

The ITAA: Who Are We? Where Are We?

by James R. Allen

Who Are We?

As an organization, our identity and purposes, structures and relationships need to be based on our philosophy and values. Most of us, most of the time, take these for granted. Yet, if we are to be congruent, we need periodically to consider them anew, to see if they still fit for us in our current circumstances.



"The organization is fragile in some ways—as are all living, growing things. Yet it also embraces areas of surprising new vigor and what I like to call 'yeasting.'"

As outlined in our bylaws and code of ethics, our basic values embrace respect, dignity, autonomy, and social responsibility. In Bangalore, the ITAA Board of Trustees reaffirmed and expanded our vision statement. As described in a recent issue of *The Script*, it reads:

- Encouraging, supporting, rewarding, and popularizing personal and professional development and high-quality research
- Supporting nonhierarchical international networking in transactional analysis communities
- Serving as a clearinghouse for information, communications, and mentoring needs
- Publishing a world-class journal
- Maintaining updated international standards of training, education, and certification
- Advocating for and promoting the professionalism of transactional analysis practitioners and taking advantage of being an international organization
- Providing a "historical memory" of the development of transactional analysis theories and methods
- Providing an ethical framework for practitioners

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What's Still Radical about Transactional Analysis?

by Melanie Lewin

We are pleased to present here excerpts of the keynote speech Melanie Lewin gave at the South East Regional Transactional Analysis Conference in Brighton, England, on 5 June 2004. Most of the speech was also published in the October 2004 issue of the ITA News.

To answer the question posed in the title of this speech, I think it might be useful to begin by considering what was radical about transactional analysis when Eric Berne developed it during the late fifties and the sixties. But first I looked up "radical" in the dictionary. I found that one meaning is "having to do with the basic nature of something; fundamental," which derives from the notions of "roots" and "rootedness." Another definition is, "Departing from tradition; new." I think transactional analysis holds a tension between these two definitions.

It is a challenge to separate out what was radical about transactional analysis when it began and what remains radical now. I'm going to start by identifying what I think was not radical about transactional analysis. One of the great projects of the nineteenth century was to establish a "science" of personality and behavior, particularly in relation to behaviors that once were deemed "sinful" but that were increasingly viewed as deviant or pathological. There was a gradual shift in focus from the nature of the behavior—wrong acts—to the nature of the person—wrong people.

Among the efforts to identify "wrong people" were those of Cesar Lombroso, who suggested at the beginning of the twentieth century that criminal personalities could be identified by certain physical features, including a large jaw, high cheekbones, handle-shaped ears, and tattoos. Lombroso's goal was to identify a biological base—reflected in physiognomy—for criminal behavior. In other words, he worked within what

"Script theory is radical because it gives us a model that allows for the construction of meaning in relation to experience without having to define essential truths."

we now identify as a medical model of human psychology. The latest neuroscientific research continues this project in a more sophisticated form. Now, according to writers such as Jan Panksepp and Allan Schore, we can identify the neural pathways that control and manage our relational and emotional responses. This is exciting stuff, because it provides scientific support for the idea that the therapeutic relationship can help to heal psychological wounds at a biological level. And in the fields of education and organizations, it offers a way of thinking about how repetitive patterns of thinking, feeling, and behaving may not always be amenable to conscious control and therefore change.

One aspect of transactional analysis theory that fits easily within the biological or medical model

is ego state theory. It is well known that in *Transactional Analysis in Psychotherapy*, Berne (1961) commented, somewhat wistfully, that at that time the idea of ego states was only a metaphor, but one day he hoped we would be able to locate them in the brain. And it is looking as though that may happen, although probably not within Berne's definitions of Parent, Adult, and Child.

Certainly, Berne's identification of the phenomenological experiences associated with different ego states was, in one way, a radical departure, particularly from psychoanalytic models. For example, my ego states are mine alone, containing material completely individual to me and my history. They are not merely examples of generalized drives (in the Freudian model),

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In Memorium

Tom Frazier

It was with great sadness that we learned of the death of Tom Frazier on 5 November 2004 in Stockton, California. Tom was well known in the transactional analysis community around the world, especially in Europe, where he and his wife, Delphine, did training for many years.

Born in Danzig, Germany, in 1921, Tom was raised in Berlin, where he was exposed to the growth of Fascism as Hitler came to power. At age 15 he followed his family to Portland, Oregon, where he later graduated from Reed College. He was eventually drafted into the US Army, and because he knew German and French as well as English, he was sent behind enemy lines to help rescue allied personnel. His war experiences included finding a complete set of Nazi personnel files (for which he was awarded the Bronze Star) and being present at Dachau concentration camp the night it was liberated. His early life and wartime experiences were recounted in his book *Between the Lines*, published in 2001.

After World War II, Tom earned his master's of social work at UC Berkeley and spent many years working in the department of corrections in California. It was during that time that he was introduced to transactional analysis and became a Teaching Member in the ITAA. Eventually, he and Delphine began traveling to Europe to teach and train people there in transactional analysis. They worked a great deal in Germany, and Tom was one of the first workshop leaders who

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Gysa Jaoui

Some teachers leave a deeper impression on us than others. Years after the official learning has ended, they go on influencing us. We hear their voices when we face a difficult problem, see their expressions when they proffered one of those wonderfully enlightening conclusions. I had the good fortune of being thus impressed by Gysa Jaoui, and I was not the only one.

Gysa came from a land of sunshine near the Mediterranean, as her name, her accent, and her passion in debate always joyfully confirmed. I feel sorry for those who never got to witness our Gysa in the heat of discussion—whether in French or English—for they missed a truly invigorating experience.

Gysa was a wonderful combination of reason and passion. Her "reason" was not merely a great capacity for logical reasoning, but also a real art for stepping back, or above, and assuming a meta position that gave her distance on a situation and allowed her to look at it differently. When we were caught up in blocked discussions, many times I saw her offer that new angle on things that truly clarified the problem.

Gysa generously shared her intelligence throughout my training with her. How she loved to think—by herself, but perhaps even more with others. So as a trainer, she excelled at helping people develop their own thinking.

Nor is it surprising that Gysa was a fast and early achiever. She was one of the first Certified

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Freedom and Responsibility

I had the delightful privilege of interviewing Terry Berne, Eric's son, for the last issue of *The Script* to mark the reissue of *Games People Play* in a 40th anniversary edition. Our energetic and thought-provoking conversation has stayed with me. In particular, as I mentioned in the interview, I had read an essay in the *New York Times Book Review* written by Laura Miller (2004) in anticipation of the reissue over the summer of Tom and Amy Harris's book *I'm OK—You're OK*. Miller wrote about both books, although she was apparently unaware that *Games* was being rereleased in a new edition.

Miller has an interesting perspective on the self-help literature. *Games People Play* was, of course, much more than a self-help book, but because of Berne's wish to popularize transactional analysis, he (and TA itself) were saddled with the relentlessly enduring label of "pop psychology." Miller lauds the work of both Berne and Harris as "brainy and challenging" by the standards of today's self-help books. She values the fact that they were written within a social context in the hope that the ideas they presented might change the quality of life and social functioning in the world. In contrast, she observes that "the self-help of today addresses itself to the limping, shell-shocked veterans of yesterday's utopian schemes, who appear to be barely holding themselves together" (p. 23). Contemporary self-help does, indeed, seem to be consumed

with much concern for the self and little for the other—except as the other is viewed as a source of potential trauma, disappointment, failure to mirror, and so on.

Miller prefers Berne's darker, subtly cynical vision to the saccharine and sunny sights of Harris. As she writes, "Berne called games 'necessary and desirable' because intimacy, the highest form of interaction, 'is rare, and even then it is primarily a private matter.'" Harris, on the other hand, "called for a new, intimate social order in which 'giving and sharing are spontaneous expressions of joy rather than responses to socially programmed rituals.'" Speaking for herself, Miller concludes (and I would agree), "Common sense suggests that achieving intimacy in most of our daily interactions would be not only impractical but intolerable" (p. 23). I think her perspective would have brought a smile to Berne's face; it did to mine.

However, it was a different part of Miller's essay that returned to my mind when Terry and I talked of Berne's persecution by the United States government. Terry described how his father's crossing of national and cultural boundaries, his travels to study psychiatry in other cultures, evoked the scrutiny of the House of Representatives' Select Committee on Un-American Activities. As Terry said, "It was ironic that his travels got him into so much trouble. And it's even more interesting that it parallels so closely what is going on in our country today" (pp. 6-7). I was shocked to hear of the extent of the harassment Berne endured. Then, as now, it seems that interest in and respect for other cultures and social structures is deemed by some to be un-American.

In her essay, Miller observed that the self-help books of the sixties and seventies

vowed that the ideas between their covers could save the world....That world needed saving, few doubted. The debacle in Vietnam, the paroxysms of the counterculture and the menace of nuclear war fomented an apocalyptic mood. That the task required drastic change, many believed. We live again in apocalyptic times, or so all together too many of our nationalist political leaders would have us believe. Our governments foment fear, distrust and nationalistic posturing. (p. 23)

After the November reelection of George W. Bush as President of the United States, I received a flood of phone calls and emails from my European transactional analysis friends and colleagues, all stunned and dismayed that he had been returned to office. "How," I was asked over and over again, "is this possible?" Fear and ignorance are the most direct answers. All too many political leaders now—Bush being only one of many—maintain power through the promulgation of fear and fury.

I don't think we in the United States have begun to understand fully what is happening in our country, but there is an intriguing clue in the electoral map of the "red" (Bush) and "blue" (Kerry) states. The blue states mostly line the coastal regions; the southern and middle portions of the country (often referred to as "the heartland of America") voted in greater numbers—although often only marginally more—for Bush. It is, perhaps, a lesson in cultural diversity. When people come to the States from Europe, Asia, and elsewhere, they tend to visit the major cities on one or another coast, areas with more cosmopolitan cultures. Less frequently do foreign visitors spend time in the middle portions of our nation, areas that tend to be more homogeneous. What visitors see is often not a true representation of US culture. Likewise, it is to the coastal and urban areas that immigrants to

this country usually come first to live and work. Thus, in these areas we Americans come to hear many languages and know people from many cultures; as a result, we may be less inclined to turn those different from us into "others" with whom we cannot relate.

Of course, these are only some possibilities. Clearly, there are millions of people in red states who appreciate and value diversity and who consider themselves part of the global family. Clearly there are many people in red states—Republicans and Democrats—who are concerned about the direction our country is headed, including our alienation from other nations and peoples around the world. However, the fact remains that Bush appealed skillfully and successfully to those who identify themselves primarily as AMERICANS, not to those who identify strongly as members of the international community.

As I write this, my oldest son, Seth, is working in the Green Zone in Baghdad with the Iraqi Election Commission. He was asked to come to Baghdad because of his work over the past 2 years with the election systems in Kosovo. He made the decision to go in the face of the opposition and anxiety of his family. Seth is engaged to marry an Iraqi woman he met in New York. While Ghadah and her parents live in the United States, most of her family members—Sunni Muslims—are in Baghdad. To say that they are ambivalent about what the United States is doing in Iraq is an understatement, and they (as I) struggle to support Seth in doing something he believes in, even if we don't. Earlier today, I got a call from Ghadah to tell me that one of her cousins, while driving his taxi in Baghdad, was shot dead by an American soldier. Seth tells that his Iraqi colleagues speak daily, with detached resignation, of the total chaos throughout the country. Through it all, it has been deeply moving to watch our families learn about our differences without denying them, form and maintain bonds, and support Seth and Ghadah through an incredibly complex phase of their lives. And this is just one, small, personal vignette about what our families, organizations, societies, and governments need to be doing over and over again on micro and macro levels.

On the Wednesday after the election, I met with my son Caleb for what we had hoped would be a celebratory dinner following John Kerry's victory. I was deeply disturbed; Caleb was sad and thoughtful. He said to me, "Well, Pop, I'm not going to let this get me down. I think all we can do is figure out something that we can each do between now and the next election and do it." I thought a lot about what Caleb said. What has been most shocking to me about the American election is how it was positioned as a choice about morality and religion. While I do not personally believe for a minute that this was the true motivation of the Republican Party, it has been a successful veneer. "Who in the Democratic Party," I asked myself, "can stand up to George W. Bush as a moral and religious leader?" The answer that came to me was, "Jimmy Carter." He is an evangelical Christian—which is different from fundamentalists, be they Christian, Jew, or Muslim. Carter is a person of deep religious faith who still teaches Sunday school in Plains, Georgia; he is also someone who can hold deeply conflictual issues in his mind with curiosity and compassion. And he is a figure of international stature with an astonishing record as a former US President of supporting and brokering peace around the world.

The next morning I called Jimmy Carter and the Carter Center. I asked that Carter reassert his leadership in the Democratic Party and reinvest in US domestic politics. I can put my time and

money behind the efforts of Jimmy Carter; that is something, as Caleb said, that I can do.

Ironically, and perhaps significantly, a few days later one of my clients brought me an interview with Jimmy Carter titled, "Jimmy Carter Explains How the Christian Right Isn't Christian At All." In it Carter (2004) says:

When I was younger, almost all Baptists were strongly committed on a theological basis to the separation of church and state. It was only 25 years ago when there began to be a melding of the Republican Party with fundamentalist Christianity, particularly with the Southern Baptist Convention. This is a fairly new development, and I think it was brought about by the abandonment of some of the basic principles of Christianity. First of all, we worship the prince of peace, not war. And those of us who have advocated for the resolution of international conflict in a peaceful fashion are looked upon as being unpatriotic, branded that way by right-wing religious groups, the Bush administration, and other Republicans. Secondly, Christ was committed to compassion for the destitute, poor, needy, and forgotten people in our society. (para. 1-3)

Another thing I can do is continue my commitment and involvement in the International Transactional Analysis Association. In my conversation with Terry Berne, I found it touching to hear him describe how satisfied his father would be to know that transactional analysis is now practiced throughout the world, that he created a model of psychotherapy that crosses national and cultural boundaries. By creating a therapeutic/educative model that is descriptive rather than proscriptive, Berne gave it the flexibility to be applied in diverse cultural and professional settings. My personal investment in the ITAA is a direct outgrowth of the fact that we have a transcultural and interdisciplinary organization, a rare phenomenon and one even more needed in our post-9/11 world.

Personally, I think that the reelection of Bush was a profound mistake for our country, one founded in fear and shortsighted self-interest. I hope that it does not prove tragic for our world. It is already a tragedy that so many of our nation states continue to be dominated by leaders who maintain their power by the appeal to and exploitation of their peoples' fear, self-interest, and insularity.

As I close, it gives me great satisfaction to call your attention to the conference in Edinburgh in July 2005 on the theme of "Freedom and Responsibility—Sacrifice or Reward." This is a most fitting theme for these times. We are planning a special issue of the *Transactional Analysis Journal* in conjunction with the conference theme; watch future *Scripts* for more information.

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Constructing the Lost Parent

by Pearl Drego

I still feel the flush of happiness at having been given the 2004 Eric Berne Memorial Award with so much confidence and celebration. In writing my acceptance speech, I recalled much of my journey as a transactional analyst and the ways in which Eric Berne and his followers affected my life.

I was introduced to transactional analysis by a Medical Mission Sister, Pauline Yadava, and was impressed with how the script matrix put my whole life into a map. I was running children's camps and felt quite inadequate to deal with the group upheaval when one girl accused another of lesbian activity. Besides, coming from a somewhat insular Roman Catholic parish community that had been situated in the same place for centuries and in which (at least on the surface) spouses lived happily ever after, parents doted on their children, and children loved their parents dutifully, I was shocked when students began saying, "My mother hates me." I didn't know what to do or say. Around the campfire at night, the lustiest song rising from the young voices was, "No mummy's kisses, no daddy's smile, Nobody wants me, I'm nobody's child." I did not know what to do or say.

I organized the camps to change the education system; now I was faced with unhappy hearts and depressed souls. Besides, the team I had put together to organize the innovative education program fell apart with disagreements. I knew I needed to understand myself and learn to facilitate teamwork. I registered for a one-year course in counseling and psychotherapy, and there I was introduced to ego states and the script questionnaire. I knew I had found gold; there was no turning back.

I was shocked to find that my image of myself as a happy, free young woman crashed. I wanted to see "things as they are." With my background in philosophy and phenomenology, my writings on models of the Church and paradigm shifts in thought, I read Berne's scientific framework first with rather patronizing indulgence and gradually with a sense of awe. My therapist labeled me "the girl with the sad eyes,"

but within weeks she remarked about my sparkle and liveliness. I had arrived a quiet, unassuming, obedient type, but through transactional analysis and counseling I discovered the strength of my suppressed Rebellious Child and neglected Free Child. The stroke economy was for me a revolutionary tool that gave my goody-good Adapted Child ammunition for social change.

As a result, I descended on the writings of Berne, Steiner, and the Gouldings with a microscope and a detective-like passion to find a conceptual

framework for facilitating group cohesion and personal therapy. In ego state theory I found a tool kit for reframing problems and metaphors for transforming human lives in depth. I wanted to rewrite all of transactional analysis in Indian terms and to bring it to all corners of the country. My training as a clinician and supervisor was thrilling and energizing. I had a goal to accomplish and a tradition to pass on.

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But I could not do this alone, and I found too much competitiveness among my peers. Oswald Summerton arrived to give us advanced transactional analysis training, and soon we launched our first enterprise: researching Eric Berne's theory of ego states and game analysis and publishing our writings in India as training material. Our mutual admiration of Berne's writings and his inimitable style of presenting case material brought new dimensions to our joint training programs.

Before long, the Transactional Analysis Society of India (TASI) was created and the Indian TA newsletter TASI DARSHAN was published. The front cover always had a quote from Eric Berne, whose legacy of team building and group work brought me a lifelong partnership of coworking, collaboration, and cotherapy with Os, for which I am ever grateful. Transactional analysis became a way of life. Everything we did and worked for had the stamp of transactional analysis, and the same is true today. Twenty-five years later I am still attending to the lonely children.

For example, yesterday I facilitated a young tribal woman in giving up her murderous revenge arising from betrayed love. Last month I facilitated a street child who did three-chair work even though he had never been to school. The girls in his slum colony did a transactional analysis program with us, and they have decided to take the permission to Be Important and break the cultural prohibitions that stop girls from carrying their own handbags, possessing their own personal hairbrushes, exploring the neighborhood, and getting educated in school.

When I took up counseling as a profession, some of my friends said, "You are lost to the world of development. You will just service the existing structures of power." But when I plunged into transactional analysis, I realized

that Berne challenged the existing structures of power through every one of his concepts. OK-ness cuts across racism, casteism, nationalism, and patriarchy. The Parent ego state—the vehicle of hierarchies of autocratic power—has to submit to the reality-based lateral relationships of the Adult ego state. Commitment replaces domination, intimacy replaces predatory cultural relationships, strokes replace jealous competition and rivalry, and mutual planning replaces humiliating adaptations to authority. The importance of the Child and its needs, energy, exuberance, and capacity for joy and fellowship help the creation of new relationships based on attraction and spontaneity rather than on blood ties and homogeneity.

I discovered that transactional analysis tools were useful not only for personal healing, but also for societal restructuring along lines of equity based on love and nurturing, not equity based on anarchy or dialectical struggle. I read Berne voraciously and sat at the feet of his first- and second-generation followers with avid enthusiasm, undaunting hope, and sheer relief. I liked Berne's (1969) challenge: "It is a fashion among psychotherapists to disclaim moral judgments, but this does not sit well with us. There must be something worth fighting for" (p. 7). If education was a subversive activity, then transactional analysis was certainly a subversive operation for the Indian joint family system.

I conceptualize therapy in terms of ego states, injunctions, and permissions, and the work pivots around two of Berne's (1972) important hypotheses: "The injunction is the most important part of the script apparatus" (p. 113) and "Permissions are the chief therapeutic instrument of the script analyst" (p. 124). I learned a lot about permissions from Berne's writings, from listening to Pam Levin talk about her cycles of power, from Jean Illsley Clarke and Carol Gesme, Fanita English, and from the writings of Jim and Barbara Allen. But most of all, I got permissions for my own life from my transactional analysis teachers, colleagues, trainees, and clients. I was invited by Os to teach transactional analysis at the University of San Francisco in the summer theology programs, and there we developed a spiritual direction practicum based on the excellent supervision models of transactional analysis. I had many opportunities while I was in San Francisco: to lunch with Muriel James; to listen to the author of the drama triangle, Steve Karpman himself; to attend a cocktail party given by the creator of the egogram, Jack Dusay; and to visit the tree at Mount Madonna under which Os made his first redecision. I felt honored when Bob Goulding offered to take me in his car so I could overcome my injunctions about driving. That did not happen and I still do not drive, but I returned from the Gouldings filled with confidence about myself as a therapist and a supervisor. Being intelligent and successful in my culture was not acceptable, but I could take my TM exams because Mary Goulding and Kristyn Huige gave me permission to go ahead of everyone

else. I was delighted to have Emily Ruppert, Vann Joines, Vince Gilpin, and Dawn Radke as my supervisors. I grew up in the ITAA, and it did not matter if I was a woman, or colored, or just different.

I was inspired by the social forum held by Muriel James and Mary Goulding after the Villars conference. I felt confirmed that, together with my Indian colleagues and trainees, I had to bring about a meeting point between Indian social realities and transactional analysis tools. I came from a tradition of interreligious dialogue, the meeting point between Hinduism and Christianity, Buddhism and secularism. I also came from the tradition of the Indian Catholic Church, where for centuries the liturgy had been in process of indigenization and where foreign theologians were not permitted to lecture in India and Indian theologians were the educators of their own people. My college days were imbued with the slogan of Indianization at all levels, and I saw the struggle that my Indian school principal had when she replaced the Swiss principal. I did my Senior Cambridge and also my Indian School certificate. I did Trinity College of Music exams in India and knew what was colonization and what was neocolonialism. I was, therefore, all set for an indigenous transactional analysis movement in India. Today, while we are far from achieving that goal, we are on the path toward it. I feel Eric Berne's commitment to social justice.

This week I said to a client, "Hope is in the Adult ego state. When you have the facts and understand the scene, you can go beyond it." I said to another, "You were alone as a child. No parents, no protection, no affection. Today you belong to you. Today you have your Parent who is with you always. You are no longer alone." Yes. Thank you Eric.

Pearl Drego can be reached at TACET, 40 Tughlakabad, Institutional Area, M.B. Road, New Delhi 110062, India, or at obsndpad@nda.vsnl.net.in. If you have a story to share about how Eric Berne touched your life in person or through his writings, please send it to Pam Levin at perfectbones@pacific.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.

TRANSACTIONAL ANALYSIS CONFERENCES WORLDWIDE

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: Mary O'Neil at edinburgh2005@ita.org.uk

October 27-29, 2005: Nashville, Tennessee. USA TA Association Conference. Contact: Suzanne Wilson, 229 Ward Circle, Suite B-21, Brentwood, TN 37027, USA; phone: 615-373-0443; email: psswlp@bellsouth.net

Introducing Members of the ITAA Board of Trustees

Diane Salters, Trustee for the India/Asia/Africa Region

I was born and brought up in Boksburg, then a small mining town on the gold reef of South Africa. Fortunately, it had a good public library where, at the age of 8, I started my training as a psychotherapist, becoming completely entranced by Greek/Roman/Norse/Egyptian myths and legends as well as reading almost every novel in the children's and adult sections.

When I arrived at university in Pietermaritzburg, I was very clear that I wanted to study psychology. However, two years of rats in mazes, tests, and statistics entirely put me off, and I switched to English and history majors. Psychology had not, as I had hoped, yielded the secret of what made people tick—novels and historical accounts still offered better information.

It was not until my own life crisis—brought on by the death of my parents in an air crash and my political exile to the United Kingdom—finally persuaded me to seek help that I returned

to psychology. Luckily, a neighbor offered me a copy of *I'm OK—You're OK*. I can still remember the feeling of relief as well as the sense of indignation I experienced on reading it. The question that sprung to my lips was, "Why didn't anyone tell me this before!" Why had years of education, including two years of psychology, left me so ignorant about the simple basics of my own being? I joined a transactional analysis group immediately. Soon I started using transactional analysis with the pupils I taught, and eventually I entered training and became a Clinical Member in 1985.

Today I use a wide variety of approaches in my work as a psychotherapist, but I find that I still value as much as ever the simple yet profoundly life-altering foundation of transactional analysis theory and method. I also teach transactional analysis to a wide range of people of all ages, cultural backgrounds, and educational levels and

find that for many of them it is, as it has been for me, a profoundly empowering experience.

My vision for the ITAA is of a truly representative and inclusive international/worldwide organization that links and supports transactional analysis practitioners of all fields and enables them to offer the practical benefits of transactional analysis to any who seek them.

Diana Salters can be reached at 15 Disa Rd., Murdock Valley North, Simon's Town 7975, South Africa, or by email at dsalters@iafrica.com.



Training Notes

Training and Examinations Handbook Now Available Online

The *Handbook*, which replaces the Training and Certification Council Manual, is now available online at the ITAA Web site at www.ita-net.org. It is called *Handbook* to be in line with EATA and WPATA and it is largely based on those other handbooks. Aspects of content—such as core competencies and written and oral examinations—are now uniform for all TACC member organizations while the procedures vary. We are enormously indebted to EATA for allowing us to adopt the format and much of the content of their handbook. Please contact Charlotte Daellenbach at c.daellenbach@ext.canterbury.ac.nz if you have any questions about any part of the new handbook.

Congratulations to Successful Examinee

Suzanne Wilson of Brentwood, Tennessee, USA, passed her Certified Transactional Analyst oral exam at the ATAA conference in Canmore, Canada, on 13 October 2004. Her area of specialization is psychotherapy.

Correct Email for Return of Training Files

We regret that the last *Script* gave the wrong email address for those who wish to request the return of their training file before they are converted to digital files only. If you want your file sent to you, please email Lisa Rosenstreich at lisar@itaa-net.org. If you emailed her before about this, please send another message in case the first one did not arrive. Because of the email error, the deadline for such requests has been extended to 1 February 2005.

REMINDER

**Hedges Capers
Humanitarian Award**
Nominations Deadline:
1 January 2005

**Muriel James
Living Principles Award**
Nominations Deadline:
1 January 2005

**Robert and Mary Goulding
Social Justice Award**
Nominations Deadline:
1 January 2005

See the November 2004 *Script*, the ITAA Web site at www.ita-net.org or contact the ITAA office at 510-625-7720 for details about how to make nominations.

Upcoming TAJ Theme Issue

**"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.

World TA Conference

Edinburgh, Scotland

6-10 July 2005

"Freedom & Responsibility—Sacrifice or Reward"

Society places evermore emphasis on the individual, and in so doing, the traditional concepts of service, humility, and sacrifice may be discounted. Is this an increase of freedom for the individual or a new challenge to the meaning of responsibility? Personal freedom can be empowering but at the expense of community. There is a challenge for us in reconciling the enjoyment and celebration of individual freedom with the broader interests of our families, social groups, organizations, institutions, and/or nations. At this conference we will explore the concepts of freedom and responsibility; the meaning, consequence, and opportunity presented to us; and the place of transactional analysis in our rapidly evolving society. This international conference is organized by the ITA in association with IDTA on behalf of EATA and the ITAA.

6 July Institute Workshops
7 July CTA and TSTA Examinations
8-10 July Scientific and Social Programs

Call for Presenters

Presenters are invited to use the conference theme in proposing workshops that might offer insight into the concepts of freedom and responsibility; the meaning, consequences, and opportunity presented to us; and the place of transactional analysis in our rapidly evolving world.

Conference Contacts

General Information – Mary O'Neil at edinburgh2005@ita.org.uk
Scientific Program – Carole Shadbolt and Kathi Murphy at workshops@ita.org.uk
Delegate Booking – Charlie King at admin@ita.org.uk
Social Program – Alastair Moodie at armoodie@tiscali.co.uk
Joint Organizing Committee Chairs – Richard Reynolds and Helen Ralston at rreynolds@cpti.org.uk or helenralston@cpti.org.uk

For more information and conference booking,
see our Web sites: www.ita.org.uk or www.instdta.org

MEMBERS' FORUM

On Beliefs Systems, Research, Cure, and the Newer Therapies

Dear Editor:

I am a clinical psychologist, with the science-practitioner model stamped into my brain. I fully support the need for research to evaluate transactional analysis both as theory and practice. In my practice, I integrate transactional analysis and cognitive-behavior and system theories within a spiritual framework. I also try to follow Berne's directive that we work to "cure" clients (I don't see patients) as soon as possible. Doing so makes therapy ethical, by which I mean both efficient and effective, to use Jay Haley's definition of ethical treatment. This gives clients what they came for and honors our contracts with them in behavioral terms, something I feel is not always followed by transactional analysis and other practitioners, despite what they claim. I don't believe in a contract that shoots for "personality reorganization" because I feel that is self-serving for therapists who keep clients for long periods of time. Such therapy is therefore "unethical"—unless, of course, the client likes to do that kind of thing.

I support research because I believe both science and soul are possible (see the work of Ken Wilber). In being open to the soul-science-practitioner holistic approach, are we willing to challenge everything (including transactional analysis itself) in the interest of relieving suffering? From my point of view, everything is questionable (as Buddha and the Talmud suggest). We can have theory to guide our investigations and our work, but we cannot be so attached to it that any "sacred cow" is off limits, including therapy itself. Maybe prayer, meditation practice, or homeopathic remedies can produce more effective, efficient results, at least for those who believe in its usefulness. Ram Dass once asked, "Who are we after we finish being who we think we are?" Well, who are we after we finish being transactional analysis (or any other) therapists? Belief systems determine what we perceive (we will see it when we believe it, rather than the other way around), so I think it is important to be aware of our biases and self-fulfilling prophecies (Steinfeld, 2000). From my biased perspective, "curing" (guiding, coaching, supporting, etc.) clients as contracted in the shortest time using the most scientifically sound, personally employed, not yet validated interventions with no harmful side effects is the path (Steinfeld, 1981). Berne believed in this approach to "curing" as exemplified in his splinter story.

After practicing psychotherapy for almost 40 years, during which time I have been searching for "splinter removing" interventions, I have come to feel that energy therapies—specifically, the "power therapies" (Figley & Carbonelli, 1995; Gallo, 1999), which include, but are not limited to eye movement desensitization reprocessing (EMDR), thought field therapy (TFT), the emotional freedom techniques (EFT), and their related cousins (energy psychology interactive [Andrade & Feinstein, 2004])—offer the potential to "cure" clients as soon as possible. I now offer these to my clients, some of whom reject them for many reasons. This is fine since we have other options available. Although they may not be as efficient or effective as the energy work, they still meet the client where he or she is. For example, recently an attorney with a "checking" compulsion did not want to learn energy procedures until he told me his life story. After several sessions of doing so, he agreed to do EFT work, and last I heard, he was doing quite well.

So, after clients tell their stories in ways they may never have done before (something I value), I inquire as to whether they want to continue to talk about their problems or whether they want to reduce or eliminate their emotional

pain. If they say the latter and they are open to energy techniques, they are likely to be "cured," meaning when they tune into a past, current, or future issue, they no longer experience emotional distress and can cope with it more effectively. Relieving emotional distress does not always resolve personal and interpersonal problems in living because the person may still have cognitive distortions and behaviors that require modification. But by eliminating emotional suffering, we help clear away these emotional reactions and limiting beliefs (or contaminations) so that

the Adult can proceed with more effective problem solving.

Regarding research that supports energy approaches, few controlled studies have been done, although one was recently published in a professional psychology journal with a rather high standard for excellence (Wells, Polglase, Andrews, Carrington, & Baker, 2003). There have been several clinical studies (the Figley study mentioned earlier), some employing thousands of clients (primarily with anxiety-related

disorders [Andrade & Feinstein, 2004]), and some with fewer clients. All reported excellent results, with few or no side effects. It is likely that traditional journals are appropriately cautious and even skeptical about these newer approaches, as was the case with EMDR.

I did publish a paper that described therapy with a young woman with postpartum depression; in the work I integrated energy work and a cognitive-behavioral model, including transactional analysis (Steinfeld, 1999). As more practitioners learn these methods and clients are helped, theoreticians and researchers will no doubt become more involved in trying to discover what the underlying mechanisms are for the changes seen. And finally, regarding the "soul" aspects of a holistic approach, we may discover that these methods are valuable because they penetrate and alter the deepest core, negative beliefs we hold, thereby opening individuals to the most profound and universal spiritual values involving wisdom, compassion, and forgiveness.

Although the reason these energy methods seem to work so well is still unclear, they do several things that may prove to be significant for the healing process:

1. They separate the person's identification with his or her problem from who he or she is. The set-up phrase for EFT is, "Even though I have this particular problem (anxiety, phobia, anger, etc.), I totally and completely accept myself, and I forgive myself for having this problem."
2. They help the person to move into the area of emotional distress rather than developing his or her unique style of avoidance. This embracing of a problem is crucial for the healing process to occur and is consistent with Buddhist practice.
3. They help the person to stay in the here and now, which, for many spiritual teachers, is the prime method of achieving freedom or liberation from the ego mind, which they feel lies at the heart of so much suffering.

Patience—another important value—along with a constantly questioning mind and heart—is also what may be needed if we are to help each other relieve the universal suffering we encounter every day.

George J. Steinfeld,
Trumbull, Connecticut, USA

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aspects of the collective unconscious (in the Jungian model), or expressions either of my impulse toward self-actualization or my internalized conditions of self-worth (in the Rogerian model). And in trying to identify “the basic nature of something”—one of the definitions of radical mentioned earlier—Berne presented the ego state model as having to do with the fundamental nature of human psychology.

However, I would argue that ego state theory is not radical in two major ways: first, it is constructed within the medical model, and second, it is a conservative, not a radical project. I am aware that I am generalizing, but if we examine the philosophical and political characteristics of the medical model of human psychology, a number of features are evident.

1. The medical model involves a pursuit of the truth. (Historically, this has included such “truths” as women are not capable of engaging in public affairs because their capacity to think is impaired by having a womb.)
2. The medical model requires that experts be enlisted to share their expertise and wisdom with the uneducated or unenlightened. Doctors know best.
3. The medical model is not inclined to examine itself, particularly with regard to power and control.

I think that Berne's development of ego state theory was firmly located in a frame of reference that viewed human psychology as having a biological base that is discoverable, if not yet discovered. There is a fundamental truth to be found, and with the help of an “expert,” you can rummage around in your psyche and discover both the content of your ego states and what to do with or about them. I do not think Berne disagreed with this model.

I want to move on now to what was radical about transactional analysis during the years that Berne was developing and refining the model. I must say that, in retrospect, I think some of what looked radical at the time was more oppositional. As you know, Berne trained to become a psychoanalyst but was refused admission as a professional member to his training institute. It seems clear that this rejection played its part in energizing him to develop transactional analysis theory, and one aspect of this was his choice to write in a radically different language from that of his psychoanalytic colleagues. His tone was conversational, his choice of words colloquial, and his intention was to make his writing accessible to the lay public. But these days, when I read Berne, I always have a sense of him “cocking a snook” at the psychoanalytic establishment through his language usage rather than having a really thought-through project of empowering his readers. In my view, he never really stepped away from the “therapist knows best” approach, reflected in his slangy but actually highly technical language.

Where I do see Berne's genuine radicalism was in the philosophy he propounded and the methods he developed. When I teach an introductory course in transactional analysis, I often worry that people will get bored early on because what I'm saying is so obvious. Of course you make a contract with your client. Of course you're available to discuss what's going on between you. Of course you're willing to be accountable and share your thinking. This is all mainstream today.

And then there's that deceptively simple concept of “I'm OK, You're OK.” In 1960, the idea that a psychiatric patient or a social services client might share responsibility for his or her treatment was indeed radical. My own reading of Berne is that he never quite articulated what he instinctively knew about power dynamics, but that aspect of his thinking was picked up by others, among them Bob and Mary Goulding in their development of the rededication model and Claude Steiner with the

idea of the stroke economy. In addition, people such as Muriel James and Denton Roberts also directly applied transactional analysis within social and political contexts. While we take them for granted now, the concepts of mutual respect, mutual responsibility, and mutual accountability and their associated methodologies were definitely radical for their time.

So what's still radical about transactional analysis today? This is where I found the second definition helpful: “departing from tradition; new.” How does transactional analysis depart from tradition, and how is it new? I see two different strands as relevant here: elaboration of the original theory and translation of other theories into transactional analysis. Recent work by Hargaden and Sills on the development of the self is a stimulating and inspiring example of the former, whereas Allen and Allen's work on a constructionist approach to transactional analysis is an equally stimulating and inspiring example of the latter.

“In transactional analysis we can hold to both definitions of radical: We can be rooted and depart from tradition. And I think the bridge between the two definitions lies not in the quality of the answers we find, but in the quality of the questions we ask.”

But what is there in Berne's original work that is still radical? As an experiment, I'm going to offer two statements and ask you to monitor your response to them.

1. The temperature is 10c, the wind is Force 7 on the Beaufort scale, there is mild precipitation.
2. It's bloody cold and miserable out there!

The first statement can be seen as a representation of ego state theory and the second of script. When we describe the structure and function of ego states, we are trying to provide a scientific, factual account of human personality and interaction. And there's nothing wrong with that. But in script theory, Berne offered a model that allows for a more radical approach to understanding human personality and interaction, one based in the construction of meaning and the variables that affect this.

When we think of ego states, we increasingly think of neural pathways, neurotransmitters, oxytocin, and other such technicalities. But listen to Charles Sherrington's description of the operation of the brain: “an enchanted loom where millions of flashing shuttles weave a dissolving pattern.” You could call this an “artistic” description of brain function. I think that in Berne's work we find a tension between science and art, one that he never quite reconciled. My own view is that he was a frustrated artist who thought he should be a scientist. I also want to quote Lauren Slater, who reexamined a number of famous twentieth century psychological experiments and talked to the researchers involved. She concluded, “Our lives, after all, are not data points and means and modes. They are stories—absorbed, reconfigured, rewritten.” This is one way of thinking about script: It is a constructed narrative open to modification and re-creation.

I see script theory as radical in several ways. First, it gives us a way of thinking about the child as an active agent in the understanding and management of his or her own experience. Second, it provides a model of the construction of meaning that allows for relativity. Third, if we incorporate the idea of cultural scripting, it gives us a means of understanding the individual within a social and political context.

The child as an active agent: Berne suggested that children are not merely the passive receptacles of their emotional, social, and psychological

environments, the development of which is determined entirely by what happens to them. Of course, I'm not suggesting that Berne was the only theorist to propose a more active role for the child, but what I think was radical was his emphasis on the energy and creativity of the child in response to the environment. Berne believed that the energy and creativity used to develop the life script could also be harnessed to develop autonomy. Change is possible. What is constructed can be deconstructed, and good deconstruction always involves an examination of real and imagined power relations, often to do with what can and cannot be spoken.

Relativity and the construction of meaning: The search for “truth” is often allied to a more conservative view of the world, particularly at its extreme in fundamentalism. Establishing “the truth” always seems to lead to someone being excluded from something, and attempts to demonstrate scientific objectivity can often obscure the power dynamics between individuals and groups. On the other hand, the postmodern position that can be broadly summed up as “There is no truth, and nothing is real” doesn't help us much either. As I once said to my therapist, “If love is just a construct, how come it hurts so much?”

We need some sense of central, organizing principles so as not to lose ourselves in chaos and fragmentation. Script theory is radical because it gives us a model that allows for the construction of meaning in relation to experience without having to define essential truths. Script is constructed in response to the definitions that are imposed on us. My script is one aspect of how the truth looks from here, but not the only one. The scripty me and the autonomous me are both real and exist in conjunction with one another. Different aspects of the truth coexist in the moment. This is what good therapy sounds like, whatever model you are using.

The radical potential in the notion of cultural scripting: One feature of psychology, as opposed to sociology, is that by and large it adopts an individualized view of the person, usually viewed in relation to the early family context. Sociology pulls back and examines the person in social and political contexts and takes the view that you cannot divorce the person from these contexts. In her keynote speech to this conference last year, Helena Hargaden addressed this in relation to Berne himself. I found her account of Berne's drive to separate himself from his social and political context profoundly moving. It also stirred up considerable controversy, with a number of people in the international transactional analysis community wanting to claim ownership of “the truth” about Eric Berne. As many of you are aware, within the national and international transactional analysis communities, there is something of a struggle going on for the “soul” of TA, and the challenge is to manage the conflict that this is generating without making ourselves or others not OK.

Of course, I want to present my “truth” about Berne too, so it seems important to acknowledge that some of what I'm saying about script theory is more of a development in a particular direction—my own!—rather than an explication of his original theory. My argument is that there is more radical and liberatory potential in deconstructing script than in trying to find the source of our ego states in the brain because the former allows us the opportunity to view individuals in more than just their individual psychological contexts. So, to some extent, I am presenting you with “my” Eric Berne, and he is no more or less real than, for instance, Eric Berne the closet psychoanalyst. I also don't want to set up a polarization between “scientific” transactional analysis and “artistic” transactional analysis, partly because the distinction is to some degree artificial and also because there is much of value in both approaches.

To return to my third point, the notion of cultural scripting provides a framework for truly radical script analysis because it is the one aspect of transactional analysis theory that explicitly addresses persons in their world and explicitly

makes connections between personal history and cultural history. By cultural history I'm referring to all the variables that enable us to create a personal identity and that shape our expectations. I'd like to use one particular frame of reference to illustrate this.

Some years ago I heard a shocking keynote speech at a national transactional analysis conference; it was given by Andrew Samuels, a Jungian psychotherapist and writer. What was shocking was that he talked about politics and psychotherapy—not the politics of psychotherapy, but politics as a legitimate subject to discuss with your therapist. What many of us have not yet gotten in touch with is how our political selves are informed by our social class, culture, and ethnic, gender, and sexual identity. There are many other areas of our lives in relation to which examining our cultural scripting can reveal the huge—and hugely rich—range of influences that shape our experience of ourselves, others, and the world. So, to argue for the radical potential in script theory, I want to highlight the common theme that links the three areas I've been discussing, and that is the negotiation of power.

We can think of an individual's life script as both a response to powerlessness and the exercise of power in a creative response to the environment. In addition, understanding script in terms of the construction of meaning opens up the possibility of constructing new meanings. It also enables us to look at and deconstruct hierarchies of meaning in order to say with more confidence, this is what the truth looks like from here. And when we look at cultural scripting—whether it be religious, social, economic, political, or ethnic, to name but a few—we cannot help but attend to the ways in which power relationships are played out between individuals, groups, societies, and nations.

In conclusion, I'd like to return to the deceptively simple concept of “I'm OK, You're OK.” I've always taken that to mean that we come into the world on equal terms. For me this position involves a toleration of ordinary human messiness and frailty, a willingness to say hard things to one another sometimes while staying committed to the possibility of ongoing conversation. It also involves a willingness to look at our own conscious and unconscious investments in unequal power relationships, to expose ourselves as not knowing all the answers and not being the expert. It involves an openness to looking at the truth from where you stand as well as from where I stand. All this is radical and has major implications for us as transactional analysis practitioners in all fields and for us as members of the transactional analysis community.

“While we take them for granted now, the concepts of mutual respect, mutual responsibility, and mutual accountability and their associated methodologies were definitely radical for their time.”

I'll end with a truth from where I stand. I think in transactional analysis we can hold to both definitions of radical: We can be rooted and depart from tradition. And I think the bridge between the two definitions lies not in the quality of the answers we find, but in the quality of the questions we ask. Being radical involves asking questions that confront, disturb, unsettle, and challenge the status quo. We learn things in the process of asking and responding that do not have to do with finding answers but with finding new ways of thinking about things and having new kinds of conversations with each other.

Melanie Lewin, a Teaching and Supervising Transactional Analyst (clinical), can be reached at 2 Railway Cottages, Railway Hill, Barham, Canterbury, United Kingdom, or by email at mplewin@aol.com.

The ITAA

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- Networking with other behavioral science organizations

Our values and our vision outline who we are, but do these really fit for you at this point in time? If not, please consider the reasons and bring them to the attention of your regional representative. Or, write a letter to *The Script*. This is your organization. We on the board are trying to represent you and to meet your needs. To do so well, we need your involvement.

Where Are We?

With the flourishing of regional, national, and multinational groups, the influences impinging on us have changed considerably since the ITAA was formed. On the one hand, we remain the historical source—the womb as it were—and, for many people, the emotional base of transactional analysis. On the other hand, we are also an evolving international organization with members from 82 different countries and non-hierarchical relationships with a growing number of multinational organizations, including EATA (Europe), ATAA (Canada/USA/Mexico), WPATA (Western Pacific), and ALAT (Latin America). Being international gives us an important integrating and holding function: Indeed, a number of people around the world look to us in order to feel part of something larger than their local or regional organizations. Traditionally, we have also been the regional organization for North America, but this may soon be supplemented by the emergence of the new Canada/USA/Mexico organization (ATAA) and the reorganization of the USA Transactional Analysis Association (USATAA).

Large organizations such as ours do have drawbacks: It is difficult to provide a strong sense of immediate community, for example, or to respond rapidly to perceived regional needs in the way that smaller and more local living-learning organizations can. And so, as we continue our journey, we need to explore new possibilities in structure, relationships, and resources. We could revive the now discontinued affiliate membership category for organizations. Perhaps, we might develop some other mechanisms whereby people can belong simultaneously to local/regional/national/multinational/international groups all working synergistically. Such developments would fit our values and the concepts of potential plenty and OKness.

Our unique services are the *Transactional Analysis Journal*, *The Script* newsletter, and our various books, tapes, and conferences. We subsidize a certification process, an important function in many parts of the world, although not in all. Even in those areas in which a formal certificate as such has no money value, however, our standards of training and supervision do. Because of many factors, including corporate and tax law, this whole enterprise is handled by a separate autonomous body, the Training and Certification Council (T&CC), which provides a model for us in terms of cooperative, nonhierarchical networking with other transactional analysis organizations. In fact, there is now one set of training and examination standards for EATA, ITAA, and WPATA. That is, we now have certification processes with almost international acceptance.

All this is not without cost. For each member of the ITAA, the cost of the *Journal* and *The Script* is about \$60 a year. Our yearly subsidy to the Training and Certification Council is \$10 per person. Not counting generous volunteer contributions, the cost of producing books and tapes is

high; for example, we spent about \$16,000 for the new Moiso-Crespelle DVD alone. For all their work, Moiso and Crespelle received no monetary compensation; rather, they have generously made a significant contribution to the education of people in the use of transactional analysis and have provided us with a source of revenue for years to come.

Because our services are expensive, even before the board voted to reduce the cost of membership during the Sydney meeting in order that our organization might become more inclusive, we had to dip into capital. From a business point of view, this is catastrophic. Still, I, for one, am proud to belong to an organization that has been and that remains generous, even sacrificing, in supporting the advancement of transactional analysis worldwide, the production of first-class products, and the advancement of what we consider the common good. However, our generosity is costly, something more obvious in years when the US stock market performs poorly. Consequently, we need to find new ways to balance our budget. It is relatively easy to decide just to reduce expenses, perhaps even at the cost of eliminating services or lowering quality, but can we do something more innovative? To do so creatively, our trustees need your input.

At our business meeting in Bangalore, one of our members summed up the situation by saying, "I always thought the ITAA was sturdy and monolithic. Now, I see it is actually very fragile"—and then he volunteered for a key committee position! We are eager to find more people like him. Yes, the organization is fragile in some ways—as are all living, growing things. Yet, as you will be reading in future *Scripts* and *Journals*, it also embraces areas of surprising new vigor and what I like to call "yeasting."

We do have much to offer. We are, simultaneously, the historical fountainhead of transactional analysis, a generous current resource, and an international organization with members from 82 countries worldwide.

Our current organization exemplifies, I believe, the development of subsystems of increasing complexity, integration, and flexibility, a multitude of sovereign units and sites of authority. Arguably, this could be a definition of health and growth, as well as evidence of the physis Berne championed. It is an example of a postmodern culture of interrelated plurality, diversity, and uncertainty. To me, it also seems a new dawning.

James Allen, MD, TSTA, is ITAA President and professor of psychiatry and behavioral science and Rainbolt Chair of Child Psychiatry, University of Oklahoma Health Services Center. He can be reached at the Department of Psychiatry, Room 3 WP-3070, 920 Stanton L. Young Blvd., Oklahoma City, OK 73104, USA, or by email at james-r-allen@ouhsc.edu.

Gysa Jaoui

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Transactional Analysts in France, then the youngest of our TSTAs (and also one of the first). She was one of the founders (in 1995) and one of two managers of our school, Ecole d'Analyse Transactionnelle, Paris-Ile de France, Psychothérapie (EAT). She also served often on the board of the French Transactional Analysis Association (IFAT) and was president of the association several times. Her last board term went from 2001 to 2004; despite her illness she continued to share her ideas on the function and direction of the association. She was passionate not only about ideas and theories, but also about politics on every level, from international politics to those of modest institutions such as IFAT.

Her first transactional analysis book (THE first French TA book), *Le Triple Moi* (The Triple Ego, 1979), still sells well and elicits much interest, bringing new people to transactional analysis 26 years after it was first published. The second one, *Transactions* (1982 and updated in 2001), about using transactional analysis to improve relationships in organizations, was co-authored with her friend Marie-Claude Gourdin. She also published five articles in *Actualités en Analyse Transactionnelle* and/or the *Transactional Analysis Journal*. One of them ("Des Étapes pour Réussir" or "Success Loop") won her the Raymond Hostie Award.

Unfortunately, our speedy lady did not write as fast as she thought. I heard her speak in seminars or conversation about several ideas that remain unpublished. My favorite is her brilliant concept of the Permission Wheel, well known to her trainees and which I often teach to enthusiastic audience reactions.

Another thing about Gysa is that she did not worship established theory; in fact, she could be iconoclastic. I remember a car journey during which she extolled the virtues of discounting! (In certain cases, of course, such as when it enables a person with a handicap to ignore it and live pretty normally.) As for the good old fairy tales with the princes turned into frogs who are supposed to long to become princes again, she had a rather Martian view on that: Better to be a frog leading a happy life in a pond, playing around with other frogs and perhaps an attractive frogette, rather than a prince living a corseted life in a castle under the public eye, waiting for your parents' death before you even get a go at your mission on earth!

We used to laugh a great deal in Gysa's didactic group. She trained us solidly in that joyful atmosphere. I would like to share a phrase she often used that reflects her attitude toward life: "That's

interesting." In the face of complications, things that seemed to me big obstacles or bothers I would like to avoid or get rid of (like some cases of negative transference), she often reacted by saying, "Well, I find it interesting, actually." That would radically change my take on it, opening up the situation and letting new possibilities emerge.

Ah, yes, difficult things are interesting, Gysa. Life is interesting—and difficult, death, especially. Thank you, Gysa. I shall always keep your boisterous laughter, your powerful yet smoky voice (so sensual), your way of dancing and singing at conference dinners (none of our colleagues knows as many pop songs, I'm sure), your delight in thinking, your wisdom, which grew deeper and deeper throughout your illness, and even, yes, your imperfections. Oh, and especially, your love of life.

—Laurie Hawkes, Paris, France

Condolences can be sent to Gysa's partner, François Lecombe, and her children Agnès and Laurent Jaoui, at 4 rue Henri Regnault, 75014 Paris, France.

Tom Frazier

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taught transactional analysis there; in fact, he trained a number of transactional analysts who are now training others at Odenwald. Tom and Delphine were also among the first to teach transactional analysis in Eastern Europe and Russia.

In 1981 Tom suffered a massive heart attack, during which he had a near-death experience. This event affected him profoundly, as he recounted in the June 2002 *Script*:

This experience resulted in a kind of redecision for me, one that caused me to rethink the importance of love in my life and in my work with clients and trainees. I believe that love plays a tremendous role in all forms of healing, and that by loving those with whom I work, I help them to find their own strength.

A memorial was held for Tom on 21 November in Stockton and simultaneously at several other locations around the world where he will be remembered for his warmth, his intelligence, his humor, and his love.

His wife, Delphine, can be reached at 3400 Wagner Heights Rd., Apt. 322, Stockton, CA 95209-4892, USA, and memorial contributions can be sent in his name to the St. Mary's Interfaith Dining Room, 545 W. Sonora St., Stockton, CA 95208, USA.

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	COC	July 7, 2005	Edinburgh, Scotland . .	April 1, 2005
TSTA Oral	COC	July 7, 2005	Edinburgh, Scotland . .	Jan. 1, 2005
CTA Written	All Regions	Your choice	Submit to Regional Exam Coordinator after paying \$50 fee to T&C Council	Your choice
TEWs	PTSC	July 10-12, 2005	Edinburgh, Scotland . .	March 10, 2005
		PTSC	Nov. 19-21, 2005	Hofgeismar, Germany . July 19, 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. **COC Training Endorsement Workshop:** to take a COC TEW, contact the European TEW Coordinator, c/o the EATA office.

Happy Holidays
and Best Wishes
for the New Year!

Do You Know How to Reach These People?

We are trying to locate the following people, all of whom were ITAA members at one time:

Judy Barr

Barbara Clark

Michael Hoyt

If you have contact information for any of these former members (especially email addresses), please send the information to Helena Hargaden at helenaHargaden27@hotmail.com with a cc to robinfryer@aol.com.

Thank you for your help.

KEEPING IN TOUCH



"In," one of Alan Jacobs's photos showing Chicago firefighters entering a burning building

North American Region

ALAN JACOBS has retired from doing psychotherapy and training and has switched to two other, unrelated fields. First, he put his efforts into comparative genocide studies, although he felt somewhat limited focusing on the Holocaust. Then 3 years ago Michigan State University's H-Net, humanities and social science online, let Alan start and edit a new subscription-only mailing list for professionals, H-Genocide (www.h-net.org/~genocide/). Scholars and graduate students from all over the world participate, and one of the editorial board members is ITAA President James Allen.



Alan Jacobs

The second field he has been focusing on is photography. He is doing a book of photos about firefighters (see www.jacobsphotos.com) and has been riding with the Chicago Fire Department for 2½ years. He is the only civilian to have a large exhibit of his

photos on permanent display at the Chicago Fire Department Training Academy, has had two successful exhibits of the work in Chicago, and has the only CFD riding pass in the city. He has also been doing training photos for the department and for the University of Illinois Fire Services Institute in Urbana. One of Alan's photos will be on the November 2004 cover of the national publication *Fire Chief Magazine*.



(From left) Lucy Freedman, Ksenija Mihailovic, Octavio Rivas Solis, Patricia Rincon Gallardo, and Gloria Noriega Gayol during Lucy's workshop at IMAT in November.

Alan's photography about the Holocaust is also receiving considerable attention. A publisher in the Netherlands is reprinting famous works of the Holocaust in 11 volumes, and they have purchased 11 of Alan's photos, each of which will be used on a different cover. These photos, along with others, can be seen at <http://www.remember.org/>. In addition, Alan was commissioned by the State Museum at Auschwitz (Oswiecim, Poland) to do a virtual tour of the entire two camps there last September; about fifty 360° displays will be published on the Auschwitz Museum website and also at The Cybrary of the Holocaust (URL above).

Lastly, Alan has also had several articles published on topics related to the work he has published in the *TAJ*. While Alan misses his transactional analysis colleagues, he says, "Quite frankly, I am having the time of my life!"

BILL CORNELL has spent the past year working with Jim McLaughlin on the editing of his papers and unpublished talks into a book titled, *The Healer's Bent: The Shaping of an American Psychoanalyst*. Jim has written many of the seminal papers on nonverbal communication, transference, countertransference, and mutual influence within the therapeutic relationship. Bill and Jim met nearly every Sunday afternoon for more than a year in preparing the book, which consists of 12 chapters, three of which Jim wrote specifically for the book and three taken from unpublished talks edited by Bill into chapter form. Bill wrote the book's introduction, "Deep in the Shed," which describes the story of their collaboration and a theoretical overview of Jim's work. The book will be published in the spring of 2005 by The Analytic Press as part of their "Relational Perspectives" series.

Latin American Region

ORGANIZATIONAL TRANSACTIONAL ANALYSIS TRAINING BEGINS IN MEXICO. "The Power of Transactional Analysis in Organizations" is the first ten-month training program in transactional analysis in organizations at the Instituto Mexicano de Analisis Transaccional (IMAT). This year's program is led by Institute Director Gloria Noriega and includes sessions with Octavio Rivas, Lucy Freedman (see photos on this page), Jean Maxwell, and Abe Wagner.

European Region

GÜNTHER MOHR writes that from 17-20 November, about 90 German-speaking TSTAs and PTSTAs gathered in Neustadt, Germany, to discuss modern training and certification as well as specific theoretical topics. Exams were also



Participants in "Healthy Organizations: A Practical Application of Transactional Analysis," with Lucy Freedman in Mexico City, November 2004 (from left to right and front to back): Lucy Freedman, Liliana Morales, Ignacio Calvillo, Raul Maldonado, Ana Laura Sosa, Rocio Gonzalez, Patricia Rincon Gallardo, Patricia Serrano, Gloria Noriega with "Sebastian" (IMAT's pet), Pablo Soria, Monica Zinser, Binise Perezurita, Mayanin Carro, Ksenija Mihailovic, Juan Pastrana, Carmen Antuna, Ennio Aluzzi, Jose Miguel Tafoya, Santiago Dominguez, and Amado Aguilera. (Photo taken by Jose Cirenio Alvarez)

held for 50 CTA and 8 TSTA candidates from several parts of Europe. Most of the TSTA exams were in English. The English, Italian, Austrian, Swiss, and German candidates showed an excellent level of professionalism in their work in all fields of transactional analysis application. Participants at the conference also discussed two topics in theory and methodology.

One was a broad and in-depth scientific discussion about script theory; specialists from the fields of psychotherapy, organizations, counseling, and education gave presentations about modern developments related to script theory. The second topic was the method of working with rituals; rituals were presented theoretically as well as in experiential exercises.

2005 Training Workshops

with Richard G. Erskine, Ph.D.

Methods of a Relational Psychotherapy ♦ 5-Day Residential Workshop 22-26 May, Montpellier, France

French/English simultaneous translation

The relational methods of phenomenological inquiry, affective attunement, sensitivity to developmental needs and therapeutic involvement will be taught and demonstrated

Advanced Supervision Group ♦ 4-Day Nonresidential Workshop 20-23 June, Rome, Italy

Italian/English simultaneous translation

A supervision/advanced training workshop for psychotherapists who want to enhance their effectiveness in the treatment of obsession, cumulative and acute traumatic reactions, the schizoid process, and relational psychotherapy

Integrative Psychotherapy in Action ♦ 7-Day Residential Workshop 8-14 August, Kent, Connecticut, USA

A workshop focused on the theory and clinical methods of integrative psychotherapy. Various methods for working both within the therapeutic relationship and in supportive regression will be taught and demonstrated.

For information and to register, call or write:

Institute for Integrative Psychotherapy, 500 East 85th St., New York, NY 10028, USA
phone: 212-734-5291 ♦ fax: 212-879-6618 ♦ email: IntegPsych@cs.com
website: Integrativetherapy.com

The Institute for Integrative Psychotherapy is approved by the American Psychological Association to offer continuing education for psychologists and by the National Board for Certified Counselors for counselors. Other professional CE credits are also available. The Institute for Integrative Psychotherapy maintains responsibility for the program.