



Quo Vadis Transactional Analysis? Change and Trust

by Claude Steiner

The following is an edited version of the speech given by Claude Steiner on 29 July 2006 at the World TA Conference in Istanbul.

Good morning. I am Claude Steiner and I am a transactional analyst. Why do I make a point of this? Because I am constantly surprised to hear people who have been with transactional analysis for decades, who protest that they are rooted in transactional analysis, and who candidly admit that they hide their allegiance. They do this, they say, because revealing one's transactional analysis roots will lead to an automatic discount. I suppose it's a bit like being Jewish, which I am and always make a point of making clear; one is proud of the fact, but given current events, it is a daunting admission.

I am a transactional analyst and in the privileged position of having been present during the various phases of the development of our discipline from the time in 1956 when every Tuesday, Eric Berne met with a few professionals in his San Francisco Chinatown apartment to discuss his work. I have witnessed our development from that small meeting to a global movement.

In the beginning, Berne's meetings consisted largely of discussions of selected chapters of his book in progress, *Transactional Analysis and Psychotherapy* (Berne, 1961). Over the next 5 years, we saw the publication of that book and he began to work on *Games People Play* (Berne, 1964). In 1960 I decided to follow Berne's advice that I obtain a PhD in research-based psychology so that I could become the group's "research director."

I moved thousands of miles away into the middle of the United States. When I returned to San Francisco with my doctorate 5 years later, I found the seminars completely transformed. *Games People Play* had been published in 1964 and became a huge best-selling success. The weekly seminars now filled his living room with dozens of visitors from all over the United States and the world. The subjects for seminar discussion were now mostly presented by members other than Berne, and a number of innovations were added to Berne's thinking, including the drama triangle, the script matrix, the miniscript, symbiosis, and reparenting among others.

The success of *Games People Play* was followed by the even larger success of Tom

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Transactional Analysis as an Interpretive Community: Identity and Destiny in 2007

by James R. Allen

Leaving psychoanalysis half a century ago, Eric Berne presented transactional analysis to the world as a separate approach and as a phenomenological advancement. By moving to an interpersonal motivational theory, he placed it both in opposition to the psychoanalytic traditions of his day and within what would become psychoanalytic traditions of the future.

Psychoanalysis is no longer the ego and drive psychology Berne left, however. Today, it embraces many traditions: self psychology, relational, object relations, constructivist, Lacanian, neo-Lacanian, and a host of other varieties. And what of transactional analysis? In New York State, transactional analysts recently were able to use evidence of their training and supervision to become certified as psychoanalysts. Does this mean that transactional analysis is in danger of disappearing into some all-consuming swamp called psychoanalysis? No, I think not!

First, a license is just a license. There are no licenses for transactional analysts, as such, in the United States. I am licensed as a physician. This does not mean that I am not also a transactional

analyst. My license means only that I can practice in my community and legally bill third-party payers. Second, self psychology, object relations, and relational psychoanalysts have not lost their specific identities, so why would transactional analysts? Rather than conceptualizing

"We are now surely ready for extended reflections on the diversity of our methodologies and theories."

this event as a death knell, I see it as recognition that we transactional analysts have an important contribution to make, as recognition of our training and supervision requirements, and as recognition that Berne anticipated important later developments in psychoanalysis.

Within the overarching framework of transactional analysis, we have elaborated several different, if overlapping, "flavors": redecision, integrative, constructivist, personality adaptation-al, cocreative, psychoanalytic, reparenting, body, positive psychological (including emotional



literacy and the fields of education and organizational development), behavioral (stroke centered), neuroconstructive, cognitive, and radical psychiatric. It is now a common saying that one of the strengths of transactional analysis is that it can be adapted either to the individual or to groups, including organizations and education, and that it can be used in a way that emphasizes psychodynamics, cognitions, emotions, relational patterns, narratives, and/or constructions. Although some may disagree, I consider this proliferation of flavors as evidence of a flexibility with exciting intellectual and methodological possibilities. As Juan Carlos, the current King of Spain, has said against extreme Basque nationalism, "The diversity which enriches us should unite us rather than divide us" (Powell, 1994). Presumably, we are adapting to the people with whom we work without forcing either them or ourselves into limited, preset theoretical formulations and methodologies.

Whatever our preferred approach, we share a common grounding: the core concepts of ego

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The Role and Function of Psychotherapy in the Future

by Vann Joines

The following includes edited excerpts of the keynote address given by Vann Joines, PhD, at the 2006 International Congress of Psychotherapy in Japan on 28 August.

First I want to express my appreciation to Dr. Yuji Sasaki, Dr. Masato Murakami, Mr. Toshio Matsuno, and Mrs. Sachiko Shirai for inviting me to speak at the 2006 International Congress of Psychotherapy in Japan. It is both an honor and a pleasure to be with you. I also want to congratulate you on a very impressive and successful conference.

I want to talk with you today about current trends in the field of psychotherapy, what I think is needed for the future, and how transactional analysis fits into that. With the advent of managed care in the United States, psychotherapy in my country, at least, is increasingly being expected to provide a quick fix for whatever problems clients are experiencing. Furthermore, in an attempt to cut costs, many of the important decisions in this field, as in others, are currently being driven by economics. As a result, the scientific and technological aspects of psychotherapy have become the primary focus. While these are important, the difficulty is that much of the

humanity and autonomy of the client, as well as the real art of psychotherapy, are often neglected.

In addition, the prevailing view of why individuals have emotional problems is that their difficulties are caused by some defect in the person's genetics or brain chemistry. The future role and function of psychotherapy, I believe, will be to

"The goal of therapists in transactional analysis is to work themselves out of a job, as clients are helped to experience their own autonomy and to learn to take charge of their own lives."

provide a more balanced and accurate approach, one that integrates both the art and science of psychotherapy and that sees emotional problems as resulting from early strategies individuals develop to take care of themselves rather than from defects. We need approaches that are not only efficient but that are also based on procedures and philosophies that are more in line with actual human development, approaches that will help us grow as human beings. That is where I



think transactional analysis can make a significant contribution.

The argument of art versus science goes back to the 1920s, when a group of mathematicians, scientists, and philosophers in Vienna began a movement referred to as "logical positivism" (see http://en.wikipedia.org/wiki/logical_positivism). This group proposed that only information that had a logical or scientific basis could be regarded as true, and everything that could not

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Writing for Professional Publications

Those who live and work in the academic realm are all too familiar with the dreaded phrase “publish or perish.” Most of us in the transactional analysis world—be we counselors, educators, organizational consultants, or therapists—do not live with that hanging over our heads. Nevertheless, as a *TAJ* coeditor, when I approach people encouraging them to write for us, often a look of similar dread flashes over their faces. The pleasure of writing is not immediately obvious to many in the transactional analysis community, and most of us have had little or no training in how to write professionally.

Within our professional community, we have several means of interchange and learning. We talk and argue with one another; we read to expand our frames of reference; we seek additional training, supervision, or consultation; we attend conferences. All of these are important mediums for supporting learning and growth. However, to my mind, our professional publications are central to the process of professional exchange because they create the permanent record of the growth and development of our thinking about the work we do.

My *TAJ* coeditors, Jan Morrison and Ann Heathcote, and I are dedicated to maintaining the *TAJ* as a truly international journal, which often requires extra effort on the part of the editors, our editorial board reviewers, and managing editor Robin Fryer as we work with authors whose first language is not English. We are also

dedicated to supporting new authors. In service of that goal, last year we began offering conference workshops on writing for professional journals to give members opportunities to learn more about writing and to support one another in their endeavors. At the conference in Istanbul, I led the first such workshop, entitled “Beyond the First Draft: Writing for Professional Journals.” It was very successful and has already produced two new *TAJ* articles.

Writing for a professional journal involves entering into dialogue with one’s collegial community. Writing to one’s peers can be both exciting and intimidating and is often accompanied by the anticipation of recognition, belonging, even acclaim, on the one hand, and disagreement, disregard, or even rejection, on the other. Such an enterprise is not easy, and yet it is our discussions through professional journals that are at the heart of the evolution of theory and technique.

The impulse to write is simultaneously creative (“I have an idea!”) and antagonistic (“I have a better idea than . . . !”). This is an essential tension for vibrant thinking and writing. Professional writing often starts with an argument with oneself or a challenge to some other author(s) or school of thought. The argument phase of writing is what we commonly call “the first draft.” The guidelines for writing in the front of every *TAJ* start with Eric Berne’s admonition, “If you are mad at the editor, please show it some other way than by sending a first draft.” I recall a conversation I had some time ago with Lew Aron, the editor for many years of *Psychoanalytic Dialogues*. Like Berne, he too had many “first draft” experiences as an editor. Lew said the purpose of a first draft is not only to have an argument with a colleague, an “opposing” theory, or one’s self, it is also often an effort to wrestle with gaps between theory and actual clinical experience, gaps that demand that we reconsider our training and preferred modes of practice. This wrestling match in one’s own thinking, especially when writing to one’s peers, can bring the writing to a stalemate, leaving a first draft that is full of great questions but stays on one’s desk.

Our writers’ workshop is devoted to carrying people beyond the first draft. A successful article moves from argument and questioning to engagement, challenge, exploration, and invitation to dialogue. In the workshop we work with one another’s manuscript’s in dyads and as a group, addressing such questions as:

- What interferes with the clarity of my writing? What am I working through for myself in undertaking this piece of writing?
- How can I articulate my ideas and experience more clearly, first to myself and then to readers?
- To whom am I writing? How do I write with this audience in mind?
- Do I demonstrate knowledge, respect, and regard for those whose ideas I am addressing?
- Do I provide sufficient basis—through literature review, research, and/or case material—to substantiate my point of view?
- How do I keep the reader engaged?
- How do I invite readers into their own thinking and experience? How do I invite readers into a respectful, creative interchange with my own thinking?

During our workshops, participants actually work with one another’s writing by sharing, critiquing, and rewriting. We serve as respectful critics, working not to change each other’s ideas but to sharpen and clarify the writing in order to make the ideas as clear as possible. The model

“It is our discussions through professional journals that are at the heart of the evolution of theory and technique.”

teaches a process of five drafts from the first to the one that is submitted to a journal for consideration (after which there are typically a couple more drafts!). In Istanbul, participants were able to do three drafts in the one-day workshop. In the August 2007 workshop in San Francisco, Robin Fryer and I will be working together to help a new group of participants learn how to move “Beyond the First Draft.”

My coeditors and I are dedicated to making sure that the *TAJ* is of the highest quality and devoted to the exchange of ideas, not the promulgation of theoretical positions or schools of thought. A good journal raises questions about how we think; it does not tell us what to think.

This weekend, when I was not working on this column, I had the good fortune to spend time

with Christopher Bollas. He was here in Pittsburgh as part of the “Keeping Our Work Alive” seminar series we sponsor as an ongoing interdisciplinary forum dedicated to opposing orthodoxy in our profession. Yesterday morning I had begun work on this column before heading off to bring Bollas to the seminar. He began his talk with a brief overview of Freud, outlining the three models of the mind and the psychoanalytic process that Freud developed over the nearly half century of his writing: the model of the dream and unconscious experience; the topographic model of the conscious, preconscious, and unconscious, in which repression is the primary mechanism of creating the Unconscious; and the structural model of id, ego, and superego. Bollas argued that Freud did not think of one model as an improvement on or replacement for the others; rather, he developed and maintained three different models of the mind because no one model was sufficient.

In contrast, the analysts who followed Freud tended to take one model and make it the one, the best, the “real” psychoanalysis rather than hold the complexities of various possibilities. Bollas argued that the vitality of Freud’s thinking has been killed off by the Freudians. He went on, “Psychoanalysis has been shedding itself of vital ideas since its beginning. . . . The psychoanalytic theory wars are not only tragic, they are stupid.” Bollas then described how each theory allows us to see some aspect of human functioning more clearly, how each supports the evolution of therapeutic work, and how no single theory or perspective is sufficient. “Read the various schools of thought,” he said, “study them. Learn from them. But don’t join them. Schools of thought are always looking for new recruits. If you’re being recruited for a school of thought, run the other way.”

I couldn’t say this more clearly or bluntly myself!

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ITAA The Script

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Role and Function

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be scientifically proven should be dismissed as nonsense. The problem that such an approach poses is that much of reality cannot be scientifically proven. For example, how does one quantify love, or the basic tenets of faith, or the curative existential factors in a relationship, or even the basic assertions of logical positivism itself?

A decade after this movement began, another Vienna philosopher of science, Karl Popper, (http://en.wikipedia.org/wiki/Karl_Popper) proposed that the quest for scientific verification should be abandoned because the key feature of scientific hypotheses is precisely their falsifiability (i.e., their ability to be disproved, rather than their confirmation or ability to be proved). He went on to say that we most clearly know what we mean when we carefully state the conditions under which we would be forced to give up what we have proposed.

A current version of the logical positivism view is the idea that the only valid forms of psychotherapy are those that have been scientifically researched and demonstrated as valid, and all others should be disregarded. The difficulty with this idea is that we do not have a way of scientifically measuring much of what actually makes psychotherapy effective given that much of its effectiveness is based on emotional, experiential, and existential factors. In addition, the only forms of psychotherapy that have been scientifically researched to any extent are those that are practiced in academic institutions and that lend themselves to scientific measurement (i.e., cognitive and behavioral approaches). Does that mean that cognitive and behavioral approaches are the only valid ones in the field of psychotherapy?

I think you can readily see that such an idea is nonsense, but ironically, that is the position managed care is now taking in the United States. Other psychotherapy approaches that have been used effectively for years but are harder to research are being dismissed because they involve more of the art of therapy and do not lend

themselves as easily to research. The result is that much of what makes psychotherapy truly effective and meaningful is being discarded. We are being left with only rational, technical, mechanical procedures in many cases, and the autonomy and humanity of clients is being overlooked.

Certainly science is important; it is making many significant contributions to the field of psychotherapy. The new information we have on brain functioning is helping to validate much of what previously we have only known intuitively, and the psychotropic drugs we have today are extremely helpful. But when this information and these resources are used by profit-making groups to turn psychotherapy into a business instead of a helping profession, money becomes the bottom line and human need is often ignored. The quality of care has been drastically reduced as a result, and people are being treated on a least cost basis rather than on the basis of their actual emotional needs. For example, suicidal patients are frequently refused hospitalization, and schizophrenics are homeless and living

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on the streets of our major cities. And while drugs are used extensively to maintain patients, the therapeutic approaches that would actually help them get well are not being funded.

Of course, the wealthy are still able to receive adequate psychotherapy, but the poor often go without. The less money one has, the poorer the quality of treatment one receives. Is this really the direction we want for the future? I, for one, believe it is not. What we really need are approaches that combine both the science and art of psychotherapy and that are solidly based on what we know about how individuals develop psychologically and how they can take charge of their lives and autonomously make the changes they desire. While science is an important ingredient, often the factors that are even more important in the effectiveness of therapy are the philosophy, belief systems, and behaviors of the therapist.

There are two primary views therapists hold concerning the origins of psychological problems. One is that these problems are a result of some basic defect in the person's genetics or brain chemistry. The other is that psychological problems result from early decisions people make in childhood to reduce their emotional

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pain. Which view therapists hold will make a major difference in how they treat their clients. It will also have a major impact on what their clients believe is possible and therefore on what actual changes these individuals make.

Since the 1930s there has been an all-out effort by those with the former view to find genes that are responsible for various psychological problems, especially schizophrenia, manic depression, obsessive-compulsive disorder, and attention deficit disorder. Despite the search of the entire genome, no gene has ever been discovered for any of these conditions. More recently, this group has attempted to place the blame for psychological problems on our biochemistry by looking at brain functioning. They seem to have forgotten the basic research tenet that "correlation does not equal causation." While it is true that the biochemistry of the brain changes with different psychological conditions, the brain also changes when we make psychological changes.

For a long time it was assumed that the mind is both limited to and controlled by the brain. Now, as a result of neuroscientific research, it is clear that the mind is actually located throughout the body and is not limited to the brain. It is also clear that it is the mind that controls the brain and ultimately determines its structure. In the book *The Mind and the Brain: Neuroplasticity and the Power of Mental Force*, Jeffrey

Schwartz and Sharon Begley (2002) present the latest research in neuroscience and the power of the mind to shape the brain. Previously, it was thought that neuroplasticity only existed in the brains of young children, but current research has found the same neuroplasticity in the brains of adults. While the structure of the brain is initially determined by genetics, we continually remap our brain and change its structure by the experiences we go through, how we interpret those experiences, and the subsequent behaviors we develop.

Schwartz has used this information to develop an exciting new approach to treating obsessive-compulsive disorder. By focusing attention away from their symptoms and toward positive behaviors, patients are able to change their own neural pathways as evidenced by Schwartz's research and case studies utilizing CBT scans to measure brain changes. Clearly, the view that psychological problems are caused by a defect in genetics or brain chemistry is simply not backed up with solid scientific evidence. From our knowledge of child development and our clinical experience with clients, we know that children shape their brains and therefore their behavior by the conclusions they form and the adaptations they make. It is also clear from the work of Schwartz and others—and our clinical experience—that adults can resolve their psychological "disorders" by working through the feelings and behaviors related to early experiences and developing more appropriate adaptations in the present.

In the early 1970s, Yalom, Miles, and Lieberman (1973) conducted one of the first studies comparing different approaches to psychotherapy. Their book about what they discovered is entitled *Encounter Groups: First Facts*. They found that the primary factor in determining therapists' effectiveness is their behavior rather than their therapeutic approach. The behaviors that produced the highest gains in therapy with the fewest casualties were: (1) a high degree of caring; (2) high meaning attribution, which means helping clients make sense of their experience; (3) moderate emotional stimulation; and (4) moderate executive function, which is the amount of control they exercise. The therapist who came out number one in the study was Bob Goulding, a transactional analyst. Interestingly, the behaviors cited by Yalom, Miles, and Lieberman are the ones taught in the rededication school of transactional analysis, which Bob and his wife Mary Goulding developed.

More recently, Ted Novey (2002), conducted the first large-scale study to evaluate the effectiveness of transactional analysis psychotherapy. Novey's research was based on the widely used and validated database and methodology used by the Consumers Union. It showed that transactional analysis as practiced by 27 advanced members of the ITAA was 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.

I believe that transactional analysis can make a significant contribution in setting a new direction for the future of psychotherapy. It contains a view of human beings and the change process that in fact encourages the behaviors Bob

Goulding was using. This view is based on three important philosophical principals:

1. Human beings are OK. This is a statement of essence rather than behavior. It means that each of us has worth, value, and dignity as a human being.
2. All people have the capacity to think and choose what they want for their lives. They are responsible for doing so since they are the primary ones who will live with the consequences of what they decide. Therefore, it is not up to the therapist to decide what is best for clients but rather a matter of what they want for themselves.
3. Emotional problems are a result of how individuals learned to manage pain and protect themselves in childhood, which often required suppressing parts of the self that did not appear acceptable to significant others at that time. By bringing those early experiences into awareness and emotionally resolving them, clients can choose new options that are not self-limiting in the present.

Since all individuals have this capacity for autonomy or self-direction, the overall goal of transactional analysis is helping clients achieve that autonomy. Eric Berne saw this autonomy as resulting from the attainment of three capacities: awareness, spontaneity, and the capacity for intimacy. Awareness helps us realize what we need to do, spontaneity allows us to operate out of our authentic self—our Natural Child ego state—and intimacy brings us the love and fulfillment that we longed for but often missed in childhood.

Transactional analysis asserts that human beings are not the victims of life and circumstances but are actually in charge of their lives. Clients, not therapists, have the power to change their own lives. Also, people do not change from a not-OK

"Ultimately, it is the human relationship with its many existential factors that makes the real difference in the psychotherapy process."

victim position. Rather, they change when they experience themselves as autonomous and OK. When people feel not OK, they move into defensive behaviors to keep themselves safe in the ways they learned as children. Helping people experience their basic essence as OK is a central ingredient in assisting them in changing. It allows them to let go of their defensiveness, experience their power and autonomy, and risk the new behaviors in the present that are necessary for change.

From the perspective of transactional analysis, people have developed what are seen in the present as psychological problems for reasons that made a good deal of sense historically. These behaviors were how they protected themselves in childhood. Just as they originally chose those behaviors, they can now choose different ways of protecting themselves and meeting their needs.

An example would be a child whose parents shamed him for feeling sad or scared because that was considered a sign of weakness. They further gave him positive attention for thinking, achieving, and doing things well. The result was that he learned to think constantly and be successful at achieving and to ignore his sadness and scare. In the present he does not pay attention to himself when he needs nurturing and protection and does not get those needs met. The outcome is that he is depressed.

If his therapist believes that his condition is caused by a genetic defect in his brain chemistry, he might be told that he has a biological depression and will have to stay on medication to manage his mood for the rest of his life. But if his therapist knows that he does not have a genetic defect but is suppressing his sadness and scare and that feeling depressed served him well as a child in order to gain his parents' support, the

therapist can help him come to this new awareness. The therapist can also help him realize that this behavior is no longer necessary and can assist him in connecting what he is feeling now with his early experience. The client can be helped to realize that he picked up his parents' fear of feeling sad and depressed at too early an age to understand that these feelings are actually normal, natural, and appropriate. He can come to understand that these feelings let him

"Transactional analysis integrates both the art and the science of psychotherapy and provides an underlying philosophy that is much more conducive to change."

know what he needs and can motivate him to take action to get the nurturing and protection he needs so that he is no longer depressed. As the client makes a new choice about being OK feeling sad and scared and allows himself to ask for the nurturing and protection he needs in the present, he will no longer be depressed.

This latter approach involves both the art and science of psychotherapy as well as the philosophy that people are not defective but OK. Such an approach is, I believe, a much more effective and humane way of helping people since it focuses on their resourcefulness rather than on their inadequacies.

Thus, transactional analysis integrates both the art and the science of psychotherapy and provides an underlying philosophy that is much more conducive to change. It utilizes the best information that science has to offer along with the philosophical and artistic application that makes psychotherapy effective. It recognizes the autonomy and resources of the client by working in a contractual relationship that acknowledges the OKness of both parties. Rather than discounting clients by seeing them as having a defect and therapists as the experts who decide what is best and who help clients correct their defects, transactional analysis therapists help empower clients to change themselves. The goal of therapists in transactional analysis is to work themselves out of a job, as clients are helped to experience their own autonomy and to learn to take charge of their own lives.

Transactional analysts also recognize that science, no matter how good, can only take people so far. Ultimately, it is the human relationship with its many existential factors that makes the real difference in the psychotherapy process. Transactional analysis is the type of approach, I believe, that can help us truly grow as human beings in the future, as we utilize the very best that both science and art have to offer from a position of knowing that we are OK rather than defective. There is an old saying that many of you are probably familiar with: "If you give a man a fish, he has fish for a day. If you teach him to fish, he has fish for a lifetime." Transactional analysis teaches people to fish. Thank you.

Vann Joines, PhD, TSTA, is director of the Southeast Institute for Group and Family Therapy and the winner in 1994 of the Eric Berne Memorial Award for his work on personality adaptations. He can be reached at vjoines@seinstitute.com.

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Interpretive Community

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states, transactions (including games and strokes), and scripts. Our varying approaches actually are similar to sports such as hockey, golf, cricket, and poker. Each shares certain features, but not all share the same ones; yet, they are all sports. Similarly, all we transactional analysts form an interpretive community. As such, we also share a common identity and destiny.

At the Istanbul conference, Birgitta Heiller (2006) noted that even within what at first seems a single transactional analysis tradition, there are important variations, and their originators and adherents subscribe to quite disparate world-views. We even cite different references! Since

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returning home from Istanbul, I have been reflecting on my particular use of such key transactional analysis concepts as ego states, scripts, and transactions. Sure enough, with different patients or with the same patient at different times, I used these concepts quite differently.

For example, in looking at my particular use of script theory during the last month, I find that with some patients I did traditional redecision work. I helped others connect neglected events in their lives and thereby cocreate different life narratives. I encouraged others to make environmental changes so they had new learnings and life experiences. At times, I worked like a cognitive therapist dealing with schemas. At others, I helped people who had fragmented life narratives create more coherent ones. Sometimes I conceptualized this intervention in neurophysiological terms, in the sense of increasing neural integration; sometimes, I thought of it as the outcome of new attachment experiences in either our therapeutic relationship or in some other relationship leading to changes in patients' implicit relational knowings. Later I conceptualized this as involving alterations in basic organizing principles (existential positions and self/other representations) in implicit memory. Although these methodologies and conceptualizations are really quite different, I found that I tended to lump them all together and to think of myself simply as "working with script"!

As Heiller suggested, it is now time to reflect more explicitly on what we do. And so, I invite each of you to join me in doing just that. There seem at least two related phenomena we need to examine closely: (1) processes out of awareness and (2) emphases on pathology or health.

Awareness and Consciousness—and Their Connotations

Berne seems to have been somewhat unclear about the role he wanted nonconscious processes to play in transactional analysis. Perhaps this is because it is difficult to emphasize the observable and experiential without downplaying what is not observable or verbalizable. Yet, in introducing such concepts as ulterior transactions, the protocol palimpsest, and the group imago, Berne did evoke something of the nature of the unconscious.

There are obviously several problems with the term "unconscious." First, it is impossible to use it without suggesting a host of connotations and theoretical roots. Are we referring to Freud's early topographical theory of conscious, preconscious, and unconscious, or to the unconscious as some sort of dynamic process? Each was a key

concept in the psychoanalysis of Berne's day. In addition, neither of the aforementioned uses of the term covers all of its possible meanings. What, for example, are we to do with such phenomena as a person's as-yet-unknown potential or a host of basic biological processes such as those underlying physiological homeostasis? Over time, the term "unconscious" largely disappeared from transactional analysis literature and discourse, despite lack of any extended reflection on it (Cornell, 2005; Müller, 2002).

Using the phrase "out of awareness" does avoid some of these particular problems—at least at first glance—but that phrase is not a single process either, and it brings with it other connotations, both explicit and implicit. It does not really solve the problem; rather, it changes our associations. At this stage, it would seem best to keep an open mind as researchers explore consciousness and experience. So far, they have taken some very bold if not always steady steps. If, as some would maintain, conscious processes explain things that have already largely been decided, we may need to make major revisions in our theories and methodologies. It does seem that, at any given time, there are many underlying contending neuronal assemblies, but only one of these wins the competition (Dennett, 1991).

Take the case of Child ego states, for instance. We have in recent years come to appreciate better the importance of differentiating them more precisely than as just Free and Adaptive and of not clumping all sorts of interventions under the rubric of "deconfusing the Child." Research has shown not only how the achievement of homeostasis, joint attention, attachment, and gestural communication arises at different times in a preverbal child's life but also how these continue to remain important throughout adult life. Because they are not verbalizable, however, they are generally not workable using the verbal techniques outlined by Berne and early transactional analysis practitioners, whose interventions generally address present awareness and explicit memory.

Now, however, we do have some strategies for addressing such nonverbalizable phenomena through the multilevel nature of the therapeutic relationship and through body approaches. Appreciation of the role of implicit memory, interpersonal patterns, and gesture has opened up methodologies that can deal with nonverbalizable relational knowings.

After some initial hostility to attachment theory, a number of psychoanalysts have now incorporated it into their work, although others continue to dismiss it as the province of neonatologists. However, psychoanalysts do not own it. A number of transactional analysis practitioners have also incorporated it into their work. The same can be said of other developmental concepts and the work of other developmental researchers, although not all of us refer to the same ones. For example, many of us now incorporate the findings of research on attachment and the importance of the infant's "finding" himself or herself

"Berne seems to have been somewhat unclear about the role he wanted nonconscious processes to play in transactional analysis."

in the "mother's mind" and the sequelae of these processes—preverbal behaviors, relational knowings, affect regulation, forms of life narratives, and mentalizing (Allen, 2003; Fonagy, Gergely, Jurist, & Target, 2002). As transactional analysts, however, do we think more in terms of second-order structural reification of Stern's (1985) senses of self, as Hargaden and Sills (2002) do, or in terms of Greenspan's (1997) stages of coconstructed functional emotional development, as someone such as myself is more likely to do (Allen, 2003, 2006)? That is, are we more likely to think in terms of early developmental structures

or in terms of levels of elicited or coconstructed early emotional functioning?

With the exception of certain body therapists, transactional analysts have tended to ignore the importance of early gestural communication and reciprocal back-and-forth nonverbal engagement. This arises with and after attachment and before nonverbal problem solving, but it continues to be a major channel of communication throughout life. If this back-and-forth gesturing phase does not develop adequately, a person may have problems with later use of representations and verbal symbolization (Greenspan, 1997). These are, of course, of major importance for our traditional verbal transactional analysis interventions. This whole area of early reciprocal gestural communication should surely be one of our new frontiers of exploration.

Suffering and Flourishing

Looking through our books and journals, Berne's proverbial Martian might well marvel that humans have managed to create any sort of civilization at all, given the extent of our miseries and pathologies. Recently, however, there has been an explosion of research into the factors that affect living well, even flourishing. These sciences of happiness emphasize the importance of such feelings as gratitude, hope, and "flow" (Seligman, 2002; Seligman & Csikszentmihalyi, 2000) and have emphasized three categories of factors that seem to influence well-being: genetics, life circumstances (which are stable but not unchangeable), and the consistent and persistent pursuit of self-chosen goals (Lyubomirsky, Sheldon, & Schkade, 2005).

If human suffering and flourishing are seen as dichotomous—reflecting a very human propensity for binary opposition—then certain transactional analysis traditions would seem incompatible. Indeed, after an early flowering, the positive psychology tradition in transactional analysis did seem to go underground. It reemerged as the organizational and educational fields were more widely recognized as special fields. When therapists today look at early Child ego states, however, which ones are they most likely to emphasize? Those associated with rage, terror, despair, failure, and disconnection? Those associated with joy, play, fun, and self-efficacy? Or both—depending on the person and the context? Berne did find value in the Free Child. Today, however, in our efforts to help people who are depressed, how many of us actively help them also to find ways to cultivate positive emotions?

Ego States: Actualities, Metaphors, and Neurophysiology

Do you think of ego states as psychic actualities, as metaphors, or as the expressions of neural network activations? Or more than one of these? This question is basically an extension of the old and vexing problem of the relationship between mind and brain.

Gene expression, we now know, is environment dependent (Caspi et al., 2003; Kandel, 1998). It leads to protein production and thereby to changes in both the structure and functioning of the brain. As Nobel Laureate Eric Kandel pointed out in 1998, this finding provides justification for psychotherapy: Psychotherapy is an environmental influence that can lead to actual brain changes! This is the basis of a neuroconstructivist transactional analysis position (Allen, 2003, 2006).

Such a neuroconstructivist position is also consistent with the idea that human beings are open systems. Therefore, we need to consider the input of the larger milieu—as do those of us who work in the organizational and education fields and some constructivist and radical psychiatry approaches with their analyses of larger societal narratives (Allen, 2006).

Juncture and Identity: 2007

Today, both transactional analysis theory and our organization are more vigorous than they

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have been for many years. Indeed, in each of the last few years our organization has gained about 100 new members. We are now surely ready for extended reflections on the diversity of our methodologies and theories. In this, there are two major issues that we need to consider: (1) When and with whom or at what stage of relationship might a particular framework or strategy be most relevant? and (2) What are the assumptions, connotations, and the contextual and developmental histories that come with each approach, including what is left unsaid?

At a personal level, how do you think of your work? Do you answer such questions as the following with "either/or" or "both/and," depending on circumstances? Whatever your position, what are its practical consequences for both you and your clients?

1. Do you address clearly defined goals and objectives outlined in a therapeutic contract as Berne originally recommended, or do you expect the relationship or the therapeutic process itself somehow to take care of them?
2. Do you work with the therapeutic relationship largely in terms of transactions between the ego states of primary structural or functional analysis, or do you think and work more in terms of transference impasses and a particular type of unconscious communication that is understood through associations,

"Appreciation of the role of implicit memory, interpersonal patterns, and gesture has opened up methodologies that can deal with nonverbalizable relational knowings."

as a psychoanalytic transactional analyst (Novellino, 2003) might, or more in terms of early preverbal Child ego state processes? If the latter, do you conceptualize the process in terms of the multilevel nature of relational unconscious processes and second-order structural analysis of the Child as a relational transactional analyst might? Or more in terms of early Child coconstructed developmental functional levels in implicit memory? Or more in terms of nonverbal, bodily relatedness and the relationship of adult kinaesthetic behavior to Piagetian sensorimotor thought as a transactional analysis body therapist might?

However you answer, what do you think is most important in the change process? Insight? The experienced relationship? Modification of early organizing processes in implicit memory? The facilitation of mentalizing? One of these, two, three—or all four?

3. If working in the therapeutic relationship, do you work in terms of indirect/symbolic gratification of and mourning for unmet early relational needs as an integrative or a rededication therapist might? Or do you conceptualize your work more in terms of helping the client reenact and bring second-order Child mental states into awareness in order to make sense of them and ultimately to transform and integrate them into Adult awareness as a relational transactional analyst might? Or something else?
4. Do you think more of what is wrong with your clients or more in terms of what is wrong in their lives? The latter is more interactional, relational, and ecological and includes not only the client's conflicts, needs, and skill deficits but also environmental stressors, demands, and expectations, whether sensory, structural communication, or relational.
5. Do you help clients "find," "understand," or "heal" themselves, or do you help them "create" themselves as a transactional analysis constructivist or cocreative therapist might?

In Sartrean terms (Sartre, 1943/1989), do you operate as if existence precedes essence?

6. Do you work from the assumption that people must deal with past failures and deficits in order to move on, or do you work from the assumption that present happiness, gratitude, and hope may determine which aspects of the past, if any, become relevant for them, as might some positive psychology or constructivist therapists—or both?
7. Do you endeavor to work from the position of observation, equanimity, and initiative codified in Berne's famous therapeutic interventions, perhaps downplaying reciprocal involvement, or do you inquire more deeply into your subjective or intersubjective experiences? That is, as a change agent, do you experience yourself like a chemical catalyst that facilitates transformation but emerges untouched, or do you also expect to be changed? Do you work, as some have suggested, with a one, a one-and-a-half-, or a two-person psychology?
8. Do you think in terms of "regression" as might some who reparent or as might an integrative therapist? Or do you think of using episodic memory as an opportunity to rededicate old decisions as might a rededication therapist? Or, do you think more in terms of the current activation of old neural networks and of the integration of implicit and explicit memory networks, as a transactional analysis neuroconstructivist might?
9. What are the field(s) within which you work: individual, couple, family, organization, culture, and/or politics?

Each of you will probably find little difficulty in expanding this list and the implications of these questions. The point is that we, as transactional analysts, are now at an exciting juncture, ready to engage in extended and provocative reflections on theory and methodology. Will we work to hold the dialectical tensions of current apparent contradictions in order to reconcile them or carefully choose those most suitable for us and a particular client? Or will the majority of us prefer a single melody to the many voices of a full symphony? In contemplating these questions, it may be wise to consider that some distinctions in technical terms may be more determined by our organizational affiliations than our actual observations and methodologies. What we decide/coconstruct, however, will determine our destiny as an interpretive community.

As humans, we live in language—our stories—and we call that process reality. Looking backward, once a change has taken place, we usually find a progress that seems logical, even necessary, because we tend to interpret the past in light of the present. Sadly, what we never can know is what alternative visions never were born (Crossan, 1988).

During the past three years, I have been honored to be your president. I feel fortunate to have held this position during a period of theoretical and methodological ferment as well as during a time of organizational renewal. I also feel fortunate to have worked with so many dedicated and hard-working colleagues. I thank you and all who have supported the ITAA and the development and globalization of transactional analysis, as well as me personally.

This will be my last article as president. As such, I wish the organization and each of you well. With Gianpiero Petriglieri, the board of trustees, the staff, and our many volunteers in place, I am confident that I am leaving the organization in excellent hands.

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and Amy Harris's *I'm OK—You're OK* (Harris, 1967), so much so that, as an example, during one of President Richard Nixon's televised speeches to the nation, the book was clearly visible on a bookshelf in the background. Berne was not happy about being trumped by Harris; for one thing, Harris had changed one of Berne's fundamental ideas—that people are born into the universal OK/OK existential position—by arguing that babies were born not OK and only later changed, if they were lucky, into the OK/OK position. In addition, Harris was going from city to city staging large, widely advertised meetings in which a popularized version of the TA 101 course was being taught to masses of people for large profits.

Several aspects of this development were important. That people were born OK princes and princesses was essential to transactional analysis script theory, and Harris's writing was the first

“The appeal of transactional analysis was first and foremost its near miraculous capacity to help people understand themselves and others and how it facilitated beneficial changes.”

substantial theoretical deviation from Berne's basic views. This was also the beginning of transactional analysis's mass vulgarization, leading to its wholesale discount by professionals. Harris's contrary view on existential positions never took hold. However, the notion that OK/OK was a fundamental aspect of transactional analysis, something we did not fully perceive at the time, was to become an important concept of the transactional analysis movement.

In 1967 Eric decided to found the ITAA. He was determined that we should have an international organization, comparable with psychoanalysis, with institutes in every country and three levels of membership: regular members, clinical members who practiced transactional analysis, and teaching members who taught and supervised transactional analysis trainees.

Then, unexpectedly, Eric died weeks after his sixtieth birthday in 1971, leaving no provision for us. We were on our own, rudderless and without guidance.

At first we closed ranks, but soon people began to pull in different directions. I became increasingly dissatisfied. I was very politically active, and Berne had been strictly apolitical. It turns out that unbeknownst to us, he had been frightened into political submission by US government persecution in the early 1950s. The ITAA adopted Eric's apolitical, overly Adult, and occasionally subtly cynical stance. At the same time, members around the country began to found institutes, some of which exploited transactional analysis and which I found abhorrent.

Then, Ken Everts was elected first president of the ITAA—an office I aspired to—at a special meeting of the board members instead of by a vote of the membership. Stung, I decided to give up my teaching membership, started paying regular membership dues, and withdrew from the organization's elite, devoting myself to political antiwar and antipsychiatry activities in Berkeley.

I remained in this self-exile for about 15 years. During that time, the ITAA grew to 10,000 members. Different people developed innovative branches of transactional analysis. I was working on radical psychiatry, emotional literacy training, and stroke-centered therapy; Jack Dusay (1972) developed the egogram; the Gouldings (1979/1997) elaborated redecision therapy; Jacqui Schiff (1971) developed reparenting; Erskine

and Trautmann (Erskine, 1997) developed integrative transactional analysis; and Taibi Kahler (Kahler with Capers, 1974) was developing miniscript theory. Transactional analysis, which had been an exclusively clinical practice, branched out into pastoral and other counseling, education, and corporate consultation. An elaborate system of training and examinations was developed. A small core of devoted social action activists (Denton Roberts, Pearl Drego, Carla Haimowitz, Nancy Porter, Felipe Garcia, Alan Jacobs, and others) brought about a number of changes aimed at correcting ITAA's political stance. Officers were elected by the membership, a social action committee was founded, and institutes were no longer sponsored by the ITAA. The ITAA took a position about violence that eventually led to the self-termination of Jacqui Schiff's membership in the organization.

Even though I was only paying regular membership fees, I attended and presented at conferences and wrote papers for the *TAJ* and *The Script*. However, I did not examine trainees and stayed out of transactional analysis politics. I was awarded two Eric Berne Memorial Scientific Awards, one for the script matrix and one for the stroke economy, while all the time I was being encouraged by some members to return to the organization.

Finally, I did return to the ITAA spurred by a developing controversy regarding integrative transactional analysis's position regarding ego states. I studied the literature and concluded that this view, like Harris's and unlike other major views being developed, contradicted a fundamental position of Berne's: that there were three distinct and separately important ego states in the healthy person.

I began to do examinations and quickly developed the feeling that trainees were not being taught transactional analysis as I knew it. I became interested in what was being taught compared to what I thought should be taught. I realized that trainees came prepared to explain a laundry list of transactional analysis terms, one by one. They were able to do so well enough but had no understanding of the dynamics of the theory and how all these concepts related to each other. In other words, trainees were able to define egos states, transactions, games, strokes, and scripts but did not understand the intimate connection between these concepts, did not

“Transactional analysis is being ignored by the academic and professional worlds while transactional analysis concepts permeate both of those cultures with no recognition of their source.”

think in transactional analysis theory terms, and were not able to answer follow-up questions of any complexity. It was a bit like defining energy, mass, and the speed of light in an examination about the theory of relativity.

Alarmed by these findings and with the encouragement of then ITAA President George Kohlrieser and ex-president Gloria Noriega, I assembled a six-member committee and began to work on the compilation of a set of core concepts that was to represent what about transactional analysis was in the hearts and minds of ITAA members at the turn of the century.

To my surprise, I found a great deal of opposition. Several serious attempts were made to persuade the board to withdraw support from the project. It seemed that some members, mostly Europeans, were concerned that I was outlining a dogma in preparation for a fundamentalist crusade to excommunicate infidels within transactional analysis. We persevered and settled on 45 core concepts, and I knit them together in a theoretical narrative and eventually completed the project. At first I had to post the results on my

personal Web site because I was blocked from posting them on the ITAA Web site. It is now available in five languages on the ITAA Web site at www.itaa-net.org.

Meanwhile, in my travels around the world I had the opportunity to interview hundreds of bright-eyed transactional analysis enthusiasts, young and old, about what so attracted them to it. For them, transactional analysis's appeal was first and foremost its near miraculous capacity to help them understand themselves and others and how it facilitated beneficial changes. In addition, transactional analysis allowed them to feel OK about themselves and others, and it treated people as lovable, valuable, and equal. When pressed further they mentioned ego states, strokes, games, scripts, redecision, and the drama triangle as the main concepts that they found helpful.

At this point, at least four different views of transactional analysis can be said to exist:

1. Eric Berne's original view. This by now historical, “classic” view contains elements that most transactional analysis adherents have left behind.
2. Post-Bernean views adhering to Berne's basic postulates as later embodied in the 1999 core concepts, notably Dusay, the Gouldings, Kahler, Karpman, Schiff, and Steiner.
3. Post-Bernean views deviating from Berne's basic postulates, notably integrative transactional analysis and relational transactional analysis (Erskine and Trautmann's deviating relative to ego states and Novellino and Hargaden and Sills deviating by the extensive use of psychoanalytic language)
4. The broad view that unites people in the global transactional analysis movement, which has as a central concept OKness and includes one or more other concepts, usually strokes, games, scripts, the drama triangle, redecision, and contracts.

At the same time, quite disturbingly, we are finding that transactional analysis is being ignored by the academic and professional worlds while transactional analysis concepts permeate both of those cultures with no recognition of their source. As a response to this, in my role as ITAA vice president of research and innovation, I undertook to research how many of our core concepts might have substantial research support in the behavioral sciences. There had been some research within transactional analysis, but I was interested in legitimizing our work in the face of professional skepticism. I found no research sufficiently rigorous or replicated within transactional analysis capable of convincing professionals outside of our discipline.

The results of this project showed four areas in which independent, rigorous research has corroborated our views:

1. **Strokes as essential to healthy development.** Berne postulated that recognition is a basic, biological need. He called the unit of interpersonal recognition a “stroke.” The

phenomenon that we in transactional analysis refer to as strokes has been written about and studied as “contact,” “attachment,” “intimacy,” “warmth,” “tender loving care,” “need to belong,” “closeness,” “relationships,” “social support,” and, yes, “love.” Baumeister and Leary (1995), in an excellent and exhaustive review of the literature, concluded that “existing evidence supports the hypothesis that the need to belong is a powerful, fundamental, and extremely pervasive motivation” (p. 52). That nurturing physical strokes are needed to maintain physical and psychological health has been investigated and confirmed in innumerable research studies. The attachment studies by Bowlby and Ainsworth also support the view that secure

“There is no doubt we have a vital and cutting-edge theory and practice that is attractive and that is developing adherents all over the world.”

reliable contact with a caretaker is essential for positive development. Ornish (1988) and Lynch (1988) make a convincing case for the importance of relationships in physical health.

2. **The OK existential position.** Some people see life as a basically positive experience and themselves as basically acceptable. Berne called the positive experience of self “being OK.” This concept is represented in the wider behavioral sciences culture by the concepts of “positive psychology,” “human potential,” “resiliency,” “excellence,” “optimism,” “flow,” “subjective well-being,” and “positive self-concept.” It is related to the concepts of “spontaneous healing,” “nature's helping hand,” “vis medicatrix naturae,” and “the healing power of the mind.” It has been shown through hundreds of studies that human beings strongly tend to be selectively positive in their language, thought, and memory and that people who are psychologically healthy show a higher level of positive bias. The research also indicates that people with an OK/OK attitude are likely to be healthier and live longer. Tiger (1979) postulates that optimism has driven human evolution and is an innate adaptive characteristic of the species and a part of evolutionarily developed survival mechanisms, a view that coincides with Berne's.
3. **The importance of life scripts.** Berne postulated that people make decisions in childhood that shape the rest of their life's “script.” The concepts that we in transactional analysis refer to as “life scripts,” “script decisions,” and “redecisions” are represented in the wider psychological culture by a widely explored set of concepts, including “narratives,” “maladaptive schemas,” “self-narratives,” “story schemas,” “story grammars.”

continued on page 7

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“personal myths,” “personal event memories,” “self-defining memories,” “nuclear scenes,” “gendered narratives,” “narrative coherence,” “narrative complexity,” “core self-beliefs,” and “self-concept.” All of these highlight the importance of life stories, myths, plots, and characters. A thorough review of the literature on the psychology of “life stories” (McAdams, Reynolds, Lewis, Patten, & Bowman, 2001) contains about 200 references, the majority of which were written well after Berne’s introduction of the concept in 1965. Young (1999) writes about schema, which he defines as deep cognitive structures that enable an individual to interpret his or her experiences in a meaningful way. Because schema are formed in response to life experiences over a lifetime, Young argues that they can be restructured. The notion that such “life scripts” can be redecided plays an important part in the American Psychological Association’s *Cognitive Behavioral Therapy Manual* (Persons, Davidson, & Tompkins, 2001) for depression. Schema change methods are outlined as strategies designed to restructure maladaptive core beliefs. None of these writings reference transactional analysis or rededication therapy, both of which predate them by more than 20 years.

4. The transactional theory of change. From the beginning of its inception by Eric Berne, transactional analysis was designed as a contractual, cognitive (Adult-centered), behavioral (transactional) group therapy. The premise was that if people became aware of their transactional behavior—in particular their games and underlying script—they would be able to modify their lives in a positive direction. An important therapeutic function of transactional analysts was to provide “permission” for changing behavior and “protection” to sustain the change in the face of social and internal pressures to return to the status quo. The “permission transaction” of transactional analysis is allied to the concepts of “guidance,” “coconstruction,” “problem solving,” “treatment strategies,” and “interventions.” The “protection transaction” is allied to the concepts of “support,” “empathy,” and “secure base.”

Therapeutic contracts, first seriously proposed by Berne in 1956, and suicide contracts, first proposed by me in 1967, are now an accepted part of modern psychotherapy, especially cognitive behavioral therapy (Heinssen, Levendusky, & Hunter, 1995; Levendusky, Berglas, Dooley, & Landau, 1983; Levendusky, Willis, & Ghinassi 1994). To the extent that cognitive-behavioral methods have been shown to be an effective method of psychotherapy, transactional analysis can easily argue that we partake of that effectiveness. Novey’s (2002) excellent and rigorous research showing the effectiveness of transactional analysts compared to other disciplines as evaluated by their clients is a powerful, corroborating study. He received the Eric Berne Memorial Award for that work just this year.

In conclusion, let me answer the question, “Quo vadis transactional analysis? Where is transactional analysis going?” Berne would be proud to see the vigorous international growth of transactional analysis. There is no doubt that we have a vital and cutting-edge theory and practice that is attractive and that is developing adherents in large numbers all over the world. And the ITAA continues to be an essential aspect of this growth.

True, the ITAA is facing serious challenges. As regional organizations proliferate, membership in the ITAA is dwindling to a tenth of its climactic numbers, and our funds are diminishing

at an alarming rate. But the ITAA has an important function as a global organization: to nurture and guide the continuing growth of transactional analysis. The ITAA is an important part of the movement in that it offers information, *The Script*, the *TAJ*, training, examinations, and conferences like this one in which people from all over the world can meet transactional analysts and learn transactional analysis.

Some in transactional analysis are proposing that the ITAA become an organization without members. I disagree. We need the ITAA as a membership organization for the many people who want to belong to an organization and either do not wish to join their regional group or do not have a regional organization to join. The ITAA needs members to generate the vital volunteers that run it, and for this we need the moral support of our regional organizations. In fact, I propose that every local organization that has even one member show its support and appreciation for the ITAA by making a financial contribution, however small, to our budget. In any case, I am confident that the ITAA will adjust its financial picture and that the money needed will be there to do what needs to be done.

I believe we are and will continue to be a worldwide movement, a movement with an elegant theory about human interaction and a useful and effective method for bringing about beneficial change. We are also a global organization that seeks to support equality, cooperation, nonviolence, democracy—true, incremental democracy—and yes, dare I say it, we are a movement that seeks to support love as a positive force among people.

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WELCOME TO NEW MEMBERS

NEW MEMBERS	MEMBERSHIP SPONSOR
October 2006	
Joby Cyriac, India	—
Claire Grant, United Kingdom	—
Vellore Narendra Kumar, India	—
Jean Maquet, France	—
Alejandro Meza, Peru	Gloria Noriega
Arimbur K. Paulose, India	—
Neil Price, New Zealand	—
Reza Saify, Iran	—
Elaine Saunders, United Kingdom	—
Ileana Spilca, Canada	—
P. Shyam Sunder, India	—
David Edwin Warner, Australia	—

CORRECTION

In the lists of new members for May and July, Gloria Noriega should have been shown as the membership sponsor for the following members: Alva Ramirez, Mexico; Gloria Santos, Peru; and Isabel Martínez, Mexico.

Congratulations to Successful Examinees

Tokyo, Japan

10 October 2006

Hiroko Ishii, CTA (psychotherapy), Tokyo, Japan

Noriko Kawaguchi, CTA (psychotherapy), Kawasaki, Japan

Yoshinobu Kitamura, CTA (organizational), Gifu, Japan

Satoshi Miyagi, CTA (psychotherapy), Okinawa, Japan

Yoko Mori, CTA (psychotherapy), Okinawa, Japan

Yuki Yasui, CTA (psychotherapy), Miyagi, Japan

11 October 2006

Ikuko Kin, CTA (psychotherapy), Okinawa, Japan

Kanae Konno-Fujihara, CTA (psychotherapy), Miyagi, Japan

Toshiki Nishizawa, CTA (psychotherapy), Tokyo, Japan

Makiko Uehara, CTA (psychotherapy), Okinawa, Japan

CTA Examiners (C for chairpersons): Michiko Fukazawa, Yohen Ishiyama (C), Noriko Takahashi, Chie Shigeta (C), Rishun Shinzato (C), Tomoko Abe (C), Izumi Kadomoto (C), Naoki Matsui (C), Kuniharu Ogawa (C), Ryoko Shimada (C), Kaoru Mitsuyama, Naoko Kidokoro, Yoshiko Suzuki, Ryuta Kanemaru, Nobuyuki Shinozaki, Takayuki Muroki, Wataru Suematsu, Servaas van Beekum (C)

Exam Supervisor: Elana Leigh

Process Facilitator: Servaas van Beekum

Translators: Ayano Makiya, Kanae Konno-Fujihara, Rishun Shinzato

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA EXAM	BOC	8 Aug. 2007	San Francisco, USA.	8 May 2007
	BOC	19 Oct. 2007	Wellington, NZ.	19 July 2007
	COC	16 Nov. 2007	Neustadt, Germany.	1 Aug. 2007
TSTA EXAM	BOC	8 Aug. 2007	San Francisco, USA.	8 Feb. 2007
CTA Written	All Regions	Your choice	Submit to Regional Exam Coordinator after paying \$50 fee to T&C Council	Your choice
TEWs	BOC	12-14 Aug. 2007	San Francisco, USA.	12 April 2007

* 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.

Upcoming TAJ/Theme Issue

“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.

ITAA WEBSITE:
www.itaanet.org

Upsetting the Apple Cart

by Leonard Ghan

I said "Hello" to Eric Berne and the San Francisco Social Psychiatry Seminar in February 1964. A colleague in the psychiatric services branch of the Saskatchewan Department of Public Health showed me a copy of the *Transactional Analysis Bulletin*, and I was impressed by the brevity and humor in the writing. So, I wrote to Eric and asked him if I could come and have a look at what he was up to. He said yes, and with the assistance of a study grant funded by the Canadian and Saskatchewan governments, I set off for California.

I drove across Montana, Idaho, and Nevada in midwinter accompanied by my pregnant wife, Judith, and our two-year-old daughter. We followed a snow plow through Yellowstone Park. It was spectacular.

I showed up at Eric's Washington Street office at the appointed time for a Tuesday evening 202 seminar. Eric opened the door, said "Hello," and thus began a transactional analysis voyage that continues to the present day.

1964 was a long time ago, and looking back, my short time with Eric and the Washington Street Seminar has had a profound impact on my life. Philosophically, Berne's notion of three minds was not something I had learned at university. My comparative anatomy teachers spoke of one body



"I have concluded after some 42 years that I was fortunate enough to have met an intellectual giant."

and one brain for all animals. My psychology instructors spoke of one mind, and the brain was its home. Consciousness and awareness were practically synonymous. One loved with one's body, mind, and soul; one did not love with one's body, minds, and soul.

Eric upset my intellectual apple cart. I have spent the last 42 years putting it back together again.

After much reflection, I have concluded that Eric Berne reminds me of Gregor Mendel in the follow-

ing way. Mendel looked at peas and saw genes. Eric looked at human beings and saw organs of consciousness. Unfortunately, Eric spoke only of human beings, thus disconnecting us from the rest of the animal world. He also, at least to my way of thinking, made a brilliant synthesis of Pavlov and Freud. Hegel would have loved him.

Eric made a clear distinction between awareness and consciousness. His three circles describe classes of consciousness. So for me the question became, where is awareness?

I have concluded after some 42 years that I was fortunate enough to have met an intellectual giant. I have spent a lifetime thinking about what he said after he said hello.

Leonard Ghan can be reached by e-mail at leonardghan@shaw.ca.



Armenian TA Association members and trainers next to an ancient church in the village of Ptghni near Yerevan

Armenian TA Association is Born

by Gohar Levonyan

We are happy to announce that the Armenian Association for Transactional Analysis (AATA) was registered in Yerevan in August 2006. This happy occurrence was the outcome of much work. In the past 6 years, some 300 hours of training in transactional analysis theory and practice was conducted by EATA and SITA member Diana Yudina (since 2005 she has had a Certified Transactional Analyst training contract with Anita Mountain). As a result, a group of people interested in continuing their transactional analysis education was formed in Yerevan and they established AATA.

The first events sponsored by our association were transactional analysis trainings in the capital of Armenia, Yerevan, between 21 September and 2 November 2006. The first training was the TA 101 course, and it was given by Chris Davidson, PTSTA (O), and Anita Mountain TSTA (P, O), both of England. Anita also conducted "Therapeutic Relations" training while Chris led a training on "OKness and Life Positions:

Contracting" in the area of organizational transactional analysis. These training events were possible because of the goodwill of Anita and Chris. Having arrived in Armenia for a vacation, they devoted most of their time to teaching. We are happy to have had the opportunity to get to know them and to be taught by them.

We are also grateful to the European TA Association for the trust, benevolence, and financial support they have offered us, which helped us to get started. We would also like to mention the role of our colleagues from Saint Petersburg—the SITA. Thanks to our contacts with representatives of that organization, we were able to take advantage of their experience as well as useful informational materials in Russian on the SITA Web site.

After our recent trainings, TA 101 course certificates were given to 28 people, 20 of whom are AATA members. We are now working toward EATA affiliation, which would allow us more participation in the activities of that organization.

Gohar Levonyan is president of AATA. He can be reached at goya_f@freenet.am.

Transactional Analysis Publications

In response to our request for information about transactional analysis publications, especially textbooks or chapters in textbooks, we received the following information. If you know of books or chapters, please send the information to robinfryer@aol.com.

Massey, Robert F. & Massey, Sharon D. (Eds.). (2002). *Interpersonal, Humanistic, Existential* (Vol. 3 of the *Comprehensive Handbook of Psychotherapy*, Florence W. Kaslow, Series Ed.). New York: Wiley. Includes the following chapters incorporating transactional analysis:

- Redecision Family Therapy by Vann Joines (pp. 435-462)
- Systems as Interconnecting Social-Psychological Processes: Existential Foundations of Families. by Robert Massey (pp. 589-528)
- Psychodrama by Alan Jacobs (pp. 529-554)
- Transactional Analysis by Robert Massey, Gordon Hewitt, & Carlo Moiso (pp. 555-586)
- Body-Centered Psychotherapy by William Cornell (pp. 587-614)
- An Interpersonal-Systemic and Developmental Approach to Supervision by Sharon Davis Massey & Linda Combs (pp. 669-698)
- Humanistic, Interpersonal, and Existential Psychotherapies: Review and Synthesis by Sharon Davis Massey (pp. 699-718)

Stay at Eric Berne's Carmel Home



The Eric Berne family cordially invites you to experience the home setting of Dr. Berne and his charming Carmel-by-the-Sea home. The garden study where he wrote all of his books has been carefully maintained and is open to guests. Rooms will be available on weekends starting in January 2007 (two-night minimum). Warm family atmosphere. Breakfast and afternoon tea included. Please call 831-625-1569 for information and reservations.