



## Ted Novey Honored with 2006 Berne Award

The ITAA is pleased to announce that well-known and long-time ITAA member Ted Novey has been awarded the 2006 Eric Berne Memorial Award for his international research project to evaluate the effectiveness of transactional analysis psychotherapy. This work was presented in his January 2002 *TAJ* article entitled, "Measuring the Effectiveness of Transactional Analysis: An International Study."

In their statement nominating Ted for ITAA's most prestigious award, Denton Roberts and Claude Steiner wrote of his project:

"This is the first, large-scale study of the effectiveness of transactional analysis. It is based on the widely used and validated database and methodology used by the Consumers Union in their evaluation of a large variety of consumer products. . . . The results of . . . Novey's research confirm the results of an earlier study . . . namely, that transactional analysis [as] practiced by 27 advanced members of the organization is judged significantly more effective by 932 clients than the psychotherapy practiced by psychiatrists, psychologists, marriage counselors, physicians, and psychoanalytic psychotherapists as measured by *Consumer Reports* in previous studies. This highly innovative, pioneering research project is a crucial contribution to the transactional analysis movement. With a large number of psychotherapeutic approaches and disciplines available in the marketplace, it is critically significant that consumers of trained transactional analysts have evaluated it as significantly more effective than other approaches. . . . This research points to additional, important questions to be investigated regarding the factors (theory, methodology, training) that determine the effectiveness of transactional analysis."

Unfortunately, Ted will not be able to attend the Istanbul conference to receive his award in person, although he has written an acceptance article that will be published in the July 2006 *TAJ*. However, in a letter that was sent to Ted with his award plaque (see photo above), current ITAA President Jim Allen and ITAA President-Elect and acting chair of the EBMA committee Gianpiero Petriglieri wrote, "On behalf of the International Transactional Analysis Association, our sincere appreciation and gratitude for your significant work on behalf of transactional analysis."

# Separateness and Belonging in the Dance of Life

by Diane Salters

*We are pleased to publish here an edited version of the keynote speech given by Diane Salters at the Institute of Transactional Analysis (ITA) conference in Exeter, England, in April 2006.*

When Carole Shadboldt, on behalf of the conference committee, asked me to give this keynote address, she said the theme would be "Autonomy and Homonomy." Well, thanks to Eric, we all know what autonomy means, don't we? But homonomy? "We're subtitled it 'Separateness and Belonging,'" she said. Ah, that was better, and I was immediately engaged.

My own lived experience has inevitably been shaped by the peculiarly intense form in which the dynamic of separateness and belonging has been expressed in South Africa. "Apartheid" literally means a state of separateness. Indigenous African society, on the other hand, emphasizes a deep sense of belonging expressed in the term "ubuntu" and revealed in the saying, "Umuntu gumuntu gabantu"—a person is a person because of other people.

However, I still needed to find out more about this strange word "homonomy." Writing in 1941, Andras Angyal (1941/1972)—one-time resident director of research at Worcester State Hospital in Massachusetts—defined autonomy

*"If we can truly surrender ourselves to our fullest cosmic homonomy, we may find the courage to reach for new levels of autonomy."*

in the biological sense as "self-government"; by this he meant that "the organism itself is, to a large extent, the cause of its functions . . . endowed with spontaneity" (p. 33). Ah . . . another familiar term. In humans he saw this "trend towards autonomy" as "distinctly individualistic" (p. 173), an expression of our need to be separate. This is the familiar stuff of modern



Western humanistic psychotherapies, the assertion of the individual over the constraints of the family or culture. The "divorce" (however friendly) from parental figures is the focus.

Angyal (1941/1972), however, did not stop there. He identified another equally important human impulse, which he called "a trend towards homonomy" wherein "the emphasis is displaced from the individual to the collective, to superindividual wholes in which the person tends to submerge himself" (p. 173). This speaks of our need to belong—to family, village, tribe, nation, and so on. It recognizes our need for strokes, recognition, structure, and intimacy.

In fact, these two trends, although apparently in opposition, cannot exist alone. We cannot be apart from something unless we are or were in some sense a part of it. Why is this dynamic between separateness and belonging important? Well, for me it opens the door on a lifelong

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# Games and Lovelessness

by Claude Steiner

## Stroke Procurement: The Basic Function of Games

Games, as discovered and carefully described and named by Berne, can be regarded from a number of perspectives: as interpersonal gimmicks and switches that people play on each other, as self-destructive behavioral patterns that people perversely pursue to confirm existential positions, as strategies with which people ensnare each other in their scripts, or as clever names for socially inept and obnoxious behavior.

In this article I present the stroke-centered view of games, which holds that:

- The primary result of playing a game is the acquisition of strokes.
- People are starved for positive strokes due to their adherence to the restrictive rules of the stroke economy.
- The rules of the stroke economy are enforced by the Critical Parent.
- Stroke-hungry people, much like people starved for food, will accept negative strokes if they cannot obtain positive ones.
- Every time a game is played it reinforces the banal, existential position of the loveless script: "You're not OK. You will not love or be loved."

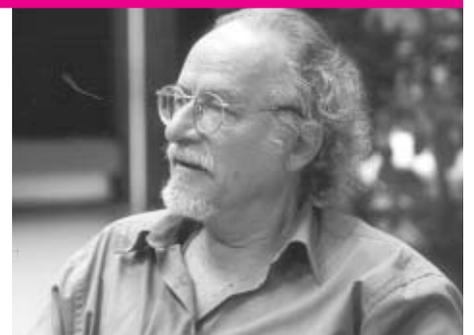
■ The best approach to help people stop playing games is to teach them how to obtain strokes in a game-free, direct manner.

■ Not playing games interrupts the loveless script and opens the heart to the Nurturing Parent and the experience of love, loving, and being loved.

We play games to obtain strokes and to confirm our scripts. According to Berne (1964), "The advantage of a game consists in its stabilizing (homeostatic) function. Biological homeostasis is promoted by the stroking and psychological (homeostasis) is reinforced by the confirmation of position" (p. 56). We play games because they produce needed strokes, "a distressing but apparently effective way to maintain the health of nervous tissue" (p. 56).

The other reason Berne gives for playing games is that they confirm the existential position embodied in the script. Berne (1964) defined the existential position as "a simple predicative statement which influences all the individual's transactions [and] in the long run determines his destiny and often that of his descendants as well" (p. 45).

The predicative statement that influences all of our stroking transactions and thus influences our destiny is "You will not give or take positive



*"Lovelessness is caused by the fact that we individually and as a society obey the injunctions of the stroke economy."*

strokes" or, said in other words, "You will not love or be loved." When obeyed, these statements result in a script of lovelessness. Lovelessness is an exceedingly common, banal script; as common and banal as the not unrelated, gender-based "masculinity" and "femininity" scripts described by Wyckoff (1971; see also Steiner, 1974) that affect us everyday, everywhere.

## The Stroke Economy Rules and the Loveless Script

Lovelessness is caused by the fact that we individually and as a society obey the injunctions of the stroke economy, enforced by the Critical Parent, which discourage us from giving strokes we want to give, from asking for and accepting

*continued on page 2*

## Autonomy and Community in Transactional Analysis



It is a pleasure to reprint Diane Salters' thought-provoking keynote speech from the April 2006 Institute of Transactional Analysis conference in Exeter, England. She invites our transactional analysis communities to consider the ongoing interfaces of separation and belonging within psychological, social, racial, and political structures. Deeply reflecting the roots of transactional analysis as a social psychology, Diane sets her speech within the context of the complex social and political upheavals that have transpired in South Africa during her lifetime.

As I read her speech in preparing copy for this month's *Script*, I found myself thinking of the implications of her talk for our transactional analysis communities worldwide, which now includes nearly 50 organizations around the globe. The growth of transactional analysis worldwide demonstrates the validity of transactional analysis across cultures in keeping with Eric Berne's original vision. In transactional analysis we have a theoretical and practical model that can be adapted within a variety of social and cultural environments as well as in clinical, counseling, educational, and organizational settings. It has been the intent of our political structures, training and certification procedures, and professional publications to ensure broad reach and application of transactional analysis. This has not always been an easy or comfortable undertaking. Diane's speech—with her attention to the inevitable and ongoing interface of the human needs for both autonomy and

belonging and to the concept of the developmental force of cultural memes—illuminates the tensions of a cross-cultural and interdisciplinary organization such as ours.

As I read what Diane wrote, I also thought of my roles as editor of *The Script* and coeditor of the *Transactional Analysis Journal*. Berne's conceptualization of human hungers for structure, recognition, and stimulation has long been an organizing principle in my work as an editor of our professional publications. I see our theories, and their demonstration through our training and

**"When our publications are really cooking, we can make the leap, at least for a while, into the realms of integration and holism."**

examination procedures, as meeting the need for professional structure. I have understood a primary function of our publications to meet the recognition hunger of our membership (belonging). When our publications are really working and engage our membership in professional debate and dialogue, stimulus hunger moves to the forefront.

I found Diane's description of the spiral dynamics and tensions between autonomy (separateness) and homonomy (belonging) fascinating. Her descriptions of the levels of cultural memes ("the social 'gene' that is passed on culturally and that defines the values, worldview or consciousness of individuals within a social group") helped me to understand the tensions and conflicts I often experience as an editor of our publications. Most of us have been drawn into and devoted to transactional analysis because it has, in some personal way, contributed significantly to our psychological survival and well-being, which fosters a deep sense of loyalty to traditions and teachers/therapists. Many turn to transactional analysis organizations and training and certification for power and authority (structure and validation/recognition). Theory can serve important functions at this level, but when this is its primary personal or organizational function, theory gets stuck and becomes endangered as dogma. I see the primary function of our professional publications as supporting rationality (competition/enterprise, i.e., autonomy) as well as community (cooperation/equality, i.e., homonomy). The move to these stages of social and cultural function can threaten the more basic levels of loyalty and authority, often feeling like cracks in the foundation or betrayal of tradition.

Theory in evolution shifts constantly back and forth among these various levels and functions. When our publications are really cooking, we can make the leap, at least for a while, into the realms of integration and holism.

As Diane vividly demonstrates with her examples from South Africa, this evolution is not easy and not without uncertainty, vulnerability, and conflict in the midst of growth and understanding. Berne's vision of transactional analysis as a cross-cultural model was daring. We are now third- and fourth-generation practitioners from a variety of disciplines and many different cultures deeply immersed in figuring out how to actualize and sustain that vision. It's not easy, but then it's never boring either.

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## Games

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the strokes we want, from rejecting strokes we do not want, and from giving ourselves strokes. Individual and collective obedience to these rules produces widespread stroke hunger. Stroke hunger motivates us to obtain strokes at any cost, even if they are the negative strokes generated by games. A stroke-hungry person will accept negative, toxic strokes, much like a starving person may eat spoiled or toxic food.

Transactional analysts, uniquely equipped to analyze transactions, can help people interrupt their games by pointing out every "gamey" stimulus and response. Berne spoke of social control as the initial step of transactional analysis psychotherapy, in which the analyst encourages the client to stop playing games by offering transactional options to game transactions. However, such options are difficult to exert for a stroke-hungry person. People can, while stroke starved, attempt to stop playing games because their Adult and Parent agree they should. The problem is that the Child will be constantly tempted to play its favorite games to try to get the strokes it craves, and the person will frequently give in to the Child's need.

### Learning to Acquire Positive Strokes

Far more effective in helping people to stop playing games is to teach them how to procure strokes directly by a systematic program of emotional literacy training (Steiner, 1997), which demonstrates in transactional analytic detail how to offer and give wholly positive strokes, how to ask for strokes, how to accept wanted strokes and refuse unwanted ones, and how to give oneself strokes. Once nourished and free of stroke-hunger cravings, the person is better able to exercise Adult control over the habitual, game-ridden modes of interaction learned in childhood and adolescence.

The rules of the stroke economy are promoted and enforced in each person by the Critical

Parent—variously called the ogre, the witch, the electrode, the Pig Parent, the Enemy, and so on—which is committed to keeping us "not OK" and alienated from each other as a way of controlling us. The Critical Parent will try to interfere in every positive stroking transaction with threats that tap into the basic, atavistic fear that we will be cut off from the herd and left to die alone and unloved: "You'll make a fool of yourself," "You'll be seen as needy and weak," "You can't trust people's strokes," and so on.

It is difficult to countermand the Critical Parent within a social group that insists on following stroke-economy rules. Therefore, the stroke-hunger project needs to include others who have similar interests in obtaining positive strokes directly, in a game-free culture in which the Nurturing Parent has sway, free from the influence of the Critical Parent. A therapy group or a small organization or school is an excellent venue for such a project. Families, friendships, and intimate couples are others. Again, transactional analysts are uniquely trained to help enhance such positive, cooperative OK/OK cultures in therapy groups, workplaces, schools, and organizations.

### Conclusion

When people are taught emotional literacy, they learn to defy the rules of the stroke economy in a nurturing, emotionally safe environment of cooperation, devoid of power plays, lies, or Rescues. The result is that people acquire the capacity to decline game behavior and at the same time gain access to that most longed-for experience: to love and be loved.

Games are loveless procedures to acquire life-sustaining strokes, while an absence of games clears the way for the heart to open and for love to enter our lives.

Claude Steiner, PhD, TM, is putting the finishing touches on his latest transactional analysis book, *Confessions of a Psycho-Mechanic: My Long Life of Love, Sex and Psychotherapy on Five Continents*, and planning to focus all of his energies to bring about the end to George W. Bush's Age of Error. Claude can be reached at 2901 Piedmont Ave., Berkeley, CA 94705, CA,

USA; e-mail: [csteiner@igc.org](mailto:csteiner@igc.org); Web site: [www.claudesteiner.com](http://www.claudesteiner.com).

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### Upcoming TA/Theme Issues

#### "TRANSACTIONAL ANALYSIS AND SUPERVISION"

Coeditors:  
Bill Cornell and Carole Shadbolt

Deadline for Manuscripts:  
1 September 2006



#### "TRANSACTIONAL ANALYSIS AND THE BODY"

Coeditors:  
Jan Morrison and Mary Goodman

Deadline for Manuscripts:  
1 January 2007



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### ITAA The Script

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## Finding Out about Eric Berne

by Ann Heathcote

When Pamela Levin asked me if I would write something for the "After He Said Hello" column on how Eric Berne and his transactional analysis contributions changed my life or how I use them to help clients/organizations/students learn, grow, and change, a couple of personal memories quickly came to mind.

First, there was my introduction to transactional analysis. It was 1990 and I had just finished a psychology degree, the work for which had been very interesting but had not impacted me personally. I was tired after completing the degree, and although I took a job as an administrator for a charity, in truth I had little idea of what I wanted to do/be in the long term. I then attended a university extramural course called "Behind the Mask: A Personal Growth Group," and the facilitator was a transactional analyst. Within a few sessions, I was smitten. I was, for the first time, beginning to understand myself and how my early beginnings had affected me. The confusion and pain I had felt for as long as I could remember began to ease. And before the end of the 10-week course, I remember looking at the facilitator and thinking, "That's what I want to do!" The stage had been set, and it was not long before I took the next step on my journey to become a transactional analyst.

The second memory that bounced into my mind involved the moment I learned to distinguish between my ego states. Clarity regarding this took me a long time. Then one training day, when I felt particularly low and defeated and tearfully bemoaned the fact that I would never be a good enough psychotherapist, my trainer said, "Ann, you know there's more to you than this!" I immediately cathected Adult and said, "Yes!" loud and clear. There it was: the first moment I truly understood and experienced the difference between my Adult and Child ego states. Wow, what a powerful intervention that was for me! This and similar experiences have helped me to be clear myself and to help my clients be clear regarding their different ego states.

One of my passions during my transactional analysis journey has been to find out about Eric Berne the man. I wanted to learn as much as I could about him, the man whose theory had had such an impact on me and my life and work. To this end, during 1998 and 1999, I read everything about Eric Berne I could get my hands on and contacted all the people I knew of (at that time) who had actually had the pleasure of meeting him. I asked them if they had any memories, anecdotes, photographs, tapes, and so on of Berne that they would be willing to share. Many transactional analysis folks were very generous, and I had a wonderful time presenting the material at the 1999 United Kingdom annual conference.

The following sections offer a few examples from Eric Berne's life that I found particularly impressive, touching, poignant, or funny.

His mother, Sara Gordon Bernstein, was always suggesting to her children that they write: "Go ahead and write," she would say, "You can do it! It's easy." In fact, "Berne told one of his secretaries that he had written every day of his life, if only half a page, since he was fourteen" (Jorgensen & Jorgensen, 1984, p. 76). Small wonder that Berne became such a prolific writer.

After dinner, Eric would play with his children for exactly 45 minutes and then retire to his study, and every Sunday afternoon he took the children to the beach where "he talked to them as if they were in college" (Jorgensen & Jorgensen, 1984, p. 128). "He would do his constitutional up and back several times, pull his insubordinate Charlie Brown cap over his eyes and begin to nap, remarking, 'If anybody says anything funny, wake me up'" (p. 3). He sounds like an OK dad to me!

"Seeing Eric Berne at his most interesting and best was to attend one of his Tuesday evening seminars in San Francisco. . . . Colleagues entering [Berne's] residence would often find him sitting on the stairs offering each of us a hearty 'Hi!' as we entered. . . . One almost never saw him moody or morose. A smiling face was the dominant expression; there was ever ready a friendly joking remark, a warmth of welcome in his deep and resonant voice" (Cheney, 1971, p. 14).

A touching example of Eric Berne's ability to be a supportive friend is recounted as follows: "Time was running out for Eric's earliest disciple....[Dave] Kupfer had terminal cancer. Berne

would drop by Kupfer's house quite often and sit with him for a long time. Both men would read their newspapers, saying nothing. Finally, after remaining in silent communication for the duration of the visit, Eric and Dave would nod goodbye and Eric would get up and leave, still saying nothing" (Jorgensen & Jorgensen, 1984, p. 246).

have irritated people; he irritated me. However, without him hundreds of thousands of people would not have benefitted from what he had to teach" (Jorgensen & Jorgensen, 1984, p. 38).

An example of Berne's wit occurred after a presentation. A therapist contended that patients often get better "in spite of therapy." Berne replied that they "seem to get better in spite of Transactional Analysis more quickly than in spite of other forms of treatment" (Jorgensen & Jorgensen, 1984, p. 198).

"Berne was in analysis during the last year of his life. . . . At his final session before his fatal heart attack—just, in fact, as he was leaving the room—Berne turned and said, "You know, I've spent my whole life teaching people how to achieve intimacy, and I've never been able to get any for myself" (Jorgensen & Jorgensen, 1984, p. 244). Berne believed that intimacy was "a generally unattainable state, and that a person could consider themselves lucky if they experienced 15 minutes of intimacy in their lifetime" (Steiner, 1974, p. 18).

I wish I had had the opportunity to meet and say "Hello" to Eric Berne. And I often wonder what I would have said next. And, oh what fun to have joined in with the "jumping-up-and-down" parties!

Ann Heathcote is a Certified Transactional Analyst (psychotherapy) in private practice and the founder of The Worsley Centre for Psychotherapy and Counselling in Manchester, England. She is also one of the coeditors of the Transactional Analysis Journal. She can be reached by e-mail at [ann.heathcote@btinternet.com](mailto:ann.heathcote@btinternet.com).

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If you have a story to share, send it to Pam Levin at [perfectbones@pacific.net](mailto:perfectbones@pacific.net).



"I wish I had had the opportunity to meet and say 'Hello' to Eric Berne. And I often wonder what I would have said next."

"Dr. Martin Groder. . . remembers his first conference vividly, particularly the mock therapy group held at the end. Berne tagged Groder to be the 'therapist' of the group, which came to be called 'Dr. Grudgeon's Grueling and Grumbling Group.' The mock therapy group was an institution at the conferences for a number of years. The group was made up of TA 'superstars' pretending to be the most annoying patients they had ever treated or could imagine. . . . Sometimes there was an audience of 600, all rolling in the aisles" (Jorgensen & Jorgensen, 1984, pp. 173-174). What fun that sounds like to me!

Fanita English commented, "What I feel you should emphasize is, that as a result of this man's influence, important changes took place in individuals and in society. That Eric dared and sometimes dared clumsily and stupidly, and out of his own compulsions (not always necessarily because of Adult decisions). It may be that, thanks to his crazy, compulsive daring, some of us did things and changed situations, systems, people, in a way that couldn't have been done otherwise. I want you to say this, not only from the perspective of 'Oh, Eric was wonderful!' but also from the perspective of someone like me who occasionally said: 'Damn the guy!' Sometimes he was a bastard! He may

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**NOVEMBER 17-19 2006:** Sydney, Australia. 18th Australasian TA Conference. Contact: Nadine Emmerton at [nemmerton@primusoline.com.au](mailto:nemmerton@primusoline.com.au).

### EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
<b>CTA EXAM</b>	BOC . . . . .	26 July 2006 . . . . .	Istanbul, Turkey . . . . .	27 Jan. 2006
	COC . . . . .	6 Oct. 2006 . . . . .	Florence, Italy . . . . .	1 July 2006
	BOC . . . . .	9-11 Oct. 2006 . . . . .	Tokyo, Japan . . . . .	9 July 2006
	WPATA . . . . .	16 Nov. 2006 . . . . .	Sydney, Australia . . . . .	16 Aug. 2006
	COC . . . . .	16-17 Nov. 2006 . . . . .	Neustadt, Germany . . . . .	1 Aug. 2006
	COC . . . . .	1 Dec. 2006 . . . . .	Montpellier, France . . . . .	1 Sept. 2006
<b>TSTA EXAM</b>	BOC . . . . .	26 July 2006 . . . . .	Istanbul, Turkey . . . . .	27 Jan. 2006
	COC . . . . .	16-17 Nov. 2006 . . . . .	Neustadt, Germany . . . . .	1 May 2006
	COC . . . . .	1 Dec. 2006 . . . . .	Montpellier, France . . . . .	1 Sept. 2006
<b>CTA Written</b>	All Regions (Non-Europe) . . . . .	Your choice . . . . .	Submit to Regional Exam Coordinator after paying \$50 fee to T&C Council	Your choice
<b>TEWs</b>	PTSC . . . . .	4-6 Dec. 2006 . . . . .	Montpellier, France . . . . .	4 Aug. 2006

\* 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.

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## Introducing Members of the ITAA Board of Trustees

# The Charm of Transactional Analysis

by Joaquín Granados-Rossi

**T**his article, another in our series about members of the ITAA Board of Trustees, is by Joaquín Granados-Rossi, the trustee elected to represent the Central/South American Region. Our hope is that by knowing a bit more about our officers and trustees, that you, our readers and ITAA members, will be encouraged to contact them with your ideas and concerns.

I joined the ITAA Board of Trustees about a year ago at a critical moment, when serious financial problems threatened its very existence. Some friends thought that I could be of some help because of my background as an accountant and administrator. So, I jumped onto the train and started working with ITAA President Jim Allen and his team, first by e-mail and then in person at the wonderful 2005 World TA Conference in Edinburgh.

The experience of sharing their working table has been an honor. First, I had the opportunity to meet most of the officers and trustees in person, and I can say without hesitation that I learned a lot, especially since most recent board members have been senior transactional analysts and many of them—including Jim himself, Fanita English, Claude Steiner, Vern Masse, and others—are major figures in the founding and development of transactional analysis and the ITAA. The board has worked hard to put in place the necessary tools and policies to reverse the problems faced by the association, and along with a capable management team and advisors, they have helped to guide the ITAA toward a better future.

This new activity—becoming an ITAA board member—came into my life after many years of doing organizational transactional analysis. I first heard of transactional analysis through the high schools attended by my children. It felt like

I had been looking for something like transactional analysis for a long time. It was fairly simple, easy to understand and apply, direct, and humanistic, a way to gain self-knowledge and a powerful instrument for understanding human relations. In a few words, it provided me with a means of becoming a better citizen, husband, father, chief at work, teacher in college, and most of all, a happier person. I attended conferences in Mexico, Venezuela, and Guatemala; read books and magazines; and became associated with the ITAA and indirectly with ALAT (the Latin American TA Association).

At this point, my main work is in my certified public accountant (CPA) and consulting office. I also do voluntary advisory work for the Ministry of Arts and Culture in Costa Rica and the 4-H Clubs Foundation as well as take care of our dairy business located on the mountainside of the Irazú volcano. That way I also keep in touch with nature, and I enjoy the work a great deal.

While I admire the constant developments by professionals in the deep waters of therapeutic, educational, and organizational transactional analysis, I also think that transactional analysis is charming, fascinating, and can be beneficial for everyone once it is known and practiced by ordinary people, such as taxi and bus drivers, policemen, judges, teachers, counselors, workers, parents, students, friends, front-desk clerks, and so on. I would like to see ways developed of communicating transactional analysis ideas and tools to those kinds of people, in person, via the Internet, and through the news media.

Reading this brief article, you might ask if I have lived out my own life script. I was born in a loving family along with two brothers and one sister in a fun and respectful neighborhood filled with relatives. All the families there gave us much comfort and love. At home, I was in the “sandwich position,” third in line, not the only boy, not the oldest, not the youngest. I think that we “sandwich kids,” from the time we were quite young, learned how to make our way out and around in order to thrive and succeed, even if the hard way. At the same time, I have always

*“I think that transactional analysis is charming, fascinating, and can be beneficial for everyone once it is known and practiced by ordinary people.”*

had a sense of belonging to working groups. During my school years, I was happy to participate in 4-H club activities, a good extracurricular complement for my education in many fields, including agriculture, cattle shows, sports, natural resources conservation, community improvement, public speaking, and leadership, the latter of which I developed by working in the democratic, self-governing board of directors. I also participated in summer camps and student exchanges, the latter of which included a chance to live and share activities for several months with farm families in the United States (Illinois and California) just after high school. It was the culmination of that whole theme that helped me so much in the formation of my personality. There I learned to do group work and to develop projects following certain disciplines and better and more efficient ways of doing things.



Joaquín Granados-Rossi with his grandson Ricardo José as a baby.

After that, I began working for a bank and went through college for 8 years in the afternoons and evenings until I completed my degree in economics and social science, with a major in business administration and accounting. During this time I married my wife, Elizabeth, in my home town of Cartago (the former capital of Costa Rica during Spanish colonial times). We had four children, three girls and a boy, and now are blessed with six grandchildren. We live in western San José.

I am pursuing transactional analysis certification, though I have a way to go yet. I want to have a stronger base from which to promote transactional analysis, especially to ordinary people, to share with them the transactional analysis concepts and tools that can be useful in promoting healthy everyday relationships as well as helping to reduce intrafamily violence, country violence, and world crazy violence.

As I said, for me, transactional analysis is both charming and useful.

Joaquín Granados-Rossi can be reached at PO Box 5614, San Jose-1000-Costa Rica; e-mail: cpagranados@racsa.co.cr.

**ITAA WEB SITE:  
www.ita-net.org**

The ITAA Web site 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 Web site linked from the ITAA site, please forward the site address (URL) to [webmaster@ita-net.org](mailto:webmaster@ita-net.org). Please also forward any suggestions, feedback, and information for upcoming events.

### ITAA Balance Sheet December 31, 2005

ASSETS				
	ITAA	EBF	SGF	TOTAL
<b>Bank and Investment Accounts</b>				
Petty Cash	50.00	0.00	0.00	50.00
Checking Accounts	9,930.27	20,449.95	24,737.46	55,117.68
ITAA Savings	12,495.10	0.00	0.00	12,495.10
Benham Treasury Mutual Fund	0.00	48,395.66	65,576.39	113,972.05
Vanguard Index 500 Fund	196,570.43	0.00	0.00	196,570.43
Vanguard Equity Income Fund	197,581.02	81,237.60	92,648.44	371,467.06
Vanguard Morgan Growth Fund	208,113.96	0.00	0.00	208,113.96
Total Bank & Investment Accounts	624,740.78	150,083.21	182,962.29	957,786.28
<b>Accounts Receivable</b>				
ITAA Membership Accounts Rec	9,600.72	0.00	0.00	9,600.72
SGF Loan to ITAA	0.00	0.00	36,725.00	36,725.00
Journal Inventory	5,180.26	0.00	0.00	5,180.26
Furniture and Equipment	19,076.65	0.00	0.00	19,076.65
Accumulated Depreciation	<17,106.80>	0.00	0.00	<17,106.80>
Misc. Prepaid Expense	330.00			330.00
Prepaid Rent	875.00	0.00	0.00	875.00
Prepaid Bulk Postage	50.00	0.00	0.00	50.00
Prepaid Postage Meter	858.64	0.00	0.00	858.64
Prepaid Insurance	2,312.09	0.00	0.00	2,312.09
<b>Total Assets</b>	<b>645,917.34</b>	<b>150,083.21</b>	<b>219,687.29</b>	<b>1,015,687.84</b>
LIABILITIES AND FUND BALANCES				
	ITAA	EBF	SGF	TOTAL
<b>Liabilities</b>				
Accounts Payable	17,845.07	0.00	0.00	17,845.07
Note Payable to SGF	36,725.00	0.00	0.00	36,725.00
Reserve for Accrued Vacations	10,187.00	0.00	0.00	10,187.00
Deferred Membership Income	48,614.75	0.00	0.00	48,614.75
Total Liabilities	113,371.82	0.00	0.00	113,371.82
<b>Fund Balances</b>				
Balance Beginning of Period	625,955.12	143,101.24	214,629.46	983,685.82
SGF & EBF Net Income	0.00	6,981.97	5,057.83	12,039.80
Net Income-All Operations	<93,409.60>	0.00	0.00	<93,409.60>
Total Fund Balance	532,545.52	150,083.21	219,687.29	902,316.02
<b>Total Liabilities &amp; Fund Balance</b>	<b>645,917.34</b>	<b>150,083.21</b>	<b>219,687.29</b>	<b>1,015,687.84</b>

# USATAA Launches Educational Project

by Denton Roberts

The USA Transactional Analysis Association (USATAA) is launching an educational program to reintroduce transactional analysis to relevant professional communities nationwide. With a grant from the ITAA, the USATAA is developing an aggressive campaign to inform counselors, educators, and organizational specialists about the basic concepts and applications of transactional analysis.

Due to the complexities of US licensure laws and requirements and because transactional analysis was labeled a "pop psychology," there currently exists a generation of professionals who have not had in-depth exposure to transactional analysis and do not know the powerful tool it is for human growth and development. To correct this problem, USATAA has developed a program tailor-made to the needs of US professionals and students. Based on the "modular" program developed by senior transactional analysts and successfully applied already in Jamaica and Canada, this program meets the needs of those who require in-depth training beginning with the classic TA 101 course and continuing through advanced application of transactional analysis theory in treatment and consultation.

The program has three distinct stages:

1. An evening presentation by a certified transactional analyst that provides an overview of

the theory and application of transactional analysis in action

2. A two-day course in basic transactional analysis that provides a comprehensive overview of the essential components of TA and how these concepts apply to treatment and training
3. Four two-day, in-depth training modules

The basic training modules will cover classical transactional analysis (structural and functional analysis, transactional analysis proper, games, treatment contracts, rackets, and scripts). The two-day advanced training modules will cover using transactional analysis with couples, in short-term therapy, and with small groups.

The program is designed for licensed/certified professionals and graduate students in the clinical field. Participants from other disciplines are welcome to participate and can receive certification in their field of application. Participants who complete all the modules will be awarded a certificate as a transactional analysis practitioner and will qualify for a final module in order to learn to be a transactional analysis trainer. In addition, continuing education units will be awarded for each session.

Leadership for the modular presentations will be provided by senior transactional analysts—transactional analysis "masters" with at least 25 years of experience using TA in private practice—who volunteer (pro bono) their time and



Council members shown are: Bill Krieger, Denton Roberts, Fanita English, Mark Wise, Dianne Maki, Felipe Garcia, Anna Long, Barbara LittleHorse, Bobbie Barry, Lucy Freedman, and Toppie Lincome.

expertise. The program is relatively low cost (with some scholarship aid available)—\$25 for the initial one-day presentation and \$50 for each of the modules (or \$300 for all seven)—so as to be accessible to as many students and professionals as possible.

Recently, one of the first training sessions was held at Sing Sing prison (one of America's most notorious correctional institutions) with leaders Edie Beaujon, Vince Gilpin, and Denton Roberts. Currently, programs are being established in Dallas, Texas; Portland, Oregon; New York City; Kansas City, Missouri; Boise, Idaho; and several other locations. (If you are interested in establishing a program, contact Dentonrob@aol.com).

Bill Krieger and Mary Westphal are developing publicity and a database for this project. Bill is currently arranging for the project to be initiated as a postconference workshop in New Mexico, and Mary is developing a database of academic institutions at which transactional analysis is being taught. If you have information that might assist them in these tasks, they would be glad to hear from you. Bill can be reached at wkrieger@aol.com and Mary can be contacted at mbwestsbta@netscape.net.

For further information on any aspect of this exciting development in the United States, please contact Denton Roberts at dentonrob@aol.com.

## 2006 WORLD TA CONFERENCE



ISTANBUL, TURKEY  
26-29 JULY 2006

### TRUST AND UNCERTAINTY IN THE 21<sup>ST</sup> CENTURY

Organized by The International Transactional Analysis Association (ITAA)  
and the Turkish Transactional Analysis Association (TAD)  
Supported by ASAM Child and Family Development Center

Preconference Institutes: 25-26 July  
BOC Exams (CTA/TSTA): 26 July

Send conference questions to [info@ta2006.org](mailto:info@ta2006.org)  
Visit the conference Web site at [www.ta2006.org](http://www.ta2006.org)

See the January-February 2006 issue of *The Script*  
for more information

## Therapeutic Journey: Practice and Life



by James Allen  
and  
Barbara Allen



"This extraordinary book is a must read! From an introductory guide to the therapeutic encounter for the novice to clear and accessible expositions of such topics as constructivism and the inner neurobiology of intersubjectivity, it does, indeed, offer us a therapeutic journey full of insight, wisdom, and joy."

Mary Goulding, MSW

This book is a collection of papers by Jim and Barbara Allen, who spent 40 years integrating mental health principles into their public and private lives and their teaching. The topics they write about range widely and include what to do after meeting the patient, types of treatment, trauma, social constructivism, working with children and adolescents, the biological underpinnings of transactional analysis and mental health interventions, family therapy, transference, rededication therapy, and social issues related to drug use, American Indian adolescents, the Oklahoma City bombing, war, and the Tulsa race riots of the 1920s. While neither solely a textbook nor a memoir, these papers can be used by both beginning and experienced practitioners.

Price: \$40

Shipping: Surface: USA: \$7, International: \$12

To purchase, contact the ITAA, 2186 Rheem Dr., #B-1, Pleasanton, CA 94588-2775, USA;

Phone: 925-600-8110; Fax: 925-600-8112; E-mail: [itaa@itaa-net.org](mailto:itaa@itaa-net.org);

Web site: [www.itaa-net.org](http://www.itaa-net.org)

# Separateness

continued from page 1

engagement with the personal and the political—an intense interest in the inner, individual journey and the social question of how we can build just, sustainable, and sustaining societies.

The year of my birth, 1947, was one of significant political changes in South Africa resulting in the world's most notorious organized separation of people based on race. Already existing segregationist laws and practices were now built up into a far more comprehensive design for the "separate development" of whites, Indians, coloreds (people of mixed race), and blacks. Specific areas of land and spheres of employment were reserved for each group. Black people were further subdivided into the various tribal groups: amaXhosa, amaZulu, baPhedi, and so on. That this system had nothing to do with "development" and much to do with ensuring white privilege and power was obvious to the majority of black South Africans and to the rest of the world.

What was less obvious, perhaps, was how closely this system of separation relied on and exploited people's need to belong. Whites feared not only loss of power and privilege but also the loss of their sense of belonging to a particular and obviously "superior" group. Coloreds and Indians could be neutralized by an appeal to their special group sense and relative superiority, and blacks could be prevented from presenting a united front by emphasizing tribal loyalties. (And, of course, these divisions have far from disappeared in the 12 short years of our democracy!)

**"While autonomy and homonomy are both essential aspects of human growth, societies at different stages and for many reasons may emphasize one over the other."**

Apartheid clearly revealed that separation does not necessarily have anything to do with autonomy. Within that closed system, autonomy in any meaningful sense was impossible, even for white people. Any expression of dissent resulted in prison, exile, or ostracism. For black people, the consequences were often lethal. Equally, the limited kind of belonging that was emphasized can hardly be said to have anything in common with the concept of homonomy in the fullest sense, which is about being "subject to the same or a constant law" (*Oxford Shorter Dictionary*).

I want, therefore, to make a distinction at this point between autonomy and homonomy as larger, deeper concepts and separateness and belonging as the processes by means of which these trends unfold.

In all of nature, growth can be viewed as a series of separations and belongings—from one whole to become part of a larger and more complex whole. The term that philosophers and scientists use for this is (wait for it . . .) "holonomy." This is derived from the word "holism," originally coined by a South African, Jan Smuts, in 1926 to describe a "tendency in nature to produce wholes from the ordered grouping of units"—units that are themselves wholes (*Oxford Shorter Dictionary*).

The embryo is a holon within the holon of the mother's body. Yet it cannot be birthed to its next stage without separation from that holon to become part of the new holon of the dyadic relationship . . . and so on. This is a process with which we are familiar. If separation is forced or premature, the infant is at risk; if belonging is maintained too long, healthy birthing cannot take place. The processes of separation (from one holon or stage) and belonging (to another

holon or stage) are, if developmentally appropriate, the means by which we may attain expanding realms of autonomy and homonomy.

To take this further, let us now look at the South Africa of more recent history. In 1993 I returned after 25 years of exile to be part of the hoped for "miracle": the transition to democracy without the bloodshed that everyone had anticipated. When people stood side by side in those endless queues to vote, the sense of relief was palpable.

When the results came out, the joy exploded. This was not just liberation for black people. Though some whites still feared the change, this nonetheless felt like a release for us all. The Truth and Reconciliation Commission headed by Archbishop Desmond Tutu emphasized forgiveness. The public holiday formerly celebrating the "Battle of Blood River" between the Boers and the Zulus became the Day of Reconciliation. The Rainbow Nation emerged as a symbol of hope for the world.

What made this "miracle" possible? Many complex factors, of course, but I will focus on the ones that I think were most important. First, we were blessed in our leaders at that time; Desmond Tutu and Nelson Mandela were the most visible and famous, but there were many other exceptional men and women who took part in the negotiations that led to change.

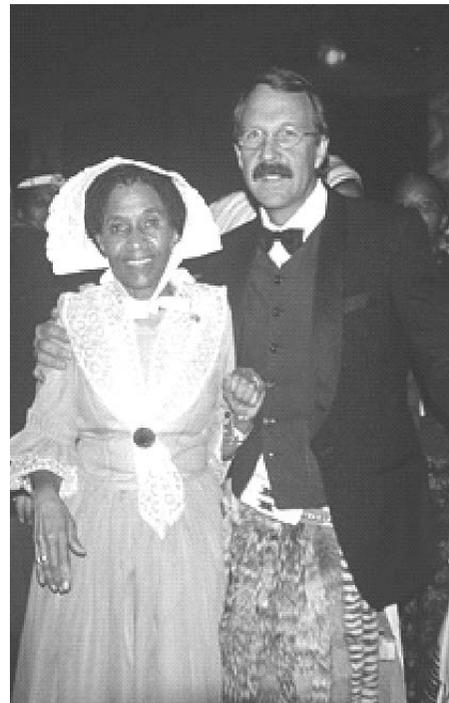
Second, I think the concept of ubuntu, together with a deep spirituality, allowed black South Africans to be inclusive, to emphasize collective healing, and to show a generosity of spirit that was quite awe inspiring. (Sadly, white South Africans have been less open to acknowledging the damage done.)

I remember the first workshop I ran for HIV and AIDS care workers in 1996. I was cofacilitating with a Zulu friend, and although I had shared with the group my political history, I was aware that my white skin (I was the only white person present) still represented something very painful for those women. Nonetheless, they all participated fully and deeply in the process. In the closing circle, I said that I imagined that it must have been difficult to place their trust in a white woman; a deep murmur of assent went around the room, yes, it had been hard. I thanked them for their generosity in giving me a chance to share my humanity with them. Several of them rose to come and hold me, and soon we were all weeping together for the sorrows of the past, the relief of the present, and the hope for the future. That is the spirit of ubuntu, the impulse to homonomy.

The same spirit was evident in the South African Women in Dialogue project spearheaded by Mrs. Zanelle Mbeki (wife of our president). This initiative brought women of all races, classes, and faiths together to tell their personal stories and to build a common vision for the new South Africa. It was an extraordinary process involving thousands of women from all over the country (although sadly, few white women came). At the opening dinner, people were asked to wear traditional dress. Mrs. Mbeki chose to wear a Voortrekker costume, the dress of her people's traditional enemy.

Despite the positive virtues of ubuntu, it would be a mistake to romanticize traditional African society. Yes, it takes a village to raise a child, and that is wonderful when it works, but where does that leave the child if it is abused? The sense of belonging can also bring with it a requirement of loyalty that insists the abuse is not acknowledged for fear that it will disturb the equilibrium of the family. This is true even in a nuclear family, but how much more binding is it when the whole village is family? This emerged very clearly in the stories told by delegates to the Women's Dialogue project.

Recently, I was talking with two young Xhosa men who were preparing to "go to the bush." This is the term for the initiation rite that many young men undergo each year. It involves the ritual sharing of danger and hardship by a group of peers under the guidance of older men. They are also circumcised. As the two young men talked



Mrs. Mbeki in Voortrekker costume (the dress of her people's traditional enemy) and Mike Boon, dressed half in Western colonial clothes and half in Zulu traditional kilt of skins (he is an initiated Zulu). (Photo by kind permission of Mike Boon)

about their fears and the potential risks and rewards of the experience, I felt for them. These were not rural boys used to staying out in all weather with the cattle, and they were ill equipped to face physical hardship of the kind they would have to endure. Both of them clearly had serious reservations. I asked if they had considered not going. One of the boys said longingly, "I wish we had that kind of choice. We would be ostracized; we could never be recognized as men." So, despite the cost in health and sometimes lives, this traditional practice remains entrenched. (Sometimes unwilling boys are abducted by their uncles and forced to take part.)

I hope that these examples from South Africa past and present show that while autonomy and homonomy are both essential aspects of human growth, societies at different stages and for many reasons may emphasize one over the other. Traditional tribal society values homonomy, modern capitalism values autonomy. And in any society, forced separation or belonging is detrimental to both autonomy and homonomy.

Where does that leave us as transactional analysis practitioners? How are we to know when

individual or cultural patterns are healthy? Are we condemned, especially in our multicultural societies, to an impotent cultural relativism?

I submit not. In transactional analysis we have good tools for interrogating parental injunctions, examining personal and cultural scripts, and enabling people to make informed choices about what constitutes a healthy or unhealthy Cultural Parent within their context. Moreover, we can do this while maintaining an "I'm OK, You're OK" position that, while not value free, is respectful of a range of values and frames of reference. Also, as transactional analysis practitioners we are used to thinking developmentally. This helps us to assess what is healthy in terms of the needs of the child of whatever age.

What we lack in transactional analysis is a model that enables us to apply this kind of developmental thinking at a social level. I would, therefore, like to introduce you to one that I find compatible with transactional analysis and that has enriched my work in a culturally diverse context. It is called "spiral dynamics," and it was developed by Don Beck and Christopher Cowan (1996/2002), who, interestingly, were actively engaged in negotiations for transformation in South Africa.

Their model is based on the work of Professor Clare Graves—a contemporary of Eric Berne and a similarly independent and creative thinker—who developed what he called a "biopsychosocial systems perspective" for understanding human patterns of development.

Beck and Cowan (1996/2002) combined Graves's original ideas with Dawkins's (1976) concept of the "meme"—the social "gene" that is passed on culturally and that defines the values, worldview, or consciousness of individuals within a social group. Spiral dynamics thus proposes that all human societies develop along a spiral path of increasingly complex economic and social stages over time and that each has an associated set of characteristic values and thought structures—a "mind" of its own. Beck and Cowan described this in terms of a "wave-like metameme—a systems or 'values meme' (vMEME) that . . . structures the thinking, values system, political forms and world views of whole civilizations" (p. 32). They further ascribe an associated color to each vMEME wave (see Figure 1).

You will notice a strong resemblance to Pam Levin's (1988/2001) work on individual development as well as a number of important differences. Please remember that this is a very basic introduction to spiral dynamics; I invite those of you who are interested in more detail to do some further reading.

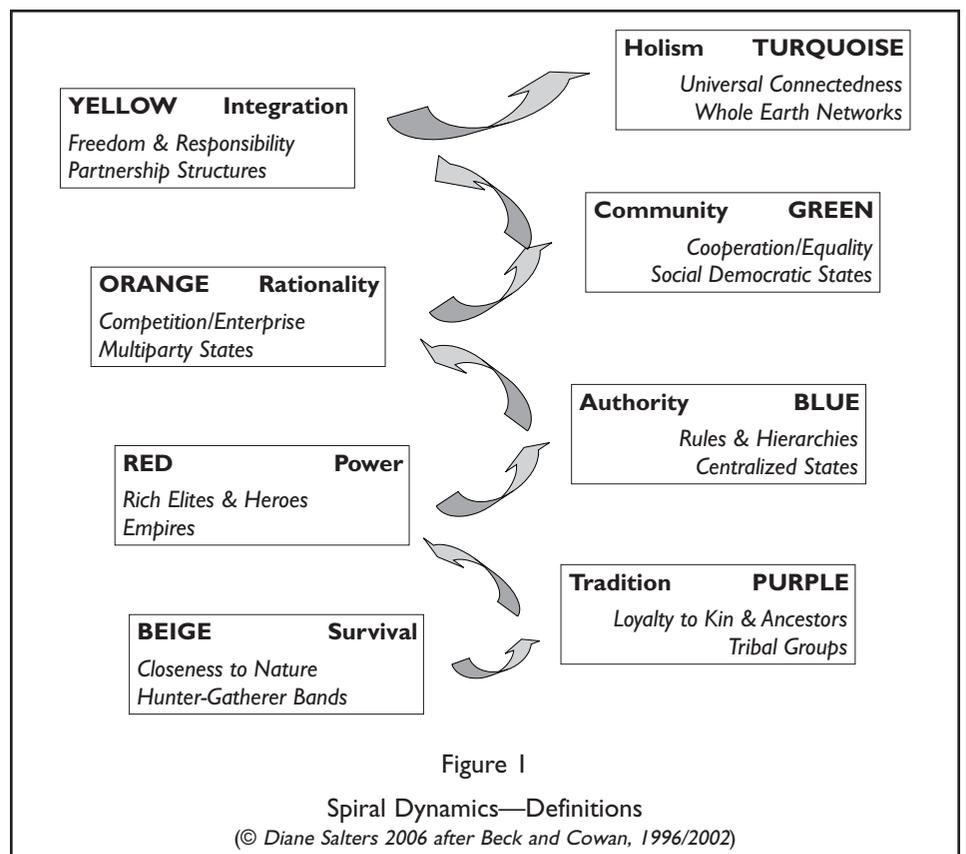


Figure 1

Spiral Dynamics—Definitions

© Diane Salters 2006 after Beck and Cowan, 1996/2002

BEIGE is all about survival and values oneness with nature. We find people organizing in hunter/gatherer bands.

PURPLE is all about tradition and values loyalty to kin and ancestors. We find people organizing in tribal groups.

RED is all about power and values heroes and rich elite. We find people organizing in empires (large or small).

BLUE is all about authority and values hierarchies and rules. We find people organizing in centralized structures and states.

ORANGE is all about rationality and values competition and enterprise. We find people organizing in multiparty states.

GREEN is all about community and values cooperation and equality. We find people organizing in social-democratic states.

These bands or waves of vMEMES develop sequentially, often merging into each other and overlapping. Once established, all the memes are potentially available to everyone, and people may move from one wave to another depending on circumstances. I, for instance, may demonstrate the blue wave in my strict adherence to the teachings of my faith group, orange in the company for which I work, and green when I sign up with a group to buy produce.

In general, however, it is difficult for a society or group whose members strongly occupy a particular wave to appreciate the value of other waves. Hence the difficulty some church leaders (purple/blue) may have in finding common ground with those of their faithful who are in favor of gay marriage or women priests (orange/green).

***"We cannot be apart from something unless we are or were in some sense a part of it."***

In South Africa, tribal people (purple) were often in direct conflict with the Khoi San hunter gatherers (beige). Later, British soldiers—wearing guess what color coats? (red)—aided by the church and colonial government (blue) were fiercely destructive of the tribal peoples' way of life.

However, Graves proposes that we are gradually developing a whole new tier of consciousness, the first point at which human society has the ability to reflect on, accept, and integrate prior waves. This takes us to the last two waves.

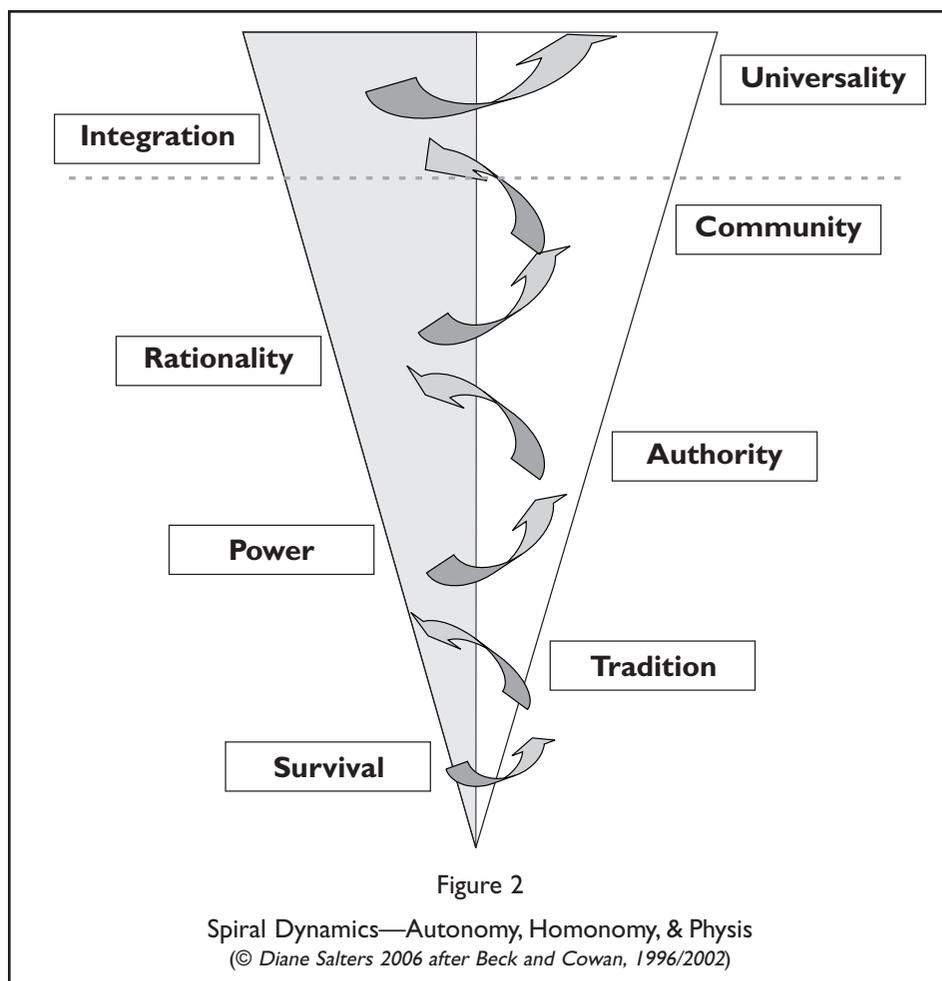
YELLOW is all about integration and values freedom with responsibility. We find people organizing in partnership structures.

TURQUOISE is all about holism and values universal connectedness. We find people organizing in whole earth networks.

This is the latest wave to emerge and one about which we are still learning—and who knows where we are headed? Beck and Cowan also proposed a coral wave, but they frankly say they do not know yet what it will be.

Returning to South Africa, I said we were blessed in our leaders—with a significant number of them occupying the yellow wave, they were able to respond to:

- The need for land restitution to ensure the survival of our first peoples (beige)
- The important role of the traditional African leaders and healers (purple)
- The power of Gatcha Butelezi and his Zulu empire (red)
- The structures and beliefs of a variety of faiths and the rule of law (blue)
- The enterprise and initiative of the business community and technology leaders (orange)
- The need to build a more equal and caring society and to protect our environment (green)



- The opportunity to integrate all these elements into our new constitution (yellow)

So what does all this have to do with the theme of this conference? The use of colors in spiral dynamics, while different from the familiar rainbow sequence, is helpful in illustrating that alternating levels on the spiral of growth tend to emphasize either autonomy or homonomy. Beck and Cowan (1996/2002) described this as alternating between the “express self” or “I oriented” theme and the “sacrifice self” or “we oriented” theme.

One way of looking at this is to see autonomy and homonomy as twin trends so that as physis (which should be drawn as a spiral rather than an arrow given that nature loves spirals!) takes us along our developmental path, we circle now closer to one, now closer to the other (see Figure 2).

The spiral, say Beck and Cowan (1996/2002), remains healthy “when avenues are open for movement on towards the more complex bands of thinking. Forced blockages cause the spiral to stagnate or even implode” (p. 13).

## Award Nominations Sought

### Eric Berne Memorial Award

Nominations Deadline:  
1 December 2006

### Hedges Capers Humanitarian Award

### Muriel James Living Principles Award

### Goulding Social Justice Award

Nominations Deadline:  
1 January 2007

See the ITAA Web site at  
[www.itaa-net.org](http://www.itaa-net.org) or  
contact the ITAA office for  
details on making nominations  
for these awards.

Thirty years ago, Clare Graves, warning of some of these blockages, nevertheless sounded an optimistic note: “The present moment finds our society attempting the most difficult, but at the same time most exciting, transition the human race has faced to date. It is not merely a transition to a new level of existence but the start of a new ‘movement’ in the symphony of human history” (as cited in Beck & Cowan, 1996/2002, p. 39).

Part of the reason, I believe, that the rest of the world was so inspired by South Africa was that we there were heralding just such a shift. Also, as a country in which all the social forms as well as the vMEMES are so actively present—from beige to yellow—we represent a microcosm of the challenges the whole world faces. And those challenges are daunting. If we cannot keep the spiral healthy, there is the risk of implosion, disintegration, or regression.

So where can we find inspiration? The year 1947, where I began, revealed the worst of separateness but the best of belonging. A crucial archeological discovery by Dr. Robert Broom at Sterkfontein in South Africa led to the idea that Africa might have been the “cradle” for all of humankind. Later genetic work has confirmed that we are, indeed, one family subject to the same laws of being (Oppenheimer, 2004). So, at a biological level, we are both self-regulating and totally embedded in our evolutionary past. As Elisabeth Sahtouris (1966) put it in her wonderful book *EarthDance*, “Every creature is a holon within the larger holons on which it depends” (p. 133). The question is, can we hold to this reality in the face of the many political, social, and environmental challenges we face? Can we move to the second tier of consciousness that Graves envisioned?

Another South African, Ian McCallum (2005), has identified a need for what he calls “ecological intelligence”—a bringing together of the deep instinctual knowing of our early selves, the modern scientific grasp of our holon within holon status, and the spiritual wisdom to put it all together. He quotes a hunter from one of South Africa’s first people:

I, !Nqate, live in the Kalahari. I know all the water holes and pans around here, the places where the animals come. When you track an animal, you become the animal. You feel a tingling in your armpits when the animal is close. These are the things we know. When tracking is like dancing . . . this is the Great Dance . . . you

are talking with God when you are doing these things. (p. 162)

We cannot return to a hunter gatherer existence (beige), but we can integrate !Nqate’s experience to shape our new understanding (yellow/turquoise). Perhaps if we can value all of our past and bring it into the present in an unfolding sense of autonomy, we can also create an ever-widening sense of homonomy. At that point, as Jung put it, “There is no loneliness, only ever-increasing allness” (as cited in Richo, 1997, p. 74).

Or, conversely, if we can truly surrender ourselves to our fullest cosmic homonomy, we may find the courage to reach for new levels of autonomy. “In fact,” David Richo (1997) reminds us, “The universe is constantly granting us the mirroring we may have missed in childhood” (p. 45).

In the Great Dance of Life, we come together and we separate, we choose our steps but we are guided by a rhythm that has its own reality, and as we move along our spirals we are as much danced as dancing. If I may be so bold as to rearrange the words of T. S. Elliot:

“Neither from nor towards”—but both from and towards—“there the dance is . . . and there is only the dance.”

*Diane Salters is a Provisional Teaching and Supervising Transactional Analyst. She runs diversity workshops in a number of educational and organizational settings and also teaches life skills courses, based on transactional analysis, to young people from historically disadvantaged backgrounds. Diane offers TA 101 courses in a variety of contexts for health professionals, teachers, and managers, and she designed and has been involved in running “Caring for the Carers” workshops for HIV/AIDS care workers and counselors. She also has a small private practice in which she combines transactional analysis with sand play and family constellation work. Diane can be reached at 15 Disa Road, Murdock Valley North, Simon’s Town, 7975, South Africa; e-mail: dsalters@iafrica.com .*

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## 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, for membership dues, some conferences, books, videos and DVDs, and Training and Certification Council training and exams.

# KEEPING IN TOUCH

## NORTH AMERICA REGION

**Pam Levin** writes that most of her *Transactional Analysis Journal* and *Script* articles are now available on her Web site. She has also just published *The Female Hormone Journey: Lifetime Care of Your Hormones*, which teaches women and the health professionals who care for them



Pam Levin

how to take care of the one thing that makes them women: their female hormone system. Of particular interest to transactional analysis therapists is how, when it comes to hormones, emotional symptoms such as anxiety, depression, or mood swings are completely intertwined with physical ones, and both are resolved by addressing the underlying need to support the hormonal systems. In her practice—now focused on providing physical and emotional health improvement services—Pam has noticed that women are being given prescriptions for psychotropic drugs when their symptoms are actually hormonal. Since the drugs suppress the emotional symptoms but fail to address underlying imbalances, other symptoms continue and the job the hormones are supposed to do—such as ordering the building or repair of bone—remain undone. The book includes 14 checklists to assess how these symptoms are originating and what can be done to support the body in returning to its own natural state of balance. It can be ordered via her Web site or from Amazon.com. The list of over 200 of these symptoms is also available on Pam's Web site: femalehormonejourney.com.

**Gloria Noriega** writes that a program of training and supervision for the application of transactional analysis in organizations has been started by Sari Van Poelje and Gloria Noriega at the Instituto Mexicano de Análisis Transaccional (IMAT) in Mexico City (see photo this page).

## ALL REGIONS

**Looking for Barbara Mueller:** Nan Bovingdon writes, "I would like to find Barbara Mueller again. We were good friends in Renton, Kent, and Bellevue, Washington, when she was an elementary school teacher and later finished her PhD and became a counselor. Our families were close (even our dogs! Shadow and Nose Mitten) and then lost contact. If anyone can put me in touch with Barbara, I would appreciate it. Please contact Nan Bovingdon, 2205 Hilda Ave., Missoula, MT 59801; e-mail: nano@bigsky.net."

**Book by Jay Burke Sought:** Tony Gregory is looking for a copy of *What Am I? Where Am I Going? and How Am I Getting There?* by Jay Burke published in 1974 by Trans Pubs. Tony has already tried Amazon.com and Alibris for used copies with no luck. If you have a copy to share or know where one can be found, please contact Tony by e-mail at tony23@efn.org or by phone at 541-485-7029.

**Berne Photos Wanted:** The ITAA often receives requests for photographs of Eric Berne, and we have only three or four in our files. We also would like to have more to use in our own publications. If you have photos of Berne that we might use, we would be grateful to have copies (either digital or hard copy). If you send us hard copies and would like them back, we will be happy to scan them and return the originals to you. Please send photos to Robin Fryer by e-mail at robinfryer@aol.com or by post at 1700 Ganges Ave., El Cerrito, CA 94530-1938, USA.

**TA 101 Listings Wanted:** The ITAA often receives requests for information about where and when TA 101 courses are being given. Therefore, we are once again planning to run a TA 101 calendar in *The Script* as well as to keep a list in the ITAA office for answering inquiries.



Participants of Mexico City training program on transactional analysis in organizations (bottom, left to right): Carlos Bustamante, Juan Pastrana, José Miguel Tafoya, Octavio Rivas, Diana Morales, Raúl Astorga, Martha Silva, Isabel Martínez, and Rino Torres; (top line from left): Pedro Morales, Lidia Pérez, Yahir Soriano, Velibor Milutinovic, Ignacio Calvillo, Salvador Fernández, Gloria Noriega, Sari Van Poelje, Yolanda Sol, Ana Laura Sosa, Rocío González, Alejandra Moctezunma, Sara Sanchez, and Emma Zuili.

Please send us the following information about any TA 101 courses you are doing or know about: inclusive dates, name of presenter(s) with ITAA/EATA/WPATA certification status, location of course, cost, and where and how to obtain details. Please send all information to tc.admin@itaa-org.net.

**Back Issues of TAJ Sought:** The ITAA office would like to fill out two sets of *TAJs* that it has available for use by people who come to the office to do research. We need the following issues: 1971–January, July, October; 1972–January, July, October; 1979–April; 1982–April; 1983–October; 1986–January (need two copies),

July, October; 1987–January, April, July (need two copies), October; 1988–January; 1989–April; 1991–October; 1992–April (need two copies); 1993–July; 1994–January, April; 1995–January, October. If you have any of these issues that you no longer need, we would be pleased to receive them. Please contact Ken Fogleman at ken@itaa-net.org to make arrangements.

## In Memoriam

### Petruska Clarkson, 1947–2006

by Charlotte Sills and  
Kathi Murphy

We were very sad to hear of the death, by suicide, of Petruska Clarkson, on 21 May in Amsterdam.

Petruska was a woman of paradox, a complex mixture of light and shadow, and this perhaps is reflected in her death as it was manifested in her life. She was a vibrantly creative and exciting thinker, teacher, writer, therapist, and innovator. She was also challenging and sometimes difficult for herself and others.

Born in South Africa, Petruska worked as a psychologist and psychotherapist there until 1976 when she came to England with her partner, Sue Fish, and her friend Dr. Brian Dobson. She started work in London in 1979 as a groupwork consultant for Hounslow Social Services and as a therapist and trainer in private practice. In the early 1980s, she was the principal inspiration for and founder of what was then called metanoia, a training center for psychotherapists, counselors, and supervisors. She and her colleagues ran it until 1993, when it was sold to the Artemis Trust

and ultimately became independent under the name of Metanoia Institute. As one of the original members of the Rugby Conference for Psychotherapy—later the UKCP—she was active, and sometimes controversial, in addressing standards and methods in psychotherapy training, and the existing training standards for psychotherapists attest to her foresight in these matters. She was someone who shaped, challenged, and sometimes tried the world of psychotherapy in general, and we are the richer for her contribution.

*"Petruska was a woman of paradox, a complex mixture of light and shadow, and this perhaps is reflected in her death as it was manifested in her life."*

Petruska made a particular contribution to the world of transactional analysis. She was a key influence in turning it—in Britain especially—from an "add on" training to a structured, comprehensive psychotherapy training. With the help of several colleagues, including Sue Fish, Fran Lacey, Elana Leigh, Charlotte Sills, and especially Phil Lapworth, she wrote a book, *Transactional Analysis—An Integrated Approach* (Routledge, 1992) that is used as a core text all over the world. In addition, she wrote countless influential articles in the international *Transactional Analysis Journal* as well as in the

UK transactional analysis journals. Her *TAJ* articles on transference and countertransference (entitled "Through the Looking Glass" and "Further Through the Looking Glass" in the April and July 1991 issues respectively) introduced the idea of cocreativity in the transference relationship, firmly in the relational transactional analysis tradition. Other articles challenged the received wisdom of transactional analysis delightfully. For example, "In Praise of Speed, Experimentation, Agreeableness, Endurance, and Excellence" (January 1992 *TAJ*) invited readers to appreciate their drivers.

After leaving Metanoia, in 1993 Petruska founded another organization, called Physis, whose aims were the development of psychotherapy and supervision and particularly qualitative research into the psychological therapies. Later again, she founded a center to teach people how to have "ecstasy" in their sex lives—an enterprise that shocked, appalled, and delighted the psychotherapy world!

In the course of the nearly 30 years of her professional life, the list of Petruska's professional and academic activities was extraordinary. A prolific writer, she published about 15 books and at least 150 articles and chapters. She lectured all over the world and worked on committees of various professional bodies in the fields of psychotherapy and psychology, as well as in the media. She had an honorary professorship in counseling and psychotherapy from Roehampton Institute (part of Surrey University) and a visiting professorship from the University of Westminster. She had three doctorates, three



charterships (counseling psychology, clinical psychology, and management consultancy), and much more.

In writing about both Petruska's life and her death, we feel the challenge to account for the existence and significance of the many different aspects of the person who was the professional we knew. She had the gift to inspire, encourage, and facilitate the development of people from all walks of life. She was charismatic, compassionate, lovable, and profound. She was also sometimes a deeply tortured soul, whose life was not smooth and who became estranged from many who loved her. We hope that all that was creative will continue to inspire those who remember her and meet her afresh in her writings and that all that was difficult will continue to teach us something about the complexities of being human.