

Chapter 1 : Home - The Beginning of a New Era

The Introvert's Edge - A Guide for Salespeople. Quiet Revolution is excited to spread the word about Matthew Pollard's book release of The Introvert's Edge.

Rogers and David E. Foreword by Eugene T. Rogers is world renowned for originating and developing the now prevailing humanistic trend in psychotherapy, having pioneered in research and having influenced all fields related to psychology. He was already well known when I started working with him in Visitors came from everywhere. Some were inspired to self-empowerment by a single meeting. Rogers seemed ordinary; he was not a sparkling conversationalist. He would certainly listen to you, and with real interest. He would sit forward and look you in the eyes, wanting to hear what this person--you--had to say. But, then, on his side he might just state his position again, rather than replying in detail to your detail. He also kept his new thinking silently, perhaps wordlessly, inside. When he was ready, he wrote his ground-breaking ideas. He rarely exuded feelings, and hardly ever anger. He would strongly state his feelings and needs, but without pouring them on the other person. If his secretary was on the phone with a friend, he would stand, patiently, holding his letters in his hand, waiting until she was ready. He cared about each person but not about the institutions. He did not care about appearances, roles, class, credentials or positions, and he doubted every authority, including his own. His immense power came from the fact that once he discovered something, he followed it through. He saw no reason to limit it by all those irrelevancies that stop most people. So he was able to launch practices that revolutionized the field. In the s, he was accused of "destroying the unity of psychoanalysis. It meant war against monolithic authority. He won that war. Today we have many methods and the opportunity for open inquiry. He insisted on testing his new therapy to show that it worked. To Rogers, that meant objective, quantitative research. But there were few usable procedures and no examples of research in psychotherapy. Such research was considered impossible because therapists had never let anyone listen in, let alone measure and compare. Rogers recorded therapy sessions on the clumsy glass disks of that time. He was accused of "violating the sanctity of the analytic relationship"--another war. Rogers wanted comparative research, and he tried hard to get the psychoanalysts to record and test their therapy. For years their reply was, "You can record the residents" in other words, the trainees. It showed whose sanctity was being protected. Rogers won that war too; such research is now common. He proclaimed new ethics: Confidentiality was emphasized, and the answer to all inquiries was only, "The person was in therapy here. The way in which Rogers came to his new method was characteristic of him. He found something, and then, because there was no relevant reason to limit it, he did not limit it. Otto Rank interpreted only when the patient "stood in the very experience being interpreted. So they were otherwise silent. Rogers eliminated all interpretation. Instead, he checked his understanding out loud, trying to grasp exactly what the patient wished to convey. When he did that, he discovered something: The patient would usually correct the first attempt. The second would be closer, but even so, the patient might refine it. During such a silence, after something was fully received, the next thing comes inside. Very often it is something deeper. Rogers discovered that a self-propelled process arises from inside. When each thing is received utterly as intended, it makes new space inside. Then the steps go deeper and deeper. Call it a way of circumventing defenses or making maximal closeness without imposing. Whatever you call it, observe the result. For Rogers, theory came after experience. He wrote his theory of this in Client-Centered Therapy, and then a fuller theory in On Becoming a Person, his best-known book, but he did not try to convince by theory. He wrote, "Try it as an operational hypothesis; see what happens. Instead of being set to deal with what a person says, to move it in some way, to agree with one part and differ with another, one listens to grasp what the person intends to convey--the sense that makes when felt as that person feels it. He found that every person makes internal sense. That sense evolves and corrects itself as it deepens. This discovery put Rogers ahead of the country in another way. In , blacks, women, gay people and others found help at the Counseling Center because these therapists knew that every client had to teach them a new world. A black client might spend months teaching a therapist about black experience. However, another black client might say with relief after one hour, "With you I can forget about race. They would not coerce a woman

to stay in a marriage, as psychoanalysts generally then did. To therapists trained by Rogers, it was obvious that every person is at the directing center of a life and that one can help people only by means of their own intricacy and their own steps. Rogers published the transcripts of a case of his that was a failure. He found diagnostics to be inadequate, prejudicial and often misused; so he eliminated it. It was another affront to the profession, but it made the space of psychotherapy open and receptive. Rogers renamed his nondirective therapy client-centered therapy and later, person-centered therapy. As in law, the client, not the lawyer, decides each move. But that was only the outward sign of breaking the medical model of "illness," "diagnosis" and "the doctor knows best. Is it just as true in education that a deeper process develops from inside? The result each time was an enormously excited class directing its own exploration. Without assignments, students read and did more than ever under the old system. Rogers soon contributed to a new literature that influenced a generation of educators. To learn this method of therapy requires some years of practice, supervision, and consultation, but academic education does not help. That led and Rogers followed where it led to the conclusion that one does not need degrees to be a therapist. Why not train church workers, nurses, mothers, teachers--anyone--to be a therapist? There was no inherent reason not to, and irrelevancies did not stop him. Although millions were trained, Rogers did not win this war. Rather than really sensing each point, the method was simplified. It became verbal repetition. Recent research shows that such responses lead to failure because they deflect people from entering into their as yet unverbally experienced. This listening is hard to learn. Rogers was constantly invited everywhere. He would try to decide which invitations to accept, saying, "Where could I have the most impact? Would the approach apply in work settings? In , Rogers gave up control of the Chicago Counseling Center. Student interns, secretaries and faculty ran it equally. Of course, involvement and productivity rose to new levels. Later, when the center lost its grant, this model showed its resilience: Everyone pooled their pay and worked for very little, until new funding was found. This was the Counseling Center to which I came as a graduate student in philosophy. Philosophy is a highly developed discipline, not about a topic but about how concepts work on any topic. Since concepts can work in different ways, and since one needs concepts to examine concepts, there have always been vital disagreements in philosophy. From the beginning, I put the various conceptual strategies in relation to direct experiencing. Then each philosophy enables you to see and do more, and all can be employed. As mere concepts they contradict each other, but each can bring forth something valuable from what I call "direct experiencing. For Rogers, each human being is a different intricacy beyond what culture makes. The new advances that come from listening and focusing have never happened before in the history of the world.

Chapter 2 : Introduction : A Quiet Revolution

The Quiet Revolution (French: Révolution tranquille) was a period of intense socio-political and socio-cultural change in the Canadian province of Quebec, characterized by the effective secularization of government, the creation of a state-run welfare state (État-providence), and realignment of politics into federalist and sovereigntist factions and the eventual election of a pro-sovereignty.

Under the Duplessis administration, none of the neonationalist or liberal reforms were implemented. A new age began as every aspect of society came under scrutiny. The government attacked political patronage and changed the electoral map to provide better representation for urban areas. To reduce the size of secret electoral funds, it limited authorized expenditures during election periods. It also lowered the voting age from 21 to 18. Lesage attempted to put the public purse in order by promoting a dynamic provincial budget and by raising loans. From 1961 to 1967, the budget more than doubled. The government introduced new legislation on education and established the Commission of Inquiry on Education, which was chaired by Alphonse-Marie Parent. The resulting Parent Report tackled the entire system. In recommending the creation of a department of education, it questioned the role of the Catholic Church, which controlled the public school system. The church resisted recommended changes but without success. The Parent Report contributed significantly to creating a unified, democratic, and modern school system accessible to the entire population. The desire to modernize was also evident in the social sphere. Upon taking power, the government decided to participate in the federal-provincial hospital insurance program. In 1960, it introduced three major pieces of legislation: The government decided to go to the electorate on this issue. On November 14, 1960, the Liberals won on a platform for the nationalization of power with 100%. In all private hydroelectric companies were nationalized. Unlike in previous years, francophones were able to work entirely in French and to develop their technical, scientific, and managerial skills. Such francization also occurred in the fields of education, social welfare, and health services, as well as in all levels and departments of government bureaucracy. It was perhaps to calm the anxieties of English Canada and to show his goodwill that Lesage agreed to a proposal for patriating and amending the Canadian constitution by a method known as the Fulton-Favreau formula. This would have allowed the Parliament of Canada to repeal or amend any provision of the Constitution, subject to a veto by any given province on certain major issues but to a two-thirds majority on others. However, because of the extreme reactions of various nationalist groups within the province, Lesage withdrew his support and dissociated from the other 10 governments that had accepted the formula. The source of the crisis lies in the Province of Quebec. At the same time, other francophones were concerned by such growing nationalism. The party still had a solid base in the rural areas that were left largely untouched by the Quiet Revolution. However, the Liberals obtained 47 per cent of the popular vote whereas the Unionistes, led by Daniel Johnson, obtained 41 per cent. In the late sixties, the federal government under Prime Minister Trudeau proposed a two-fold strategy to improve federal-provincial relations. To enhance and encourage francophone participation in all national institutions, a policy of official bilingualism was set forth. The first goal was achieved in 1969, with the passing of the Official Languages Act. The second objective was accomplished with the Constitution Act of 1982, which incorporated a Charter of Rights and Freedoms and a general amending formula based on seven provinces comprising over 50 per cent of the Canadian population. It is an event used to distinguish the old-guard sociopolitical structure of the past from the post-Revolutionary paradigm. An earlier version of this entry was published by The Canadian Encyclopedia. Learn More in these related Britannica articles:

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In A Quiet Revolution: Some Social and Religious Perspectives on the Nigerian Crisis
A Quiet Revolution: Some Social and Religious Perspectives on the Nigerian Crisis.

Prior to the s, the government of Quebec was controlled by conservative Maurice Duplessis, leader of the Union Nationale party. Not all the Catholic Church supported Duplessisâ€™some Catholic unions and members of the clergy criticized him, including Montreal Archbishop Joseph Charbonneau â€™but the bulk of the small-town and rural clergy supported him. In the spring of , a group of 5, asbestos miners went on strike for three months. The Asbestos Strike found Quebecer miners united against a nationalist foreign corporation. Quebec set up a Ministry of Public Instruction in but abolished it in under pressure from the Catholic Church. The clergy believed it would be able to provide appropriate teaching to young people and that the province should not interfere. By the early s, there were more than 1, school boards, each responsible for its own programs, textbooks and the recognition of diplomas according to its own criteria. In addition, until the Quiet Revolution, higher education was accessible to only a minority of French Canadians because of the generally low level of formal education and the expense involved. Many left the convent while very few young women entered. Often ex-nuns continued the same roles in civilian dress; and for the first time men started entering the teaching profession. A new labour code Code du Travail was adopted in It made unionizing much easier and gave public employees the right to strike. It was during the same year that the Code Civil Civil Code was modified to recognize the legal equality of spouses. Nationalism[edit] The societal and economic innovations of the Quiet Revolution, which empowered Quebec society, emboldened certain nationalists to push for political independence. The bill also restricted the eligibility for elementary and high school students to attend school in English, allowing this only for children of parents who had studied in English in Quebec. Children may also be eligible for English education if their parents or grandparents received a certain amount of English education outside of the province ex. Once a child has been permitted to attend an English primary or high school, the remaining children in that family are also granted access. For example, Cuccioletta and Lubin raised the question of whether it was an unexpected revolution or an inevitable evolution of society. Was the motivating force one of liberalism or one of nationalism? Though the improvements made to Quebec society during this era make it seem like an extremely innovative period, it has been posited that these changes follow a logical revolutionary movement occurring throughout North America in the s. The Godbout administration was extremely innovative. Its notable achievements include nationalizing the electricity distribution network of the city of Montreal, granting universal suffrage, instituting mandatory schooling until the age of 14 and establishing various social programs in Quebec. This was, effectively, the beginning of a pan-Canadian system of public health insurance. In , the National Medicare program was created. The charisma and charm he displayed throughout his whirlwind campaign swept up much of the country in what would be referred to as Trudeaumania. Jean Drapeau became Montreal mayor on October 24,

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The Quiet Revolution is a major reference point used by successive QuÃ©bec governments in power since the Liberal defeat in It is an event used to distinguish the old-guard sociopolitical structure of the past from the post-Revolutionary paradigm.

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