

"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

Responses to Cain's "Concerns"

I disagree with most of David Cain's perceptions and interpretations of our ADPCA situation, and I do not share the concerns he expressed in the last issue of *Renaissance*. I think ADPCA is doing well - developing as a person-centered association and moving towards providing a more consistently growthful climate for participants.

Person-centered values and conditions are inherently difficult to realize in the complexity of life situations. It is difficult to create a situation where many people may experience safety, freedom and feelings of being understood and full discussions, decision-making and task accomplishment take place without jeopardizing the safety, the freedom, and the feelings of being understood.

Nevertheless, our efforts to interpret Rogers' ideas and translate them into practice in an association, and our strivings to be person-centered with each other, do make an enormous difference in the quality of our experiences together. I think we are making progress and doing well.

We are a diverse group of people-members and non-members participants. There are many of us and we are not always the same group when we get together. We are diverse in respect to our experiences and situations in life, in our interpretations of Rogers' theories, in our levels of familiarity with the theories, and we are diverse in many other ways that are relevant to developing a truly person-centered organization and having it become fruitful in carrying out person-centered functions.

Several things stand out, to me, and stimulate my positive feelings about ADPCA. We get together and get together again. Many people communicate among themselves about the association between meetings - it is part of the mental landscape of many of us. Individuals are supported and given assistance, often, as such needs come up.

At the last annual meeting, in Connecticut, many decisions were made hastily, without enough discussion, and by a relatively small group of thirty, or so, people. But even this unsatisfactory process was an improvement over our previous situation. It involved more

people in the decision-making process than before, and it resulted in more people taking over responsibilities for the association. It was progress even though it was unsatisfactory.

At meetings there is a lot of strongly felt and expressed discourse about the form and the content of meetings and the association itself, and about other relevant topics. We have *Renaissance* - a medium for communication between meetings. We have temporarily lost the journal, but this permits us the opportunity to develop the next version as an even more true expression of the PC approach. To me, all these things are signs of health and progress.

Many good ideas and constructive solutions offered by individuals during our meetings, and in *Renaissance*, do not get implemented. But I do not think it is accurate to describe what happens as their being disregarded or blocked. We have many sincere differences of opinion and, perhaps more significantly, we seem to be attempting to develop a new form of democratic process. We seem to be, so far, reluctant to employ a majority rule form of democratic decision making. I think many of us have wanted to avoid the disadvantages of majority rule democracy which often does not take into account all the voices concerning an issue and which may carelessly over-ride the wishes and feelings of some participants.

We have not found the form, or forms, of democratic functioning that can, simultaneously, give participants a sense that everyone is being heard and respected while being efficient. Perhaps we shall not find such a solution. But, it appears to me, we have not reached the point of resolving this complex and sensitive issue.

Many positive and negative feelings and emotions get expressed in our interactions. At times I observe in others and I feel, anger, hurt, confusion, impatience and frustration as well as affection, sympathy, excitement, happiness, tenderness and many other reactions. I think all the feelings and emotions that get expressed are inevitable given the many differences in perceptions, beliefs, desires and sensitivities among us.

My observation in respect to anger is that the anger that gets expressed in our com-

munity meetings, and other groupings, is generally articulate (which helps make it possible to respond to it constructively), and it is usually tempered (even when it is loud) by a genuine attempt on the part of the person expressing the anger to be mindful and considerate of people's feelings.

Articulateness and efforts to temper anger do not, of course, preclude people's feelings from getting hurt. But these efforts do help us, I believe. I also observe that people often try to correct for their mistakes and express regret for hurtful misunderstandings and for hurting someone's feelings.

In any case, I do not interpret Rogers' ideas to imply that angry or hurtful experiences can be eliminated from interpersonal relationships. Not even if we could be optimally congruent, accepting and empathic.

I hope for more openness on everyone's part as more people feel enough safety, and the consequent freedom, when we are together. I don't, however, expect our developing safety to be based upon things going swiftly, smoothly or painlessly.

I think our developing safety in meetings will depend on our providing and upon our perceiving the good faith, the attempts at considerateness, the attempts at honesty and the willingness to take pains to correct for mistakes, as well as our attempts at acceptance and empathy. I already see these things as **predominant** (although not constant and not always at a high level) in our interactions. Consequently, I perceive our meetings as quite safe, although I hear from some other participants, and observe, that my perceptions of safety is not shared by everyone. Clearly we have a way to go to feel satisfied about the level of safety.

Although we have many differences among us concerning the implications and applications of PC theory, I think we share, on the whole, many values, feelings and purposes and we have the inclination to share our own PC experiences and our own interpretations of the ideas and to develop our understandings and capabilities in applying Rogers' PCA. Given the importance most of us appear to feel about these commonalities,

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Ken,

I want to thank you for the **clarity** and **substance** of all of your comments in the recent *Renaissance*—and for your willingness and efforts to enable its continuing existence.

Although I am not a therapist or counselor, I felt especially 'right' about the **active** role you suggested about the 'effective' counselor in your piece on *Hypotheses or Wishful Thinking*. It 'fit' better with my own experience both as a client and when my attempts to help others have seemed to 'work best'. More than approval, acceptance or genuine interest served to be necessary (to me). So I'd like—and plan to—read Mearns and Thorne to know more. I also agree that we might do well to intentionally and **actively create** a version of this "Growthful Climate" in our future meetings and workshops. The **directness** of your expression is again helpful to me. If I haven't thanked you yet for your piece on "Some Thoughts On How I would Like A Personal Growth Group To Be" (or similar), I do so now. I learned a lot that 'worked'. I hope to be able to get to Warm Springs in February, and hope you will also be there.

—David Meissner

Seeking More Data

I am continuing to try to find therapy sessions or therapy demonstratic conducted by Carl Rogers. I am looking for tapes, videos, films or transcripts for my research and for teaching purposes. If you have any material that you think I may not have, please contact me. One thing I know exists that I have not located is a short film of Carl interviewing a college student - that was made in the early or middle 1950s. If you know the whereabouts of this film or other unpublicized material I shall be very grateful. Call me or write to me at the following:

—Barbara Brodley
2400 N. Lakeview #2701
Chicago, IL 60614
312-348-2201

Dorothea

I admire and felt a lot of affection for Dorothea Stockwell. When Chuck Stuart was kind enough to send me a note indicating she had died on December 11th. I was shocked and very sad, even though I knew she had been dealing with cancer and expected her death. I am going to miss her at our meetings very much. She did not speak up often or at great length at meetings, but her presence was always very alive and when she did speak she always said things that felt very true and helpful, to me. I didn't know her well, but I miss our connection, which was special.

—Barbara Temaner Brodley

Response to Cain's Concerns

I have some reactions to Cain's material in the last issue of "Renaissance."

Frustration

I am sorry that the Hebron experience and ADPCA membership was frustrating for David Cain and others as he articulated in the last issue of *Renaissance*. His temptation not to attend this year's meeting appears strong. His disillusionment was clear. I know others have strong feelings of frustration with ADPCA and PCA as well. I am one of them.

Since I am one who experiences frustration with the approach, I also feel strongly about the harsh realities of the PCA, yet in a different vain. Where did we get the idea that being a part of the person-centered movement would be absent of frustration? Was it in the teachings concerning empathy, acceptance and genuineness? How did we come to think that being person-centered, even with person-centered colleagues, would be easy and pleasant?

Part of my frustration concerning the approach concerns the myths that surround being person-centered, i.e. always being warm, accepting, understanding and non-judgmental. Maintaining the attitudinal qualities is not easy, not even with each other. Being person-centered can be agonizing as well as warm.

Because of frustration and disillusionment, we might find another myth, that the approach is easily taught, is deceptive. Becoming person-centered takes more training and hard work than people have been led to believe.

What I am discovering is what I appreciate about the PCA. We do not just have warm, caring, empathic experiences. As person-centered practitioners, I can, we can, experience a wide variety of human experiences. Often these are opposites, laughter-crying, joy-frustration. Using the person-centered approach we can potentially be open to and experience a variety of different experiences.

New Members

No doubt in being so open to experience, we drive people off in fear, in despair, in agony, and in disillusionment. However, if these people are not open enough to a wide range of experiences with PCA circles, I wonder if they can truly be open to their own variety of experiences. I wonder if they can truly be open to their clients' variety of experiences. I wonder, if they cannot be open to the variety of experiences in themselves and their clients, should they claim to be person-centered. Should they want to be a part of a person-centered association?

I am not concerned with Cain about the slow growth of ADPCA. The association has a pay its dues. Carl Rogers had to pay his. He spent years battling misunderstanding. He experienced frustration. He experienced wonderment. He may not have talked about his experiences with many people, but he did pay his dues. We will have to and are having to fight the same battles, some with each other. Should we perpetuate the myth that being person-centered is pleasant all the time, that all we experience is warmth and acceptance? Should we maintain that myth just to attract new members? Or should we continue to be open about our problems and attract people, slowly, because of our genuineness, our congruence in the face of adversity and triumph?

The ADPCA does not have Rogers anymore. He cannot be our strength. He cannot be the person who has the final say in the controversies. We have to be the person-centered approach. We are going to have to weather the storms of discontent, both internal and external. Those who do not have the congruence to maintain the faith, will fall by the wayside and continue their search. They may find what they are looking for in another theory or profession.

I believe an organization grows when people find out it is for real. If the PCA is worth something, it will take time to unfold. Membership will be slow to develop.

Organization

I disagree with Cain concerning organization. I do recognize that there is a concern for more structure, but I am more concerned about becoming to bureaucratic and closed. We could provide more structured experiences for those who want them. Yet I do not see organization as a key for strength or growth.

I am a member of one of the most extensive organizations in the world, the United Methodist Church. In spite of its organization, it has lost millions of members. Organization is not necessarily a key to growth or strength.

Further organization does not necessarily foster relationships. I have to attend monthly ministers' meetings, but have not formed the kind of significant relationships with Methodist colleagues that I have formed at annual meetings, in the dreaded community meetings, with person-centered colleagues. In the dreaded community meetings, I have gotten to know people better than at structured Methodist ministers meetings where the only one-to-one interactions take place after the meetings, if they take place at all.

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NOTES

● We live in an organized world which results in chaos because all of our organizations—in Education, Government, Business, Religion, Family, Change, etc.—are based on this trust of the individual on the one hand, and are run by leaders and cadre generously defined as destructively anarchic authoritarian personalities. Thus, we live in the chaos and debris ordinarily attributed to anarchy but without any of its benefits. We all oppress each other either overtly or covertly. (Freire).

If this is not what we wish to facilitate, what do we wish to facilitate, and who is going to play God, besides me?

● Could the problem be a more ossified professional group than is admitted and what kind of facilitation diffuses ossification?

● Should only clients experience the frustration of growth? And if one does not experience growth, whose problem is it?

● Should not the word "Association" be stricken and be replaced by "Struggle?"

—Don Stevens

On reflection, John K Wood's mention of the right composition of persons is certainly a prominent reason why ADPCA meetings are so difficult. He says, familiar approaches are rarely satisfactory for very long. This group brings with it a somewhat uniform familiar approach. I personally think participants pay too little attention to being congruent, expecting empathy and upr. I don't think empathy and upr are manifest for anyone but must be earned.

The big item to me, though, was John K Wood's readiness, autonomy, humility, dialogue is broken if one of the parties lacks humility. I doubt if this is a humble bunch of people.

So this morning reading Rogers (on Personal Power) re Freire (and coming to tears), I realized the human spirit, spirituality, religion, community, etc. will manifest itself whenever leaders and programs are absent. The ADPCA meetings involving such a specialized group more in charge of their lives than the average, not exactly humble, I'm not sure where re their own neuroses, but not having spirit guides with them present a special problem.

Thank you so much for *Renaissance*. I'm glad others feel the same way when either *Renaissance* or *Review* arrives—like they've heard from a dear friend/s.

—Don Stevens

Three Aspects of Carl Rogers:

More Fully Functioning Person

Compiled by Don Stevens
TU SOL, POB 594, Bonsall, CA 92003

1. The fully functioning person, on the other hand, not only experiences but utilizes the most absolute freedom when he spontaneously, freely and voluntarily chooses and wills that which is absolutely determined, and...from this point of view, every thought, feeling and action of the client is determined by what precedes it. (Excerpted from "Freedom to Learn"—Rogers)

2. He is able to experience all of his feelings, and is afraid of none of his feelings. He is his own sifter of evidence, but is open to evidence from all sources; he is completely engaged in the process of being and becoming himself, and thus discovers he is soundly and realistically social; he lives completely in the moment, but learns that this is the soundest living for all time. He is a fully functioning organism, and because of the awareness of himself which flows freely in and through his experiences, he is a fully functioning person. (Rogers 1963 p. 22.-p. 133 from *Client-Centered Therapy—Levant/Schlien Editors*)

3. "The Process of Functioning More Fully" I should like to draw together these three threads (An Increasing Openness to Experience, Increasingly Existential Living and An Increasing Trust in His Organism) describing the process of the good life into a more coherent picture. It appears that the person who is psychologically free moves in the direction of becoming a more fully functioning person. He is more able to live fully in and with each and all of his feelings and reactions. He makes increasing use of all his organic equipment to sense, as accurately as possible, the existential situation within and without. He makes use of all the information his nervous system can thus supply, using it in awareness, but recognizing that his total organism may be, and often is, wiser than his awareness. He is more able to permit his total organism to function freely in all its complexity in selecting, from the multitude of possibilities, that behavior which in this moment of time will be most generally and genuinely satisfying. He is able to put more trust in his organism in this functioning, not because it is infallible, but because he can be fully open to the consequences of each of his actions and correct them if they prove to be less than satisfying.

He is more able to experience all of this feelings, and is less afraid of any of his feelings; he is his own sifter of evidence, and is more open to evidence from all sources, he is completely engaged in the process of being and becoming himself, and thus discovers that he is soundly and realistically social; he lives more completely in this moment, but learns that this is the soundest living for all time. He is becoming a more fully functioning organism, and because of the awareness of himself which flows freely in and through his experience, he is becoming a more fully functioning person. (p. 416 from *Carl Rogers Reader 1989*)

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Response to Cain

I think we are very fortunate because we come together under non-desperate and non-need-driven circumstances. I mean, specifically, that we have the luxury of not depending upon our association for our basic livelihood nor for our basic well being.

I think we can take whatever time it takes to work out the form and functions of the ADPCA so that it is, and feels, most faithful to our values and our personalities—at least as faithful as it can be at any point in time given all our diverse realities. I do feel it is as faithful as it can be at this point in time—that we are struggling well.

I observe support for John Woods' observation that frustration is a characteristic of large groups. That does not, of course, mean that large groups should be given up. Our community group approach is frustrating at times because, I think, many people want to provide opportunity for everyone who wants to be heard to be heard, and want to resist imposition on others and being imposed upon. Ironically, but understandably, those of us who want to hold out and to resist have the effect, on some others, of imposing.

I feel we are trying to do a very difficult and creative thing—making a person-centered association. I think it is naturally painful, hurtful and frustrating, at times, for almost everyone. I do not think our relatively slow pace of development, nor the pain, hurt and frustration are bad signs. I emphatically do not think it is a sign of any inadequacy in Rogers' theories, nor a sign of any basic inadequacy in us.

To my eyes, our association is generally stimulating, interesting and supportive. It is making progress in applying Rogers' ideas in an experimental and open way. I'm looking forward to more contact and to seeing what happens next.

—Barbara Temaner Brodley

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Response to Concerns

In organizations with "organization," I have not been allowed to voice my opinions without being threatened with excommunication, with rejection for breaking unspoken rules. In such organizations, the participants have to wait their turn to speak, and/or be recognized by the leader. They have to get permission to speak. In many cases, the issue being addressed has already passed and is no longer relevant.

I recently was part of an interview process. I went through the process feeling very optimistic because I was received warmly. However, behind the smiling faces of those interacting with me were significant doubts. Nobody raised questions or expressed their concerns with me directly. To my shock and dismay, I did not get accepted into the role. I still do not know why.

However, in ADPCA, while feeling threatened by the group opinions and personal opinions, I know that, if I take the initiative, I can express myself without having someone excommunicate me from the ranks. I can even say I feel threatened. I know I can often speak out. I may have somebody try to correct my misunderstanding. I may have my views challenged. Yet, I know that people are often going to let me know when they disagree and not put on a deceptive smiling face (that does not mean that I have not found out that person-centered adherents are always open about their opinions of me).

I have even been able to develop an appreciation for my frustration at being challenged or in frustrating somebody else in the group. It is a statement of a part of my personal power. It is nice to know I can have an impact, though I prefer hugs to punches.

I also know that I will have my views accepted by many and understood by many. I know that many many times someone will understand what I am talking about or will at least try. The hugs and the acceptances have far outweighed the put-downs.

What I Appreciate about PCA

I close by saying I appreciate the person-centered approach and ADPCA because: 1) I can get frustrated and disillusioned, 2) I can experience joy and enthusiasm, 3) I have relationships in which I can experience myself completely, not just part of myself, 4) I have a chance to encounter and meet others who use the person-centered approach as their frame of reference, and 5) I have a sense of belonging, even when I cannot be present.

In the midst of the joy and frustration is life. To me the struggles we are having as an association reflect our interest and the life of "our" association. God forbid that we should "get our own house in good working order." That would mean that we are all in agreement which in turn would mean that we are oppressing each other.

—Douglas W. Bower

Response to Cain's Concerns and Facilitator Question

The purpose of my writing here is twofold. First, I want to say something in response to David Cain's article titled "Some concerns I have about ADPCA" and, secondly, I will add a thought or two about how I see the role of person-centered facilitator.

I am pretty well able (after much gnashing of my teeth) to accept David's frustration and impatience with the large group process which he describes in his section "Community Meetings", but I am reluctant to let it pass unnoticed. David and I disagree, albeit respectfully, as we have discussed on other occasions. Still, I am deeply disturbed that his frustration with the group process seems to cast a doubt on the concept that a person/group has the ability to find its own best direction and to discover the solutions to its problems. That concept seems inherent in the theory and philosophy of the person-centered approach. It is, after all, a logical outcome of the belief in the actualizing tendency.

I certainly do **not** disagree with David that there is often a great deal of frustration around the attempt to become a fully functioning system and to find the harmony, ease, fluidity, openness, and mutual respect that can and often does characterize person-centered experiences. Just as in a family's, or even an individual's, experience in therapy, once the control is lifted and there is a climate of freedom and acceptance, there is often chaos, conflict, and expression of negative feelings. The lifting of control, the freedom, do not **create** the chaos. They merely allow it to surface and to be dealt with openly rather than remaining underground where unexpressed feelings and unmet needs are always "acted out". Healing the wounds of any dysfunctional system seems possible to me only when the secrets are out. For me, the outcomes of a pc climate with its potential for healing is always worth the pain and fear of getting there. The alternative—**unexpressed** and **unacknowledged** feelings, power struggles, misunderstandings, etc.—chill me to the bone, and they are part of the almost every "directed" group with which I have been associated.

Role of the facilitator. I do not underestimate the importance of experienced facilitation of a group experience. I believe it can be crucial to the success of a group. One of the participants in our Training Program described the group of persons who are committed to the facilitation role almost as the culture in yogurt. They start the process, but the success of the group depends on courageous participation of other group members as well. The role of the initial facilitators, as I still see it and as many others have described it, is to contribute unselfishly and, yet with a strong sense of self, to a climate of growth. That climate is characterized by freedom, empathy, acceptance, collaboration, realness and trust in a group's ability to develop

according to its own best direction. That is a tall order! We cannot offer what we do not have, and, in order to successfully facilitate a person-centered experience, we need to work at developing these qualities on a deep level in ourselves.

Development of those qualities is life work. I am constantly surprised at how much effort it requires for me to try to stay clear with myself, and how much risk there still can be at coming absolutely clean with others about my wants, needs, power issues, manipulations, hidden agendas, feelings, etc. I believe that, no matter when or for how long I do person-centered facilitation, in addition to the life work, it will be helpful for me to have some kind of specific personal preparation prior to the event. When I work with a staff that preparation comes out of our process and our commitment to be honest with one another and with ourselves. When I work alone I use meditation, reflection, journal writing, etc. to help solidify my commitment to being honest, aware, open, and equal in status.

Should we person-centered professionals be able to function as a collaborative group without a staff of facilitators—i.e. to be our own facilitators? I have certainly had that experience. Most recently it happened for me at the International Forum in Brazil. In that experience, I believe that the work of the convening staff set the stage for a sensitive, responsive, responsible, confident meeting. They did not present themselves as facilitators. But, as a group, they were incredibly present, using themselves well personally, and seemingly committed to the experience. I am sure that as a group preparing for the Forum they had cleared up most of their unresolved power issues, hidden agendas, or unfinished business with one another. Whether they called themselves facilitators or not, I do believe that is what good facilitation is all about.

Facilitation at ADPCA. I think the convening staff has a special responsibility and an opportunity to develop their own processing preparation for the ADPCA meeting, particularly if part of the agenda is the development of community. The community they develop in their own ranks will, generally, be reflected in the community that unfolds at the ensuing event.

It seems perfectly alright to me that a convening staff set up a tentative schedule of events that members have expressed a desire to present—provided the staff's **intention** is not to control the group. At the ADPCA meeting in NY presentations came pouring in. It looked a bit like a jigsaw puzzle by the time all the information was collected. The staff decided, in order to create some kind of order out of chaos and because we knew the time and space constraints, to draw up a "suggested" schedule

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ADPCA Business:

MY VIEW

This is my response to the article in *Renaissance*, Vol. 7, #3, 1990, 'ADPCA Business', by Jerold Bozarth. In that article, it was suggested that ADPCA "has a need, occasionally, for decisions to be made quickly and for there to be someone to act as a representative of the association." Jerold Bozarth's solution for the **perceived** need was to construct an 'Action Group' which will have as its members the coordinators of the 1990, 1991, and 1992 ADPCA conferences (Chuck Stuart, Mike Arpin, and Ann Weiser respectively). Those three persons "Make the decision for all of us" after discussing the "appropriateness" of the issue and consulting with other ADPCA members (which members-all?).

I am shocked and angered by what Jerold Bozarth had done. I disagree with his perception that ADPCA has a need for quick decisions. I do believe that it is important that for any ADPCA business that involves the world outside of ADPCA we have ADPCA designees; for example, Mike Arpin is the designee for coordination of ADPCA '91, as I see it, and Ken Newton and Carol Wolter-Gustafson designees for *Renaissance*, and so on. But I have not heard any discussion at the two annual conferences which I have attended (New York '88, and Hebron '90) regarding the membership of ADPCA's need for quick decisions; nor have I heard any discussion at the conferences about "ADPCA acting as formal sponsor of a member's workshop, so the participants can get continuing education credit for attending the workshop." I am 100% against ADPCA without members' processing acting as a formal sponsor of a member's workshop. I suggest the immediate disbanding of the "Action Group"; as an ADPCA member I don't feel it's been heard out.

—David J. Alpert

**1991
Annual Meeting
Coffeyville, Kansas**

Mike Arpin says there is nothing to report. So I guess it is "ON". See you all there.

—Ken

**1991 ADPCA Annual Conference
May 23-27**

Location

This year's meeting will be on the campus of Coffeyville Community College, Coffeyville, Kansas. Coffeyville is a small college town located in Southeast Kansas. We are about one hour north of Tulsa, Oklahoma. (Contact: Mike Arpin, 316-251-7700, ext. 2068)

Theme

The general theme of the conference and of ADPCA is the exploration and development of the principles of Client-Centered Therapy and the Person-Centered Approach. This will be done through presentations, discussions, demonstrations, large and small group experiences and social interaction. Presentation times are available for anyone who desires to present. Audio/visual equipment and limited copying sources area available; please notify conference officials in advance if you have special needs.

Shuttle Transportation

We will have transportation from and to Tulsa International Airport, Oklahoma. The pick up spot will be by the main baggage claim area. Pick up times will be on Thursday, May 23, at 1:00 p.m., 3:00 p.m., and 5:00 p.m. The conference begins at 8:00 p.m. on May 23. Departure from Coffeyville will be at 1:00 p.m. on Monday, May 27. The conference will end at 1:00 p.m. on May 27.

Room & Board

The cost of housing and meals has been figured together. We will have a vegetarian option with each meal. The cost for meals and lodging will be \$125.00. We will be staying in college housing. Each room sleeps two persons; suites will share shower and restroom facilities. Towels and bedding will be provided.

Participants who will be attending the conference and eating, but NOT using campus housing, should contact Mike Arpin for a reduced rate.

Tuition

The tuition for the entire conference will be on a self-determining sliding scale. The base of the scale will be \$50.00; the upper end will be \$100.00. This allows participants to set their tuition at a cost compatible with personal budgets. Fees received in excess of the minimum will be used to provide financial support for those otherwise prevented from coming due to financial constraints. General donations also will be accepted.

Flight Information

Garber Travel of Boston, MA, will be offering a ticket discount if purchased through them. To make reservations from outside of Massachusetts, telephone 1-800-225-4570 or inside Massachusetts, telephone 617-787-0600. **Ask for ADPCA Desk.**

**1991 ADPCA Conference Registration Form
May 23-27, 1991**

Please Register by April 1, 1991

Name(s) _____

Address _____

City, State, Zip _____ Country _____

Phone _____ Amount Enclosed _____

Make Checks Payable to ADPCA
 Registration: \$50-\$100 Room and Board: \$125
 Financial Assistance & Scholarships Available **Students Encouraged to Inquire**

Special needs/requests: _____

Roommate Preference: _____

Mail To: Mike Arpin, c/o Coffeyville Community College
 11th & Willow, Coffeyville, KS 67337
 (316) 251-7700, ext. 2068 (work) or (316) 251-8287 (home)

*Editors Corner***Role of the Person-Centered Facilitator**

In the last issue of *Renaissance* it was suggested that the membership might profit by a discussion of "the role of the person-centered facilitator." There were several comments related to this which are in this current *Renaissance*. It seems like continued discussion, through *Renaissance* if possible, is indicated. If you have opinions you would like to share please put them down (typed) and send them on to *Renaissance*.

The deadline for articles for the next *Renaissance* is April 15, 1991.

—Ken Newton
Psychology Department
UTK
Knoxville, TN 37996

—Carol Wolter-Gustafson
50 Hempstead Road
Jamaica Plain, MA 02130

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Response to Concerns

that would insure every presentor space and time.

The intention was the key person-centered ingredient. We had no attachment to the schedule. If the group had decided to rewrite it (and in some instances they did) we would have been perfectly happy to have it all thrown out. The intention was not to control but rather to facilitate the process.

If, as David indicates, there are many new people at our ADPCA meetings, and even some in or own ranks who do not trust the large group process, we might consider asking the convening staff to serve as facilitators during community meetings. Or perhaps we might ask for a group of volunteers to convene the day before the meeting and develop a process of their own that might become facilitative of the community. There would still be frustration and struggle if the group adhered to pc principles, but the process might feel safer for some, and, I believe, would go differently with a committed staff of facilitators. Whatever we decide to do, any kind of "facilitation" that becomes "leadership" feels extremely dangerous to me. And abandoning community meetings because they are frustrating fills me with a dread that we might lose an integral part of our tradition—a tradition that is crucially important to me and to many others.

—Peggy Natiello

Annual Georgia Workshop

The Fourth Annual Workshop on the Person-Centered Approach entitled "The Person in the Profession" is being sponsored by the Department of Counseling and Human Development Services of the University of Georgia and will be held at Warm Springs, Georgia, from Wed., Feb. 20th through noon Sun., Feb. 24th.

Some partial scholarships are available; Contact Gerald Bozarth.

Registration Fee: Students \$75, Professionals \$150, Room and Board \$130, which includes breakfast and lunch.

There are rooms at the cabins at Warm Springs Rehabilitation Center for early registrants. Others will be given addresses at local motels near the workshop at Warm Springs Center. You are urged to register early for room at the center.

Registration at the workshop will be from 5:00-7:00 on Wed., Feb. 20th.

For further information contact: Jean Stubbs, Coordinator, at the Department of Counseling and Human Development Services at the University of Georgia, Athens, GA, or call Jean at (404) 548-7328.

1991 Annual Meeting at Coffeyville, Kansas.

If you have suggestions and/or wish to be part of the planning, contact Mike Arpin

Renaissance

%Ken Newton
Psychology Department
UTK
Knoxville, TN 37996

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