist/facilitator. Congruence is a necessary condition insofar as it must exist within the therapist/facilitator.  
TONY MERRY

Everything must be experienced by the other if it is to exist in me!  
KEN

You (and maybe Carl) see congruence different from me. I have always contended that if an experience persists within me, I need to communicate it in the therapy or encounter session. When I don't, I may be experienced by others as not present, or in some way distorted from what is actually happening within me.

A therapist had bad news from home (child injured) just before seeing a client. He decided to see the client anyway and then go home. During the session with the client, the therapist withheld his news from home. Soon he stopped the session and said, "I have had some bad news from home and have not been present with you as I need to be...so I think we should stop." The client said, "So that's it!" And I thought it was something in \*me\* that was wrong!"

I suspect we don't disagree if we stay with this topic. I do agree that being congruent does not necessitate communicating it, but I also believe that an important, or persistent, piece of experience ought to be communicated in order that the relationship be genuine.  
CHUCK STUART

AMEN!!

KEN

The one thing that occurs to me is the simplicity of congruence, rather than the complexity of it. In that the core conditions are more simple than complex.  
FRANKLIN BROWN

Franklin said much, much more in attempting to explain our "simple" core conditions thereby exhibiting their complexity.  
KEN

Here are some of the questions that emerge for me:

Does congruence have qualities of breadth as well as depth?...Would breadth be contextual?

Can we really deal with issues of congruence and its development in self and others, without dealing honestly and openly in the realm of feelings?

How many layers are enough in various contexts for doing therapy?

How do we best stimulate ongoing development in the area of congruence?

How aware and trusting can I be in my own and others' depth of congruence?

How does congruence differ from 'self awareness' at various levels and in various contexts and relationships?

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## Participate in the National Conversation on Psychology and Racism

This year, the American Psychological Association is sponsoring a National Conversation on Psychology and Racism. The effort is being spearheaded by grassroots discussions facilitated by local psychologists in educational settings, clinical settings and community forums across the country. I challenge my person-centered colleagues to use your facilitation and communication skills to contribute to this important national initiative and host a national conversation on psychology and race issues in your community or work environment.

I have been making this National Conversation the focus of Multicultural Psychology courses I have taught this year. I have also experimented with a person-centered service learning model of having my students go into the community and campus and facilitate this National Conversation with other students through a combination of dialogues and simulation experiences. My current interests are towards increased use of Theatre of the Oppressed, interactive community theatre to address internal and external oppressions through community problem-solving dialogues. Please do write in to Renaissance about what National Conversations on Psychology and Racism you have participated in and created.

Mukti Khanna, Fort Lewis College, Durango, Co

# The Martin Buber-Carl Rogers Dialogue

## A New Transcript with Commentary

Rob Anderson and Kenneth N. Cissna

"This is a sensitive, penetrating, and illuminating interpretation of a very significant dialogue. Throughout the commentary the authors provide reasonable interpretations grounded on previous transcript errors or on external historical evidence they have uncovered. These new interpretations add significantly to our understanding of the meanings possibly intended by the participants and the meanings possibly constructed by the audience. The style is clear, precise, stimulating, and provocative." - Richard L. Johannesen, Northern Illinois University.

The Martin Buber-Carl Rogers Dialogue offers a corrected and extensively annotated version of this central text in human sciences. Focusing on the sole meeting between these two central figures in twentieth-century intellectual life, Anderson and Cissna return to the original 1957 audio tape and to a variety of other primary sources as they correct and clarify the historical record.

The authors highlight hundreds of errors, major and minor, in previously distributed and published transcripts—beginning with the typescript circulated by Rogers himself. They also show how an accurate text enhances our understanding of the relationship between Buber's philosophy and Rogers's client- and person-centered approach to interpersonal relations. Anderson and Cissna discuss the central issues of the conversation, including the limits of mutuality, approaches to "self," alternative models of human nature, confirmation of others, and the nature of dialogic relation itself. Although Buber and Rogers conversed nearly forty years ago, their topics clearly resonate with contemporary debates about postmodernism, forms of otherness, cultural studies, and the possibilities for a dialogic public sphere.

"I like the fact that it provides a complete and unedited historical record of a uniquely significant public conversation

between two primary contributors to dialogic theory. The book provides a rare, accurate picture of the only meeting between these two seminal thinkers who began from different orientations yet arrived at a similar theoretical destination. This book will set a new standard and should become the definitive account of this important, intellectually significant event for dialogic theory." -T. Dean Thomlison, University of Evansville

Rob Anderson is Professor in the Department of Communication at Saint Louis University. He has written or edited six books including *The Reach of Dialogue: Confirmation, Voice, and Community* with Kenneth N. Cissna and Ronald C. Arnett. Kenneth N. Cissna is Professor in the Department of Communication at the University of South Florida. He has also edited *Applied Communication in the 21st Century*, winner of the Speech Communication Association's 1995 "Outstanding Book in Applied Communication" award.

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### *Excerpts from a Network Discussion continued*

Is it possible to discover and become aware of my own incongruences without others helping me to recognize them?

Is it possible to be inwardly congruent and outwardly incongruent? Is this what lying is?

Which is more problematic in therapy, to be inwardly congruent and outwardly incongruent, or inwardly and outwardly incongruent?

Is defensiveness perhaps a symptom of incongruence at risk of exposure?

Could use of personal power be an effective way of avoiding risks of exposure and development of deeper awareness and congruence?

Can professional interdependence and competition IMPEDE development of congruence, as much or more than it fosters it?

How is avoidance used as defense of incongruences?

What might be in it for me/us to avoid development of awareness and congruence in self and others? How and why might we do that?

Can responsible people and professionals avoid these sorts of questions at a philosophical, personal, and emotional level, and still be truly responsible?

I don't expect answers to these; obviously I have my own already, and thought they might be useful in furthering the discussion, perhaps to broaden and deepen it some.

DAVID BUCKWALTER

David's many questions again illustrate the complexity of core conditions and the need for much more dialogue around them.

KEN

# 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 ..... \$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:  
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(I do not wish to join the Association)

- Additional Contributions 1-Year \_\_\_\_\_
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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:

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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# Appreciation

Ken Newton has decided to resign as the editor of "Renaissance" by the end of the year. I suggested that what might be most meaningful to Ken would be to hear from people individually, with their thoughts or experiences of him, or personal appreciations for his efforts with "Renaissance"; what Ken values most is personal connectedness with people.

This announcement is a request for people to express such feelings to Ken directly. Also send a copy to me to be compiled and nicely bound for presentation to him at the next Annual meeting in Boston.

David Buckwalter

1640 Tom McCall Road

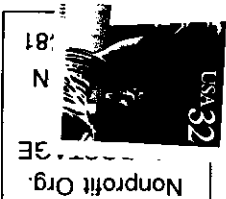
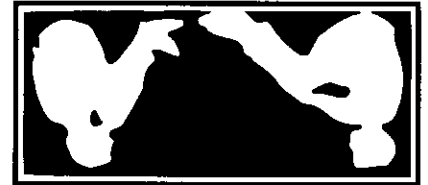
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