

Shall we sign up for Neil Dunaetz's 1-Day  
**Sunday October 7, 9am-11am New York / 6am-8am Pacific**  
*For Beginners, Intermediate & Advance*

Do you feel that those in your local Practice group may like to sign up too?

NEW! [Fall 2018 Study in APM with Neil Dunaetz](#) PDF

Neil's Fall 2018 Study in Gendlin's Process Model (as amended Sept. 6)

Annotated summary and Colours added by Katarina for reference when talking with those who might like to participate. You can click on one of these links to lead to Neil's description.

1. [14-Week - Saturdays, September 15—December 15 2018. 12pm-2pm New York./ 9am-11am Pacific Beginners, Intermediate & Advance](#)
2. [14-Week Sundays, September 16—December 16. 12pm-2pm New York./ 9am-11am Pacific Continuing Beginners, Intermediate & Advance](#)
3. [1-Day Sunday October 7, 9am-11am New York / 6am-8am Pacific Beginners, Intermediate & Advance](#)
4. [4-Week Thursdays—October 11, 18, 25 & November 1. 3pm-5pm New York / Noon-2pm Pacific Intermediate and Advanced](#)
5. [4-Week Days & times to be determined. Intermediate and Advanced](#)
6. [4-Week Days & times to be determined. Intermediate and Advanced](#)

Click for [Writings by Neil Dunaetz](#)

NEW! [Fall 2018 Study in APM with Neil Dunaetz](#)

Neil Dunaetz writes: "I offer the following for study in Gendlin's main philosophical work *A Process Model*. Please let me know if you are interested in any of these. There is no fixed tuition—you can pay what

you want. Meetings will be on Zoom (you can join by internet or phone).

Thank-you & best wishes,

Neil Dunaetz

Email: [neilr@sonic.net](mailto:neilr@sonic.net)

Phone: 707 478-6787

Skype: neildunaetz"

1.

**Gendlin's Basic Philosophical Model,14-**

**Week Intensive Course** reading and discussing APM Chapters I through V-B. Our goal is to get a solid grounding in the basic concepts and relations. I will facilitate a close, honest reading--and discussion which stays *close* to the text. We will approach these early chapters as Gene intended them: *as philosophical rupture and advance*. There will be some additional reading outside of class.

**Saturdays, September 15—December 15 2018. 12pm-2pm New York.**

*Beginners, Intermediate & Advance*

2.

**APM Chapters VI and VII-A, 14-Week Course**

In Chapters VI and VII-A Gendlin “applies” his basic model in order to think sharply about the first emergence of behavior, perception, feeling (consciousness), space, had objects, and symbolic process. We begin to see the model’s power to think about what before has seemed opaque and resistant to clear thinking. Very exciting!

**Sundays, September 16—December 16. 12pm-2pm New York**

*Continuing Beginners, Intermediate and Advanced*

3.

**Pursuing Your APM Questions and Confusions**

Let's have one or two meetings specifically for working with your APM questions and confusions, and let's do it *in a model-instancing* way where we relate the several questions *within the model* to let them "make sense" of each other. (Gendlin only did so much of this in his text; there are many more inherent relations to discover!) So, get your questions and confusions ready. I'm very excited to try this!

**Sunday October 7, 9am-11am New York**

*Beginners, Intermediate & Advanced.*

**4.**

**“Meshed,” “Implicit Functioning,” “Held,” and “Reconstituting,” 4-Week Study.** We will see how Gendlin further explicates his basic model with these so-important Schematic Terms of APM VII-Ao.

**Thursdays—October 11, 18, 25 & November 1. 3pm-5pm New York**

*Intermediate & Advanced*

**5.**

**Universals and Particulars in Gendlin's Philosophy, 4-Week Study.** Reading & discussing the derivation of kinds-as-such in Chapter VII and “the new ‘universality’” in VIII-A. Also, universality and particulars in “Monading” in the Appendix to VIII-A.

**Days & times to be determined.**

*Intermediate & Advanced.*

**6.**

**Monads and Diafils, 4-Week Study.** APM Appendix to VIII-A. Can we *un-confuse* ourselves about these two terms if we use earlier places in the text to think what Gendlin is saying here?

**Days & times to be determined.**

*Intermediate & Advanced.*

WRITINGS BY NEIL DUNAETZ

[1. A Process Model: Gendlin Radical Reconceptualization of the Body Makes a Wider Ground for Philosophy and Living; Neil Dunaetz Presented at SPEP, New Orleans, October 23, 2014](#)

"Each philosophy in some way uniquely undercuts and repositions extant terms. Eugene Gendlin's philosophy of the implicit does this in a very noticeable way. A Process Model (Gendlin, 1997) cuts deeply, seemingly comprehensively, into the very ground of thinking, creating an effective new ground, a second alternative basis, from which anything might be differently and fruitfully thought, known, had, understood.

Gendlin's model is understandable in what his concepts freshly do. A paper describing an experiential approach to reading Gendlin's text is available. (Dunaetz, 2006) To understand Gendlin's model one must directly engage the text, and more than once." ([Entire article](#))

**2. May 4, 2006 - *First-Applying: An Experiential Approach to Reading Gendlin's A Process Model.* By Neil Dunaetz.**

Because I work experientially with Gendlin's A Process Model, I often cannot clearly distinguish what is Gendlin's from what is mine.

Of course I could point to his text and say "that is his," and point to my own words and say "these are mine." But that would be a spectator's distinction (en#1) where "saying" is only what has been said, just the finished "thing" or "fact" of it, standing alone in an empty space, **apart from the intricate living process which the saying is from.** Because I do not approach A Process Model as en#1, it would be false for me to draw the line in that way, even if, from another perspective, it might be valid to do so.

Though inherently unfinished, Gendlin's text constitutes a unique whole in itself. As I work with A Process Model (aPM), what I have is something that in one way is like a hybrid (Gendlin's-and-mine), and in

another way, it is mine. But how then do I speak from my experience with the text, and within that speaking also maintain the singular integrity of Gendlin's saying? I cannot. In my saying, Gendlin's saying functions, **but not as it would itself, as its own whole**. For that, one needs his text.

When you want Gendlin, go to his text. My intention here is to help you have more of Gendlin's meaning as you directly engage his words. ([Entire article](#))

### **3. Thinking emergence as interaffecting: approaching and contextualizing Eugene Gendlin's Process Model by Donata Schoeller and Neil Dunaetz**

#### Abstract

Prior to *A Process Model*, Gendlin's theoretical and practical work focused on the interfacing of bodily-felt meaningfulness and symbolization. In *A Process Model*, Gendlin does something much wider and more philosophically primary. The hermeneutic and pragmatist distinction between the concept of experience, on the one hand, and actual experiential process, on the other, becomes for Gendlin the *methodological* basis for a radical reconceptualization of the body. Wittgenstein's formulation of "meaning" as "language-use in situations" is spelled out by Gendlin in embodied terms, yielding a profound new grasp of language, meaning, situation, language-use and culture as interactional body-process. Gendlin, in building his text, answers the pragmatist critique of a wrong progression of thinking where the results of an inquiry are read back to be its premises. With his central concept "eveving" ("everything interaffected by everything") Gendlin shows how the *seeming* determinacy of preceding structure is opened in the actual occurring. He thereby elaborates a new conception of continuity where the possibility for responsive novelty is emergent in the event itself. The conceptual development of the text itself instances this kind

of emergent novelty. We will somewhat follow Gendlin's own path in using language-in-situations as entry-point into his more fundamental process-thinking, thereby asking ourselves how to engage his new *kind* of model. In the last part, we introduce some of the philosophical roots of Gendlin's *A Process Model*. ([Entire Article](#))

#### **[4. A LIVING PROCESS: evolving notes on Eugene Gendlin's 'A Process Model'](#)**

##### THE GROWING NOTES

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1 NOTES ON GENDLIN

2 NOTES ON THE TEXT

3 NOTES ON RELATED TEXTS

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