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Evaluation in Psychotherapy: An Opportunity & a Challenge

by Biljana van Rijn



Standardized evaluation and the development of clinical guidelines for psychotherapy have had a significant impact on services in the United Kingdom. Health organizations are funding short-term, evidence-based treatments, primarily cognitive-behavioral therapy (CBT). Other evidence-based treatments (e.g., psychoanalytic psychotherapy and person-centered counseling) continue to be recognized. Humanistic and integrative approaches such as transactional analysis are challenged to provide the research evidence base for their work or become marginalized.

“Humanistic and integrative approaches such as transactional analysis are challenged to provide the research evidence base for their work or become marginalized.”

In the last few years, this has led to a surge in psychotherapy research in the United Kingdom. Several research clinics have been developed across the country (mostly in academic settings), and there is a lively professional debate about what constitutes evidence and different ways to address the issues that affect us.

At Metanoia Institute in London we operate a large research clinic on site as well as look to other methodologies to research our transactional analysis

training (see van Rijn, Sills, Hunt, Shivanath, Gildebrand, & Fowlie, 2008; van Rijn, Wild, Fowlie, Sills, & van Beekum, 2011). All of our training programs are relational with a strong psychodynamic influence. We do not see this as a hindrance to research. Psychoanalysis has long been engaged in it, and this has both developed psychoanalytic theory and created a research evidence base.

What Type of Evaluation Would Be Possible and Useful in Psychotherapy?

Research evidence to address the requirements by the government is primarily focused on evaluation of effectiveness, that is, whether psychotherapy alleviates distress and improves the mental health of its clients. Whatever our approach, I believe that this is something with which all therapists are concerned.

The methodology valued most highly by legislators is either a randomized control trial (efficacy research) or quantitative research into effectiveness (evaluation in naturalistic psychotherapy settings). Evaluation of effectiveness is most commonly used in research clinics, such as the one at Metanoia Institute (van Rijn, Wild, & Moran, 2011).

What are the appropriate measures for the evaluation? There is now a wealth of standardized measures focusing on symptoms, helpful aspects of psychotherapy, the therapeutic relationship, attachment styles, and so on. It is up to researchers to consider measures they think are appropriate (or even develop their own) and to design a strategy for evaluation that best fits

“We can embrace research within a postmodern therapeutic practice by using it to develop transparency and critique our work as transactional analysts.”

their practice. For example, at the Metanoia research clinic we give clients a set of measures after each session; they complete them during the week and hand them in to their therapists the following week. The material is used for reflection, shared between the therapist and

the client, and adds another dimension to their dialogue. The feedback from the majority of clients suggests that they see this as a valuable structure for reflection. This process also provides an opportunity to give feedback to the therapist either about what is going on for the client or in the therapeutic relationship. This is particularly valuable because research evidence suggests that therapists have a tendency to be overly optimistic about their clients' state of mind (Lambert & Shimokawa, 2011). Equally, the measures are not aimed at replacing clinical judgment but as an addition to it. Clients choose what and how they want to communicate to their therapists. Using a questionnaire can sometimes help to voice difficult feelings and potential conflict.

Quantitative evaluation is not the only way forward in creating a research evidence base. There is a wealth of qualitative (such as interpretative phenomenological analysis or grounded theory) and mixed-method approaches. These methodologies could help us analyze a smaller number of cases in depth and illustrate nuances of the therapeutic process. There is a range of case study approaches that can enable us to develop and critique our theories and concepts (McLeod, 2010) as well as to present our clinical work rigorously using both qualitative reflection and some quantitative measures.

Even though qualitative and mixed methodologies on their own are not sufficient at this time to change government policies, the professional

debate in the United Kingdom is making a strong case for their inclusion in the standards of evidence used to determine clinical guidelines.

How Could Research Be Taught within a Relational TA Training?

At Metanoia Institute we involve students in research from the beginning. Many of our students have their first placement in our research clinic. They learn to evaluate their work using standardized measures and integrate this into a respectful therapeutic relationship and process.

We combine this with reflective inquiries throughout the training, based on action-research methodology. Some of the reflective-inquiry projects by students have now been published (Fowlie, Brown, Cook, Hill, Sleath, & Zivkovic, 2011). We have found that this approach to training has helped to develop students' effectiveness as psychotherapists (van Rijn et al., 2008).

For the Future

I believe that an emphasis on research offers us the opportunity to develop transactional analysis psychotherapy, theory, and practice as well as to gain or retain acknowledgment as a mainstream psychotherapy. We can embrace research within a postmodern therapeutic practice by using it to develop transparency and critique our work as transactional analysts. Developing different layers of dialogue with our clients need not simplify the therapeutic relationship or preclude working with transference or treating clients and therapists as individual human beings. Our ethical and philosophical stance needs to inform how we approach research, just as it informs how we approach clinical practice.

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the SCRIPT

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New Educational TA Website

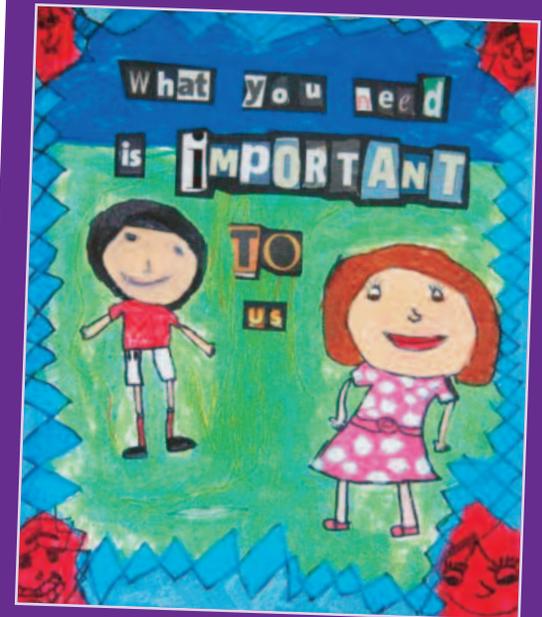
by Trudi Newton

Following the article in the February *Script* about the French-language transactional analysis website, I want to introduce readers to another new, noncommercial “niche” site: educational-ta.net. This website came about as a result of the educational symposium at the 2010 ITAA conference in Montreal. Some of the educators who contributed—including Tomoko Abe, Giles Barrow, Jean Illsley Clarke, Evelyne Papaux, Karen Pratt, and me—wanted to find a way to keep on sharing our ideas, questions, and news across the world. Education is

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a relatively small field of transactional analysis but an influential one, and many more educators (in all aspects of learning) use TA in their work than ever think about certification. So we also wanted to create a place where people could find out more about the field and make it a way to contact others in their own or other parts of the world or with similar interests.

As often happens with good ideas, it took a while to get started, partly because we needed to decide what to include to make it an attractive and useful resource. One inspiration was the drawings to illustrate affirmations made by children at Cherry Grove School (see elsewhere on this



Affirmation illustration from
Cherry Grove School

page). We also have news of events, publications, and innovative projects; information about new developments in educational transactional analysis described through articles, blogs, and videos; a forum for raising questions and sharing reflections; links to a variety of resources; and more. And the site is multilingual. In the future, we may create language pages, but for now visitors read what they can.

Transactional analysts certified in education are welcome to join us by sending a paragraph to add to the “people” page, and everyone with an interest in using transactional analysis in education may join the discussions on the forum or send us links to additional resources. And anyone, educator or not, is invited to enjoy this lively, colorful website and follow the links to who knows where....

Have a look! 

Evaluation in Psychotherapy

continued from page 2

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The Risks of Performance Evaluation

by Sylvie Nay-Bernard

Recently our school for transactional analysis training in Lyon, France, was subjected to an audit by the government agency that monitors training organizations to make sure funds for continuing education are used properly. They wanted to check to make sure that we follow official guidelines for professional continuing education as defined by law. One of the main concerns is that training in any psychology-related domain could actually be a “personal development” workshop, which would not qualify.

This difficult but interesting experience led me to reflect on evaluation and performance, two increasingly central directions in French society as well as in human service profes-

sions such as ours. I would like to share some of these reflections here.

What Is Evaluation?

To evaluate means to measure both a level of performance and the distance between that level and a goal level. Such an operation assumes having measurement tools that allow us to quantify skills and knowledge.

What Skills Are Evaluated?

Traditionally, in the human relations fields we distinguish between three broad categories of skills: knowledge (theory one has acquired), know-how (abilities learned in professional practice), and knowing how to be (attitudes and behaviors). The third category is the toughest to delineate and define because a practitioner’s professional abilities depend so much on the quality of her or his attitudes and behaviors and hence on her or his level of personal development. That is why it is difficult to be a good psychotherapist at a young age. Most of the people who start training with us are 30 to 40 years old.

How to Evaluate?

To create measurement tools, one must break down the professional activity into fairly elementary com-



photo: Olivier Dessent

ponents and mechanisms. Doing so could lead to considering the work of psychotherapy as a functional process, which one could aim to master to perfection. Such a view may work fine when it comes to learning to master a machine, a piece of software, or a technique. In fact, that is probably what the authors of the Cléry-Melin report (a government report about the development of psychiatry and the promotion of mental health) (Cléry-Melin, Kovess, & Pascal, 2003) had in mind when they wrote that “psychotherapies are health care acts which make use of psychological mechanisms and follow standardized techniques based on scientific evidence, structured in time and leading to clear results” (p. 14). Such a view is far too limited for our school (and surely for many of our colleagues) because we teach a form of psychodynamic and relational psychotherapy. This official definition denies individual freedom and the uniqueness of the relationship, leading to a frightful risk of aiming

Sylvie Nay-Bernard can be reached at sylvie.nay-bernard@wanadoo.fr. The original version of this article was published in *La Lettre de l’Ecole* [The School Letter], No.13, December 2011, under the title “La performance au risque de l’évaluation.” It was translated by Laurie Hawkes and reprinted with permission of the publisher, Ecole d’Analyse Transactionnelle Lyon; e-mail: eat-lyon@orange.fr; website: www.eat-lyon.fr.

“The third category (knowing how to be) is the toughest to delineate and define because a practitioner’s professional abilities depend so much on the quality of her or his attitudes and behaviors and hence on her or his level of personal development.”

for omnipotence. Wouldn’t it be terribly grandiose to think one could obtain “clear results” on a scientific basis? To me, one of the illnesses of today’s Western societies lies in the quest for omnipotence and a sort of devotion to performance. We must perform ever better, ever higher; good enough is never in sight.

The Tyranny of Performance

Psychologists who specialize in working with gifted or precocious children find that more and more parents bring in children who are neither one nor the other, although they view them that way. The pressure imposed by some families on their children is so great that some professionals are considering reporting this as a form of child abuse! Vincent de Gaulejac (2011), who refers to himself as a clinical sociologist, has described the link between the ideological quest for ever better/greater performance and suffering on the job. Even if the “narcissistic contract” of ever more performance is perceived as positive by those who are successful, it becomes extremely violent and destructive for all those who cannot measure up. Doing one’s job well is no longer sufficient. Furthermore, these narcissistic contracts often lead to a deterioration in helping relations and solidarity at work and generate a competitive atmosphere that puts the more vulnerable people at risk. Such pressures exist not only in the spheres of education and business but are also reflected in current questions about

prenatal diagnoses and legalizing euthanasia, which echo the endangerment (or even elimination) of the imperfect.

I mean here to invite us not to follow a social Parent that idealizes “the best” (best according to which criteria?) or “the top” (the top of what?). Such a social Parent will likely carry out evaluations that are focused not on what is done well but on what is missing or done wrong. Such evaluations deny our human nature because they refuse to admit that as human beings, we cannot do everything, everywhere, all the time.

What Performances Should Be Evaluated?

In the end, the audit led me to make a much clearer distinction between acquired theory, practical skills, and relational abilities. All are necessary in human relations professions, with the third being the most difficult to define and evaluate.

In psychotherapy as we teach it in our institute, a therapy practitioner is someone who faces another person who is in pain and with whom she or he establishes a relationship that is neither external nor secondary. On the contrary, they are part and parcel of the art of psychotherapy. Therefore, any scale or measure that seeks to evaluate a practitioner’s relational performance must integrate this view of psychotherapy.

In English, the word *performance* is also used in the arts, for example, to refer to the presentation of a piece of music played by an orchestra. The quality of the performance does not come necessarily from having the very best professional musicians in the orchestra. It comes from a whole set of relationships between the musicians and each other, the music, the conductor, and even the

audience. The performance is cocreated and it is unique. Performing means not to be the best, but to give the best.

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Congratulations to Examinees:

Sashi Chandran of India passed her CTA (C) at the exams held 22-23 February 2012 in Rome, Italy. Sashi is already a TSTA (E) and went for a second CTA. Vicky Peterson of New Zealand also passed her CTA (P) in Rome.



CTA exam supervisor Rosanna Giacometto and happy examinee Vicky Peterson holding her CTA certificate



(From left) Exam supervisor Rosanna Giacometto, examinee Sashi Chandran, and exam supervisor Alessandra Pierini



Body, Mind, and Spirit

by Lis Heath

The following are edited excerpts from the keynote speech delivered by Lis Heath to the Northeast Transactional Analysis Conference in York, England, on 12 November 2011.

Body, mind, and spirit. Each of you will have your own associations and ideas and will be making your own meaning of these words. I'd like to share with you some of mine.

Not long after I was invited to do this talk, I went to hear a group of young musicians play. Called *Methera*, which is the Cumbrian dialect word for four, they are a string quartet with their roots firmly planted in English traditional music. They describe themselves as blazing a trail through the uncharted territory that lies between folk and chamber music. Now I am more a fan of chamber music than folk music, but this event was remarkable and has stayed with me. What was so extraordinary was that as the performance went on, the energy went up and up in the audience, and we all left feeling great, enlivened and inspired.

How had that happened? Well, they did something extraordinary. First, rather than sitting at the front facing us, they sat on a raised platform in the middle of the hall, with chairs for the audience arranged facing inward around the platform. Then, the musicians sat with their backs to us facing each other. As they played they looked at, smiled at, and engaged with one another. They were animated and clearly enjoyed what they were creating together. Their music was good, and they took risks as they sparked each other off. When I congratulated one of them afterward, he said, "Well, we never quite know if it is going to come off."

"Breathing is on the interface of the inner and the outer, the conscious and the unconscious, the voluntary and the autonomic nervous systems."

Returning to body, mind, and spirit, how do these relate to, connect, and/or inhibit one another? I love words and their etiology. The word *spirit* comes from the Latin root *spiritus*, meaning breath. It is wonderful how the breath is connected to everything we associate with the word spirit: our vital energy, our

nature, our soul. As my yoga teacher says, if we breathe well, we live well. Inspiration is essential to life. We obtain our creative wisdom through our breath. Immediately, a connection between these three words is there: My breathing affects my body and my mind. Breathing is on the interface of the inner and the outer, the conscious and the unconscious, the voluntary and the autonomic nervous systems. In the *Function of the Orgasm*, Wilhelm Reich (1942/1973) wrote:

Imagine you have been frightened or that you anticipate great danger. You will involuntarily suck in your breath and hold it. . . . You will soon breathe out again, but the respiration will not be complete. It will be shallow. . . . It is by holding the breath that children are in the habit of fighting against continual and tormenting conditions of anxiety which they sense in the upper abdomen. They do the same thing when they sense pleasurable sensations in the abdomen or in the genitals, and are afraid of these sensations. . . . The way in which our children achieve this "shutting-off feeling in the stomach," with the help of respiration

and abdominal pressure, is typical; and universal. . . . In reduced respiration, less oxygen is introduced. . . . With less energy in the organism, the vegetative excitations are less intense, and therefore easier to control. (pp. 306-309)

It is through the breath that we become who we have understood we are supposed to be. I think this is the psychophysical genesis of injunctions. A look can be enough to stimulate what Berne (1972) called the *electrode* (pp. 115-116). For many of us, trying to be who we are supposed to be seems to be the best chance of securing relationships, getting love, and being able to give love. We compromise, repress, and shape ourselves in an attempt to connect with others and fit in. In one form or another, to one degree or another, we live with the dilemma of wanting to be fully connected to ourselves and still be secure, loved, and connected to others.

My clinical experience increasingly points to love as the core issue for us all: an unfulfilled yearning to be loved, an unfulfilled desire to give love, a refusal to love. We come to conclusions to explain the meaning we make of our experiences: "I am unlovable," "I can't get it right," "People are not to be trusted." And we know a great deal about the cognitive aspects of this in transactional analysis in terms of contaminations, drivers, and so on. Those transferential events and entanglements that we in TA call *games* are ways in which we unconsciously reconfirm these beliefs again and again.

Going back to that shutting off process, Reich (1949), in a poignant excerpt, also described this as deadening:

We learn much about this phenomenon (of inner emptiness and deadening) if we make the patient relive the transition from the alive to the dead condition as vividly as possible, and if we pay the closest attention to the swings from one condition to the other during treatment. . . . Small children have the most tragic experience: not being able to express their wishes and needs in words, they appeal to the adult in some form for understanding; the adults, as they are, are quite unable to feel what is going on in the child; the child tries and tries to make himself understood in vain; finally it gives up the struggle and resigns: "It's no good." The transition from full living experiencing to inner deadness is usually caused by severe disappointments in love. (pp. 325-326)

So, connection to self and aliveness is interrupted as a consequence of an interruption in connection with the other. Writing about the other end of human experience, that is, our adult lives, Berne (1964) said the following:

Pastimes and games are substitutes for the real living of real intimacy. Because of this they may be regarded as preliminary engagements rather than as unions, which is why they are characterized as poignant forms of play. Intimacy begins when . . . both social patterning and ulterior restrictions and motives begin to give way. It is the only completely satisfying answer to stimulus-hunger, recognition-hunger and structure-hunger. (p. 17)

Even though transactional analysis is such a cognitive theory, Berne understood the biological underpinnings of human behavior. He wrote, "Stimulus-hunger and recognition-hunger express the need to avoid sensory and emotional starvation both of which lead to biological deterioration" (Berne, 1964, p. 17).

The Age of Enlightenment, in sixteenth and seventeenth century Europe, is known as the Age of Reason, the time of the birth of civilization. It brought a huge change in the way that people related to the body and spirit or soul. Mind was championed over the flesh, which was all that was vulgar, disorderly, contagious, and threatening. But ultimately, this had to do with politics and power. The doctrine of mind over

"I have a body, I have a mind, and I have a spirit. They relate to and affect one another. But if they can relate so as to enable rather than restrict one another, something new may emerge. The body is freed when we are mindful, and then the spirit flows."

matter stood for power over plebeians. These ideas culminated in what is known as the *Cartesian split*: I am thinking therefore I am, mind over body, the need to control the unruly and unwelcome body. This was the culture in which the children described by Reich grew up.

However, for the past 3 decades, at least, scholars in many disciplines have been accumulating evidence for the embodiment of mind and meaning. We are not *thinking* animals, wrote the American philosopher Mark Johnson, we are *thinking animals*. He said, "What we call

‘mind’ and what we call ‘body’ are not two things but rather aspects of one organic process, so that all our meaning, thought and language emerge from the aesthetic dimensions of this embodied activity. Chief among these aesthetic dimensions are qualities, images, patterns of sensorimotor processes and emotions” (Johnson, 2007, p. 1). Johnson further wrote, “Discovering, making and communicating meaning is our full-time job. We do it from the moment we are born until the moment we die. . . . Mostly meaning emerges for us beneath the level of our conscious awareness. Meaning is happening without our knowing it. So to figure out where meaning comes from we have to look deeply into mostly nonconscious bodily encounters with our world” (p. 17).

We are born moving. We discover and make meaning of the world, we reach conclusions, even before the capacity for language has developed, through movement and contact with objects, people, and animals. We can think about this as right-brain activity. The cognitive is built on top of that as left-brain capacity matures. *Script* is the languaging of protocol experiences. And we continue to relate to the world at this level as well as through concepts and language even after language has developed. Wilma Bucci writes of how we process life at three levels: the sub-symbolic, the symbolic nonverbal, and the symbolic verbal. Translated into transactional analysis terms, this means we are processing all the time through Adult, A_1 , and A_0 .

Movement is essential to life just as inspiration is. Movement liberates the mind. Likewise, the mind can obstruct, inhibit, and restrict the body and emotion. These elements can relate to each other in all sorts of

ways. In the Age of Reason the idea was to create civilization through thinking, for the mind to control the body. But complexity theory teaches us that linking different parts of a system maximizes complexity, and a system that moves toward complexity is the most stable and adaptive. Complex systems are more open to flexibility and coherence, and thus change is more likely to emerge. When a system is not maximizing complexity, it is moving toward either chaos or rigidity. A complex system is integrated, both linked and differentiated.

What does this mean for body, mind, and spirit? It means that in the system that is me, or you—body, mind, and spirit—there needs to be both linkage and differentiation between the various elements. I have a body, I have a mind, and I have a spirit. They relate to and affect one another. But if they can relate so as to enable rather than restrict one another, something new may emerge. The body is freed when we are mindful, and then the spirit flows.

Now I have a way to think about what had happened in the performance I described earlier by Methera. The cello, viola, and two violins each played a different part and had a distinct personality but they connected with each other with vibrancy as they wove around and sparked off one another. They were a system that was both linked and differentiated, that maximized complexity as they took risks and were open to possibility. As they were fully focused on themselves and involved in what they were doing, that, paradoxically, affected us in the audience. When they connected to themselves fully, they gave us something special.

I am reminded of the dilemma I spoke of earlier, of how to be both fully ourselves and connected to others, to be both autonomous and part of a community. Jungians are good at approaching this kind of thing because they know of these apparently mutually exclusive needs, the dialectic. They speak of holding the tension between opposites. What enables us to hold that tension between the two poles of the opposites? It is the containing presence of the third.

As anyone who has been in a family of three siblings will know, three can be an unstable system. But three can also afford the opportunity for growth. Body/mind is a duality but body/mind/spirit is a threesome. Any one of the three can be the third to allow the other two to connect.

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Call for ITAA Board Nominations

The following positions are open for nominations.

Deadline: 31 May 2012

Officers (nominations allowed from any region and elected at large by all ITAA voting members)

- President-Elect (2013)
- Vice President Operations (2013-2015)
- Vice President Research & Innovation (2013-2015)
- Treasurer (2013-2015)

Regional Trustees (nomination and election only by members of the region)

- North America (2013-2015)
- Africa (2013-2015)
- Latin America (2013-2015)

Nominations require the name and consent signature of the nominee (it may be yourself), the name of the person making the nomination, and the name of the person seconding the nomination. To be eligible for nomination, trustees may not have already served two consecutive terms of office in any position on the board. Position statements (charters) that describe the function and selection criteria for each of the officer positions are available from the ITAA or in the Guidelines (part of the official documentation) on the ITAA website at www.taworld.org. Nominees are encouraged to read and understand these before accepting nomination.

Send nominations to ITAA Nominations Chair Sumithra Sharatkumar at sumithrask@gmail.com.

Make Sure to Add Your Listing to the ITAA Online Members' Directory

We are pleased that the members' directory has been up on the new ITAA website for about three months now. It can be found at <http://itaaworld.org/index.php/tadirectory>. There you will find listings for individuals, institutes, TA associations, and member websites.

However, many members have not yet added their information to this important listing. Current members were sent an email on 28 December 2011 that provided them with a login credential for the members' directory, so you will want to find that email and then log on to make sure your information is listed and correct.

You need to log onto itaaworld.org/index.php/membership-a-services/members-zone. To add your details, you will find a link on the right-hand side.

If you have any questions regarding uploading your information, please contact webmaster@itaaworld.org.

Upcoming TAJ Theme Issues

"Counseling and Transactional Analysis"
Editors: Sylvie Monin and William Cornell
Deadline for Manuscripts: 1 July 2012

"Transactional Analysis and Groups"
Editor: Jo Stuthridge
Deadline for Manuscripts: 1 January 2013

"Transactional Analysis and Children"
Editors: Marco Mazzetti, Gudrun Jecht-Hennig, Dolores Munari Poda, and Ann Heathcote
Deadline for Manuscripts: 1 July 2013

"Loss, Death, and Dying"
Editor: Ann Heathcote
Deadline for Manuscripts: 1 January 2014

Please follow the submission requirements posted at <http://itaaworld.org/index.php/knowledge-zone/taj/taj-submission-requirements>.

Email manuscripts to TAJ Managing Editor Robin Fryer, MSW, at robinfryer@aol.com.

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C. Suriyakaprakash (far left, kneeling) with first TA 101 participants in Cairo

C. Suriyakaprakash conducted a TA 101 spread over 3 days to a group of enthusiastic participants in **Cairo, Egypt, in February 2012**. This might be the first TA 101 in that country. Amid all the recent historic events in Egypt, the participants showed a high level of interest and energy in learning transactional analysis. They embraced its concepts readily and wanted more to improve their personal and professional lives. The TA 101 was part of a 9-week intense “Train the Master Trainers” program conducted by Infosys BPO for the Egyptian Ministry of Information and Technology’s EduEgypt project as part of its CRS initiatives. Suriya writes that “the experience was memorable and fulfilling.”

New TA Association for People in Training: Three students—Thierry Desnos, Joël Martin, and Marika Bonnet— from the Paris school of TA (psychotherapy) became frustrated by the lack of recognition for TA trainees who have not yet signed a certification

contract. Between the TA 101 and becoming a Regular Member and possibly signing a contract, several years can go by without an official change in status. To address this need, the students began their own association, called “ETG6,” which stands for Etudiants Transactionalistes 6e Groupe (Student Transactionalists, 6th group) because they were the sixth interest group to declare itself within IFAT, the French TA association. In just a few months’ existence, they have around 100 members already! They also have a new website (visit it at www.at-etg6.fr) and welcome visitors with a portrait of Berne. The group’s goals include: to create a link between TA trainees in all four fields, to represent TA trainees in TA associations and TA legal bodies, to generate a feeling of belonging,

and to encourage people to go for certification. Any francophone trainee, in whatever field, from anywhere around the world, is welcome!

IN MEMORIAM

John Gladfelter, PhD, Teaching and Supervising Transactional Analyst (psychotherapy), passed away on 23 February 2012 in Dallas, Texas, at the age of 85. John was a long-time member of the ITAA and a beloved teacher and



trainer. From 1967-1978, John was Clinical Associate Professor of Psychology, Department of Psychiatry, Division of Psychology, University of Texas Health Sciences Center in Dallas. He was one of the first 100 psychologists in Texas and a tireless proponent of private practice and an advocate for training therapists and encouraging lifelong consultation for clinicians. He was responsible for creating a generation of well-trained, self-reflective, and ethical therapists in Dallas and throughout the country. John was also an integral part of an innovative graduate program in clinical psychology



Thierry Desnos



Marika Bonnet



Joël Martin

through the Fielding Graduate University in Santa Barbara, California, that began in 1973. As this program developed and grew, he remained active and was a significant part of the university's continued success

well into his eighties. He was a powerful leader, guiding countless students to doctoral degrees in psychology. He had a long prestigious career in the academic field with many publications and presentations during

his lifetime and in his long-time work as a gifted master therapist. We hope to have more about John's involvement with transactional analysis in a later *Script*. **S**



Abe Wagner in action in Singapore postconference workshop



Tony White (seated front left) and Jessica Leong (seated front right) with rededication demonstration workshop participants in Singapore



Singapore postconference institute group. Holding the banner on the right is Steve Karpman and on the left is Jessica Leong.

Jessica Leong, Teaching and Supervising Transactional Analyst (organizational) and the Clinical Director of the Executive Counselling & Training Academy (ECTA) in Singapore, writes that the 4th Singapore TA Conference was held 11-12 November 2011. The conference itself was well-received, as were three postconference workshops organized by ECTA. The presenters were Steve Karpman, Abe Wagner, and Tony White. Steve presented on game-free communication for a group of 45 participants who were interested in furthering their knowledge of transactional analysis. Abe Wagner talked on "Breaking the Communication Barrier" and use his signature humor to teach his material. Tony White coled a rededication demonstration workshop with Jessica Leong for the counseling interns pursuing the master of social science (professional counseling) at the Swinburne University of Technology, Australia.



2012 International Transactional Analysis Conference

CHENNAI, INDIA
9 TO 11 AUGUST 2012
HOTEL GRT GRAND

Organizers: ITAA and SAATA
Host: Poornam – Institute for Holistic Development

Second early-bird registration deadline: 8 May 2012



Kalakshetra Dancers

The 2012 ITAA Conference in Chennai, India, from 9-12 August, is shaping up with a large variety of workshops by presenters from around the world (for a partial listing, see the March 2012 Script). We hope if you haven't already, you will register now and make your travel plans!

EARLY-BIRD REGISTRATION AND TALENT RATES: The deadline for the 10% early-bird registration is 8 May. Residents of TALENT countries have the option to register for only 50% of the full rates. We hope this will encourage participation from many countries. We are also offering special rates for local participants because the spread of transactional analysis among those who have not yet been exposed to it is one of the objectives of the conference.

ADVERTISING: To support these efforts, please consider placing an adver-

tisement in the conference souvenir/program, which will be distributed to all conference participants. Ad rates: back outside cover: 15,000 (INR); front/back inside cover: 10,000 (INR); full page: 5,000 (INR); half page: 3,000 (INR). For further details or to reserve an ad, please email susangeorge51@gmail.com.

CONFERENCE INAUGURAL: The conference opening will be held at the Kalakshetra Auditorium on Thursday 9 August from 6:30 pm and will be followed by a cultural program by the Kalakshetra Repertory Company. The Kalakshetra Center for the Fine Arts was established in 1936 and became not only a center for training and performance but symbolic of the struggle for India's independence. The hope was that it would culturally revive a country that was losing its identity under British rule. The repertory company has performed to wide acclaim around the world and continues to uphold the highest standards of performance. Each member of the Kalakshetra repertory company is an accomplished and creative solo performer, and they combine to present riveting programs of Indian classical dance and music. Their repertoire includes mythology-based dance/dramas, classical and contemporary Bharatanatyam compositions and programs of the varied folk dances of India.

The organizing committee welcomes you to this ethnic event and also to experience the other sights, sounds, and tastes of India, particularly in and around Chennai and South India. You can avail yourself of the services of Flyglobal Tours & Events

(www.flyglobaltours.com/itaa-conference) to arrange your sightseeing and also for accommodation at various rates during, before, and after the conference. They can be reached at mice@flyglobaltours.com or info@flyglobaltours.com.

TRANSLATORS NEEDED FOR TEW: Two French candidates need a translator for the Training Endorsement Workshop to be held 4-6 August 2012 before the Chennai conference. They Nicole Pagnod Rossiaux (nicole.pagnod@neuf.fr) and Marie-Dominique Baudry (marie.do.baudry@free.fr) If you can help, please contact them directly. Charlotte Daellenbach and Sashi Chandran have volunteered as TEW staff.

EXAMINERS NEEDED: If you are willing to serve as an examiner on TSTA and/or CTA exams to be held 7-8 August 2012 just prior to the Chennai conference, please let us know by emailing Lorna Johnston at lornatsta@gmail.com. Exams always depend on the willingness of our TSTA and PTSTA volunteer examiners and supervisees, so please help if you can.



Kalakshetra Dancers