

A Chance to Link the ITAA with the IAGP

by Frances Bonds-White

In line with what ITAA President Jim Allen has written in recent *Scripts*, I want to suggest a way to spread transactional analysis outside of the TA community and also potentially obtain new members. The International Association of Group Psychotherapy (IAGP) has something called "sections." Currently, there are sections for group analysis, psychodrama, family therapy, organizational consultancy, and transcultural issues. It takes a petition of 25 IAGP members to establish a section. Once a section is established, a chairperson is appointed by the board of directors and serves on the board until the next election, when a chairperson is elected by the membership at large.

The IAGP is a relatively inexpensive organization to join: Dues are prorated on the World Bank system, which ranks countries economically. If we could inspire 25-30 TA people to join IAGP, give presentations at their conferences, and start a section, this could be a new voice for the ITAA, with influence on the board of directors of another international organization that is probably the leading organization in group psychotherapy. The ITAA or a national TA association could also become an affiliate organization of the IAGP, but that is a longer-term process.

All of these things can be checked out on the IAGP website at www.iagp.com. Membership applications are online as are instructions for becoming an affiliate organization. Information about upcoming conferences, such as the Pacific Rim conference in Taiwan and the next international congress in Brazil, are also on the website.

Frances Bonds-White, is an ITAA Teaching and Supervising Transactional Analyst, a Fellow of the American Group Psychotherapy Association, and President-Elect of IAGP. She can be reached by email at francesbw@aol.com.

Encouraging Note from ITAA President Jim Allen

I encourage those of you who do group treatment and are or would like to become members of IAGP to contact Frances and get the ball rolling on her excellent suggestion. I would especially like someone (maybe you!) to volunteer to spearhead the effort to establish an IAGP section. This will benefit all of us and sounds like an interesting and fun project. If you are interested, please contact Frances and also Robin Fryer so she can announce it in *The Script* (robinfryer@aol.com).

The Church as Counterculture

To lead off this theme issue of *The Script* about the potential role of transactional analysis in faith or spiritual communities, editor Bill Cornell interviewed long-time ITAA member Ed Perkinson, who in addition to being a transactional analyst is also a priest in the Episcopal Church. He talks about the role transactional analysis has played in his church work as well as how he views events in the church through a TA lens.

BILL: Perhaps we could begin this interview, Ed, with a bit about your history. You're an Episcopal priest, right?

ED: Yes, I have been doing ordained ministry for 45 years, 38 years as a priest in the Episcopal Church and 7 years before that as a minister in the Methodist Church. In terms of transactional analysis, in the early 1970s I started training for what was then called Clinical Membership, and in 1977 I became a Teaching Member. I did my TA training because while I was still serving an Episcopal parish full time and doing all the usual things that clergy do, more people started saying to me, "You talk about this abundant life that is promised to us, and about the goodness of life lived fully, and we don't know how to get there. Can you help us find that?" I had to say that I didn't know either. Then I came across an announcement about a weekend retreat David



Ed Perkinson

Steere was doing at the conference center in the diocese of Southern Ohio.

BILL: David is also a minister, right?

ED: Oh yes, he taught at a Presbyterian seminary in Louisville, Kentucky. So I did the workshop, which was what I later discovered was called a "marathon." David had spent time with the Gouldings, and I had my socks blown off by that weekend. I decided I wanted more of that

both for myself and because I thought it would help me respond more usefully to people in my parish when they told me they wanted to change how they were living. I signed up for a two-month summer training program with the Gouldings, and when I told my therapist at the time, Bill Holloway, that I was going, he said he was going to be there at the same time.

BILL: So that was coincidental?

ED: Yes, and it was out of that experience that Bill offered me a job working with him in his private practice teaching and training people in transactional analysis. I didn't hesitate too long in deciding I wanted to do it. My point is that the connection between church and transactional analysis is a very deep one for me. Each stands on its own with its distinct culture, and in my life they have always been complementary.

BILL: You've always stayed active in the church right?

ED: Yes, I've filled in for clergy when they are absent whether by choice or necessity. For a number of years I've also been a member of a team of clergy and laity who go into parishes when the rector or minister leaves; we work with the parish during the transition to facilitate change. In addition, my wife, Sue, and I have worked as a team with parishes in which there

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Pearl Drego Receives 2004 Eric Berne Memorial Award

The Eric Berne Memorial Award Committee is pleased to announce that the 2004 award is being given to Pearl Drego, PhD, for her work on permission ritual therapy based on the following publications: "Changing Systems through Correlations of Injunction Inventories with Analyses of Myths and Songs" (Drego, 1994a) and "Building Family Unity through Permission Rituals: Permissions and Ego State Models" (Drego, 1999).

Pearl hails from Mumbai, India, and is currently resident therapist and founder/director of the Transactional Analytic Centre for Education Research and Training (TACET) in Bombay. She is a Teaching and Supervising Transactional Analyst of the ITAA, the Western Pacific Association of Transactional Analysts (WPATA), and Transactional Analysis Society of India (TASI). In 1998 she pursued her work on injunctions as a research fellow at the Centre for Cross-Cultural Research on Women at Oxford University. Her work began in 1976 with her research into script analysis and injunctions presented in her master's thesis, "Dramas People Stage," in which she identified clusters of negative messages through which each injunction can be given. In 1981, using the injunctions concept, she applied transactional analysis theory to gender issues and cultural stereotypes of Indian women; she eventually turned this work into permission cards for use as preventive therapy and cultural transformation. Pearl standardized a 60-statement inventory, "The Drego Injunction Scale," to identify injunctions. Her doctoral the-

sis, entitled "The Inner Prison," was completed in 1984 and became the foundation of the publications presented to support this award. Later, to include issues characteristic of Indian culture, Pearl added the injunctions Don't Be Holy and Don't Fight for Justice to the list of 12 injunctions proposed by the Gouldings. She published her findings in her article "Cultural Parent Oppression and Regeneration" (Drego, 1996).

Moving toward preventive therapy through parenting skills, Pearl applied the fruits of her research to family unity building. She modified the 60 items of the Injunction Scale into 60 subpermissions that were, in turn, modified into 14 family ritual cards and published as part of her book *Happy Family* (Drego, 1994b). After working with over 1500 parents of several ethnic groups using her permission cards, Pearl fine-tuned her permission ritual therapy to parenting young children in her book *Talk to Me Mum and Dad: Permissions for Young People* (Drego, 1994c). The book contains stories and parables that function as metaphors to present the child with questions about daily life. Permissions are presented against a colorful background with animal cartoons that hook the Child. A section on theory is given to help parents locate the permission within the context of their child's psychosocial growth. Pearl also describes a series of activities, both individual and group, that can be done within the family and includes a section that relates the permissions to various holy writings depending on the religious/spiritual traditions in the family.



The permission stories function as therapeutic metaphors that stimulate talk between parents and their children at intimate levels, thus increasing the bond between them. Injunctions and permissions are vital concepts in transactional analysis, and this particular application has enormous potential benefit: for developing children into aware, freedom-loving adults; for freeing women from oppressive gender scripts; and for helping those suffering from rejection due to class, caste, and religion to feel OK in themselves. It is a challenge to patriarchy, ethnicity, and racism. For example, Indian girls are usually told that they must leave their parental home (*maika*) and belong in their marital home

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The Church

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were cases of sexual misconduct. I have served on numerous committees at the diocesan level and done a lot of consulting with individual clergy about difficult situations they've encountered. Finally, I've also done a lot of therapy with clergy and their families over the years.

BILL: Do you have a fantasy of what your work as a priest would have been like if you had not become involved with transactional analysis?

ED: Oh man, I will really have to stretch to answer, but here goes. I would have lived most of my life chronically depressed, and since depressed parishes like depressed priests, that begins to look kind of yucky. I would have been pretty conflict avoidant, which would have prevented my work as a priest from having the edge that it needs at times. And my old narcissistic defense patterns would have prevented me from being genuine and would have interfered with my parishioners being real as well. I would have lacked most of my ability to analyze people's functioning and the insight that comes with that. My capacity for intimacy with people and with God would have been seriously impaired, which means that my life and work as a priest would not have been as deep spiritually. I would have not been as sharp theologically or theoretically, either. I would have, I think, been "successful"—and by that I mean I would not have done a lot of harm—but the value of my ministry would have been much less. And that is not just because of transactional analysis theory but because of the whole matrix surrounding TA, the expectation of personal and professional excellence. Since I first became involved in transactional analysis I

have been involved in therapy and consultation; I still am and probably will be the rest of my life. It is difficult to put into words the difference that has made in my life. It all has to do with my longing to become all of who I am.

The other thing that I think would have been really different for me is the area of theology. My area of specialization in seminary was historical theology with an emphasis on understanding doctrine and getting it right. These days I am far more interested in praxis. That has to do with how people practice their religion, how they treat each other in the community of faith, and how the community of faith relates to the world around it. If I talk about doctrine at all, it is about what it will mean to live it. And I don't know any more user-friendly system with which to do that than transactional analysis. For example, a question I have been asking people a lot these days—especially those who aggressively support the current US administration's practices and policies in Iraq—is, "Does your God kill people?" The God I know doesn't. This can lead to some interesting conversations.

Another example is that I am leading services this coming Sunday, and it's Trinity Sunday, so we need to deal with the trinity. I'm building my sermon and the prayers around a poem by David Whyte (1992) titled "Self Portrait."

It doesn't interest me if there is one God or many Gods. I want to know if you belong or if you feel abandoned. If you know despair or can see it in others. I want to know if you are prepared to live in a world with its harsh need to change you. If you can look back with firm eyes saying this is where I stand. I want to know if you know how to melt into that fierce embrace, falling towards the center of your longing. I want to know if you are willing to live day by day with the consequence of love and the bitter unwanted passion of your sure defeat. I have been told in that fierce embrace even the Gods speak of God. (p. 10)

That's where I'm at these days.

I was doing some interim work in a church in Ohio recently in which the vestry (governing body) of the church had become dissatisfied with their rector. After numerous attempts to solve the problems had failed, the bishop was called in to dissolve the relationship. On his last Sunday, the rector chose to present himself as a victim to whom grievous damage had been done, prostrating himself before the altar as he asked parishioners to come forward and lay hands on him for healing. How's that for drama? The parish was on the edge of splitting: Some wanted to rescue him, and those who had taken action in the first place were viewed as evil, insensitive persecutors. What an opportunity to teach about the drama triangle! It was so simple and the effect was very powerful and positive. I showed them that they could choose to step out of the system and see the man—who, by the way, is also a psychologist—as an individual who knew what he was doing and who is quite well and getting on with his life. Five families left the parish. Calls for the resignation of the vestry stopped, and the rest of the people are getting on with the business of healing and finding an interim rector to help them with their search for a new priest.

BILL: Earlier you made an interesting comment about how your transactional analysis training made you a better theologian. I'm curious and would like you to say some more about that.

ED: Well, through understanding transactional analysis theory, supervision, and my own therapy—which was some TA, some Reichian bodywork, and some a mixture of other theories—I began to discover who I really am, a real self. As one therapist put it, it was like I grew up in a house of mirrors. I wasn't sure who I was from one day to the next. As that real self emerged, I became more grounded in it, and a sense of confidence and well-being became internalized. I no longer had to depend on external definitions or descriptions of who I was in relation to other people, theological structures, and God. So it

Manuscripts Encouraged for TAJ on "Transactional Analysis and Psychoanalysis"

by Helena Hargaden, Guest Editor

Transactional analysis was created by Eric Berne as an alternative to psychoanalysis. It was obviously influenced by psychoanalysis, but by introducing transactions, Berne moved away from a one-person psychology toward a two-person psychology. His theory made it possible to examine his patients' intrapsychic worlds by a transactional analysis of the external world. In doing so, he emphasized the centrality of relationships between real people, both in the past and in the future. Not for him the strange language of "objects"; he spoke about real, live relationships from the past between child and parent figures and the experienced life of the child throughout its life. While the main goal of psychoanalysis was the uncovering of repressed material from the unconscious, Berne's (1961) goal was to establish "the predominance of reality-testing ego states and free them from contamination by archaic and foreign elements" (p. 22). After a process of transactional analysis proper, the individual is in a "particularly favorable position, because of the predominance of reality-testing, to attempt the resolution of the archaic conflicts and distortions. Experience has shown that such a sequel is not essential to the therapeutic success of the method, and the decision as to whether or not it is undertaken becomes a problem of clinical judgment and situational freedom" (p. 23). Thus, deconfusion of the Child, recovery of archaic states, and repressed material is not the main goal of transactional analysis as originally conceived by Berne.

Over 50 years later, transactional analysis and psychoanalysis have evolved, and the changes are reflected most obviously in the area of relationship. Psychoanalysts have discovered empathy and become increasingly interested in the relationship as a main tool of analysis. Transactional analysts have become more interested in recovery of archaic material and deconfusion of the Child through an analysis of the transference relationship. Psychologies have all been influenced and changed by developments in neuroscience, postmodernism, theories of the interpersonal, and theories of the body.

For the special theme issue of the TAJ on "Transactional Analysis and Psychoanalysis," we are inviting articles that reflect these changes and show how transactional analysis has and continues to inform psychoanalysis and how psychoanalysis has and continues to inform TA. Please send your manuscripts to me by the 1 October 2004 deadline. And if you would like to share your ideas first or seek encouragement, I would love to hear from you. I can be reached by email at helenahargaden27@hotmail.com.

Reference: Berne, E. (1961). *Transactional analysis in psychotherapy*. New York: Grove Press.

was easier to let go of old systems of thought, old definitions of God, old ways of relating. I was more willing to question and challenge and my thinking was a lot clearer.

I now know God, the Holy one, as mystery, and I see the mystery in all that is, especially in the people I work with. I never dreamed that I could be as comfortable as I am with not knowing. That doesn't mean that I know nothing. I know a lot about people and how they relate and what is working for them and what is not. And at the same time I am aware of all that I do not know. I have been powerfully influenced recently by a group of Biblical scholars known as the Jesus Seminar. They are committed to knowing as best they can the historical Jesus, a first century Jewish peasant with an attitude. And the reason for doing that is to know the God that Jesus knew. And that God is known through his aphorisms, parables, healing ministry, and table fellowship. That God is interested in this life now, in healing and in distributive justice, and in inclusion and the elimination of patriarchy and hierarchy. That God is, above all, a compassionate God. I am believing things and feeling things and doing things now that I never dreamed I would. I have been radicalized in a way that would not have been possible before.

BILL: Radicalized in what sense?

ED: In going back to the roots and just understanding what Jesus was about in a whole new way. This has really changed my way of thinking about what the church is all about.

BILL: So at this point in your life, how would you describe the essential purpose of the church in people's lives?

ED: The church is a faith community that creates experiences in which its members can be continually converted, changed, transformed, and reborn as new and more fully human beings. It is a community that lives into a counterculture that Jesus called the domain of God. Jesus said it was already here and that it was all around us and within us. The problem was that we did not see it or experience it. The liturgy of the church at its best brings it into view and into our experience. This is what I think we as therapists are

about also. We establish the kind of relationship with our clients and we use interventions that will make it possible for our clients to step into a new world to find a new self, to change. And that difference is in the direction of health and wholeness. It occurs both in human relationships and in relationship with God or Life or the ground of our being, whatever kind of term one wants to use.

BILL: And that's counterculture?

ED: Yes, I think so. It's very different from the dominant culture I live in.

BILL: Certainly churches are often cast as being very culturally syntonetic and as really helping to create the culture.

ED: If that is true, then I think that the church has sold out or allowed itself to be co-opted. Jesus and his followers in the first century were very counterculture. Some Biblical scholars have identified his movement as a nonviolent resistance movement. The twenty-first century, in some respects, is not so different from the first century. The message is still as "counter" as ever. God is not a tribal God. God does not bless America any more than God blesses any other nation, including Iraq. The message of Jesus still heard in the church is to love your enemies and hate your father and mother (those who perpetuate and pass on the dominant culture). Maybe that's something of what we are about when we work to "update" Parent ego states. I think the church is a community that in its liturgy practices how to live a countercultural life in whatever culture it happens to be and that the community of faith has as its primary purpose the development of human beings in their relationship with God or the Holy and a deepening of spiritual life. The purpose of that is for people to become as fully human as possible.

BILL: Very interesting, Ed. Thanks for sharing your thoughts and experiences in this area.

ED: Sure, it's been fun for me too.

REFERENCE

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ITAA The Script

The Newsletter of the International Transactional Analysis Association
436 14th St., Suite 1301
Oakland, CA 94612-2710, USA
Phone: 510-625-7720
Fax: 510-625-7725
Email: itaa@itaa-net.org
Website: <http://www.itaa-net.org>

Editor: William F. Cornell, MA
Managing Editor: Robin Fryer, MSW
Desktop Publishing: lockwood design
Printing: MarinSun Printing

Subscription Rates:
\$10 as part of all ITAA membership dues; not available by separate subscription

Advertising Rates:
Classified Ads: \$5/per 80 characters/spaces
Display Ads: Copy should be camera-ready

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Deadlines for copy and advertising—first of the month prior to the month of publication. (*The Script* is not published in January, May, or September.) Deadline: 1 July for the August issue, 1 September for the September-October issue.

Note: Publication of advertising in *The Script* does not imply endorsement by the newsletter, the editor, or the ITAA.

The Script (ISSN 0164-7393) is published monthly except January, May, and September by the International Transactional Analysis Association. The subscription rate is \$10/year as part of dues for all classes of membership. For information on dues rates for various membership classifications, contact the ITAA office at the above address. Periodicals postage paid at Oakland, California and additional mailing office. POSTMASTER: send address changes to *The Script*, 436 14th St., Ste. 1301, Oakland, CA 94612-2710. © 2004 International Transactional Analysis Association, Inc.

Published on recycled paper

Learning in a Spiritual Community

by Angela Berquist

In many parts of the world today, spirituality is based on synthesizing a variety of disciplines into one multifaceted expression. As a result, faith or spiritual communities are experimenting with creatively integrating spiritual and psychological practices/ideas. This creative unification leads to new and vibrant insights about ourselves and the world around us.

My most direct experience is with two spiritual communities in California, both of which are interesting not only because of their strengths, but also because of unresolved challenges that are part of an integrative approach to spirituality. After having stayed at, and interacted in, these communities, I have noticed a common trait: They frequently serve as escapes from adult responsibility, which is experienced as too painful. Although I do not criticize the wish to be in a spiritual community, I think it should be made clear that, ultimately, it is *not* an escape but a place to learn about our sometimes uncomfortable relationships with each other and the world. It is a place where we learn to be adults in our relationship to spirituality and to pinpoint personal obstacles to a useful understanding of how spirituality influences our lives.

As long as it is viewed broadly enough to encompass the concepts of spirit and soul, transactional analysis can be integrated well into a practical vision of spirituality. There are different ways to approach such integration, however. For example, the introduction of transactional analysis into one spiritual community with which I am familiar has had advantages but also problems. While people are often able to talk about transactional analysis in ideal terms, it is harder to know how to introduce TA into spirituality on

a practical level. While the assumption is that a Free Child environment will automatically result in integration, questioning this environment can lead to subtle Parental criticism that appears in the guise of Free Child. Although it frequently speaks about the role of transactional analysis, this particular community does not make optimal use of TA as a spiritual tool.

In contrast, the Zen community that I know does not necessarily speak about transactional analysis at all—but neither does it discount TA. It is simply that Zen abjures theory and focuses on actual behavior. If, and when, an instructor can offer a meaningful synthesis of Zen and transactional analysis, it may appear in a workshop. This willingness occurs because American Zen is quite open to new ways of understanding. For regular students, however, Zen practice is a priority whereas learning about transactional analysis is a matter of personal choice. Regardless of the lack of formal TA instruction, one finds that, with long and intense Zen practice, a natural consciousness emerges in which Child, Adult, and Parent ego states merge into a playful consciousness that knows when to use each state. At this level, Zen and transactional analysis intersect.

Given this affinity, one might ask why transactional analysis is not integrated more often with Zen. In my experience, although the American Zen community values integration, the feeling often is that intellectual interpretations (such as transactional analysis) distract the mind from

reaching a dynamic, lived state of awareness, an awareness that depends on direct experience rather than theory. In addition, whereas transactional analysis stresses the dynamics of having an ego, Zen emphasizes *not* being concerned with ego. An integrated solution seems to be knowing when ego is useful and when it is not. I have yet to experience this ideal in a spiritual community, but I am certain it is possible.

In my view, the sign of a successfully integrated spiritual community is acceptance of a stance that is, for example, not-quite-traditional Zen and not-quite-classic transactional analysis. Each ideology adapts to the other, and together they show that the whole is greater than the sum of the parts. I have found staying in such an integrated community requires two things. The first is for those who enter the community to be sincerely interested in allowing the ideas they come in with to be taken up and modified by the community; they wish to enliven it, not escape from another community. The second is for everyone to agree that no ideology is absolutely correct; the goal is to open the mind to such an extent that transactional analysis, Zen, and other thought forms naturally integrate. Integration thus becomes a matter of openness and willingness, not a matter of learning to “do things right.”

In short, a successful integrated spiritual community profits from pinpointing personal obstacles to a useful understanding of spirituality in everyday life. In the end, we do not call

integration anything; we leave names behind. Living the idea is not only the most direct way to learn, it is also the most profound. Indeed, the less a community speaks in words and concepts, the more it draws together on a feeling level. In an integrative spiritual community, we may find that being spiritual is a lot more than being religious and a lot more than knowing something about psychology. We might say that such a spiritual community is a place to uncover potentials of spirit. In addition, it can be a place to uncover new potentials in transactional analysis.

After living in Frankfurt, Germany, for 13 years, Angela Berquist returned to the United States to complete a BA in clinical psychology and a PhD in consciousness studies. Currently, she writes both fiction and nonfiction dealing with her studies. She can be reached at 1940 Greenwood Ave., San Carlos, CA 94070-4708, USA; email: zadekim@comcast.net.

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ITAA WEBSITE: www.ita-net.org

The ITAA website provides comprehensive information about every aspect of the ITAA. Recent additions to the site include links to upcoming international, national, and regional activities as well as membership criteria and an application form. If you want your website linked from the ITAA site, please forward the site address (URL) to webmaster@ita-net.org. Please also forward any suggestions, feedback, and information for upcoming events.

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Transactional Analysis, Faith, and the Public Space

by Trudi Newton



At the beginning of *What Do You Say After You Say Hello?* Berne (1972) implied that “to say Hello rightly” (p. 3) is a religious act—an act of openness, acceptance, connectedness, and availability to the other. That is, it is in peoples’ everyday interactions with others that the real person is seen.

Spirituality is often put across as related to individual internal experience; people describe themselves as having an “inner” and an “outer” self, with spirituality being the concern of the inner self. Another view, found in Judaism and Buddhism as well as in much recent Christian thinking, is that spirituality is the interaction between people; we exist as human beings only in relationship. Clearly, human beings are social animals, and Berne as a radical practitioner based his theory of personality on observing how people actually interact.

What do we mean by spirituality? Try the dictionary: Mine gives 18 definitions for spirit (excluding the 4 chemical definitions), 7 for spiritual, and 4 for spirituality. They all derive from the Latin word for breath—that which gives us life. The best definition I have found comes from James Nelson: “The way in which we relate—intellectually, emotionally and physically—to what is most real and worthwhile for us” (cited in Green & Newton, 1995, p. 52).

Our human experience is the only data we have. Since part of that experience is, to paraphrase Browning (1855, 1.97), that our “our reach always exceeds our grasp,” in the space between those two we create an idea of possibility that some call “God.” This God-idea is a celebration of human potential and vision, not a failing (as is sometimes implied by using words such as projection, inadequacy, and alienation).

Transactional analysis, like religious faith and praxis, creates and uses explanatory models to capture our experience and relate the mundane/quotidian to the potential we can perceive in ourselves and others but not quite grasp. What transactional analysis and faith have in common—beyond a belief in every person’s intrinsic value, expressed as “I’m OK, You’re OK,” love your neighbor as yourself, or any other code—is hope and an unshakeable belief in the possibility of change.

When I spent several months in Eastern Europe soon after the dramatic events of 1989 (including the fall of the Berlin wall), I encountered something quite unexpected. For all their traditionalism, and in spite of 40 years of oppression and material neglect, churches there seemed to be important and significant to those involved and to many outside them. They seemed to be saying “there is hope”—not an other-worldly hope, but a real hope of changing things by seeing an alternative—and being an alternative.

These things in common, and this dialectic between our everyday experience and our sense

of potential, plus the emphasis on external visible relationships being our spirituality or connectedness, makes transactional analysis an ideal language through which to name, describe, and explain the everyday struggles and spiritual aspirations of faith communities. Transactional analysis is a language of the “outside,” for engaging with “we-ness,” shared responsibility, and community (Summers & Tudor, 2000).

My own experience of using transactional analysis in faith settings is within the traditional structures of Christianity (mainly the Anglican church) and radical theology organizations in the United Kingdom. I first encountered TA 20 years ago when writing diocesan adult education courses. I began to introduce transactional analysis concepts into course material, to build tutor training around TA models, and to share the ideas with young people, pastors, and diocesan staff. Today I still teach transactional analysis frequently in church contexts.

One group of clergy I have worked with has met together for more than 6 years to “talk TA.” I recently asked them what it is that they find useful about transactional analysis. Their responses read like an advert for TA: raising awareness of personal motivation and process; naming and accepting this; a language in which to express it; and many options for autonomous problem solving and finding the means to change, empower, and take responsibility. Most religious organizations are hierarchical, and it was helpful to this long-standing group to recognize the negative transactions, life positions, and games played out in one-on-one relationships as well as the symbiotic chain within their organization (Holdeman, 1989; Ramond, 1990).

The most favored model within the group is ego states. In *God of Surprises*, Hughes (1985) described a three-part model of the church: the institutional, the questioning/rational, and the mystical. By combining this model with the concept of ego states, we can create a metaphor for peoples’ experience of the tensions and frustrations as well as the joys played out in church communities. Although I am writing about church groups because they are the communities I know most intimately, I think this model can also be applied to other religious groups.

“What transactional analysis and faith have in common is hope and an unshakeable belief in the possibility of change.”

Informing and reinforcing individual relationships are the “ego states” of the church: the Parent institution, with its emphasis on history, tradition, established values, and a definition of the identity of the organization while also showing care, support, and strength (for many people this “is” the church); the Child, “mystical” part of warmth and creativity, which can bring life and renewal to the church (probably the nearest to “spirituality”); and the Adult, the “questioning” part in Hughes’s analysis, which is responsive, contextual, and problem-solving—the aspect of the church that can examine and adjust the teachings and values of the parent institution and enable the whole organization to move on (Newton, 1992). However, the cultural script of the organization can sometimes result in the pressure of tradition and history oppressing both the questioning of “what’s going on here?” and the struggle for spiritual self-expression.

True spirituality and true human connectedness involve all ego states of persons and institutions. Transforming our understanding of “where we are now” can also transform our relationships;

we learn to see what is going on and how we can redescribe and do it differently.

The clergy group mentioned earlier has learned that the church needs all its ego states; that is, we need structure, nurture, questioning, cooperation, and liberation. We can replace the symbiotic chain with a model that takes account of human needs, failings, and possibilities—and that can be applied throughout the organization. Figure 1 represents for the group an active, well-functioning church. We drew on ideas from Cox (1999), Temple (1999), and White and White (1975) to create a model that captures a vision toward which we can aim. It works at two levels: for personal interactions between members, which take account of the whole person, and for the connection between individual members and the church community.

Figure 1 was developed in the clergy group as a “picture” of how a community can function appropriately and with awareness of what is offered and needed by each part of the organization as well as individual members. Following Cox (1999, p. 51), we drew a boundary between the internal structural and the external observable,

and the interaction of an individual with the whole community. The labels on the transactional lines indicate types of interaction for each category.

What can transactional analysis offer faith communities? For one thing, it gives an accessible language system that starts from a shared premise that the right way to live is as if people are OK, a language that promotes understanding and change. What can faith communities offer transactional analysis? A history of living as community, engagement in social action, and the experience of how a culture can transform and grow over time to meet contextual need. Faith communities inhabit the public space. Transactional analysis is a language of this same space—the space between persons where we are free to become most ourselves.

Trudi Newton, is a Teaching and Supervising Transactional Analyst (educational) who directs training programs for educators in the United Kingdom and Russia. She can be contacted via email at trudinewton@cita.uk.com or by post at Langley Cottage, Church Road, Chelmondiston IP9 1HY, United Kingdom.

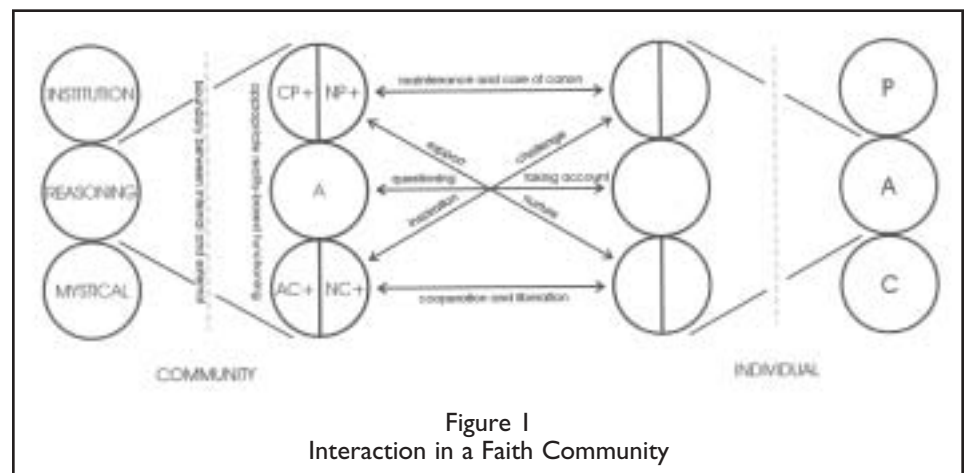


Figure 1
Interaction in a Faith Community

functional aspects of ego states, both of persons and, extending the metaphor, of the community. Just as the integrating Adult (Temple, 1999, p. 164) of one person takes account of Parent and Child information in deciding an appropriate behavior, so the integrating Adult of the community take account of the institutional and the spiritual. So the figure can represent both healthy one-to-one interactions in a faith community

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Make Sure Your Payment to ITAA is Properly Credited!

We have recently received several bank transfers without any identifying information that would allow us to credit them to the correct person for the correct reason. When making bank transfers into the ITAA bank account, please make sure to include your full name, the ITAA account number (obtain from Ken Fogelman at the ITAA office), and what the payment is for (membership dues, books or videos, etc.). In addition, please email or fax the ITAA office with the same information (your full name, the amount you transferred, account number, reason for payment) in case it is not included with the information forwarded to us from the bank. Send questions to Ken Fogleman at ken@itaa-net.org.

Discover Card Now Accepted

The ITAA is now able to accept Discover Card as well as VISA, MasterCard, American Express, and JCB for credit card payment of fees, membership dues, some conferences, books, videos and DVDs, and Training and Certification Council training and exams.

Information Needed on No-Suicide Decision Failures

Dear Editor:

Thanks to all the colleagues who emailed, wrote, and phoned me in response to my request in the April 2004 *Script* for feedback about your experiences with no-suicide decisions. I will acknowledge them in more detail in a fuller report in an upcoming *Script*.

At this point I just want to let people know that I was able to go confidently into a potentially critical or nonunderstanding milieu at the American Psychiatric Association Conference in early May and to be very well received. This was largely because I had your experience and confidence to support the basic idea that a no-suicide decision can provide real safety. Dr. Simon, the panelist who had had the worst experience with no-harm contracts (including legal actions!) stated that our approach met his criteria for a careful clinical evaluation, something he had seen omitted when simply relying on "no-harm" contracts. Dr. Pfeffer, the other panelist, was equally complimentary, and in the lively discussion that followed, I was strongly encouraged to write all this up for publication in the APA and ITAA journals. We had about 40 attendees, not bad given that we were competing with some 30 other events at the same time!

What I still need from ITAA members is feedback about any dangerous failures from your experience. For example, one discussant reported two deaths in patients with bipolar disorder and serious physical illness. Please let me know of any similar experiences you have had. We are into some exciting scientific research here. Please email me at robertcdrye@mns.com.

Bob Drye, Tempe, Arizona, USA

Some Reflections on the Dynamics of Racism

Dear Editor:

Inspired by the recent celebration in South Africa of their first decade of democracy, I want to offer some brief reflections on the dynamics of racism, aggression, and power.

In my view, the Western world since the 11 September 2001 attacks in the United States, the war in Iraq, and the recent outrageous revelations of prisoner abuse and humiliation seems to have become not only increasingly unsafe but also confused and filled with rising anxiety. Many people have now become targets of suspicion, hostility, and racial attack.

Fortuitously, I was in the land of my birth, South Africa, on the tenth anniversary of the first democratic elections in that country. I was able, therefore, to watch the celebrations live on TV and, in particular, to hear President Thabo Mbeki's inaugural address. While listening to his moving speech, I was aware that there is much that we in the West can learn from the South African example. Here was every reason and possibility for the formally oppressed to wreak vengeance on their oppressors, and yet something else happened. Another route has been chosen.

To develop this argument further, I need to share some of my own personal life and experiences. A child of European Jews who escaped from one of the most horrifying examples of racism, namely the Nazi's attempt to exterminate the Jewish race, I was at the same time born a white South African into a situation of privilege and advantage. Thus, ironically, I am able to identify with both oppressor and oppressed. I know well the self-aggrandizing and self-righteous position of opting for the politically correct and comfort-

able place of the liberal left. How easy and self-gratifying it is to say "not in my name," to turn the current perceived oppressed into the "good guys" and the oppressors into the "bad."

South Africa under its previous rulers represented to people everywhere all that was abhorrent about racism and oppression in a world sickened by the increasing consciousness of the effects of extreme prejudice and racism.

In his powerful and moving address, Mbeki (27 April 2004) said South Africa "was a place in which to be born black was to inherit a lifelong curse. It was a place in which to be born white was to carry a permanent burden of fear and hidden rage." He went on to elaborate: "It was a place that decreed that some were born into poverty and would die poor, their lives in the land of gold and diamonds cut short by the viral ravages of deprivation. It was a place where others always knew that the accident of their birth entitled them to wealth. Accordingly, these put aside all humane values, worshiping a world whose only worth was the accumulation of wealth."

He continued by describing in moving terms the state of the country before democratic rule and leading up to the choice of the majority of South Africans to take a path of national unity and reconciliation. "We chose what seemed impossible because to have done otherwise would have condemned all our people, black and white, to bloody catastrophe and conflict. We are proud that every day now, black and white South Africans discover that they are, after all, one another's keeper."

Although there is much more that is moving in this powerfully emotive speech to South Africans, I will return to my argument. In the approach taken by the South African government to opt for "truth and reconciliation" rather than a justified prosecution on the order of "crimes

against humanity," they turned away from the endless cycle of revenge and retaliation. This cycle, in which individuals are locked into continually swapping victim/persecutor positions, in the long run turns out to be destructive for all. Sadly, we have too many examples of these ethnic, racial, and territorial conflicts.

How then can we, who are feeling threatened and under attack by world events and yet are not immediately in the line of fire, responsibly respond to the current situation? From a psychological perspective, what sense can be made of the forces that drive behavior, both individual and group, toward one or the other of these alternatives?

On the individual level, as psychotherapists we have, I believe, a responsibility not only to understand and deal with our own capacity for hate, envy, violence, and aggression against others, but also to help those we work with manage these forces within themselves. In this way we undercut the tendency to project our own negativity onto others, thereby making ourselves in a self-justifying and self-righteous way the "good" while others carry the "bad" for us.

It is more complicated to understand what is needed on the group level. Certainly, from the South African situation it is clear that good leadership and personal example are crucial. Nelson Mandela stands as an icon of the capacity for forgiveness while not ignoring or dismissing the enormity of the past. He presents South Africans, black and white, with a figure for identification.

I end this brief account with a request to those of us who are concerned about the future of our world: Let us put our minds and experience to work extending these sketchy thoughts in the direction of increased understanding and consequent action.

Diana Shmukler, London, England

AFTER HE SAID HELLO

Edited by Pam Levin

On the Steps of the Laundromat: Meeting Eric Berne

by James R. Allen

In the spring of 1967 I went to study with Bob Goulding, David Kupfer, and Mary Edwards (Goulding) at the Carmel Institute of Transactional Analysis. The institute was really an old laundromat that Berne had renovated. On the first day, as I rushed down the ramp that led to the sidewalk, I ran into a man standing with his mouth open, glasses well down his nose, and moving his head in circles as he followed a fly that was buzzing about. Mistaking him for a patient, perhaps one cognitively limited, I asked if I could be of help. "Oh no," he replied. "I'm Eric Berne and I own this building." This was not at all how I had envisioned my first meeting with the man whose work on scripts I had used to screen young men for mock-up Apollo flights in Houston!

Berne generously allowed me to attend his groups in San Francisco, listened to some tapes I dutifully had gone over the requisite seven times, and invited me to present at both his San Francisco social psychiatry seminar and at the American Psychiatric Association on my experiences in the Haight-Ashbury area of San Francisco, then the psychedelic capitol of the United States. We talked of both growing up in Canada, of college in Montreal, and of the challenges of being anglophone in the francophone

world of a separatist Quebec. He was kind, interested, and supportive, but I always felt a kind of distance, as if he were looking at me and the world through a pair of binoculars held up to his eyes backward. That way, I suppose, he could see patterns that most of us miss—but, to me at any rate, it seemed at the cost of interpersonal closeness.

When my wife and I moved to Oklahoma, Eric used to refer people who had written from the Midwest. I was always a little surprised that he remembered me, but I was even more surprised when I realized that many of these people had used *Games People Play* to change their lives—but had gotten the theory all "wrong." This stimulated my thinking about what is now called social constructivism and neo-pragmatism, but I really didn't understand them until I encountered the philosophical writings of Richard Rorty (Brandom, 2000). What these



"This was not how I had envisioned my first meeting with the man whose work on scripts I had used to screen young men for mock-up Apollo flights in Houston!"

people had received from Berne's writings, however, were permissions to change and to feel good, a basic understanding of the importance of positive strokes, as Steiner has emphasized, and a way of understanding themselves and others. For them it had worked, but I was troubled whether or not to explain that they were doing it all "wrong."

What Berne gave us was the product of his searing intellect, laser-like focus, and ability to grasp interpersonal patterns. All of this he presented in an understandable, colloquial way, sometimes with a dry, quirky humor that grabs our attention and shocks us into conceptualizing things afresh. Today, I also appreciate that he gave us a neurologically relevant way of understanding interactions, communication, and intersubjectivity and a framework for developing psychological-mindedness and positive emotions. All these are now

fairly well accepted ideas in the transactional analysis community.

What I think we will come to appreciate more in the coming years is that Berne also highlighted the following ideas, which are, as yet, less well-accepted: the importance of narrative, the ability to switch levels of conceptualization for pragmatic effectiveness as well as for the play of irony, an emphasis on behaviors rather than on some ontological human essence, the importance of consensus in defining "reality" rather than appealing to some external "objectivity," the role of language in shaping what appears to be, and the development of a kind of Nietzschean self as a work of art. In short, he gave us the foundations of a postmodern therapy for a postmodern world!

Thank you, Eric.

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Pearl Drego

continued from page 1

(*sasural*). Therefore, a father and mother reading to their daughter from the "Belong" page that "You belong with us, wherever you may go you will always belong to us, you are a part of us," challenges Indian cultural messages.

Pearl's work is a way of introducing transactional analysis in cultures—especially non-Western cultures—in which there is often shame attached to going for counseling and therapy. It presents transactional analysis as a tool for bettering family life, as a means of character development for children, and as a method of building unity in diversity and consensus in the middle of conflict. It provides a tool for identifying injunctions or permissions in songs and myths.

"The permission stories function as therapeutic metaphors that stimulate talk between parents and their children at intimate levels, thus increasing the bond between them."

Today, permission ritual therapy has been introduced in a wide number and variety of settings. It has been taught in over 40 primary and secondary schools in India and to teachers, counselors, therapists, and church pastors in many Asian countries. It has been used in six homes for destitute and handicapped children in India and Africa and in the Congo for trainee social workers and teachers. Approximately 400 teachers, 700 school principals, 6000 parents, and 10,000 students have been exposed to permission ritual training in English, Hindi, Malayalam, Japanese, and Chinese. In India it has been used with different strata of society, especially economically weaker sections, and for the empowerment of women. It has been used in leading institutions in India such as the Trained Nurses Association of India in nursing training programs and in all-India training programs for nursing educators and administrators. In India the work has taken transactional analysis to the grass roots as a theory and practice that is not just for those who can afford therapy but for increasing the health and happiness, the success and warmth of relationships in the home. It has inspired Indian transactional analysts to focus on

skills of community participation at the grass-roots level.

Because of the fear of therapy in many Asian contexts, permission work is a nonthreatening way of helping kids and young people talk about their personal life and make contracts for healthy change (Drego, 2002). The locus of permission work is the group, and the permission metaphors and messages are designed to promote gender justice, ethnic harmony, and respect for nature. When used with orphaned children in Calcutta and children of broken families, it has served as tools of new parenting relationships and for healing childhood traumas. Orphaned children received permissions from counselors and teachers, and their new confidence was evident in improvement in their academic results and musical talents.

We are exceedingly proud to present Pearl with the 2004 Eric Berne Memorial Award.

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Call for Manuscripts for Upcoming Script Theme Issues

Professional Recognition for Transactional Analysis Training: Deadline 1 August 2004. What is being done in your area with regard to obtaining recognition for transactional analysis training/certification through academic or governmental institutions?

Articles should be 750-1000 words long with appropriate references. Please email manuscripts and/or questions to Managing Editor Robin Fryer at robinfryer@aol.com

Upcoming TAJ Theme Issues

"TRANSACTIONAL ANALYSIS & PSYCHOANALYSIS"

Guest Editor: Helena Hargaden
Deadline for manuscripts:
1 October 2004



"TRANSACTIONAL ANALYSIS & ORGANIZATIONS"

Guest Editor: Sari van Poelje
Deadline for manuscripts:
1 April 2005



Please follow the instructions to authors on the inside front cover of any recent issue of the TAJ. Email manuscripts to TAJ Managing Editor, Robin Fryer, MSW, at robinfryer@aol.com or send to her at 1700 Ganges Avenue, El Cerrito, CA 94530-1938, USA.

Nominations Sought for ITAA Awards

The ITAA invites you to consider nominating a worthy recipient for the **Eric Berne Memorial Award (EBMA)**. The following information and materials must be submitted to the EBMA Committee in care of the ITAA office:

1. Name(s) of author(s) nominated.

2. Publication citation: Full reference for journal article, book, or publication in which the contribution being nominated has been published.

3. Area of contribution: Specify one of the following categories as the area in which you think the most significant contribution has been made: (a) theory, (b) research, (c) applications, (d) other areas not covered by these.

4. A brief title for the contribution: For example, the concept in theory, a descriptive title for the research project, the specific practice application, or a title for some other relevant area.

5. A detailed statement supporting the nomination as an original and highly significant contribution to transactional analysis in the designated area. This statement must include discussions of the following:

- The originality and innovation of the contribution within transactional analysis
- The relationship to previous work in transactional analysis and related theories or fields of application, including research where applicable
- Evidence of the impact the contribution has had on the development of the field of transactional analysis
- Any other statements about the contribution that need to be considered by the committee in the opinion of the person(s) making the nomination

6. Individual, group, or organization making the nomination: Please supply the name, address, and telephone numbers, fax numbers, or email addresses of the person(s) the EBMA committee may contact if additional information or material is required to consider the nomination fully.

7. Copies of the publication(s): At least one copy of the article or book in which the contribution being nominated appears must accompany this written material. If the article or book was written in a language other than English, then either a translation into English must be included along with a copy of the publication(s) in the original language or a summary or abstract of the major ideas presented in the publication(s) must be submitted in English.

8. Notification of the nominee: It is the responsibility of the person(s) making the nomination for the award to notify the author(s) of his or her intention to do so and to provide him or her with a copy of the written materials submitted to the Eric Berne Memorial Award Committee. The nominator is to verify to the committee that he or she has done so either by submitting a copy of the letter to the nominee or a statement to that effect. Without this verification, the nomination will not be accepted, except in those instances in which the award would be made posthumously.

The deadline for Eric Berne Memorial Award nominations is 1 December 2004.



The **HEDGES CAPERS HUMANITARIAN AWARD** was established to recognize ITAA members who have made significant, enduring contributions to humanity in keeping with the ideals and ethics of the ITAA. These contributions are primarily seen as activities that promote the welfare of humankind, especially through the alleviation or elimination of pain and suffering. ITAA members who make such contributions often do so at the cost of personal risk and/or sacrifice. The humanitarian activities may form a lifelong pattern or be expressed in a single, widely noted occurrence. **The deadline for the Capers Award is 1 January 2005.**

The **MURIEL JAMES LIVING PRINCIPLES AWARD** honors ITAA members who have advanced the growth of transactional analysis by personal example as well as by contributions of an exceptional and lasting nature. Personal example involves consistently living the principles of transactional analysis, which includes but is not limited to clear Adult thinking, joyful creativity, compassionate ethics, and a lack of gaminess in transactions with others. Such a person models egalitarian relationships and promotes an "I'm OK, You're OK" atmosphere in both professional and personal arenas. The nominee will have demonstrated commitment, concern, and caring for both individuals and the world community and will be active in the international advancement of the principles of transactional analysis either professionally or personally. **The deadline for the James Award is 1 January 2005.**



Any ITAA member can suggest another member for the Capers or James awards by submitting in writing a detailed nomination addressed to the vice president of operations. Please submit the nominee's name along with a narrative account of the reasons the individual deserves recognition, attaching all relevant documentation.

For these awards to be meaningful, we need you to consider who within the ITAA is deserving of the association's highest honors and to let us know. Please submit nominations for any of these awards to the ITAA office, 436 14th Street, Suite 1301, Oakland, CA 94512-2710, USA. We look forward to hearing from you.

January 2003 TAJ Written for You and Your Clients

The January 2003 issue of our journal is written for a new audience: It is for you *and your clients!* Look it over carefully and see if you don't agree that the articles about psychotherapy, sexuality, spirituality, relationship endings, dreamwork, money, transactional analysis, education, and more would be useful to your clients, trainees, workshop participants, and even colleagues who might be interested in learning more about how transactional analysis can be useful to them and those with whom they live and work.

To order extra copies to give or sell to clients, trainees, workshop participants, or colleagues, please contact the ITAA office or visit our website at www.itaa-net.org. The cost is \$10 each or \$8 each for 10 or more copies (postage included). We hope you will find this special issue of the TAJ to be a valuable tool and would love to hear how you used it!

Standing Together: Diversity and Connection

by Suzana Parry

We live in different places; we have different cultures, ideas, opinions, and practices; we are unique in so many ways. All around us are opportunities and invitations to see difference, to see what makes us separate. Yet we also have much in common: the wealth of our compassion; our vulnerabilities; our humanity; the shared ideals, theories, and values that can unite us as *whanua* (family). This theme of treasure and belonging will underpin the 17th Australasian Conference in Wellington, New Zealand, this coming 11-14 November. We anticipate participants will experience the richness of connection and reconnection as they arrive from around the Pacific region and other parts of the world to talk about the value of transactional analysis and to celebrate the diversity of our communities.

We are pleased to have confirmed Julie Hay and Heather Fowlie as keynote speakers for the conference. Julie Hay, FCIPD, MCMI, MPhil, DMS, has many years of managerial and consultancy experience in the public and private sectors and has been running transactional analysis training around the world since 1986. She is a past president of both EATA and the ITAA and is chairperson of the United Kingdom-based Institute of Developmental Transactional Analysis (IDTA). Julie is the author of numerous articles, books, and audiotape sets, including *Transactional Analysis for Trainers*, *Donkey Bridges for Developmental TA*, and a complete TA 101 tape set. As well as being a regular CTA/TSTA examiner, Julie has been a staff member on several EATA and ITAA Training Endorsement Workshops. Julie's keynote address is entitled "TA Around the World: Bringing Our Treasures Together." She will also present a workshop on supervision and a preconference institute on "Professional Development for Advanced Trainers" (CTAs and PTSTAs).

Heather Fowlie, MA, MSc, PTSTA, works full-time as a psychotherapist and supervisor in pri-

vate practice in South West London, England. She is particularly interested in integrating other models of psychotherapy, especially object relations, within a relational approach to transactional analysis. She is a tutor in the transactional analysis training program at the Metanoia Institute in London. In addition to her address, Heather will present a new model she has developed to begin to answer her own questions about "deconfusion" and to help clients grow in understanding and compassion for the child they once were. She will also do a postconference seminar for MSc candidates.

"We anticipate participants will experience the richness of connection and reconnection as they arrive from around the Pacific region and other parts of the world."

Another preconference workshop will be provided by Trudi Newton, TSTA, who works in both educational and organizational fields in Europe. The workshop will give trainers from around the region an opportunity to network, and Trudi will provide an update on the new case study exam, including how to set and assess criteria for transactional analysts and how this might affect the training process as well as some reflection on how training programs reflect our general beliefs and philosophy.

We have an exciting program of papers, workshops, and posters, although we welcome expressions of interest from additional presenters. Contact the conference committee now!

The conference is also hosting Medical Books of Wellington, which will have a selection of transactional analysis literature available for browsing and purchase. There will be opportunities for self-care and fun with lunchtime neck rubs, retail

therapy, relaxing walks by the golden beaches of Oriental Parade, tandem bike rides, kayaking, rollerblading, swimming, and spas.

Wellington is located in the middle of New Zealand and offers visitors easy access to tourist attractions in both North and South Islands. Set against a backdrop of lush hills and the sparkling harbor, our vibrant and compact city offers a large variety of activities, including designer stores, galleries, museums, walks and tours, international cuisine, music, dance, and theater—not to mention the wildlife. November is spring-time here, and the weather can be variable: Temperatures range from 10-18 C, and it is often dry

and quite windy at that time of the year. The conference is being held in Te Papa, the national museum of New Zealand. The museum is situated in the heart of the city within walking distance of many accommodation options, from five-star hotels to backpacker hostels.

The organizing committee is happy to answer any queries about accommodations or leisure activities. Registrations and inquiries should be directed to australasianta2004@paradise.net.nz or PO Box 15148, Wellington, New Zealand. For information about transactional analysis in New Zealand and conference updates, see www.nztaa.org.nz.

Spreading the Word

DR. ZORAN MILIVOJEVIC, MD, TSTA, of Serbia was a keynote speaker at the European Association of Psychotherapy Conference in Belgrade, Serbia and Montenegro, from 24-27 June 2004. The theme of the conference was "Psychotherapy and Identity," and the title of his speech was "Could We Suffer from Psychotherapeutic Personality Disorder?" This was an opportunity to share transactional analysis ideas with colleagues from other schools of psychotherapy.

GIANPIERO PETRIGLIERI and **JACK DENFELD WOOD** had their article "The Invisible Revealed: Collusion as an Entry to the Group Unconscious" (originally published in the October 2003 TAJ) reprinted in the May 2004 issue of *TOPIGL*, the online newsletter of the Institute of Group Leaders out of Australia. Also in the same issue of *TOPIGL* is the typology of therapists Berne developed and published in *Principles of Group Treatment*. For information on *TOPIGL*, contact editor Gerdina Bryant at cedrichbryant@ozemail.com.au.

JULIE HAY has been contributing a series of items for a monthly loose-leaf subscription publication called *Train the Trainer*. Three of these have specifically showcased transactional analysis. Julie started with "Transactional Analysis in the Classroom," which was included in the first issue in 2003; she has since added "Supervision" (No. 11 2004), with plenty on contracting, and "Analyzing Group Behaviour" (No. 13 2004), which includes information on imagoes, time structuring, and games. Fenman publishes these types of resources and plans to start another publication entitled *Coach the Coach*, to which Julie will also be contributing (for subscription information, see www.fenman.co.uk). Julie has also been busy presenting transactional analysis at conferences and professional meetings, including at an NLP Executive Coaching Conference in London and at the 10th European Mentoring & Coaching Conference in Cambridge, where she explained the benefits of a transactional analysis approach to supervision. She gave a talk about combining transactional analysis and neurolinguistic programming at a conference on Coaching & Mentoring in Oxford. Finally, Julie previously appeared at the 9th European Mentoring & Coaching Conference, where she presented information on scripts and five levels of contracting.

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	COC	July 14, 2004	Timisoara, Romania	April 1, 2004
	BOC	July 29, 2004	Bangalore, India	April 1, 2004
	BOC	Oct. 13, 2004	Calgary, Canada	July 1, 2004
	BOC	Nov. 11, 2004	Wellington, NZ	Aug. 1, 2004
	COC	Nov. 19, 2004	Neustadt, Germany	Aug. 1, 2004
	COC	Dec. 5, 2004	Rome, Italy	Sept. 1, 2004
	COC	July 7, 2005	Edinburgh, Scotland	April 1, 2005
TSTA Oral	COC	July 14, 2004	Timisoara, Romania	Jan. 1, 2004
	BOC	July 29, 2004	Bangalore, India	April 1, 2004
	COC	Nov. 19, 2004	Neustadt, Germany	May 1, 2004
	COC	Dec. 5, 2004	Rome, Italy	June 1, 2004
	COC	July 7, 2005	Edinburgh, Scotland	Jan. 1, 2005
CTA Written	All Regions (Non-Europe)	Your choice	Submit to Regional Exam Coordinator after paying \$50 fee to T&C Council	Your choice
TEWs	PTSC	July 11-13, 2004	Timisoara, Romania	March 11, 2004
	TSC	August 2-4, 2004	Bangalore, India	April 2004
	TSC	Oct. 18-20, 2004	Calgary, Canada	June 2004
	BOC	Nov. 6-8, 2004	Wellington, NZ	July, 2004
	PTSC	Dec. 2-4, 2004	Rome, Italy	Aug. 2, 2004
	PTSC	July 10-12, 2005	Edinburgh, Scotland	March 10, 2005

* COC CTA exam candidates who are doing the COC written case study must submit it no later than six months before the oral exam date. Details/application available from the COC Language Group Coordinators.

Note: Exams subject to availability of examiners/exam supervisors. BOC not responsible for expenses incurred when unavailability of examiners/exam supervisors causes exams to be canceled or postponed. To be an examiner for an ITAA/BOC exam, examiners must be at least a CTA for a CTA exam or a TSTA for a TSTA exam.

To arrange to take a BOC exam, contact the T&C Council, 436 14th St., Ste. 1301, Oakland, CA 94612-2710, USA. **Note:** COC people sitting for BOC exams must forward the equivalent of the EATA fee to the T & C Council office. **To arrange to take a COC exam,** contact your EATA Language Coordinator. Check with the EATA office or the EATA Newsletter for the name of the appropriate Language Group Coordinator. **TSC Training Endorsement Workshop fee:** \$450 ITAA members/\$600 non-ITAA members payable in US dollars to T&C Council, c/o the T & C Council office, 436 14th St., Ste. 1301, Oakland, CA 94612-2710, USA. **COCTraining Endorsement Workshop:** to take a COCTEW, contact the European TEW Coordinator, c/o the EATA office.

TRANSACTIONAL ANALYSIS CONFERENCES WORLDWIDE

July 15-18, 2004: Timisoara, Romania. EATA Conference. Contact: Ibolya Daroczi, Str. Textilistilor nr.1 Bl. MYI, Sc.A, Ap.23, 76633-Bucharest sect 3, Romania; +40 256 220 357 (phone/fax); email: office@businesslike.ro

JULY 30-AUGUST 1, 2004: Bangalore, India. International Transactional Analysis Conference (designated ITAA conference). Contact: C. Suriyaprakash at iitac2004@hotmail.com or child_asha@hotmail.com

OCTOBER 13-17, 2004: Calgary, Canada. Americas Transactional Analysis Association (ATAA) Conference. Contact: Lorna Johnston, 25 Somme Blvd., SW, Calgary, Alberta, Canada T2T 6K7; +1 403 243 4208 (phone); +1 403 243 4209 (fax); email: lornajohnston@shaw.ca

NOVEMBER 11-14, 2004: Wellington, New Zealand. 17th Annual Australasian Transactional Analysis Conference. Contact: Conference Committee, PO Box 15148, Wellington, New Zealand; australasianta2004@paradise.net.nz

JANUARY 30-FEBRUARY 4, 2005: Tenth Annual USATAA Gathering. Frenchman's Cove, near Port Antonio, Jamaica. Contact: Dianne Maki, 908-234-1873, email: makisethi@aol.com

JULY 7-10, 2005: Edinburgh, Scotland. World TA Conference sponsored by ITAA/EATA/ITA. Contact: Richard Reynolds, exec@ita.org.uk

An Interfaith Movement in a Senior Community

by Muriel James

From Vision to Reality

An hour's drive east of San Francisco, in a quiet valley surrounded by mountains, more than 9,500 seniors over the age of 55 (including me) live independent and active lives in Rossmoor, a privately owned community on the outskirts of the city of Walnut Creek. On the valley's 2,200 acres, roads wind among the trees and shrubs and lead to individual homes, condominiums, or co-ops with four to twelve units of various sizes. There is also a large mansion used for group meetings and parties planned by residents. Bus transportation is always available, and a shopping district is just outside the gates. The grounds include tennis courts, golf courses, large swimming pools, and buildings for administrative purposes, a library, and residents' activities, such as sewing, woodworking, pottery, computer, and exercise facilities. There are 205 clubs and service organizations at Rossmoor that are open to all, and anyone can start a new one.

In this senior community there are also eleven different kinds of religious groups with over 2,000 active members who seek a spiritual dimension to their lives through worship and in other ways. Jewish, Catholic, and eight Protestant groups of various sizes exist but are not competitive. Meditation and the study of Buddhism and other Eastern religions can also be found at Rossmoor. In many ways, the spiritual search is widespread here.

"The visions and actions of the Interfaith Council offer important ways of bringing people here to a clearer understanding of spirituality and more harmonious relationships with each other than generally occurred in previous generations."

One of my books, coauthored with my son, John James, Ph.D., focuses on the human spirit as the inner core of personality and links ego state theory and spiritual experiences.

The word *spiritual* means different things to different people. For some, it means to be concerned with religious questions or aspirations or a sense of union with God. For others, it refers to some special aspect of life not normally experienced in the everyday. In German there are two words that highlight these different meanings. *Geistlich* refers to spiritual matters that reflect a religious orientation; *geistig* refers to spiritual matters without a religious orientation. (James & James, 1991, p. 8)

These two meanings of "spiritual" are frequently experienced by residents and visitors to Rossmoor. For many, viewing the valley is a spiritual experience related to nature, although not necessarily to religion—an example of *geistig* spirituality without religious orientation. It is, indeed, awesome to see the sun or moon come up over Mt. Diablo and see the natural beauty of the hills, creek, and trees that were here long before the community was built. Visitors also catch their breath when they see the park-like beauty of shrubs, flowers, and over 100 species of trees that have been planted and beautifully maintained.

An Interfaith Council and Program

In terms of *geistlich* spiritual matters that reflect a religious orientation, the visions and actions of the Interfaith Council of Rossmoor offer

important ways of bringing people here to a clearer understanding of spirituality and more harmonious relationships with each other than generally occurred in previous generations. This is particularly significant in today's world, with its growing multiculturalism and awareness of different opportunities and challenges. As with all people, cultural and family scripts have influenced the development of the ego states of those who live in Rossmoor. Whether they meet in temples, synagogues, churches, or around a picnic table, scripts from the past are active in the now and can influence the future (James, 1983). The Interfaith Council plays an important role in helping people move beyond script-related limitations about spiritual and religious issues.

The council consists of two or three members from each religious group, but participation is open to all residents. Three of the groups have their own substantial facilities just outside the gates of Rossmoor. The other eight religious groups use space in meeting rooms that are loaned to them by the management of Rossmoor.

The council meets two afternoons a month. One meeting is to discuss common issues such as the use of the loaned space, shared worship, celebrations and memorials, luncheons, dinners, and other events. The second is currently used for a new program called "Journeys of Faith." It lasts for 1½ hours and has three speakers. Each person has 15 minutes to speak and 5 minutes to answer questions from listeners. The presentation begins with a brief synopsis of the history of the presenter's particular religion followed by an autobiographical piece about his or her own journey of faith.

The effect of hearing three diverse kinds of religious history and experiences leads most listeners to say "Wow!" when a program finishes or to comment on it as a "spiritual experience" or as a "blessing." Some may even wipe away a tear because the experience is so touching, and there are always warm smiles and often spontaneous hugs.

Why is such an event so powerful? Perhaps because each ego state may be simultaneously activated, along with the yearning to be appreciated and listened to. Therefore, one of the many ways transactional analysis can be used to understand the effectiveness of a program is to think about how ego states are activated and how they respond both to religious rituals that are often very important and also when discussions are held on something "spiritual."

Geistlich spirituality with a religious orientation occurs most often at Rossmoor during worship or study in organized religious groups. Although transactional analysis language is seldom used in such gatherings, it can be observed. There is respect and growing affection among those who participate in interfaith activities as they get to know others' religious and personal backgrounds. Even with the negative cultural scripts of past generations, change is possible. From a transactional analysis position it shows as "I'm OK, You're OK, in spite of the old disagreement and conflict between our religious groups."

If, on rare occasions, someone transacts from the position of "I'm OK, You're Not OK unless you agree with me," others may interrupt to decrease negativity or suggest negotiation. This occurred recently when some residents objected to a crèche scene being publicly displayed in Rossmoor at Christmastime, as was the tradition for many years. Nor did they want other religious symbols such as a Buddha statue or Star of David to be shown. They angrily argued the point until it was settled by negotiating for future religious symbols to be in a less prominent common property. This illustrated the value of transactional analysis as a tool for modifying rigid beliefs (James, 1985/2002).

A Personal Note

In my childhood, religion was never discussed in my family. It was ignored in favor of classical music, science, and camping in the wilderness. Years later, when I had three children who had never attended religious services, I was asked by a local church to help with their young teens during the summer. I guess the word had gotten around that I was someone who helped out in schools and with scout troops.

At the church I discovered my vast ignorance about the meaning of the words in hymns and prayers, and I was flooded with questions. I decided to seek answers to my questions at a theological seminary, and eventually I earned a master's degree and later a doctorate in theology. My dissertation was on ancient Jewish history, no doubt because of the fine instructors I had had in archeology and Old Testament. Thus I became an interfaith enthusiast.

I had interned at two mental hospitals, was ordained as a Congregational minister, and was serving in a local church when I decided to organize an extension interseminary program for lay adults. I was appointed dean and developed a program that offered lectures and short-term classes to any group of ten or more persons who asked for a subject related to spirituality and/or religion. Most instructors were enthusiastic professors who knew their subject, liked people, and agreed not to proselytize for a particular faith. In a ten-year period, over 9,000 adults participated in the program.

Meanwhile, I had become interested in transactional analysis, and it was in supervision with four highly qualified professionals that Ken Everts, who became ITAA's third president, gave me the hardest but most important advice I ever received. He interrupted me when I was defending myself against criticism with, "Muriel, do not say anything here when you are criticized until you say out loud, 'I wonder if by any chance what you are saying could be true.'" Then Ken Everts gave me some of Eric Berne's early papers to read and took me to San Francisco to meet Eric. This started a new phase in my life.

"The effect of hearing three diverse kinds of religious history and experiences leads most listeners to say 'Wow!' when a program finishes or to comment on it as a 'spiritual experience' or as a 'blessing.'"

Spiritual matters were important to me in spite of the fact that ideas and words such as "spiritual" and "religion" were largely ignored in the ITAA at that time. Then Eric asked me and a few other psychotherapists to write short chapters about their specialties for the third edition of his revised and expanded book, *A Layman's Guide to Psychiatry and Psychoanalysis* (Berne, 1947/1968). Being asked to do this released me from some shyness and feelings of inadequacy and altered my script. Although I had also written a longer article, "The Use of Structural Analysis in Pastoral Psychology" (James, 1968/1998), Eric's request was like a new "permission." This was reinforced when after making a presentation on "Curing Impotency with Transactional Analysis" (James, 1971) Eric said to me strongly, "Get that published, Muriel, and keep on writing." I obeyed and now, 35 years later, I have written 19 books on subjects as diverse as psychotherapy, training, counseling, spirituality



and religion, management, family life, and history. And I'm still writing!

To return to the subject of spirituality and religion, when I was asked to run for the ITAA presidency, I wondered, "Why me? What can I do that might be useful?" The answer to myself was twofold. If I became president, I thought perhaps I could do something so international members would receive more recognition. And I thought perhaps I could do something so that the "spiritual" dimension of life would be recognized as pertinent to transactional analysts. So I agreed to serve, and during my term of office my article "The Inner Core and the Human Spirit" was published in the *Transactional Analysis Journal* (James, 1981). In it I diagrammed a theory that the body and mind of the self has an inner core, a spiritual self, sometimes called the soul.

The encouragement from Eric Berne to write has remained with me. The instruction from Ken Everts, to wonder if what another person is saying could be true, remains valuable in interfaith work. It rings true in this senior community where, in spite of differences of opinions, visions of spiritual connectedness call residents to look around and to listen.

Muriel James, EdD, is a Teaching and Supervising Transactional Analyst who has served the ITAA in many capacities over the past four decades, including as president, trustee, editor of both Script and TAJ, and chair of many committees. She can be reached at 3644 Terra Granada Dr., #1A, Walnut Creek, CA 94595, USA.

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