



## Carol Solomon Honored with Muriel James Award

It is with great pleasure that we announce that Carol Solomon is the recipient of the 2006 Muriel James Living Principles Award for her long-time service to the ITAA in many capacities as well as for her efforts to make high-quality transactional analysis psychotherapy available to people from many walks of life.

Anyone who knows Carol personally and/or professionally realizes that she, in an extraordinary way, exemplifies the spirit of this award as someone who “consistently lives the principles of transactional analysis, which includes, but is not limited to, clear Adult thinking, joyful creativity, compassionate ethics, and a lack of gaminess in transactions with others.” In her statement nominating Carol for this award, Rebecca Trautmann wrote, “She has always been a quiet and solid presence in the TA community, embodying all that transactional analysis stands for: the belief that all people are OK; that psychotherapy should be available, accessible, and understandable by all people; that people can decide on and meet their own goals in life; and that social psychiatry extends beyond the boundaries of the consultation room into the broader community and world.”

*“Anyone who knows Carol personally and/or professionally realizes that she, in an extraordinary way, exemplifies the spirit of this award.”*

Carol’s introduction to transactional analysis came in 1966 when she went to Carmel to study at the Institute for the Study of Nonviolence. While in Carmel she met Eric Berne and worked with him until his death in 1970. As she says, “Eric taught me about straight communication, about not playing games, and about dismantling the unhealthy aspect of one’s script. I learned from him the importance of clear Adult thinking and the joy of making room for the Free Child to join in on any endeavor. I have been in full-time private practice in the San Francisco Bay Area for the past 30 years passing these lessons along to my clients through individual, group, family, and couples therapy and enjoying it every step of the way.”

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## A Moving Experience in Munabao

by Radha Kapuria

*“Every human person may be different, but the zest in them all is one; Different are their faces, but the colour of their blood is one.”*

*Qateel Shafai (Pakistani poet)*

I stood before the long, black barbed wire on our side watching the long intimidating one on theirs. The two rows of wire separated the two crowds with an empty, void stretch of desert land in between. Hundreds of people gathered together from one border—staring, gazing out into the distance, hope and friendship shining in their eyes and a candle each in their hands. More hundreds from across the other side celebrated with crackling bonfires, dancing up to reach the ashen sky. I joined in singing songs and shouting slogans of peace, love, nonviolence, cooperation and harmonious coexistence, with echoes from both the sides!

*“I could feel the 58 years of antagonism melt into one healing moment of cooperation, friendship, and peaceful coexistence.”*

I could feel the 58 years of antagonism melt into one healing moment of cooperation, friendship, and peaceful coexistence. The relationship



*Near the Border on the Peace March*

between India and Pakistan has been characterized by so much enmity. It is thanks to the persevering, peace-loving people from both sides, the light of hope never waning in their hearts, that the quest for peace has been so steadfastly pursued—triumphing over obstacles set up along every step of the way by hostile governments, and, perhaps more importantly, brushing aside the cynicism of their fellow citizens. Striving for people-to-people contact and other peace-building measures has been the unflinchingly sought purpose of scores of organizations, movements, and forums scattered throughout the Indian subcontinent and the world.

It is one such peace initiative—a peace march cum peace fair (Shanti Yatra aur Aman Mela)—

organized by the 13-year-old Pakistan India People’s Forum for Peace and Democracy (PIPFPD) that I decided to be a part of, along with some friends from college, in December 2005. Since I was only 19 at the time, my mother was initially reluctant to let me go, but after getting the mobile phone numbers of the heads of the different villages the march would pass through, she was assured about the safety measures organized for the marchers and the months of planning that had gone into its final implementation.

Starting from the big city of Jodhpur in Rajasthan on 17 December, the march passed through several towns and villages along the

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## Transactional Analysis in a Black Township School in South Africa

by Karen Pratt

This article describes the work to date of a project at the Chris Hani Independent School in the Joe Slovo Informal Settlement in Langa, Cape Town, South Africa. I received a grant from the ITAA Eric Berne Fund for the Future for this project and am happy to give this progress report to the ITAA membership.

### Background of the School

The Chris Hani Independent School is a primary school housed in a row of converted shipping containers in an informal settlement 10 kilometers out of Cape Town. It is named in honor of the black South African liberation struggle leader who was assassinated in 1993. Chris Hani rose from humble beginnings in the rural Transkei to achieve international recognition and respect and is considered an inspiration and excellent role model for the children.

The Chris Hani community-based school has specifically targeted children of underemployed and unemployed immigrants from rural areas. It enrolls functionally illiterate, culturally deprived

children (ages 5 to 16) with limited language and social skills. The staff are committed to teaching and transforming them into school-ready learners who can be “mainstreamed” into the state-supported education system. The school has continually sought to become self-sustaining through collection of nominal student fees supplemented by fund-raising and sporadic voluntary donations from visitors and foreign contributors. This is a rather unstable financial basis, and often the educators continue to work without regular salaries. There are 10 educators and 740 learners, which obviously necessitates crowded classrooms with around 70 learners in one container with one educator.

### Transactional Analysis Program

The first phase of the program has been a 12-week series of workshops introducing the educators to basic transactional analysis concepts, including life positions, the drama triangle, strokes, ego states, and transactions. The emphasis has been on enabling the educators to adapt the transactional analysis tools to their own unique experiences of living and working in



*Karen Pratt (right) with Maureen Jacobs, principal of the Chris Hani School*

extremely poor conditions, both financially and in the facilities that constitute the school.

The second phase will be implementing the Transactional Analysis Proficiency Award for Children and Young Adults (TAPACY) program with some of the learners. This program is one of a series of awards operated by the Institute of Developmental Transactional Analysis. It is designed specifically for children and young people who learn and apply various transactional analysis concepts.

My colleague, Ezelle Theunissen, and I cofacilitate an afternoon workshop once a week. The home language of the teachers is isi-Xhosa, although most of them are reasonably proficient in English. Cofacilitation enables one facilitator to observe and add valuable insight into a discussion as well as to have time to think of a different approach or simpler words to make the concept being discussed more accessible.

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## Applying Transactional Analysis in a Complex World



In Eric Berne's vision for transactional analysis, it was his intent to develop a model for psychotherapy, training, and education that would be effective in a broad range of learning environments and meaningful across cultural boundaries. I wonder if he could have imagined the situations reflected in the articles in this month's *Script*: transactional analysis concepts enabling a young Hindu student of Pearl Drego's to participate in a peace march at the Indian/Pakistani border, transactional analysis classes held for teachers and students in classrooms set up in crudely converted shipping containers in South Africa, or the continuing applications of no-suicide assessments and interventions in contemporary psychiatric research.

I am deeply proud of our work as transactional analysts across the globe. As editor of *The Script* and a coeditor of the *Transactional Analysis Journal*, I am privileged to witness the broad scope of transactional analysis in theory and practice in a marvelous array of contexts in a multiplicity of cultures. In preparing this issue of the newsletter, I was particularly proud of what we do and the effect we have on our world.

In our lead article, Radha Kapuria writes of her moving experience on a peace march to the India-Pakistan border, a citizen-led initiative for peace between two nations with hostile governments and an attempt to bridge decades of cultural distrust and ignorance. In recounting her participation in the march, Radha, a college student and transactional analysis trainee, describes the application of Pearl Drego's model of the

Cultural Parent in Radha's own personal development. Through her transactional analysis work with Pearl, Radha was able to strengthen her Adult ego state, examine her Cultural Parent, and reflect on the subtle but deep religious and cultural biases taken on from individuals in her family. In her story we see the subtlety and complexity of cultural and familial forces, which, while well-intentioned, still foster pockets of ignorance, prejudice, and perhaps even hatred. Through her personal exploration, Radha was able to gain new insights, make new decisions, and establish the autonomy needed to join fellow college students on the peace march.

Equally moving is Karen Pratt's account of her involvement in teaching transactional analysis to teachers and students in a black township school, the Chris Hani Independent School in Cape Town, South Africa. Her participation was funded in part by a grant from ITAA's Eric Berne Fund for the Future. Here, again, is an important story of the application of transactional analysis within a context of political, racial, and economic complexity. Karen's article is inspiring; it provides examples of the important questions that can arise in applying psychotherapeutic principles in the midst of political/cultural tensions. This complexity comes particularly alive in her fascinating discussion of teaching the transactional analysis concept of life positions—especially the idea of "I'm OK, You're OK"—to people still struggling with oppression and deprivation. Teachers and students alike found it difficult to grasp (if not believe) this idea of "I'm OK, You're OK." Karen, like most transactional analysis practitioners, views that position as the "healthy" one, the other positions being defensive and unhealthy. But as I read of the circumstances under which these dedicated teachers and students were working, I found myself wondering if the "I'm OK, You're OK" position is always the healthier one. How do we teach and support people in the development of an internal psychological system of feelings, thoughts, and beliefs based on an "I'm OK, You're OK" position when it may be at considerable odds with external, social, and political realities? Could the fostering and maintenance of that position—under some political, racial, and/or economic conditions—be unhealthy, illusory, even a denial of reality? Karen's article does not present an idealized, pie-in-the-sky story. Instead, she gives us the opportunity to bear witness to the struggle to apply transactional analysis concepts to foster effectiveness and self-esteem among a group of remarkably determined teachers and students in an incredibly challenging environment.

In this issue of *The Script* we are also publishing an important and thought-provoking article by Bob Drye on the process and clinical meaning of no-suicide decisions. It is coincidental and telling that Bob's article arrived at a time when our newsletter (among others) is addressing the impact and implications of the suicide of Petruska Clarkson, a long-time leader in transactional analysis training and the transactional analysis literature. Many of us who knew Petruska and/or were influenced by her work will be thinking and feeling long and hard about the implications of her suicide for our community and our assumptions about the meaning of suicide. The fact is, I think these assumptions have often inhibited us—especially as trainees—from examining the many meanings of suicidal ideation and suicide itself.

Bob writes as a researcher, a psychiatrist, and a transactional analysis therapist grounded in the rededication model. He offers us a rich discussion of the complexities of risk assessment in suicide intervention and of the initiation of "no-suicide

decisions" by the therapist. Bob draws a clear—and I think often ignored—distinction between a no-suicide decision and a no-suicide contract:

This is a decision, not a contract, which would be by definition a two-party action with mutual benefits and penalties. My belief is that we in transactional analysis have not demanded precision about this difference, which is probably how the method has ended up being watered down in the literature advocating our method so that it is often presented as an unreliable "no-harm" contract. Perhaps because "contract" is such a powerful word in transactional analysis, we have used it as a shorthand term, one that is easily misunderstood.

Even without the shadow of Petruska's death, Bob's paper is timely and should be read by therapists and trainers alike. The use of "no-suicide contracts" has become standard procedure in TA; some see it as unethical not to routinely "close the escape hatches." We are at risk as practitioners when something becomes standard procedure, when a particular idea or technique becomes a requirement to pass examinations. Then we stop thinking critically about why we do what we do. I fear that many trainees are not expected or required to read the original sources from which these ideas were developed so that they can think these issues through for themselves. Bob's article is an important and nuanced paper that merits careful attention.

In conclusion, Radha's article demonstrates her learning from Pearl Drego's elegant model of the Cultural Parent; she shows us how she used it to evaluate and update her Hindu Parent. We might also profit as a professional learning community by regularly applying Pearl's model to our own theoretical positions, which may reside in and influence us more from Cultural Parent than actual Adult. I think in Bob's article we can see the subtlety with which aspects of Bob and Mary Goulding's original work with no-suicide decisions has become incorporated into the ITAA Parental system of "etiquette, technicality, and character" as delineated by Pearl. Finally, the articles by Karen and Bob simultaneously demonstrate the potency of transactional analysis concepts and techniques and at the same time raise crucial questions about the potential complexity of applying them in various contexts.

I hope you find reading the material in this *Script* to be as enriching and stimulating as I did. And as always, we welcome your letters and comments in response.

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### Carol Solomon

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After joining the ITAA in 1970, Carol became active in the Eric Berne Seminar, serving as its president in 1972-1973. She also founded a non-profit agency called Transactional Analysis Community Services, which for years provided low-cost transactional analysis therapy, education, and training to the San Francisco community. In 1980 she received her doctorate from the Pacific Graduate School of Psychology, eventually becoming licensed as a psychologist and earning her ITAA Clinical Teaching Membership.

Over the years, Carol has served the ITAA in many capacities, including as a member of the board of trustees, the executive committee, the ethics committee, and the *Transactional Analysis Journal* editorial board. She also guest edited two special theme issues of the *TAJ*, the first in 1985 on eating disorders (one of the most popular in the history of the *TAJ* and for which we still get requests 21 years later!) and the second in 2003 called "For Our Clients." The 2003 issue was designed to be read by clients of transactional analysis practitioners and covers a broad range of topics of interest to the general public.

While many people know about these aspects of Carol's work, only a few are fully aware of the contribution Carol has made to the well-being—perhaps even the survival—of the ITAA through her work with the office staff. In both unofficial and official capacities, Carol has made herself available to staff for consultation and support in various ways over the last 30 years. In this work, she has always been someone "who models egalitarian relationships and promotes an 'I'm OK, You're OK' atmosphere," even during times of significant upheaval and intense stress.

Carol's work with the staff began in the mid-1980s when the hiring of a new executive director and increasing budgetary constraints led to serious tension and anxiety among staff. In an

unofficial but crucial way, she consulted with various staff members to address their concerns and facilitate greater understanding. Through her gentle demeanor, keen intelligence, deep sensitivity, and even-handed approach, she helped the staff adjust to the transition so that the business of the association could continue.

In 2000 Carol took on the official role of staff liaison, once again stepping in at a time of major transition for the staff as they moved from San Francisco to Oakland and began working without an executive director. During the past 6 years she has again served as a major source of support and advice through turbulent times. She has seen the staff through a number of difficult changes in personnel, increasingly scarce resources as membership declined, and the move of the office to yet another location.

As staff liaison, Carol has shown creativity and courage and is not reluctant to wear whatever "hat" is most needed and appropriate. She has been an advocate, an organizational consultant, a human resource specialist, a group leader, a paralegal, a financial advisor, and a friend. She has supported but also confronted, stood up for staff and called them to account, always in the spirit of OKness and caring that reflect who she is as a person and as a transactional analyst.

In her letter supporting Carol's nomination, Ellyn Bader wrote, "Although this award is long overdue, I am delighted that the ITAA is now recognizing the central role Carol has played in this organization, especially in relation to its office staff. The work of this international association could not have been done as efficiently or as effectively without Carol's involvement. We owe her a deep debt of gratitude and our most profound thanks."

Carol traveled to the Istanbul to receive her award along with the thanks and congratulations of those who were there. If you who were unable to join in that celebration, we encourage you to send your good wishes to Carol by e-mail at [drcsol@pacbell.net](mailto:drcsol@pacbell.net).

### ITAA The Script

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# The No-Suicide Decision: Then and Now

by Robert Drye

I owe a big thank you to Bob and Mary Goulding for inventing the no-suicide decision method and thereby hooking me into transactional analysis some 30-odd years ago. This paper was to have been presented at the 2006 Istanbul conference, but regrettably, health considerations prevented my attending. That means that what I've written here is necessarily missing the cogent comments I undoubtedly would have received at the conference.

## Background with APA

This article is based on the 2004 survey I did in preparation for a workshop at the American Psychiatric Association (APA) Annual meeting in New York. In 2003 the APA issued a 40-page guideline on suicide risk evaluation in which they noted

that the suicide prevention contract, or no-harm contract, is commonly used in clinical practice but should not be considered a substitute for a careful clinical assessment . . . nor should it be used as an absolute indicator for suitability for discharge. . . . Since suicide prevention contracts are dependant upon an established physician relationship, they are not recommended for use in emergency settings or with newly admitted or unknown patients. (p. 40)

Fortunately, Marcia Goin (2003), then president of the APA, recalled our publication of "The No-Suicide Decision: Patient Monitoring of Risk" (Drye, Goulding, & Goulding, 1973) and thought that there were specific features in our method "not designed as a contract but as an assessment vehicle." Doubting that most psychiatrists would be this well-informed and fearing that they would consequently stop using the method even if they knew about it, I organized the workshop. It included Dr. Robert Simon, MD, one of the authors of the APA guidelines, who had personal knowledge of the failure of no-harm contracts to protect patients or to protect psychiatrists/hospitals from lawsuits. Dr. Simon was very positive about our method—"a careful professional assessment"—and has encouraged further publication, of which this paper is part.

## Survey of ITAA Practitioners

In my 2004 survey, I contacted senior members of the ITAA for whom I had e-mail addresses. I asked them to report their use of the no-suicide decision method and particularly any failures. Including comments at the APA workshop, only four failures (patient deaths) were reported internationally over 30 years of use. In my 50 years in medicine, I have never seen a procedure show such reliability.

There has been some recent discussion in *The Script* (Hargaden, 2001) of the use—particularly routinely—of the no-suicide decision in ongoing transactional analysis therapy. I believe this is a separate issue from emergency evaluation of risk, which is what the Gouldings' procedure was designed to address. I will comment on this point later in this article and include some comments from those who responded to my survey.

In 1969, when I first heard about the no-suicide decision method, a psychiatrist being consulted about suicide risk had few resources. There were the statistical data assembled by the NIMH Suicide Prevention Center, which showed red flags for increased risk, including isolation, older age, previous attempts, depression, alcohol abuse, schizophrenia, personality disorder, available method, and plan. To this list, Fawcett's group (Busch, Fawcett, & Jacobs, 2003) recently added high levels of anxiety and accompanying biochemical shifts. However, for the individual patient this is still nonspecific; the majority of patients evaluated are still not

immediately going to kill themselves. With limited hospital resources in many areas, how do we decide whom to admit, particularly against the patient's will? If the patient goes home, what about his or her anxiety and that of his or her family as well as the continued anxiety of the evaluator? Aphorisms such as "You're not a real psychiatrist until you've lost one" and "You don't get paid for being smart, you get paid for sitting with patients like this" were of little comfort. The adage "Know your patient" might help in longer-term therapy, but it was not useful for the first-time meeting situation of most consultations. The Gouldings' procedure ended this wearing uncertainty for all concerned: While suicidal thoughts might recur, suicidal actions would not.

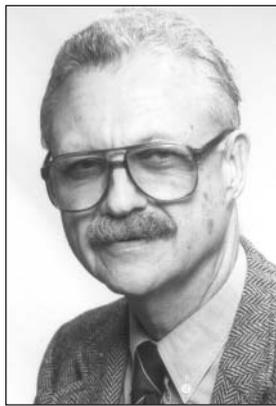
## The Method

Whenever I believe suicidal risk may exist—other than an actual attempt or thought and including self-destructive behavior, high risk-taking, gallows humor, and so on—I ask the patient to take a test to clarify the situation. I say, "Please say out loud 'No matter what happens . . . I won't kill myself . . . accidentally or on purpose' and tell me how you feel about what you just said." If the patient states, "It's true," the risk evaluation is complete and treatment planning can continue.

I have separated the test statement into three parts (separated by ellipses) because qualifications may occur to the patient in any part. In the first part qualifications might include things like the following: "If my husband stays," "Because I have children," or "If it's not cancer." These are factors not completely under the control of the patient, much less the evaluator. Suggesting the husband gets custody of the children! This is pointed out, as otherwise the patient is unsafe. If the stress seems unbearable, the patient is asked to repeat the statement with a time statement within which it is bearable, from a year to a shorter time period comfortable for the patient. Once the statement is again true, he or she is safe for that period of time. Obviously, this information should be charted and all concerned informed of the safe period, particularly anyone to whom the patient might be referred. In the meantime, the qualifications the patient offered are valuable leads to the therapy contract.

In the second part, the use of any word other than "won't," such as "try" or "hope" avoids a decision. "Won't" is an important aspect of developing autonomy for the Child. "Promise" is something the Child often does to get a perceived Persecuting Parent off of its back, and no-harm contracts are essentially promises. "I can't say that," if not a genuine statement of hopelessness, may be the first sign of rebelliousness, since the patient can obviously say the test statement, whether he or she believes it is true or not. Stroking for rebelliousness at this point (Drye, 1974) may actually increase the patient's sense of autonomy and willingness to cooperate. "Kill" is also important: My attempts to use a similar test for self-injurers has not been reliable. However, clarifying whether self-injury is suicidal in intent is invaluable, particularly for patients who repeatedly end up in emergency rooms with their wrists slashed or because of minor overdoses. The therapist can then help the patient to focus on the other purposes of this behavior and the development of better coping. Finally, regarding the "myself" part of the statement, I have seen a test statement involving others fail.

In the third part, whether or not the patient can comfortably say the word "accidentally" will



Bob Drye

highlight if he or she takes increased risks, such as high-speed driving, extreme sports, or non-compliance with medical advice.

## Discussion

The most common initial reaction to the no-suicide decision method is that it is too simple for such a potentially difficult problem. Of course, there are some limitations. The most important consideration is whether the patient's Adult is available and will remain so even after the test is done. This means that someone with a recent concussion or Alzheimer's would not qualify

for the test, nor will someone with current or immediately prospective substance abuse (Stanford, Goetz, & Bloom, 1944). In the latter case, substance abuse protection must be part of the treatment plan. Several of those surveyed would hesitate to use the method with patients with major psychoses, particularly if these are understood as biological changes in the brain (J. Wagner, personal communication, 2004). In my own experience, before I knew about this method, I successfully worked with a patient having command hallucinations telling her to kill herself and her about-to-be-born baby, but she was able to distinguish between the hallucinations and reality. Dr. Cynthia Pfeffer, a guideline author and APA workshop panelist, was not sure what the minimum age should be for using the method (Pfeffer, personal communication, 2006), and Rotheram (1987) has reported successful use of a similar approach with even aggressive and noncooperative adolescents.

Another very common question is, "How do you know the patient isn't just lying to get out of the situation so he or she can go kill himself or herself?" The answer: the statistics! In fact, the test has been successfully used in prison settings where lying is endemic. My own view is that this procedure is, as titled, a decision-making process, not a contract. In our 1973 article, the subtitle—"Patient Monitoring of Risk"—emphasizes the patient's power and autonomy. When I do this evaluation, I am more of a witness than an evaluator. This is a decision, not a contract, which would be by definition a two-party action with mutual benefits and penalties. My belief is that we in transactional analysis have not demanded precision about this difference, which is probably how the method has ended up being watered down in the literature advocating our method so that it is often presented as an unreliable "no-harm" contract. Perhaps because "contract" is such a powerful word in transactional analysis, we have used it as a shorthand term, one that is easily misunderstood.

Another indicator for obtaining a decision, not a contract, is that the original acceptance of suicide as a life-pain solution is (whenever I have followed this up) traceable to an earlier decision—such as, "I don't want to be a burden" or "I don't want to be old (as defined by the child) and sick"—under the impact of injunctions such as "Don't Be" (Novey, personal communication, 2000) or "Don't Grow Up." This means that there is a powerful therapeutic opportunity for work to review and change the original decision. Mary Goulding (cited in a personal communication, D. Roberts, 2004) likes to do this as part of the evaluation, encouraging the patient to check out the no-matter-whats for clues for gestalt work and to mobilize the patient's own protection. Mary may settle for a short-term decision with a view toward a more permanent decision as the patient gains self-knowledge and strength. The witnessing, not only by the evaluator but by others present, may be felt as a powerful positive affirmation. This can only help with the patient's future therapeutic work, including decisions to love, work, and enjoy (A. Jacobs, personal com-

munication, 2004; R. Maslen, personal communication, 2004).

I assume this is why the suggestion was made that we close "escape hatches" with every patient. By escape hatches I am referring to early decisions by the Child about how to get out of pain (Boyd & Cowles-Boyd, 1980). Boyd and Cowles-Boyd used a different statement to evaluate the potential for harmfulness: "I may feel like (killing myself, going crazy, killing someone else) and I will not" (p. 228). The evaluator then asks, "Are you willing for that statement to be true for you?" From my perspective, this is more of an invitation to adapt than is the Goulding test. Boyd and Cowles-Boyd avoided time limits and believed that when time-limited contracts for closing escape hatches are in effect, "only soft contracts for exploration will be possible during this period" (p. 229). They also believed that therapy that goes nowhere for months indicates an unclosed loophole. They saw loopholes as a commitment "to maintaining a reservoir of bad feelings in order to keep the tragic script option available" (p. 227). Their three options do correspond to the OK Corral (Ernst, 1971) positions of "You're OK, I'm not," "Neither of us is OK," and "I'm OK, you're not," but not to every clinical situation.

We make contracts with patients for a variety of outcomes and often do not know if or what redecisions might be necessary depending on what the crucial injunctions are, of which "Don't Be" is only one. I know if I had been confronted early in my own analytic or transactional analysis treatment with an escape hatch requirement, I would not have seen the relevance and would have wondered what my therapist was up to! One objection to the Gouldings' statement is that it represents just such an intrusion (Modestin, 1989) and potentially distorts the transference. I think this is unlikely if the therapist uses this powerful tool when the suicide issue may be relevant. Of course, the patient will no doubt have a reaction to the intervention; that is part of therapy and not a problem. I do invite trainees, and audiences, to try out the test for themselves for the personal experience; this has sometimes led to dramatic self-awareness, although in such noncontractual situations I have no data on personal change.

My own thoughts about "going crazy" are that I am not clear how someone decides to use psychosis as an escape hatch. I would certainly confront distorted thinking that was life threatening and offer protection, starting with "Don't" (Berne, 1971) and whatever else was necessary, including hospitalization.

To return to the original stimulus for this paper, I see the Gouldings' no-suicide decision procedure as designed for use not as a regular part of treatment (however valuable timely use may be) but as a rapid and reliable evaluation in emergency situations, exactly where the APA Guidelines warn us not to use it! I will be writing up these ideas for the general psychiatric literature as well. We have 30 years of success and no lawsuits! I look forward to further sharing of your experiences and thoughts.

Robert Drye, MD, can be reached by e-mail at robertdrye@msn.com.

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## Nominations Sought for ITAA Awards

The ITAA invites you to consider nominating a worthy recipient for the **2007 Eric Berne Memorial Award (EBMA)**. The following information and materials must be submitted to the EBMA Committee in care of the ITAA office. All documents must be submitted by e-mail in electronic form (Microsoft Word or Acrobat PDF).



- 1. Name(s) of author(s)** nominated
- 2. Publication citation:** Full reference for journal article, book, or publication in which the contribution being nominated has been published
- 3. Area of contribution:** Specify one of the following categories as the area in which you think the most significant contribution has been made: (a) theory, (b) research, (c) applications, or (d) other areas not covered by these.
- 4. A brief title for the contribution:** For example, the concept in theory, a descriptive title for the research project, the specific practice application, or a title for some other relevant area
- 5. A nominators' statement** (1500 words maximum) supporting the nomination as an original and highly significant contribution to transactional analysis in the designated area. This statement must include discussions of the following:
  - The originality and innovation of the contribution within transactional analysis
  - The relationship to previous work in transactional analysis and related theories or fields of application, including research where applicable
  - Evidence of the impact the contribution has had on the development of the field of transactional analysis
  - Any other statements about the contribution that need to be considered by the committee in the opinion of the person(s) making the nomination

Each nomination needs to be supported by a single nominators' statement. If more than

one individual is making the nomination, the nominating group will prepare a common statement and select a nominators' representative.

- 6. Individual, group, or organization making the nomination:** Please supply the name, address, telephone numbers, fax numbers, and e-mail address of the nominator (or nominators' representative) the EBMA committee may contact if additional information or material is required to consider the nomination fully.
- 7. Copies of the publication(s):** One electronic copy of the article(s) or book chapter(s) in which the contribution being nominated appears must accompany the nomination. If the article or book chapter was written in a language other than English, then an English translation must be included, along with the publication(s) in the original language. No more than three articles and/or book chapters can be submitted.
- 8. Notification of the nominee:** It is the responsibility of the person(s) making the nomination for the award to notify the author(s) of his or her intention to do so and to provide him or her with a copy of the written materials submitted to the EBMA Committee. The nominator is to verify to the committee that he or she has done so either by submitting a copy of the letter to the nominee or a statement to that effect. Without this verification, the nomination will not be accepted, except in those instances in which the award would be made posthumously.
- 9. Unpublished material and work published after December 2003** are not eligible for nomination at this point.

*The deadline for Eric Berne Memorial Award nominations is 1 December 2006.*

The **Hedges Capers Humanitarian Award** was established to recognize ITAA members who have made significant, enduring contributions to humanity in keeping with the ideals and ethics of the ITAA. These contributions are primarily seen as activities that promote the welfare of humankind, especially through the alleviation or elimination of pain and suffering. ITAA members who make such contributions often do so at the cost of personal risk and/or sacrifice. The humanitarian activities may form a lifelong pattern or be expressed in a single, widely noted occurrence. *The deadline for the Capers Award is 1 January 2007.*



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



active in the international advancement of the principles of transactional analysis either professionally or personally. *The deadline for the James Award is 1 January 2007.*



The **Robert and Mary Goulding Social Justice Award** was established by the ITAA Board of Trustees to honor the contributions of Bob and Mary Goulding and other ITAA members who have contributed to others in the world through the application and advancement of rededication theory, therapy, and principles.

The Goulding Social Justice Award is designed to recognize individuals whose focus has been the advancement of humankind through utilizing the core principles of rededication theory in their personal and professional lives. These core principles include: self-determination, personal responsibility, direct action, and affirming relationships.

Nominees will have contributed, in their own way, by any or many of the following activities: disclosing unfairness, challenging injustice, confronting perpetrators, questioning values that support injustice, enabling understanding and respect, encouraging equalitarian values, and facilitating awareness of institutionalized injustice. *The deadline for the Goulding Social Justice Award is 1 January 2007.*

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

For these awards to be meaningful, we need you to consider who within the ITAA is deserving of the association's highest honors and to let us know. Please submit nominations for any of these awards to the ITAA office. We look forward to hearing from you.

### 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**



Please follow the instructions to authors on the inside front cover of any recent issue of the *TAJ*. Please e-mail manuscripts to *TAJ* Managing Editor Robin Fryer, MSW, at [robinfryer@aol.com](mailto:robinfryer@aol.com).

## No-Suicide Decision

*continued from page 3*

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### EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
<b>CTA EXAM</b>	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>	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.

**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, 2186 Rheem Dr., #B-1, Pleasanton, CA 94588-2775, 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, 2186 Rheem Dr., #B-1, Pleasanton, CA 94588-2775, USA. **COC Training Endorsement Workshop:** to take a COC TEW, contact the European TEW Coordinator, c/o the EATA office.

# MEMBERS' FORUM

## REMEMBERING PETRUSKA

**EDITOR'S NOTE:** As the worldwide transactional analysis community deals with the death by suicide of Petruska Clarkson, we publish the following letters. The original version of John Nuttall's letter was published on the Web site at [www.petruskaclarkson.blogspot.com](http://www.petruskaclarkson.blogspot.com) and then reprinted in the *Tattler*, the newsletter of the New Zealand TA Association. It is excerpted and updated here with permission.

Dear Friends, Colleagues, and Fellow Physicians:

It is with great sorrow that we announced that Petruska Clarkson died on the evening of Sunday 21 May 2006. She was 58 years old.

Following a successful address at Greenwich University and a number of supervision seminars last summer, Petruska had been traveling and chose to settle for a while in Holland, visiting and staying with friends. Her contact, with anyone, had been intermittent during this time, and so it is impossible to say anything about her immediate perspective on life. In the last few days she booked into a hotel, and on the above Sunday chose to take an overdose of various pills. She apparently died peacefully.

Petruska had a number of personal, professional, and material difficulties, which, as many know, were the source of some anguish and sorrow. As we also know, she was a highly creative and sensitive person, and there is probably a limit to the amount of turmoil that such a personality can bear. There are indications in her will, and the short note she left behind, that she had thought seriously about her life and death for some time. And there may be many reasons we cannot know about for her decision. She discussed with many, over the last year or so, her contribution to life and frequently expressed that she was content with what she had achieved and given. Even so, many of us believed she had more to contribute—but, maybe, it is just our desire that makes us want more.

Having communicated with many of you, I sense the feelings of sadness, waste, anger, and, for some, meaninglessness about her decision. These, and many more, are the feelings we must bear.

In her will, Petruska wrote, "I insist that there be no funeral, cremation, or memorial service of any kind held for me. Instead, I wish sincerely that all those who have valued my work just continue to 'help the people' in the spirit of Physis as they are." According to her wishes, Petruska was cremated alone on 14 June 2006.

In time we will want to come together to celebrate her work, but in the immediate term I would ask you all to respect her memory and her wishes.

Petruska's mother and father are now quite old and live in South Africa, and her sister lives in the Middle East. We are in touch with her sister and her dear and trusted friends around the world. Please address your condolences to her "family, friends, and colleagues," as we all feel her loss. Messages can be sent to me at [johnnuttall@tinyworld.co.uk](mailto:johnnuttall@tinyworld.co.uk) or posted on the Web site at [www.petruskaclarkson.blogspot.com](http://www.petruskaclarkson.blogspot.com).

John Nuttall, London, England,  
Executor of Petruska's Estate

Dear Editor:

I was shocked to hear about Petruska Clarkson's death. I knew her quite well years ago. I offer a poem I wrote following her death in the hope that you will publish it in *The Script*.

Ki Harley Roberts,  
Washington, DC, United States

## My Lady Charisma

In the dappled light on my treetop veranda  
Memories come and thoughts meander:  
"When I'm old I'll wear white," you said,  
"Stamina is my legacy from the Voortrekkers."  
Blackbirds chase a squirrel leaps—  
Where you are, no rustling trees.  
Here and now a stem of common pine,  
Solid wood, grows in a skyward line:  
"A valid contract," we agreed, when I auditioned  
for my part.  
You, my mentor, my inventor. I, so very keen to start.  
Branches shield me from the sun—  
While reminding me of home.  
Have you ever seen the carp at play?  
I saw them mating here today:  
With you as source of knowledge and excitement,  
A multitude of metanoias were achieved.  
Dorsal fins were up for viewing—  
With much splashing and pursuing.  
Exuberant trailing ferns spread out,  
The breeze is moving them about:  
On your lips psychology was changed to gold  
My investments re-paid manifold.  
Tendrils given fertile soil—  
Take root and multiply.  
Below me water slowly moves, silky-green,  
Begins to ripple and transforms to silver sheen:  
"You don't have to forgive your mother!" You'd say.  
"I do! I do!" I argued, finding my own way.  
Under the glitter, monsters swim—  
Physis, feaces, sim-salabim.  
Shadows of wide wings sweep the surface;  
Pre-historic body trailing extremities:  
"Narcissistic personality," you might suggest,  
"Likes her vanity caressed."  
Balletic steps, beak flicks—  
Soon gone, a fish flips.

An Eastern tiger swallowtail, common in these parts,  
Flutters all around and darts.  
"What I could do with a young man!" You used to say,  
A wicked twinkle in your eye.  
Swallowtails fly from spring to fall—  
They're vulnerable to cold.  
Virginia creepers, bright and bold,  
Cover the ground when they take hold:  
You mentioned androgynous leanings  
And my expression made you roar with laughter.  
Beware the danger of poison ivy—  
"Leaves of three—let them be!"  
The skylark's blizzard of notes  
Delights and thrills. Imagination soars:  
"Goddesses in every woman," you pronounced.  
Then something archetypal was unbound.  
Inspiration to transcend—  
Became permission to pretend.  
There was a wasps' nest and I got stung.  
I could have warned you while we were young.  
Would you have heard me above the noise If I'd  
had the courage to raise my voice?  
Yellowjackets they call them here—  
Even then I had a fear.  
On my treetop perch above the lake  
I contemplate the pedestal we all helped make:  
"Super vision, meta perspective," words you used.  
You chose to leave this world? Or plummeted  
Icarus like?  
A tufted cardinal shoots past; crimson arrow—  
On your side not even a sparrow.  
On the mottled bark of the common pine,  
Sticky streaks begin to shine.  
"Tears form the glue that holds our bits together,"  
You would comfort me in my bad, good old days.  
Drops now fall on my veranda—  
Did I sense your future was amber?

## LOOKING FOR RESOURCES ON SCRIPTING

Dear ITAA Members:

Hello there! I have been interested in transactional analysis as a general approach to solving problems for some time now. I have read some basic books on transactional analysis and other modes of therapy, all of which have had positive results in my life.

Then, a couple of months ago, my family received the extremely sad news that my mother has been diagnosed with terminal cancer. I would like to examine the issues around this because I think that, although ill health is ill health and happens to us all, some forms of morbidity are script payoffs. I would like to examine my own script and look for the potential pitfalls it holds.

I have other reasons for my quest, because, all going well, I will become a father in January 2007. Before that happens, I would like to weed out any hot potatoes I am holding.

Incidentally, we found out about my mother's situation and the baby on the same day! This was the juxtaposition that made me aware of the potential for scripting in this situation.

If any of you have any books/resources/DVDs to recommend, I would be grateful if you would contact me at [meadwarren@hotmail.com](mailto:meadwarren@hotmail.com).

Warren Mead, Japan

## TAJdisk Is a Valuable Resource for the TA Community

The *Transactional Analysis Journal* (most articles from 1971–2000) on searchable CD-ROM—known as the *TAJdisk*—is proving to live up to expectations. Produced by Graeme Summers and released in February of this year, over 140 copies have been sold to transactional analysis scholars, authors, trainers, trainees, and others around the world.

Among the comments received by Graeme about the *TAJdisk* are the following:

"Thanks for all your help yesterday—I really appreciated it. I've now installed Adobe Reader 7 and the disk is working! It's a fantastic tool, and I'm enjoying roving around the index just seeing what is there and getting excited about finding new things!"

"I am impressed—great work, well organized, and very valuable for the transactional analysis community worldwide."

"Thank you very much. The disk arrived today and everything works fine. It has already helped!"

"I now have loads of lovely PDFs at my fingertips! I am now full-steam-ahead with my written CTA!"

Although with the first batch of CDs the copy protection software did not work correctly on a small number of machines, Graeme obtained an improved version of the software, which resolved the problem. He created a new batch of disks and replaced disks for those users who had experienced the difficulty. For those individuals who needed help installing the software and getting it up and running, Graeme has provided technical support by e-mail and telephone. As agreed in the contract between Graeme and the ITAA, a portion of the profit on sales has been sent to the ITAA.

In his review of the *TAJdisk* published in the *ITA News* (June 2006 issue, p. 16), Mark Widdowson writes, "The disk is very easy to use . . . and the search speed is rapid. . . . The search engine searches all *TAJ* articles for your keyword—rather than just the title or abstracts. This feature alone makes this a seriously good purchase. I have run a wide range of searches, each bringing up tons of articles . . . I would never have come across otherwise. . . . Reading through the seminal articles and checking the primary source is always worthwhile, and this resource will be incredibly useful to trainees in their study and trainers preparing materials. . . . This CD-ROM is absolutely indispensable to all with a serious interest in TA."

After a very successful first 6 months following the release of the *TAJdisk*, Graeme writes, "I am pleased with how the product has developed and am looking forward to enhancing it further with an update (due out this fall) to include *TAJ* articles from the years 2001–2005. My aim is to provide this as an additional CD."

For more information about the *TAJdisk*, see the ad here and/or visit [www.tajdisk.co.uk](http://www.tajdisk.co.uk).

### TAJ Articles Now Available On Disk

The *TAJdisk* is a research tool designed to complement and promote the existing *TAJ* paper journal. It is designed to run on a Windows PC and has the following features:

- Includes most *TAJ* articles from volumes 1-30 (i.e., from 1971-2000 inclusive). (A small number of pre-April 1993 articles will not be included where authors have refused permission to republish.)
- The collection of articles can be searched by title, author, year, or content. A search result will show a list of all articles found.
- Each article can be viewed, searched, or printed for personal use.

The *TAJdisk* is available now for £59 (currently about \$104), which includes worldwide shipping. A percentage of each sale is received by the ITAA, and bulk purchase discounts are available for training organizations.

Full details and purchasing are available at [www.tajdisk.co.uk](http://www.tajdisk.co.uk).

# Separateness

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## Cultural & Racial Challenges

When we began our program we were very aware of the racial and cultural difference between us as white facilitators and the black educators. Historically, in South Africa white people were the oppressors and “told” black people how to live their lives and what they could not do. There was a strong “I’m OK, You’re Not OK” attitude during the era of apartheid, one that had become entrenched over many years. African tribal culture is patriarchal, with the king of the Kraal dominating society and especially women. Even today, when an urban married woman visits her in-laws, it is the custom for her to sit on a mat on the floor as a

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*“This experience has confirmed our belief in the relevance and power of transactional analysis to transform situations, not only among well-educated, emotionally literate people, but among poorly educated but wonderfully warm, intuitive African people whose spirit embodies physis even under the most trying circumstances.”*

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sign of submission to her husband. These cultural messages in the Parent ego state are challenging to update. Today many black women are the primary breadwinners in their families and resent the discounting of their worth through these customs. However, they often feel powerless to resist and so stay locked in a classic drama triangle situation of codependency.

Most of the educators we work with were born and schooled in the apartheid era, and although South Africa has had a democratically elected government for 12 years now, the attitudes of the past linger on. Coupled with this is the difference in beliefs and practices between black and white people. Many whites believe in their personal potential, sometimes putting down others in their path to success. On the other hand, there is a concept called *Ubuntu* that underpins the way of life of the black peoples in Africa. This concept can best be translated as “I am because you are” or “A person is a person because of others.” [Editor’s Note: See Diane Salters’s article in the July 2006 Script for more on this idea.] This way of thinking, feeling, and acting says

the well-being of the other and the group is more important than personal well-being.

In our contracting with the educators’ group, we stressed that our underlying way of being with them was coming from the “I’m OK, You’re OK” position and that we believe that everyone can think and make choices to change. After a few workshops, the educators began to see that we were truly working from this premise and were not going to tell them what to think and how to do things. They began to warm to us and the transactional analysis concepts and engaged with the latter in role-plays as well as in intense discussions with each other about how the concept at hand was seen in the role-plays and how they might apply it to their teaching in the classroom.

## Life Positions: A New Perspective

We spent a few sessions working with the concept of life position. There were some real challenges in “translating” it into the Chris Hani School situation. Teachers asked questions such as, “Can I be OK with myself when I haven’t received a salary for 2 months, and it’s pouring rain outside, which means I will probably go home to a dwelling that has many leaks letting in the cold and the rain?” We stressed that OKness is not about external possessions or a secure income and a house. We helped them see that a situation can remain the same, but we have choices as to how we view the situation and how we respond.

In teaching this concept we used Julie Hay’s (1993) “Windows on the World” approach and color-coded the four positions. Hay describes “Windows on the World” as “a set of ways in which we perceive the world, as if through windows with particular beliefs built into them, also called life positions” (p. 200). As the educators were learning the concept, they could refer to the different colored windows more readily than remembering the OK and not-OK combinations. However, we constantly linked the OK combinations to the colors, and now the educators readily can link the colors to the OK combinations. We also prepared four colored acetate sheets linked to the four life positions as if they were windowpanes; we then used this to demonstrate that when one looked at an object through each of the four panes, it was the same object but it took on a different hue depending on which pane they looked through. This took much reinforcing and many role-plays as they seemed to link a positive outcome (e.g., the winning team in a soccer match) as OK and a negative outcome (e.g., the losing team) as not OK. The concept of blame in each of the unhealthy positions was readily understood and proved a good clue that helped them to work out which position they were in.



Karen Pratt teaching in the classroom

When exploring the unhealthy life positions, we found that the educators could not relate to the “I’m OK, You’re Not OK” position very readily. When asked how they might feel in this position, they responded “guilty.” This did not fit with our previous understanding of this position as being hostile, hurtful, and getting-rid-of. When we explored this further, we realized that because of the concept of Ubuntu, this position did not exist for them; it was just not understandable to them that they could be OK in any way while someone else was not OK. The kind of stories that emerged were about sharing a meager meal with another family who had nothing, even if that meant that your family had to have half portions. We therefore see another life position: “I’m OK if You’re OK.”

Another real challenge that emerged when working with life positions was the concept of forgiveness. “How can I feel OK about the man who raped my child?” was one comment. Another was, “How can I be OK with my husband who has infected me with HIV?” We reflected on that unique event in South African history, the Truth and Reconciliation Commission, where there were many moving scenes of families of murder victims embracing perpetrators in a remarkable spirit of forgiveness.

## Transactional Analysis Put to the Test

A real-life challenge emerged about 10 weeks into the program. We arrived to find a very dejected group of educators who had not been paid for 2 months. There was a strong invitation to rescue them as they were in the position of “I’m Not OK, You’re OK” and feeling helpless, hopeless, and disempowered. The kind of talk was, “We can’t do anything, perhaps we will have to close the school.” We resisted this invitation to rescue and chose to facilitate a discussion in a coaching style, staying in our Adult and positive Controlling Parent ego states. We elicited from them what the facts were and what they could do, constantly resisting their invitation to think for them or write the necessary letters for them. In doing this we demonstrated our belief in their OKness and their ability to think and act for themselves. This shifted them off the drama triangle and into their Adult and Natural Child ego states, which enabled them to think creatively.

At the end of an hour, the educators had a plan of action and had drawn up an agenda for a meeting with their trustees. We challenged them to make sense of what had been going on in terms of the drama triangle, and they could readily identify their victim position inviting us to rescue them. They also shifted into “bully” (more readily understood than the word “persecutor”) as the educators were angry and blaming the principal and the principal was blaming the funder.

When we went to the school the following week, we found a completely different group of people. They had met with the trustees and there were many possibilities. They were grateful to us for our work with them the previous week. We accepted their stroke but asked them who had done all the work; they could reply, “We did!” and when asked if they were proud of that a resounding “Yes!” came back at us. They had received our stroke! We reinforced their “I’m OK, You’re OK” outlook with an exercise that involved writing a new story for their school, a process that focused on updating their collective script. This exercise was embarked on with much excitement and energy and resulted in a rich vision for what their school could become, written up around the motto: “Everything is Possible!”

## Conclusion

We have felt privileged to work with such a remarkable group of people. This experience has confirmed our belief in the relevance and power of transactional analysis to transform situations, not only among well-educated, emotionally literate people, but among poorly educated but wonderfully warm, intuitive African people whose spirit embodies physis even under the most trying circumstances. I am grateful for the



A view of the Chris Hani School in Cape Town, South Africa, showing one of the shipping containers that serve as classrooms on the right, the informal dwellings on the left, and Table Mountain in the distance

support of the Eric Berne Fund for the Future and for the encouragement, challenge, and nurturing I continue to receive from all the people who have helped me in my transactional analysis training in general and specifically with this project.

*Karen Pratt has lived in South Africa all her life. After working as a medical technologist specializing in microbiology for 13 years and having two children, she changed careers and qualified as a therapeutic reflexologist and aromatherapist. In her search for a tool that would help her support the psychological aspect of her holistic healing work, she took a TA 101 with Colin Brett in 2001. Currently, she runs a busy holistic healing practice and facilitates weekends for an organization called AIDS Response, in which transactional analysis is one of the pillars of a program called Caring for Carers (people who care for patients with AIDS in the poorest areas of Cape Town). Last year she began her work in schools with a pilot project in a township school. After hearing about the TAPACY program from Giles Barrow and Trudi Newton, she decided she wanted to implement it in South Africa. The second phase of the Chris Hani project will bring this to fruition. Meanwhile, Karen has signed a contract with the ITAA to do the CTA exam in education with Colin Brett as her primary supervisor and further supervision by Trudi Newton, Giles Barrow, Diane Salters, and Sandra Wilson. Karen can be reached by e-mail at kpratt@mweb.co.za.*

## REFERENCE

Hay, J. (1993). *Working it out at work: Understanding attitudes and building relationships*. Watford, England: Sherwood Publishing.



Children in a classroom at the Chris Hani School in Cape Town



Light in the Dark on the Peace March (Radha Kapuria is on the far right)

## Separateness

continued from page 1

way. Rallies and meetings were held to spread the message of peace and to encourage the people of northwest Rajasthan to join the march and attend the concluding peace fair celebrations at the Indo-Pakistan border at Munabao on 23 December. A parallel march organized by the Pakistan chapter of the forum took place simultaneously from Hyderabad to Khokhrapar (at the Pakistan-India border). A Rajasthan (India)-Sindh (Pakistan) railway line was the thrust behind the march. When functional, the line would help people from both sides of the border to gain access to family members (many had their siblings and/or parents living across the border), friends, and potential spouses.

What a lovely experience it was to so purposefully march for peace: to cross the middle of desert land in the peak of Indian winter, to journey to the Indo-Pakistan border at Munabao, to spot the Pakistani flag in the distance, to fantasize running across those barbed wires. "Oh! If only there weren't these horrid security guards on either side. We could escape to Pakistan!" Pakistan—that land of my forebears from both my parents' sides—where I would have probably been born had there not been that one horrible moment in our shared past: Partition 1947.

Now, we stood there, a section of the select few who were privileged to stand at the gate, at the border of India, gazing out at the people from the Pakistani side, who were themselves signaling out to us and celebrating through a bonfire. Their bonfires and our candles gave us all warmth in the chilling desert cold. And they shone as beacons of light and hope in the otherwise dull scenario, as a symbol of hope for the commencement of the Munabao-Khokhrapar Thar Express between India and Pakistan, which would renew decades-old contacts and bonds between the desert people of both countries.

How did I end up going on this march, braving the harsh desert cold, chaperoneless, when, at 19, I had never made such a journey before? After I had worked at achieving an "I'm OK, You're OK" situation in my life through my work with Dr. Pearl Drego at the Transactional Analysis Centre for Education and Training (TACET) in Delhi, I could picture myself in my Adult ego state being "held hostage" to certain feelings of discomfort, antagonism, and the like when it came to my attitude and outlook as a Hindu in dealing with people of other religions, including Christians and, in particular, Muslims.

I was, inside myself, deeply disturbed by such feelings because I had been brought up on the Nehruvian (after Jawaharlal Nehru) gospel of "unity in diversity." I could not understand why wise, friendly, caring, even immensely spiritual and apparently "secular" individuals in my family held strong prejudices about people of other religions and races. I realized over the course of my journey that almost all my kith and kin had been affected in major ways by the partition of India along religious lines in 1947. That event resulted in their fleeing their ancestral homes and establishing livelihoods in a comparatively new land. This was no doubt a main reason for the existence of their prejudicial attitudes and for the unconscious transmission of those ideas, feelings, and prejudices from my parents' generation to mine.

Thus, we—who had never been to Pakistan, or met a Pakistani, or had any sort of negative experience with a Muslim—came to hold deeply entrenched prejudices against Muslims, even though they constitute around one-fifth of humanity and thus, by virtue of sheer numbers, consist of "a bewildering diversity of languages, ethnic groups, and differing ideological and sectarian positions" (Ernst, 2004).

Realizing all of this in my updated Integrated Adult (Drego, 2006) was facilitated through the use of Pearl Drego's diagram of the Cultural Parent (Drego, 1996) (see Figure 1). I was able to make sense of the fundamentalist Hindu Cultural Parent functioning in me as follows:

**Etiquette:** We are all equal, one, irrespective of religion, race, caste, gender. God is one.

**Technicality:** Only Hindu ways of life and customs work the best; a true Indian will always recognize the superiority of the Hindu way of life.

**Character:** Hindus are purer than Muslims. India belongs to the Hindus. Let the Muslims go

to Pakistan. They ought to be taught a lesson. We'll take care of them/show them.

In creating for myself an updated integrated and healthy Parent ego state, I was struck with full force by what Pearl (my therapist and trainer) elaborated in her keynote address to the 2005

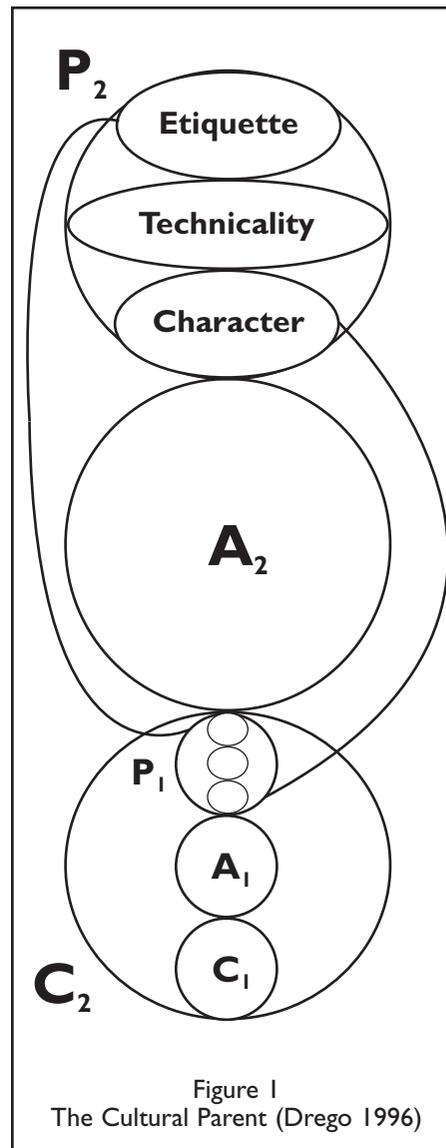


Figure 1  
The Cultural Parent (Drego 1996)

World TA Conference in Edinburgh, Scotland. In her speech, entitled "Freedom and Responsibility: Social Empowerment and the Altruistic Model of Ego States" (Drego, 2006), she emphasized that while it is important to be OK with yourself and with those close to you, (i.e., working for an "I'm OK, You're OK" life position), if we are not also OK with others outside our small community or group and if "I'm OK, You're OK" is not combined with "They're OK," then there is no genuine, positive, and lasting change because peace at home and war outside is what that situation effectively entails.

This message has stayed with me, and I have consciously worked to cultivate an attitude of "They're OK" by choosing to study a subject (history) that involves steadily equipping my updated Integrated Adult ego state with the hard facts regarding my past as an Indian as well as a

human. This has helped me keep at bay destructive attitudes in my P<sub>2</sub> as well as in my P<sub>1</sub> through the new, healthy Parent ego state that supports my Adult initiative and my updated integrated Child's intuition. It was with this internal backing and strength that I decided to go on the peace march, which has further convinced me that I'm on the right path—the path of peace and altruism. In my heart, I sing the words of John Lennon, "You may say I'm a dreamer, but I'm not the only one."

In a world in which I am reminded daily of the futility of war and violence by the incessant bloodletting taking place in so many corners of the world, I feel it is meaningless for a group/community to feel functional and OK within while continuing to harbor uncalled-for antago-

*"We stood there, a section of the select few who were privileged to stand at the gate, at the border of India, gazing out at the people from the Pakistani side, who were signaling out to us and celebrating through a bonfire."*

nism and hostility toward a particular group(s) outside of it! One world, one humanity is a possibility. But only when it begins at home and when we truly start thinking, saying, and feeling, "I'm OK, You're OK, and They're OK, too."

I'd like to end with the following quotation from Brazilian philosopher Ruben Alves:

Let us plant dates even though those who plant them will never eat them. We must live by the love of what we will never see. This is the secret discipline. It is a refusal to let the creative act be dissolved away in immediate sense experience, and a stubborn commitment to the future of our grandchildren. Such disciplined love is what has given prophets, revolutionaries, and saints the courage to die for the future they envisaged. They make their own bodies the seed of their highest hope. (Quote accessed from [www.inet.ba/~admahmut/quotes/peace-quotes](http://www.inet.ba/~admahmut/quotes/peace-quotes), 28 June 2006)

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Waving for Peace

## TA CONFERENCES WORLDWIDE

**SEPTEMBER 2-3 2006:** Coimbatore, India. Annual meeting organized by Asha Counselling and Training Services and Relations Institute of Development. Contact: C. Suriyaprakash at [suriya@asha-net.com](mailto:suriya@asha-net.com) or fax: +91 422 2310520; [www.asha-net.com](http://www.asha-net.com).

**SEPTEMBER 6-9 2006:** Bahia, Brazil. XXVI Latin American TA Association Conference. Contact: Antonio Pedreira (ALAT President) at [atpedreira@uol.com.br](mailto:atpedreira@uol.com.br) or call 71 3237-2035/3331-6855; or contact Monica Levi at [monicalevi@uol.com.br](mailto:monicalevi@uol.com.br).

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

**October 12-13 2007:** Singapore 3rd International Conference (organized by the Singapore Transactional Analysis Association and the Berne TA Center of Singapore). Contact: [Berne.Spore@pacific.net.sg](mailto:Berne.Spore@pacific.net.sg); Web site: [www.staa.org.sg](http://www.staa.org.sg).

# KEEPING IN TOUCH

## Elaine Childs-Gowell

died on 26 June after suffering a massive stroke on 16 June. We will be publishing a longer piece about her in an upcoming *Script*.

## ASIA/AFRICA REGION

The Transactional Analysis Association of Japan (TAAJ) held its 19th Annual Congress on 3-4 June 2006 in Tokyo, Japan. They invited Rosemary Napper, TSTA (education/ organizations) from the United Kingdom, to facilitate a workshop at the congress. In addition to the congress, they also organized "The Big Project" for TAAJ members on the following day, 5 June. This was a one-day workshop facilitated by Rosemary. Ryoko Shimada writes, "Rosemary accepted our offer quite willingly and gave us a marvelous time during those three days in Japan. Two TAAJ board members, Kuniharu Ogawa, PTSTA (P), and Ryoko Shimada, PTSTA (P), had participated in the Training Endorsement Workshop (TEW) following the July 2005 World TA Conference in Edinburgh and met Rosemary, who served as a member of the TEW staff. Kuni and Ryoko were attracted by her presentation and the charm of her personality. The title of the congress was 'Live Yourself' and the chair of the congress was Kaoru Mitsuyama, PTSTA (P). The congress had a keynote speech and two workshops. One of the workshops was titled 'Learning is Living—Living is Learning' and was facilitated by Rosemary. The title of the Big Project was 'Tactics for Learning and Living.' All of the board members of TAAJ worked hard to make the congress and project successful. TAAJ President Noriko Takahashi, PTSTA (P), and board members Michiko Fukazawa, TSTA (P), Izumi Kadomoto, PTSTA (P), Ryuta Kanemaru, CTA (P), Nobuyuki Shinozaki, CTA (P), Takayuki Muroki, CTA (P), and Kasumi Saitoh devoted much time and effort to preparing for the congress and the Big Project, including translating Rosemary's handouts into Japanese. Kuniharu Ogawa took a leading part from first to last. The final result was a great success! All of the participants learned about real learning and living." Our thanks to Ryoko for this report and to Kasumi Saitoh for the photographs.

The Singapore 3rd International Conference, organized by the Singapore Transactional Analysis Association and the Berne TA Center of Singapore, is planned for 12-13 October



Some of the over 60 participants at the 19th Annual Congress of the TAAJ (front row, beginning with the third person from the left): Kasumi Saitoh, Rishun Shinzato, Nobuyuki Shinozaki (with a tie), Takehiro Shibazaki, Kaoru Mitsuyama, Rosemary Napper, Noriko Takahashi, Ryoko Shimada, Izumi Kadomoto, Kuniharu Ogawa (the fifth person from the right). All the individuals named (except Rosemary) are TAAJ board members.

2007. The keynote speaker will be Charlotte Sills. All global transactional analysts and transactional analysis enthusiasts are encouraged to support Singapore by either presenting a workshop or joining the conference. For details, contact [berne.spore@pacific.net.sg](mailto:berne.spore@pacific.net.sg) or visit [www.staa.org.sg](http://www.staa.org.sg).

## PACIFIC REGION

**News from Auckland, New Zealand:** Margaret Bowater writes in *The Tattler* (the newsletter of the New Zealand Transactional Analysis Association), "A lively interactive seminar entitled 'Permission to Stop' was led in May by Catherine Lowry-Hanlon, CTA, clinical leader of CADS North, with contributions from Evan Sherrard, on using transactional analysis in drug and alcohol counseling. Catherine related the issue of addiction to Steiner's concept of scripting for joylessness and to neurological research on the 'down-grading' of dopamine receptors in the brain during a traumatic childhood. Many A & D clients learn to dissociate from their bodies. They need potent therapists to counteract the old scripting and help them rediscover natural joy of life. . . . Our advanced study group on Cornell and Hargaden's book *From Transactions to Relations* continues to meet monthly, with leadership shared among 10 of us, and active discussion of theory and practice." (Our thanks to *The Tattler* and its editor Jason Brennan for permission to reprint this note.)



Held the day after the TAAJ Conference, the Big Project was attended by nearly 50 participants, some of whom are shown here (front row, beginning from the left): Kasumi Saitoh, Kaoru Mitsuyama, Izumi Kadomoto, Kuniharu Ogawa, Michiko Fukazawa, Rosemary Napper, unidentified person, Noriko Takahashi, Ryoko Shimada, Rishun Shinzato, Takehiro Shibazaki, Misao Shimamoto (the last person from the right). All of the named individuals are TAAJ board members except Rosemary, the unidentified person, and Misao Shimamoto. Misao Shimamoto speaks beautiful English and interpreted for Kuni and Ryoko and Kaoru when they participated in TEWs in the UK and Germany in 2006.

## French Journal Focuses on "Transactional Analysis and Political Awareness"

With this article we continue our series on the contents of recent transactional analysis journals other than the Transactional Analysis Journal. We view this as a way to let readers know about the work colleagues have done that they might otherwise be unaware of and to build connections between authors and researchers in transactional analysis worldwide. To further this project, we urge editors of other transactional analysis journals to send us abstracts (in English) of articles from recent issues along with the full title of the journal in its original language (with an English translation); the theme of the issue (if there is one) in the original language (with an English translation); the volume, number, month, and year; the name of the editor; and the name of the sponsoring organization.

*Actualités en Analyse Transactionnelle* [Current Events in Transactional Analysis] Vol. 28, No. 112, October 2004; "TA and Political Awareness"; Edited by Elyane Alleyson

### Articles in This Issue

"L'analyse transactionnelle a-t-elle quelque chose à nous dire sur le politique?" [Does TA teach us anything about political matters?] by Agnès Le Guernic (pp. 1-5) recalls references to the political dimension in the transactional literature and examines how political convictions and commitments are constructed in terms of ego states and Berne's three-cornered positions. In this way, transactional analysis can help us analyze ideological contents in their complexity.

"Connaissance et discernement pour développer la liberté souveraine de son esprit" [Knowledge and discernment for developing the radical freedom of one's mind] by Brigitte Maurice (pp. 6-15) invites us to follow the process the author went through in clarifying the role of political awareness in her work as a psychotherapist. According to Maurice, keeping oneself informed about economic, social, and political events, as well as developing one's knowledge and critical discernment about media and advertisement, contributes to establishing relationships between people's health and the health of democracy.

"Dessine-moi un projet . . . et laisse-moi trouver mon chemin" [Draw a project for me . . . and let me find my own way] by Jacques Moreau (pp. 16-33) draws on the author's experience in organizations and in helping decision makers examine how the construction of reality is influenced by national script. Moreau describes the place of authority and power, the crisis they are undergoing presently, and the role of the politicians in charge. He constructs an integrative theory for observing the structure of a society, assuming that this will balance the importance of individual interests and collective necessities in the framework of a national project; in fact, the nature of relationships between people result from such a balance. He then suggests some perspectives in order to awaken a hopeful awareness that promotes action in the present. Finally, from a humanistic perspective, he proposes the idea of a fifth, transcultural transactional analysis school for dealing with cultural, social, and political processes.

"Crises et thérapies sociales" [Social crises and therapies] by Charles Rojzman (pp. 34-47) analyzes the four crises in today's world in work, social binding, authority, and sense. The explanation he proposes is both psychological and socioeconomic. For each crisis, he analyzes causes, effects (fears), and symptoms (violence) as well as all the social pathologies that cause a deterioration in "living-together." Finally, he suggests some solutions.

"La citoyenneté, ça s'apprend!" [Being a citizen is something you have to learn] by Marie-Christine Seys (pp. 48-52) bears testimony to her work with adolescent students in order to awaken in them the awareness of being citizens in the micro-society of the class. She promotes the permission of belonging and the satisfaction of fundamental needs in a group whose frontiers, according to Berne's organizational theory, are clearly defined.

For information on subscribing to this journal, please contact AAT by e-mail at [editions.at@wanadoo.fr](mailto:editions.at@wanadoo.fr) or visit [www.editionsat.fr](http://www.editionsat.fr).