Motivational Interviewing Newsletter: Updates, Education and Training
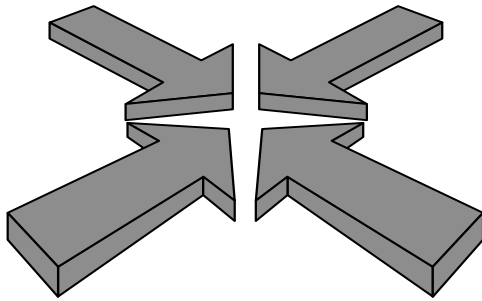
New Perspectives

FROM THE DESERT

Crossing Cultures

As MI has moved into new nations and subcultures, I've been waiting to encounter a cultural context in which it just doesn't seem to work. So far we've had good experience with the generalizability of MI to Hispanic, Native American, and Central and South American cultures. It also is clearly faring well in European nations. In fact, MI took root in Scandinavia and the UK well before it became popular in the US. It has escaped the bounds of the English language, with translations and applications in Dutch, French, German, Italian, Portuguese, and Spanish. Though it's too early to tell how MI will transfer into Asian cultures, there was an early Chinese translation of the first edition of our book, and Hiroaki Harai just became the first Japanese MINTy. The African and Arabic worlds are largely unexplored as contexts for MI, beyond Angelica Thevos' research in Zambia.

It is just possible, however, that we have found a subculture in which MI is more challenging to apply. I am finding a growing number of indications that MI, as we have described and practiced it thus far, may be more difficult with African-American populations. At the recent annual meeting of the College on Problems of Drug Dependence, I met with two groups who had tried unsuccessfully to apply MI with drug abuse among African-Americans. I've been receiving informal feedback over the years on this same issue. It may also be informative that there have been so few Black MINTies thus far, though their number is growing. The picture is by no means one-sided. I hasten to highlight the successful and published work of several colleagues including Ken Resnicow, Seth Kalichman, Doug Longshore, and Cheryl Grills with African-Americans.

One obvious possible reason for a lack of appeal is that we have done relatively little to make MI relevant to African-Americans. So far the published training tapes are all-white. There are at least two efforts underway to address this problem. Within NIDA's Clinical Trials Network, there is a protocol under development to adapt and test MI with African-Americans, and this month Mikyta Daugherty is conducting a combination of MI training and focus group with African-American health professionals, to explore what adaptations may be needed.

I sense, however, that there may be more to this than just a shortage of experience and role models. If indeed we meet, here or elsewhere, a cultural context within which current methods of MI just don't seem to work, we may learn much from the experience. Exceptions to the rules are the stuff of scientific advances.

So let me speculate a bit, based on nothing more than listening to a few colleagues who are struggling with these issues. MI is basically a

method of communication, focused on negotiating change. It fits well with Paul Amrhein's psycholinguistic research on how people negotiate for change in natural discourse. For example, Paul has found that it doesn't work well when the requester places an implicit level of demand that is higher than the level of readiness being signaled by the person from whom change is being requested. This finding may not hold across cultures, however. Suppose now that in a certain culture the process of negotiation involves a much more lively, dramatic, even competitive repartee. The process of bargaining for prices, for example, involves entirely different subtleties at an Amish animal auction, the New York Stock Exchange, a Navajo rug auction, or a Mexican, Greek, or Arabic marketplace.

Now suppose that in African-American culture, the normal processes for communicating with each other and for negotiating change are quite different from those of Euro-American cultures. I observe a wry, challenging, in-your-face way of communicating that seems more normative among African-Americans – sometimes light-hearted, sometimes with dead seriousness. I find the signals hard to read at times. What would be confrontational and hostile within my own subculture (and on the MISC) may just be normal give-and-take communication. I am reminded of Kathy's experiences in teaching assertiveness training during our 1982 sabbatical in Norway. The usual differentiation among passive, assertive, and aggressive ways of responding still worked, but the definitional thresholds had to be shifted substantially. What was being judged in America as a good "assertive" response constituted, in Norwegian culture, an off-the-scale, aggressive, self-promoting communication. The British, both geographically and culturally, seem to lie somewhere in between.

If it is so that there are important cross-cultural differences in how people go about asking for and making commitments, then there are significant implications for MI. It is conceivable that the MI style, which has been effective in evoking change talk and commitment in Euro-American contexts, may simply not work in a culture where normative communication styles (and in particular, methods for negotiating change) differ. In this case, perhaps

we should worry less about how to "do MI" than about how to elicit commitment and behavior change in a culturally appropriate manner. This may require a step backward to some basic science, to psycholinguistic research on normal speech transactions to help us understand how people normally go about eliciting and making commitments. The taxonomy for commitment vocabulary may change, even within the "same" (e.g., English) language. It is likely that there are large cross-cultural differences in the normal speech transactions that lead to commitment. If that is the case, then the defining style of MI, as currently described, may not be optimal across cultures.

That, in turn, leads to other interesting questions. If the communication norms of a culture require a rather different set of transactions, a different interpersonal style, in order to elicit commitment and change, is it still MI? Or is MI defined as the particular style of communication that Steve and I have described, even if it doesn't work across cultures? Does the overall spirit of MI – collaboration, evocation, and respect for autonomy – hold up across cultures, despite different ways of manifesting it? And who cares if it's called MI or not? In any event, I expect that there is much to be learned as we seek to extend this method of helping beyond its current cultural boundaries.

Socrates and Motivational Interviewing

The MINT trip to Greece got me thinking about Socrates. So did a thoughtful conversation there with Maurice about Socrates as a philosophical ancestor of motivational interviewing. But was he?

I have used a contrast of the Latin verbs *doceo* and *duco* to illustrate the evocative component within the spirit of MI. To teach in the first sense (docere) is to inform, to install information, knowledge, widsom, or insight. *Doceo* is the etymologic root of the English words *docent, doctrine, doctor, indoctrinate* – and on the receiving end, *docile*. The direction of *doceo* is away from oneself – to transmit, give out, insert.

Duco has rather different connotations. *Ducere* means *to guide, draw out, take, bring, attract*, or *consider*. The actions of *duco* are to draw toward

oneself. I was fascinated to find, as I researched this verb further, that *ducere* also means *to inhale* (as in breathing) and – get this – *to dance*! In combination with certain nouns, it means *to have respect or regard for* (*rationem ducere*) and *to marry* (*uxorem ducere*). *Educere* is to draw out or raise up, and its cousin *educare* refers to bringing up, nurturing, raising or tutoring.

It is common to associate the latter educational approach with the Greek philosopher Socrates. A *Socratic* educator is one who brings the pupil along step by step toward the right conclusion, usually by asking questions rather than pronouncing answers. In this regard, I have likened MI to a Socratic communication style.

I began to reconsider this analogy, however, in reading I. F. Stone's (1989) fascinating commentary on *The Trial of Socrates*. Stone set out in part to understand how ancient Athens – which regarded itself (and is still regarded) as a bastion of democracy, rationality, and civilization – could come to impose the death penalty upon one of its most famous citizens, giving him the now famous cup of hemlock (a more "humane" form of execution paralleling the modern practice of lethal injection). Stone's analysis concludes that Socrates was doctrinaire in extreme. He was an outspoken enemy of democracy, regarding the public as ignorant masses who must be governed by a wise and benevolent philosopher-king. Socrates believed that democracy could never work; sheep require a shepherd, and cannot be trusted to govern themselves. Instead, he idealized the military governance of Sparta, the political rival of Athens. Socrates made it no secret that he regarded himself to be the wisest (perhaps only wise) man in Athens, and claimed divine confirmation of his correctness.

This sent me back to the *Dialogues* of Plato, Socrates' devoted pupil. They are the closest thing that we have to transcripts of the tutorials of Socrates. How closely, I wondered, might they resemble motivational interviewing? Do they reflect *doceo* or *duco*? To focus my analysis, I coded Socrates' conversation with *Euthyphro* (as reported by Plato) using the therapist codes of the MISC.

First of all, Socrates does the vast majority of the talking. He mostly asks questions, and they tend to be closed or rhetorical questions that elicit short answers. His manner is reminiscent of a modern-day cross-examining attorney leading the witness. Rarely are his queries truly open questions; they point toward a particular response, and have the quality of "Isn't it true that . . .?" He slowly steers the unwitting sheep into an ever-narrower path.

There is a bit of Columbo in Socrates as well. He seems to play the fool, complimenting the wisdom and insight of his pupils. Yet his sarcasm and scorn are thinly veiled. He is toying with them while closing in for the checkmate. He shows very little interest in his pupils' own perceptions or insights, listening only long enough to find the refutation. He already knows the right answer. The game is how quickly he can steer them to it while disdainfully convincing them that they reached the conclusion themselves. It is directive *doceo*, the ultimate expert mindset cynically disguised as *duco*. I have on occasion seen, in people who believed that they were practicing or teaching MI, this same glee at duping or outsmarting clients.

Where, then, is the difference between Socrates and MI? Surely, it is in the basic spirit that we have emphasized: a collaborative style that respects autonomy, honoring and trusting in the other's wisdom and expertise, and seeking to call them forth. Socrates feigned innocent ignorance but disdained any view save his own. He apparently had a charismatic appeal for bright young men. It was his very skill at convincing young minds that rendered him a threat to the fragile and besieged democracy of Athens, and that led ultimately to his trial and execution.

A brilliant philosopher he was, a sharp mind and a quick wit. It comes through even in the second-hand accounts that survive. He fired the imagination and intellect of young Plato, and thereby shaped the course of Western thought. But whatever else Socrates may have been, it seems he was no MINTy.

Living As If

In the May 2003 issue of MINUET, Carl Åke recommended the use of hypotheticals as a way to reduce resistance to considering change. By using subjunctive language (e.g., "What if you *were* to

quit? How *would* you do it?") it may be possible to bypass low desire, reasons, or perceived need for change, and evoke envisioning and ability language.

There is a parallel possibility for behavior change in the absence of commitment. I wrote a little book on this subject two decades ago, published shortly after the 1983 article introducing MI. Entitled *Living As If*, it explored the phenomenon of acting oneself into a new behavior pattern or identity. The parallels to MI are plain. In MI the focus is on evoking self-motivational speech: If you talk as if you're going to change, you're more likely to do so. (We now know much more about how change talk actually works.) Similarly, if you behave as if you are a different kind of person, you gradually become that person.

As I did the background research for *As If*, I was struck by the universality of this concept, the sheer number and variety of places where it appears. It is behind the Alcoholics Anonymous aphorism, "Fake it till you make it." Hamlet offered this advice to his mother regarding abstinence:

Assume a virtue, if you have it not.
That monster, Custom, who all sense doth eat of habits evil, is angel yet in this,
That to the use of actions fair and good he likewise gives a frock or livery, that aptly is put on.
Refrain tonight, and that shall lend a kind of easiness to the next abstinence;
the next more easy; for use can almost change the stamp of nature,
And either master the devil, or throw him out with wondrous potency.

In his short story *A Piece of Advice*, Isaac Bashevis Singer placed it in the mouth of a wise rabbi:

Why is "Thou shalt not covet" the very last of the Ten Commandments? Because one must first avoid doing the wrong things. Then, later on, one will not desire to do them. If one stopped and waited until all the passions ceased, one could never attain holiness. And so it is with all things. If you are not happy, act the

happy man. Happiness will come later. So also with faith. If you are in despair, act as though you believed. Faith will come afterwards.

And C. S. Lewis advised seekers in *Mere Christianity*:

Do not waste time bothering whether you "love" your neighbor; act as if you did. As soon as we do this we find one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him… Do not sit trying to manufacture feelings. Ask yourself, "If I were sure that I loved God, what would I do?" When you have found the answer, go and do it.

As my client on the Chicago tape observed, "Fake it till you make it" sounds terribly simplistic. Yet I suspect that there is wisdom in this approach, which appears so persistently in natural language, fiction, and clinical writing. Within the community reinforcement approach, Bob Meyers advocates "sobriety sampling." Without making any commitment to abstinence, the client is encouraged just to *try* it for a period of time, for the experience of it. It is an experiment in living: trying on a different way of being. This was also central to George Kelley's fixed role therapy. Living-as-if is often conceptualized just as behavioral practice, but there is also a powerful cognitive effect of seeing oneself acting in a new way, even if it feels contrived at first. It is envisioning in behavioral form, and acting out a potential self can itself enhance commitment to change.

In revising the MISC system for coding client speech, we found it necessary to add one more category beyond DARN-C (Desire, Ability, Reasons, Need, and Commitment). We have provisionally called that category Taking Steps (mirroring the SOCRATES scale of the same name). It is used when clients make statements indicating that they have done or tried something as a step toward change. For example, if a client says, "I tried going for three days this week without drinking," it doesn't really qualify for any of the DARN-C categories. Yet this kind of

tentative step-taking is characteristic of the period of preparation for action.

Here, then, is a further step beyond Carl Åke's suggestion of having people voice what the might do *if*. If that step goes well, it is possible to invite them to experiment with alternative ways of behaving and being. All of this is done without making a commitment to change. It sidesteps the obstacle of signing a contract, and encourages innovative, even playful experimentation.

I wonder, too, if there is a training possibility here. Might those who have been committed to a more authoritarian approach and to the view that clients need to be told what to do, could exercise what novelists call "a willing suspension of disbelief," and just experiment with an MI style without committing to it. According to Everett Rogers, author of the classic *Diffusion of*

Innovations, one of the attributes of an innovation that promotes its adoption is its "trialability" – the ability to test drive it without first buying it. Here then is a possibility. Ask skeptical trainees to give MI a try, but not commit to it. Maybe just try "three in a row."

That, in turn, suggests the need for easily trialable applications of MI, that have a high probability of success. Steve is well ahead here, since this is what is virtually required by medical practitioners, accustomed to free samples of new medications. Does MI address a need or problem that I have? Is it worth it to invest a little more of my time to learn this? I have speculated that perhaps a principal objective of an initial "training" in MI is to enhance motivation to learn it. Providing some "free samples" to try out in practice might be one more piece of the puzzle.

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Bill's Quest for the Holy Grail

David Hever

This article is meant to be a challenge to the founding research paradigm of MI. I have come to psychotherapy from religion and philosophy and not from the applied science of psychology. My involvement in MI through a 'scholarship' to a MINT in Wintergreen Va. this April '03 quickly placed it among my pantheon of 'major influences' previously constituted by the three 'Carl's – Jung, Rogers and Whitaker. I find MI to be a beautifully elegant description of the art and discipline of therapy. Change 'occurs' to the extent that the therapist's agenda is fully occupied by attending to and tracking the intentionality of the client.

It is, then, with 'shoes off' that I venture to question the research paradigm that no doubt has contributed to the spread and popularity of MI. I will be reluctantly departing from the MI method and spirit in this critique. Bill is the person most closely identified with my exposure to and understanding of MI. Part of my point will be that I cannot address the limitations of the founding paradigm of MI without challenging historical personal and professional dispositions.

The success of MI, as with other psychotherapy movements before it, is partly attributable to the opportunity it affords 'applied scientists' to relax

into being persons with their clients again, while, at the same time, promoting their sense of professional dedication. So it was with Rogers's person-centered movement and Perls's Gestalt therapy, among others. These movements gain their momentum against the backdrop of 'failed' bureaucracies of academic and clinical 'expertise' that seem to inexorably fall on the sword of their paradigm-driven self-examination i.e. research.

New movements tend to engender reinforcing findings perhaps because their practitioners and devotees are liberated from the weight of a 'worn' professional identity that rendered them inept. It is this success that emboldens the movement or it's leaders to feel that they have discovered the 'Holy Grail' of therapy, or, as in the case of Bill's current focus on psycholinguistics, to feel that they are about to put their hands upon it.

As they search ever more narrowly away from the intervening existential variables that resist the paradigm of predictability and definition, scientists get caught in the perennial fallacy of category confusion that plagues social researchers. MI is another interesting version of this confusion. Readers with philosophical backgrounds (and that may include Bill if he ever gets to read this) will know where I am going. Constructs like 'desire', 'commitment' and 'MI spirit' are, according to Kantian categories, 'a priori' phenomena as is 'personhood' and 'dignity'. Human behavior, like

addiction, 'not using' or 'change talk' are observable, measurable, 'a posteriori' phenomena. 'A priori' phenomena can be inferred but cannot be 'known' in themselves and therefore are not subject to 'laws' of predictability and manipulation. There is a porous but indissoluble membrane between these different categories of phenomena, which the charter of psychotherapy, as an applied science, must deny, leading to ever-repeating patterns of 'revelations' and failed efforts to 'harness' these revelations into scientific and academic packaging.

The original focus of MI was a well-defined specific goal: reduction or absence of alcohol or drug use. The means to accomplish this goal was a 'set' of behaviors on the part of the therapist: OARS. But intermingled between these 'a posteriori' phenomena was all this 'gobledegook' (to use a favorite dismissive term of the reductionists) about 'spirit' and 'dance' and 'empathy', none of which is 'knowable' (measurable dimensions) and therefore does not exist for any self-respecting scientist.

In the November edition of Minuet, Bill writes: "So what is this elusive and crucial vehicle called 'desire'? There is a danger of circularity of course: If treatment works, you had enough desire; if it fails, then you didn't. Assume here that there is more than self-protective rationalization; that there really *is* a conveyance called desire that gets people from one station to the next. Enhancing that intrinsic desire for change is the historical goal of motivational interviewing, yet we know surprisingly little about it. My initial naïve assumption was that we could measure motivation with a simple questionnaire (such as SOCRATES or URICA), and that pre-/post changes on such a scale would be enhanced by MI and would mediate behavior change. It never worked out." In his enthusiasm for the goddess of 'Desire', Bill re-writes the history of MI in her name. It was to

enhance 'desire' and not to reduce or eliminate alcohol or drug use that MI was founded. Confusion of categories will make you do things like that.

But Bill's curiosity and penchant for 'research' will not allow such intoxicating contemplation for long and it is back to the safety of the lab where he can count the frequency…, well, actually, the *strength* (temporal patterning?) of commitment language that now holds the key to unveiling *Desire.*

As always, Bill allows the findings of research to return him once again to the fundamental revelations of MI:

> Progress in MI is driven by the client's response: Never get ahead of your client's level of readiness. *When the order of things is prescribed and time is limited, however, therapists necessarily get ahead of some of their clients and those are the ones who show poor outcomes* [italics added]. (p. 3)

Here Bill demonstrates awareness of contamination caused by the hubris of the research paradigm.

This is not to say that there is no place for ongoing self-examination in the field of psychotherapy. On the contrary, the almost exclusive emphasis on the scientific paradigm of 'research' as the field's primary mode of self-examination/validation and the co-relative construct of 'expertise' allows for practitioners to avoid the kind of ongoing self-examination that is most nourishing and provides realistic accountability. MI provides an excellent framework for ongoing supervision and professional growth and accountability models. This is the area where it may provide a lasting contribution to the field if it can free itself of its compelling Quest for the Holy Grail.

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Holy Grail, Batman! A Reply to David Hever

William R. Miller

My immediate and strong response to David Hever's thoughtful piece is one of relief: that someone has finally had the integrity to challenge directly my papal infallibility image. From my perspective, you see, I am simply putting forth ideas, expressing how I see things along the way in my journey. I am honored, of course, that people are interested to hear what I have to say, and

disagreement is a high form of such interest. Through David's opinion, it seems to me that this issue of the MINUET breaks a glass ceiling, and I for one am glad of it.

My own work is a dance between the philosophical/spiritual/humanistic realm of experience and the empirical world of science, which have in the philosophy of science been differentiated as "the context of discovery" and "the context of

verification." It is stimulating indeed to live in both worlds; in fact I get restless if I remain for long in only one of them. I do believe that there is something important in this gobbledegook about spirit, dance and empathy, which are clearly knowable in the realm of experience, and also, I believe, to some extent in the context of verification. As is evident, I am excited about Paul Amrhein's findings, which seem to form a kind of bridge between these two contexts, but it remains to be seen if they can be replicated by other studies and other investigators. If the findings are reliable, however,

then it seems to me that we have an important piece of the puzzle.

The puzzle is, to me, not the holy grail itself, but only a picture of it. I've lived long enough in both worlds to be skeptical of the pictures that we draw, and also to believe that our pictures are getting better.

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A Disturbing Challenge for MINT

William R. Miller

The primary focus of ICTAB-10, the 10th International Conference on Treatment of Addictive Behaviors, was on how and why innovative treatment methods come to be adopted. Our keynote speaker was Prof. Everett Rogers, whose classic *Diffusion of Innovations* was recently released in its 5th (and he says, final) edition. If you know his work, you will recognize the S-shaped curve that describes the process of adoption of innovations. The lift-off is slow, but at some point the number of adopters reaches a critical mass, and the curve goes into a steep climb. My estimate, judging from the plot of publications on MI, is that we have hit that critical mass point and are in for a 15-year period of remarkable demand for MI training and adaptations. If you think the pace of MI growth has been fast thus far, just wait! If Rogers' S curve is correct, we're about to go steep, and it doesn't level off until about 2020.

Also speaking at ICTAB-10 was Prof. Scott Henggeler, whose Multisystemic Therapy (MST) has undergone similarly rapid growth and dissemination. The MST organization has taken a nearly opposite approach to our own in managing this growth: strict licensure and regulation, with ongoing monitoring of the quality of training to ensure that the fidelity of MST is retained as it spreads rapidly. A business organization known as MST Services helps treatment and governmental agencies to implement MST within systems. Its first employee was an MBA, and they now have 20 full-time PhDs who do nothing but MST training and quality assurance. They train, certify and

regulate practitioners and trainers, and can thereby assure the contracting system that MST is, indeed, being provided with fidelity, consistent with practices that have been shown to be effective. Their customers include entire states (and, more recently, nations) implementing MST through entire service systems (in this case, for violent offending adolescents). Well, just a different model to ours.

And yet there was plenty of high-powered input at ICTAB-10 to suggest that if innovations are not regulated in some manner as they hit critical mass and the steep adoption phase, they are quickly "re-invented" beyond recognition. The public cannot distinguish between practitioners and trainers who are really delivering the innovation, and those who simply say that they do. Watered-down practice undermines efficacy and leads to disillusionment regarding the method. A senior colleague whom I deeply respect took me aside at ICTAB for a friendly but stern warning: "You'll be sorry", he said, "if you don't soon do something to ensure quality control of MI." And, my friend added, if you don't do it, someone else soon will.

So there you have it – another big issue, perhaps an urgent one, for the Steering Committee and for MINT more generally to deliberate. I have not the inclination, time, nor talent to run such a business myself. It's just not my cup of tea. I'm getting concerned, though, that it needs to be done, and soon, and there's no group more qualified to create and oversee it than MINT. What? How? Where? When? Who? I have no idea. Is it something that MINT *could* do? Sure. That still leaves Desire, Reasons, Need, and Commitment. And I suspect that discussions shouldn't await October 2004 to begin.

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Update on the Steering Committee (SC)

David Rosengren

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MINTies,

Below you will find information that chronicles the progress of the MINT SC since the Crete meeting. Some matters (e.g., dues) are being discussed at present and a decision is expected soon. Others are in the works.

In terms of the SC work, we have exchanged regular emails on a SC listserve established by Chris Wagner. We also held one conference call and have set another for October 27.

In terms of leadership, Rik Bes has graciously accepted to step into the Chair role from 10/1/03 until 3/31/04. Gary Rose will serve from 4/1/04 until 9/30/04. If you have questions, comments or concerns about the MINT or the SC please direct those to Rik. His email address is: R.Bes@hetnet.nl. My tenure as Chair ends as of 9/30/03.

Finally, I would like to say that though I was not at Crete, the SC took very seriously the comments and concerns expressed by the participants of that meeting. These comments have been alive in our discussions and influenced how we have pursued this work. While I know that not everyone will be satisfied with our work, I can also pledge that we've tried to be mindful and respectful of MINTies' wishes in this process. If you feel that your issues or concerns are not evident in these progress notes, please let Rik know what we need to do differently.

Respectfully submitted

David Rosengren
Chair Steering Committee

Agenda and Progress

SC members: Rik Bes, Kathy Goumas, Terri Moyers, Gary Rose and David Rosengren (Chair)
SC Advisors: Bill Miller, Steve Rollnick, Richard Saitz and Chris Wagner

(1) Develop a near-term plan for communicating to the larger MINT group the history of MINT and the SC

It may benefit MINT to develop a written history in a bit more detail and communicate it – perhaps through a summary in the newsletter or even over the listserve.

Status: Accomplished. Submitted via email to listserve.

(2) Develop a near-term plan for SC communications about SC operations and decisions with the larger MINT

Perhaps this could be a task for one of the current SC members – to communicate with the larger group as a spokesperson or discussion leader.

Status: Near term accomplished. David serves this role or asks for a SC member to report as appropriate. Chair will continue this function. Long term needs a plan.

(3) Develop a long-term plan for active and healthy but non-paralyzing two-way communication with the larger group

Working groups have been suggested, but there are also concerns that such groups may draw people who are polarized in opinions or have limited time available for working in a group. Concern that the listserve could become overcrowded with commentary that many subscribers might find uninteresting or ephemeral led to the suggestion of a discussion board for specific topics. The discussion board allows for a gathering of messages in one place. There were four topics, generated by Steve's facilitated discussion, indicated at the Crete meeting.

(a) "Greenhouse" discussion board
- Issues related to helping existing MINTies to grow as trainers, etc.
- Issues related to sharing of materials within the MINT network
- Issues related to peer mentoring, consulting

(b) MINT forum issues discussion board

- When, where, how to have MINT meetings
- Regional network meeting issues

(c) MINT organizational issues discussion board
- Issues related to growth/change
- Issues related to "governance" – CSC, dues, inclusiveness
- Quality "assurance" or improvement

(d) External Communications issues
- Website content and format issues for mi.org and mi.nl
- Other MI websites in other languages
- Listserve issues – e.g., nested listserves for separate languages

Other suggestion includes a SC presentation on the second day of the MINT Forum. This meeting would allow reporting of activities, as well as discussion of issues among MINTies.

Status: Demonstration board established by Chris. Reviewed by SC members. Group agreed to use item "C" as starting point for initiating this process. Gary will coordinate the initial communication with the listserve, moderate the initial discussion and seek a MINTie active on the board to take over this function. Gary will also oversee the forming of an ad hoc committee that then follow-ups up on the ideas generated by this group.

(4) MINT Forum for 2004

Status: Plan established. Meeting set for coastal Maine (USA) in October 2004. Specific dates and location yet to be determined. UNM will handle contracts, registration, and administrative matters. TNT and MINT will be held conjointly. There will be two TNTs: a medically focused group and ongoing counseling group. The TNTs will accept 80 participants total. PW may or may not be held. This was left to the discretion of Bill. MINT attendance will be capped at 100, with 80% of slots reserved for current MINTies until a release date. MINT should be self-supporting and not supported by TNT. MINT may reimburse administrative support people's lodging. The amounts have not been agreed upon yet.

A MINT Forum organizing committee has been established. Jacki Hecht will Chair this group, while Rich Ogle serves as the liaison with UNM. Other members include Stephen Andrew, Rick Botelho, Paul Burke, Cathy Cole, Jacki Hecht, Jacqueline Elder, Jeffrey Parsons, Joel Porter, Jonathan Krejci, and Kathleen McKool. Gary Rose, also a committee members, serves as the SC liaison and the MINT listserve liaison.

(5) Establish long-term plans for MINT Forums

Issues to consider include whether there is one MINT Forum per year, with the location alternating between continents or should there be two MINT Forums each year to provide closer access to members. Determine a process for how sites are selected. Decide if MINT and TNT should continue to be linked or should be separated. Determine how and who negotiates contracts. Regional meetings seemed to be a popular idea. Evaluate the role of regional meetings in MINT and MINT's role in supporting and developing them. Decide how to handle enrollment of veteran MINTies and new MINTies from the TNT in the Forum. Consider adding a poster session to the meeting forum.

Status: No plan yet.

(6) Establish an initial structure to the new SC

Status: Partially accomplished. David R. served as temporary chair until 9/30/03. The chair will rotate among all SC members. Rik will serve as of 10/1/03. Roles of voting and nonvoting members are being sorted out. Temporary rules enacted for determining whether a proposal carries. That is, there needs to be votes cast by least 4 of 5 voting members. A simple majority wins passage. Bill and Steve have veto power.

(7) Establish a conference call for SC to improve communication, establish an agenda and decision making among members

Status: Partially accomplished. Rates researched. Initial plan agreed upon. Schedule being worked out, but initial call was held and a follow-up meeting was

set. There is a reimbursement issued that still must be addressed, as these calls are being paid for by David's discretionary funds at UW, which cannot be reimbursed from outside sources.

(8) Determine current MINT membership and MINT financial assets

Status: Partially accomplished. The figures are listed below.

The following is the figures for MINT membership as of 7/17/03. There are 506 MINTies in central database, of which 162 are current on dues through the end of 2003. There are also another 53 that were current through end of 2002, either having paid through 2002 or having attended the TNT at Sta. Margherita. There are 174 members who do not yet owe dues (Hawaii = 49, Paris = 50, Wintergreen = 40, Crete = 38). There are 104 members who have never paid, are past due since 2001 and either have been or are in the process of being removed from the website/listserve (57 from Italy, 11 from Quebec City). The remaining 13 members are from a TNT in Stockholm and Carl Åke has recently paid for them.

MINT Financial accounts are estimated at:

- MINT NA (on account at CASAA): $7853.00
- MINT Euro (on account with Tom): $4400.00 approx.
- CMC Euro (€375)

In 2003, we have collected dues from approximately 110 North American MINTies ($25.00 each = $2750.00). It appears there are 52 European MINTies that paid the $25 equivalent in Euros this past year ($1300).
Bill Miller has asked his administrative team for an updated accounting of MINT reserves. His email suggests the MINT NA may be considerably lower than $7853. These funds are currently kept by CASAA to avoid the MINT SC Chair becoming personally responsible for payment of income tax on the dues. Tom Barth and Rik Bes have kept European funds.

Profits from the European format of the MI Videos are returned to MINT reserves. The profits from the UNM version of the MI tapes were developed

separate of the MINT and the funds, along with profits from other activities like books, are placed back into a CASAA account for use in supporting other activities (e.g., creating more tapes, mailing articles, etc.).

(9) Develop a clear plan for management of MINT funds and reporting of financial activities to the SC and the MINT membership

Status: Pending. Tom Barth has agreed to turn over European funds to Rik Bes prior to 1/1/04. Thereafter, CMC will be responsible for management of European MINT funds. CMC has the capacity to receive both Euros and Dollars through separate accounts. Its unclear if UNM has the same capacity. Tom Barth will remain responsible for reproduction, distribution and funds generated from the Euro format MI tapes. He will make a report to the SC of the annual financial activities for the tapes and will transfer funds to CMC once a year.

There are several other financial considerations that need attention:

- We need a system to track the MINT bank accounts at:
  UNM (in US$)
  CMC (in €)
  Tom Barth (in NOK)

- We need annual financial reports on activities:
  TNT(s)
  MINT Forum(s)
  Dues collection
  Video sales
  Website
  Newsletter

- We need to develop a SC budget
  SC expenses(s)
  SC staffing

(10) Revise the current method for accepting MINT members

SC members noted problems with maintaining and updating the current system, as well as the large

number of nonpaying members. This issue has been ongoing since the inception of the organization.

Status: Accomplished. New TNT MINTies will be given free access to the MINT Listserve and Password Protected area of the webpage for the remainder of the calendar year, following completion of the TNT. So, all Albuquerque MINTies will have access until 1/1/2004. However, they will not have their name listed on the trainer list until they have paid their dues. This will limit the amount of work required of the Website administrator (Chris Wagner). If new MINTies (or returning MINTies) do not pay their dues by the appointed date, they will be dropped from the Listserve.

(11) Reconsider dues

We have benefited from significant volunteer effort, which we hope will continue and from considerable donations from CASAA, CMC and Mid-ATTC. This position leaves MINT at risk until we build up a substantial balance to cover any of the donated services/costs if/when any of these agencies is no longer to provide donations to the network. Some of the donations have been related to development efforts, and may require less resources for maintenance, but to the extent that members value the MINT forums, newsletter, listserve, website, it is prudent to gather resources ahead of time to maintain these services in the future.
Status: Pending. The SC is voting on a two tiered system that involves $25 dues for general membership and an additional $25 administrative fee to be listed on the MINT trainer list. This fee would be earmarked for the administrative cost of this activity. This approach would also reduce the number of listings of people uninterested in "outside" training.

(12) Structure and form of the MINT Organization

The structure and form of the organization has implications at multiple levels for the functioning of MINT, including its financial form. There are

questions about the legal status of the SC/MINT. For example:

- Do we want to establish a legal entity for MINT/SC?
- What would be pros/cons?
- If the pros should outweigh the cons, what (if any) could be a helpful role for the non-profit foundation Centre for Motivation & Change?
- What form should the legal entity take?

Status: Pending. Gary will initiate an ad hoc committee and a discussion board for this purpose. He will report back to the SC on progress.

(13) Structure and form of the MINT governance/leadership

The MINT governance has been done via committee and through informal methods designed to be representative. However, the best methods to lead the MINT fairly, democratically, and effectively have not yet been determined. The recent revision of the SC is the first step in an attempt to explore these governance issues. Although this issue is predicated on the form of organization, it cannot await that process to be concluded. Some issues to consider include what form the governance should take, who serves in these posts, how members are selected or elected, and lengths of service? What are Bill and Steve's roles? Should we write a constitution? How do we establish clarity and transparency of processes?

Status: Pending

(14) Revisit the Issue of the MINT mission
There is a MINT mission statement, but few are aware of it should it be revised. What is the MINT position of quality assurance? How does the posting of ads on the MI website fit within this mission? What should the policy be for accepting such ads? How does growth fit into the MINT plans?

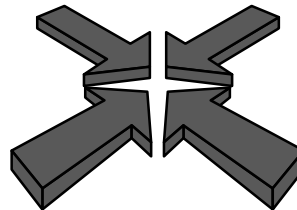**Status:** Pending

FROM OLD EUROPE

This is my last newsletter. In 2004 a new editor will take over. Throughout the previous years contributions from various authors made the newsletter a valuable resource to trainers, researchers, and practitioners. Thanks a lot! Once again, I wish to thank Bill, Chris, David, Denise, Rik, Steve, and last not least Jutta for their patience and support.

All the best,
Ralf

Sieh deine Ansichten und sieh: sie sind alt.
Erinnere dich, wie gut sie waren.
Jetzt betrachte sie nicht mit deinem Herzen, sondern kalt
und sage: sie sind alt.
Komm mit mir nach Georgia. Dort, wirst du sehen, gibt es
neue Ideen. Und wenn die Ideen wieder alt aussehen,
dann bleiben wir nicht da.

Berthold Brecht

Authors: D. Hever, W. R. Miller, D. Rosengren

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