

theory and research just for a year or two more, not because they are more important than practical applications, but because without them practical applications will in the end grow stale or cease to find new fields of activity.

Brian Thorne
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In response to your question concerning "encouraging practical application of the studies and discussions" in the *Person-Centered Review*: I like your suggestion encouraging authors of papers to state clearly the "implications" of their work for the reader. To me this means asking and requiring of authors that they look at the deeper realities and meaning of their research and how it can facilitate the growth of therapists and their clients. However, in another sentence you ask not only for "implications" but also for "practical applications." I would like all authors to attempt to be practical in the sense of what the meaning and usefulness of their theory or research might be for the general practitioner. However, I feel uncomfortable with asking authors to always state specific practical applications or for us to develop a section of the journal titled "Practical Application." Why so?

It is not that the nature of our research and studies does not have much practical application. Look at how in the May 1988 edition Tausch in his article on "Reappraisal of Death and Dying" applies his research on death to several situations such as divorce or even the possibility of death of a significant person in one's life. However, I do not want the *Person-Centered Review* to become another journal devoted to behavioristic approaches to psychological science with its focus attempting to discover more and more practical, almost mechanical applications of research.

Rather, I think what we are trying to accomplish in person-centered research is to relate our studies to the person. Our underlying assumption is that each person is unique and acts out

of his or her self-concept or perceptions of reality. For the *Person-Centered Review* to always ask for practical applications would become a risky business. Individual behavior is rarely repeated exactly for each person. Ours is primarily a subjective, descriptive, experiential psychology leading to objective data.

For me, the journal articles have already been applicable to my professional and nonprofessional life in the sense of relating to my experience of therapy based on the experience and research of the various authors. The case studies have been particularly helpful. Also, the theory articles have expanded my ideas of helping and have explicated my implicit experience. They have excited me.

I like then the idea of asking authors for the implications of their research and some typical examples of its usefulness. However, I do not want the journal to focus on practical application to the exclusion of our primary focus, which is to see each person as unique.

Charles J. Topper
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In my opinion, the *Person-Centered Review* should help to clarify what exactly the person-centered approach is and what exactly its usefulness is. Thus theory, research, *and* practical applications should continue to be emphasized—each in very specific ways.

The emphasis on theory, I would say, should aim at formulating, if not an iron-clad statement, at least a reasonable working understanding of the person-centered approach. This has been done for client-centered therapy. However, it should no longer be assumed that those who understand client-centered therapy therefore understand the person-centered approach. An understanding of *how* the essential principles of client-centered therapy are applied to the wider applications of the person-centered

approach, and how these principles are described when seen from these very different perspectives, is needed. I suspect that such an attempt to understand the person-centered approach apart from client-centered therapy will lead to a better understanding of client-centered therapy (the person-centered approach applied to one-to-one psychotherapy) as well.

The emphasis on research, I would say, should be directed to the various applications of the person-centered approach. I would not favor publishing further research on client-centered therapy, unless it aims at putting to rest the question of validity of the complete hypothesis. Research on the *phenomenon* of effective psychotherapy, of course, should be encouraged; but, please, no more bits and pieces.

The emphasis on practical application, in my opinion, should concentrate on those activities that fall within the rough definition of the person-centered approach. My barber is a swell guy, very democratic, a real listener, makes me feel good, doesn't give a bad haircut either. Nevertheless, I'm not sure if I would like to see an article on "The Person-Centered Approach and Creative Hair-dressing." Besides being evaluated for their person-centeredness, practical applications should be evaluated above all for their practicality, not mere novelty. What exactly, if anything, of value was accomplished? What are the implications for individuals *and* society?

John K. Wood
Jaguariuna, Brazil

HUMOR

THE AMALGAMATION OF THE KNOWING AND THE DOING

A "Thursday" Afternoon Therapy Session

Bruce Meador

David Cain's article, "Can An Academic Journal Be Scholarly *and* Practical," has thrown down a gauntlet, which I intend to pick up. I have spent most of my life with one leg in the scholarly and one leg in the practical. This has enabled me to move silently through life as though rowing a boat with two pieces of rope. The description of a therapy session that follows is intended not so much to break the silence as it is to amalgamate the knowing and the doing, to get at the nub of the person-centered approach, which is inspirational in the best sense of the word. This description is based on an electronically recorded therapy session. It is referred to here as the "Thursday" afternoon therapy session. The actual day of the session has been changed.

NECESSARY, SUFFICIENT, AND INEVITABLE

The client comes into the room. We are meeting for the first time. I stand up. We say our names as we shake hands briefly. We sit down. I explain to him that we can talk about anything he wants to talk about, and after a moment I add, "I find it useful if you start the direction of our conversation." I add, "Is it OK with you if I am silent, and you decide what we are going to talk about?" He stares at me.

Silence. I think to myself, probably he is wondering if it is really OK to talk about what he wants to talk about. Perhaps he is rethinking a conversation with himself as he drove to my office. I watch him closely. He is 53, overweight. The tightness of his clothes suggests that his weight gain is recent. He has not shaved for a day or so. His teeth suggest he has recently eaten. His breath is audible, a slight wheeze. His glances are mostly between the

floor and the enlarged photo on the wall of geese in flight. It occurs to me that he has not had time to bathe recently.

Silence. I hear the faint sound of the tower bell. I glance at the clock on the wall behind his chair. We have been together almost 18 minutes. I feel I am with him. We are in silence together. Any resentment that I might have had when I was told he never paid his bills is leaving me. Now we are fully together. My breathing matches his. I am beginning to wheeze. Suddenly he says, "It's about my wife. She's a real bitch."

"Your wife has hurt you," I say.

"No, she's too fuckin' tired to do that. She sits around the house all weekend with her face in a book like a hog with its snout in the feed trough. She sits over there and giggles and cries and farts like somebody watchin' a movie. She's not about to hurt me!" his voice rising, "I can tell you that right now."

"I understand. Your wife just reads her book and doesn't really pay you any attention. She treats you like you were not even there."

"Like I'm not there? No, she knows damn well I'm there. I make sure of that. And another thing. I pick her up at the bus stop every day when she comes home from work, and she'll take her own sweet time workin' in the garden. I think she wants to starve me to death."

Again I feel as one with what he means. "You go to the trouble to pick her up at the bus stop when she comes home from work, and she won't even cook your supper."

"Oh, the hell you say. You goddamn bet she cooks, but you ought to see what she cooks. If she puts one more broccoli salad in front of me, I'll vomit right in her face."

"You don't like broccoli salad," I respond.

"You're goddamn right I don't, and she wants me to pay for half of it. I'd just as soon watch somebody shit on the sidewalk as to keep on eatin' that kind of garbage."

"You don't like it when people shit on the sidewalk." I feel like I am with him in areas of his life where he has always been alone. His new awareness touches me.

"Well, I know this. If I saw some shit by the bus stop, I'd get out of the car and kick it in her face."

"Yes, I understand," I said softly.

The 50 minutes flew by. He left. There was no promise he would return. I could only be patient. I could only wait. I felt useful. I felt like I understood him and that he knew I was there for him if that is what he wanted.

The room seemed especially empty without him. I heard the tower clock strike the hour. I had time for a quick shower before the next client.

DIALOGUE

Dear David Cain,

The main problem with the person-centred approach is that it is too person-centred, which is partly why there has been a dearth of theoretical contributions in recent years (cf. your editorial May 1986). Major theoretical developments have been going on beyond the person-centred world, but these have not been seriously reached out to, hence the local theoretical impoverishment to which you refer. In many areas of thinking and activity there has been movement away from a vision of the centrality of the individual and individual psyche, and towards a fuller recognition of the self as but an aspect of patterns of relationships. The family therapy movement is an obvious example, and a less obvious one has been "deconstruction" as an approach to literary theory which, among other things, decentres the role of the author in our understanding of texts. In many areas of intellectual and cultural activity the focus has shifted away from individuals to the relationships between individuals. Whatever one may think of such developments, unless the person-centred approach engages with such changes it will simply become a museum to Carl Rogers.

In your most recent edition (August 1988) you ask again, in a different way, for responses, for contributions which will carry us forward, and I would like to respond by briefly discussing my theme in relation to the article by Combs in the same edition, "Some current issues for Person-centred Therapy."

Combs argues that "a person-centred therapy requires a person-centred psychology on which to base its thinking and practice" (p. 264).

I would argue that we do not need a "person-centred psychology" because people are not essentially psychological entities. People can be described in many ways, and all of these possible ways need to be incorporated in a person-centred view, not just psychological descriptions. People are moral beings; biological beings; social beings; even spiritual beings. The many-faceted

idea of a person simply cannot be contained within a psychology. To look for a foundation for person-centred therapy in psychology is probably to look both for the wrong thing—"a foundation," and in the wrong place.

Wittgenstein wrote,

The confusion and barrenness of psychology is not to be explained by calling it a "young science"; its state is not comparable with that of physics, for instance, in its beginnings. . . . For in psychology there are experimental methods and *conceptual confusion*." (Philosophical Investigations, p. 232)

Recent theoretical barrenness of the person-centred tradition perhaps stems in part from being unnecessarily wedded to the paradigm of psychology, and hence enmeshment in a network of inhibiting conceptual confusions. The inwardness of the tradition, very apparent in recent editions of your journal, is both symptom and cause. The great value of the tradition, paradoxically, is precisely its focus on the person, but this tradition needs to be revitalised by engagement with the wider social and intellectual world.

—Graham Tuson
Lecturer in Social Work
University of Southampton
England

LITERATURE REVIEW

BOOK REVIEW

The Helping Interview with Case Illustrations, by Alfred Benjamin. Houghton Mifflin, Boston, 1987, 290 pp., (paperback).

The Helping Interview first appeared in 1969. This new text is an enlarged version based on the framework of the third edition (1981). The new edition is enlarged mainly by the addition of many case illustrations gathered by Benjamin in his more than 25 years of practice as a therapist-interviewer. Strongly influenced by Rogerian thinking, Benjamin gives extensive information, in a chronological order, about all aspects of the counseling-interview. Benjamin starts with preparations for meeting the client (the room) and ends with the issue of accepting gifts at the termination of therapy.

The first chapter, which deals with helping, and the second, which discusses stages in the interview, are followed by a chapter in which basic attitudes such as acceptance, understanding, listening, and empathy are covered. Chapter 4 discusses audio and video recording of the interview. Chapter 5, "The Question," addresses the issue of asking the client questions. In the following chapter, couples therapy, the issue of separation, and obstacles to communication are discussed. A very elaborate and technical discussion is provided on therapist responses and leads. The final chapter addresses the termination of the therapeutic relationship.

The book is meant as a basic resource text for the training of helping professionals. Compared with his former edition, Benjamin is more present personally. He shares his errors and failures. The author informs us that he is blind and gives case illustrations of the ways he helps blind clients. The cases presented are from his own practice and, as such, they differ from the shorter illustrations of the earlier editions (1969, 1974, 1981) that gave the impression of being a cookbook, a problem that Benjamin acknowledges. He also limits his book to psychotherapy instead of giving it a broader scope as the former editions did.

The personal flavor of the book is such that it moved me intensely, as it did in the small paragraph on receiving gifts. On this issue he comments:

The privilege of having known and worked with the client is sufficient reward in itself. But if he has the need to show gratitude in a more tangible way, I can accept this without always looking for a deeper cause or reason. Gifts during the course of therapy are rare—flowers or fruit for a holiday, no more than that. Most presents are part of the ceremony of parting. (p. 264)

Benjamin's personal approach has its limits, too, as he shows when he touches on the subject of sex in therapy by stating, "I do not believe in therapy in bed" (p. 80), but does not inform us further about this subject which has been such an important issue in recent years.

A subtle difference with the former editions is the way in which Benjamin solves the sexist language problem. Where he used only "he" in the earlier texts on all occasions when referring to the therapist, he now alternates "he" and "she" without any comment.

The author views his book as a resource book for helping professionals and as a good companion to the former editions. From the perspective of a student who is short of money and already owns an earlier edition, I believe the student can do just as well with the copy he has, since the essential text is the same.

The author's views are not critical ones. He does not seem concerned with the theories and philosophies of other schools in the helping professions. He stays very close to the context of the interview as he sees it working. He does not address the issue that there are many forms of interviews, many different ways of conducting them, and many different clients. He tells us very little about the theory and research outcomes of the helping interview.

This new extended edition will do very well as a basic text. In fact, I feel very congenial with its ideas, even though it lacks a critical discussion of Rogers's "necessary and sufficient conditions."

—E. Julius Huizinga
University of Amsterdam

ACTIVITIES, WORKSHOPS, AND LEARNING PROGRAMS

THIRD ANNUAL MEETING OF THE ASSOCIATION FOR THE DEVELOPMENT OF THE PERSON-CENTERED APPROACH

May 25-28, 1989, Athens, GA. For information, contact Jerold Bozarth, Department of Counseling and Human Development Services, University of Georgia, Athens, GA 30602, USA; telephone: (404) 542-1812.

FOURTH INTERNATIONAL FORUM FOR THE PERSON-CENTERED APPROACH

August 5-12, 1989, Rio de Janeiro, Brazil. For information, contact Marcia Alves Tassinari, Rua Fonte de Saudade, 87, Lagoa 22471, Rio de Janeiro—RJ Brazil.

CROSS-CULTURAL COMMUNICATION WORKSHOP

July 2-9, 1989, Sheffield University, England. Offered by the European Centre for Cross-Cultural Communication. This 16th annual cross-cultural communication workshop aims to provide an environment that will enable people from many cultures to understand and build skills in using the person-centered approach in cross-cultural communication. Meetings of the entire workshop community will offer each person the opportunity to be heard and to influence the process of the workshop. There will also be opportunities for people to work together in smaller international groups, facilitated by experienced staff. Time will be available for workshop/seminar options in which participants and staff can share personal and professional interests. It is hoped that the working languages of the workshop will be English and German; other language groups are welcome and are expected to provide for their own translations in ways that do not require all proceedings of the workshop to be translated into languages other than English and German. Staff will be made up of persons from a wide variety of nationalities and cultures. All are committed to the theory and practice of a person-centered approach, and are drawn from such

diverse disciplines as psychotherapy, youth work, public administration, organizational intervention, education, and work with the disabled.

Accommodation for all participants will be at the Ranmoor Hall of Residence, Shore Lane, Sheffield S10 3AY. Single study bedrooms are available and facilities are equipped to welcome handicapped persons. For more information, contact: Colin Lago, University Counsellor, Sheffield University, 205 Brook Hill, Sheffield S3 7HG, South Yorkshire, UK.

SIXTH INTERNATIONAL PERSON-CENTERED EXPRESSIVE THERAPY TRAINING with Natalie Rogers will be held June 22-28 (Level I) and July 3-13, 1989 (Level II). The training combines Carl Rogers's person-centered approach with the expressive arts (movement, art, writing, & improvisation) as tools for facilitating self-esteem, empowerment and healing. Designed for professionals and students, this is an intensive four-level training program. Level I is intended as a personal growth experience for nonprofessionals as well. Academic and CEU credit available. For further information, contact PCETI, 726 Mendocino Avenue, Santa Rosa, CA 95401; telephone: (707) 523-0203.

THE LA JOLLA PROGRAM

July 23 to August 5, 1989

We believe that there is no better way to learn about the person-centered approach than living it in this experience of small groups and community meetings. For 23 years, people with widely diverse backgrounds and home-lands have come here to discover or re-discover important personal truths. The focus of this program is experiential, yet with ample time to share ideas and thoughts and go to the beach.

LEARNING PROGRAM IN PERSON-CENTERED GROUP PROCESS

July 21 to August 6

A limited number of persons who want to enhance their PCA group leadership skills may participate in: an intensive staff development group July 21-23; followed by the LA JOLLA PROGRAM with a staff supervision group. There will be an opportunity to co-facilitate with staff and receive a final process review on August 6th. Write to: The La Jolla Program, 1125 Torrey Pines Rd., La Jolla, CA 92037; telephone: (619) 459-3861.

IN-DEPTH TRAINING PROGRAM IN THE PERSON-CENTERED APPROACH

The program is designed to bring together person-centered theory and practice in an interactive group process. The theoretical content will include the basic hypotheses, attitudinal skills, and underlying philosophy of the person-centered approach, past and present research studies, and application of the approach to institutional and social change. The format consists of 10 monthly weekends per year beginning in October and ending in June.

Carl Rogers wrote about this program: "To a surprising degree this program provides a situation in which professional skills and personal growth are both enhanced within the same group. In my judgment it is an excellent laboratory for producing growing professional persons."

Staff: Peggy Natiello, Curtis Graf, and guest seminar presenters. Location: Center for Interpersonal Growth, Box 271, Port Jefferson, NY 11777. For further information, contact the Center for Interpersonal Growth; telephone: (516) 331-2061.

THE CARL ROGERS INSTITUTE OF PSYCHOTHERAPY, TRAINING, AND SUPERVISION

The goals of the Institute are to provide extensive training and supervision for trainees, interns, and practitioners, to offer low-cost psychotherapy for the San Diego community, and to develop a network of clinical and other scholars whose principal focus will be the study, research, and development of client-centered psychotherapy. A special feature of the Institute is to provide instruction and training designed to maximize the effectiveness of practitioners when working with persons from culturally diverse populations. The Institute will conduct four training programs each year. Regular programs, four months in duration, will be offered each January-April, May-August, and September-December, and a special one-month intensive program will be offered once each year, usually in January. Offered by Center for Studies of the Person. For information, contact Norman E. Chambers, Center for Studies of the Person, 1125 Torrey Pines Road, La Jolla, CA 92037.

TRAINING IN FOCUSING

The Focusing Institute offers weekend intensive workshops in focusing in Chicago with Dr. Gene Gendlin and the Focusing Institute staff. They begin on the last Friday of each month with 31 days (except December). Also, the Focusing Institute offers two week-long Experiential Focusing/Listening Retreats. One is held in November and the other in August. For information or registration, contact Focusing, c/o Amy Gottschalk, 5848 S. University Avenue, Chicago, IL 60637, USA; telephone: (312) 962-8869.

Persons wishing to make an announcement in this section should send the information at least five months before the scheduled activity to David J. Cain, Editor, *Person-Centered Review*, 2831 Cedarwood Way, Carlsbad, CA 90008, USA.