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Belonging at the Edge

by Melanie Lewin

We are pleased to offer the following edited version of the keynote speech given by Melanie Lewin at the Brighton, UK, conference on "Sexuality in All Spaces and Forms" on 23 June 2007.

First of all, thank you for inviting me here today. I plan to talk for about 20 minutes and leave some time for questions and discussion. And as a committed transactional analyst, I will, of course, offer you the opportunity to conduct a brief experiential exercise! I also want to mention that I'll be using the term "sexual minorities" or "sexual minority groups" as a shorthand to refer to the diverse range of sexual identities and preferences that could be described as outside mainstream culture. My aim is to stimulate your thinking and provide a kind of springboard into the conference.

I'm never sure whether a keynote speech should be a lecture, a sermon, or stand-up comedy. I think this one will have elements of all three. If you like, I'll indicate which is which as we go through! (Needless to say, I planned to lose 4 stone beforehand, but never mind—I've scrubbed up OK, don't you think?)

I thought I'd talk about narcissism, and, in particular, the narcissistic wounding that can occur when sexuality or sexual identity is culturally defined as "other," different, or marginal. I'm aware of the temptation to use this kind of speech to "rally the troops," and I'm not sure that's helpful. Of course, in Brighton, of all places, it's easy to appreciate the value of creating a gay- and lesbian-affirmative social, cultural, and economic community, and I'm not for a moment going to suggest that this isn't a good thing. But pride can have its shadow side, and that's what I want to explore.

"In my view, regardless of the details of our personal histories, those of us who are culturally defined as 'other' with regard to our sexuality grow up with a profound narcissistic wound."

I had actually been pondering the subject of narcissism in a clinical context for some months before being invited to give this keynote and had been thinking about doing a workshop on the



subject at our national transactional analysis conference in April. But, luckily for me, our colleague Ray Little (2006) wrote a great article on the subject in the October 2006 *Transactional Analysis Journal* and then followed it up with an equally brilliant presentation at the conference. I want to acknowledge and appreciate his work, which has really helped me think through the issues that I'm talking about here.

However, my main focus is on what might be called "cultural narcissism," although I'll be considering the implications for psychotherapy with clients of all sexualities a bit later on.

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I Have Always Been and Shall Remain a Transactional Analyst

by Michele Novellino

*While reading English's (2007) article entitled "I'm Now a Cognitive Transactional Analyst, Are You?" in the July 2007 issue of *The Script*, I felt both admiration for the author's courage in presenting her ideas so strongly and clearly and the impetus to respond immediately, given my strong disagreement with her line of reasoning and the solutions she proposes.*

I remember a patient from several years back who came to me suffering from a deep sense of inferiority—a situation that a cognitive protocol would be unlikely to include in its list of "symptoms" to be cured. This person even felt obliged to add to his surname a second one deriving from a celebrated and influential forebearer of his.

For 2 decades now, I have maintained that as transactional analysts we need to participate in a shared process of constructive self-criticism. But why should we become different? Why should we become the same as someone else down the same track? English bases her arguments on a consideration with which I believe we can all, unfortunately, agree: In spite of its initial "explosion" and widespread diffusion during and after Berne's years, transactional analysis continues to suffer from scarce consideration in academic circles and within other psychotherapy schools (Novellino, 2005; Stewart, 1992).

English diagnoses three causes for this current state of things: (1) our own isolation as transac-



"Anyone practicing psychotherapy within the concrete reality of people entrusting their lives to us as specialists cannot believe that only one treatment exists—and a brief one, at that—to 'cure' a broad spectrum of situations ranging from fibromyalgia to schizophrenia."

tional analysts, (2) an underlying elitism, and (3) the fact that the word "analysis" leads, she believes, to snubbing because it is associated with antiquated and ineffective Freudian analysis, which Berne himself disclaimed. English maintains that the first two causes can be viewed as deriving from an episcrypt that we all absorbed following Berne's autistic rebellion against psychoanalysis.

I disagree for two reasons. The first is that English makes no mention of all the research that has been conducted by those who have been searching for a bridge between transactional analysis and other psychotherapies. The second concerns a consideration of my own: By assuming that the problem lies within the word "analysis," we lend support to the idea that all things can be reduced to an issue of marketing. The problem does not rest in the word "analysis," and the solution does not reside in adding the adjective "cognitive."

I believe that rather than our own isolationism or the fact of receiving little consideration as a valid psychotherapeutic approach, there is another cause, one overlooked by English: the prevalence and value that we transactional analysts ourselves first attributed to the promotion of our approach only through popular books—a stance that widely confirmed the idea of transactional analysis as a superficial, "pop psychology" therapy. Indeed, from Berne's death on, we can perhaps count on the fingers of both hands the number of articles published in non-TA journals concerning the theory and practice of transactional analysis. To date, a text presenting serious theoretical revision of Berne's initial ideas is still lacking.

I also find another of English's points highly debatable, and frankly worrying, given her authoritativeness: She criticizes the training path for transactional analysts, defining it as "rigid" and "closed" to other criteria and examiners.

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I Have Always Been

continued from page 1

What does she mean by “rigid” and “closed to other criteria and examiners”? Can training that is based on a freely agreed upon contract between a trainee and a sponsor be defined as such? I find, rather, that transactional analysis training is “serious,” and, indeed, I believe that this seriousness runs the risk of losing out, particularly in Italy, where the administration of exams is delegated by EATA to schools that self-administer them. Moreover, it is misleading to talk about lack of consideration of external criteria and examiners because all psychotherapy schools are founded on criteria that are coherent with their own methodology.

“The solution is not to add the term ‘cognitive’ to transactional analysis but to present the ‘outside world’ with the fruitfulness of Berne’s intuitions, remaining proud of our roots—even of our ‘psychodynamic’ roots.”

The point, however, at which my divergence becomes true bewilderment concerning English’s rationale and motives is when she elaborates on a sort of triumphal “canticle” of cognitive therapy, presented in the guise of a philosopher’s stone that can manage any remedy as long as it is brief! Surely, anyone practicing psychotherapy within the concrete reality of people entrusting their lives to us as specialists cannot believe that only one treatment exists—and a

brief one, at that—to “cure” a broad spectrum of situations ranging from fibromyalgia to schizophrenia! Above all, I am struck by the fact that this reasoning is based on a report from the popular—albeit authoritative—*Forbes* magazine. Do we really want to affirm that all that is most pervasive and popular in any historical phase is also what is the most true and correct?

Yet, let us enter into the merits of the matter. English refers to how research findings have apparently now incontrovertibly demonstrated the greater efficacy of brief cognitive therapies. Space constraints do not allow me to counter this premise in detail here. I shall, therefore, merely point out that: (1) all of the studies cited by English were conducted by cognitive psychotherapists, and this aspect therefore poses problems with respect to experimental method criteria; (2) she neglects to mention studies conducted by cognitivists themselves (e.g., Westen, Morrison-Novotny, Thompson-Brenner, 2004) that are critical of both the method and the results of these studies; and (3) no mention is made of that full line of research demonstrating the crucial role of the therapist as a person and his or her “technique” in rendering therapy effective (Lambert, 2004; McWilliams, 1999). Indeed, there is currently a raucous debate between those who are pushing toward rigid and automatized brief psychotherapy protocols of 10 or 20 sessions—in part for economic reasons linked to insurance company psychotherapy reimbursement—and those who are attempting to safeguard the pre-eminence of the therapeutic relationship over a purely medicalized technique. The first group cites empirically supported treatment (EST) research to support its position and the second group cites empirically supported relationships (ESR) research. The studies mentioned by English fall only within the EST group and are therefore incomplete; they reduce English’s proposal to that of a mere medicalization of transactional analysis, a proposal I reject outright.

I shall limit myself here to citing what can be inferred from Lambert’s (2004) observations. He summarizes the evidence and the undeniable results of psychotherapy research in terms of ten points, three of which, I believe, are crucial to the current discussion: (1) psychotherapy results are linked more to the therapist as a person than they are to the method utilized; (2) a relative equivalence in results is yielded by a vast number of psychotherapies, independent of their duration and the method they employ; and (3) the crucial role of the patient-therapist relationship has been amply demonstrated in predicting and leading to personality modifications. I believe it is this third point that represents the core of my divergence from English’s position.

English champions the proposal to reevaluate transactional analysis, which she maintains contains the seed for being recognized as an effective therapy in the spirit of Berne, yet she reduces that therapy to what we call a “social control contract,” which should be aimed at treating “symptoms.” However, where do the concepts of script, autonomy/independence, and so on fit in? This lack of focus on the personal growth process, which any psychotherapy can and must entail, has two philosophical and methodological consequences. One is that patients end up being considered a sort of “refrigerator” to be repaired. The second is that therapists are then seen as industrious “mechanics,” whose personality becomes irrelevant in the therapeutic process, and, as a consequence, their personal training must be aimed merely at technical and non-countertransference aspects. Is it perhaps in this sense that English believes the training process for transactional analysts is too “rigid”?

One last consideration: I am sorry that English’s personal psychoanalytic experience was “disastrous.” My own was not; indeed, it helped me to work through the personal and professional confusion that had been induced in me by a transactional analysis therapist who was not very attentive to setting boundaries. Given English’s truly interesting analysis (from a historical perspective) of Berne’s script—which she considers in terms of his rebellion against psychoanalysis—

is it absurd to think that she suffered the consequences of the same mechanism of prejudicial rejection she analyzed in her teacher?

It occurs to me that a consequence of this epigram of Berne’s was, indeed, that prejudicial resistance against psychoanalytic concepts present in Berne’s work, which I have so frequently discussed. Is this a priori refusal to reexamine Berne’s actual psychoanalytic roots not a script? In fact, English herself uses psychoanalytic concepts such as “defense” and “projection” to interpret Berne’s rejection of the psychoanalytic system.

And so I would say, dear Fanita, please allow an admirer of your work such as me to ask you to reconsider what you wrote. The solution is not to add the term “cognitive” to transactional analysis but to present the “outside world” with the fruitfulness of Berne’s intuitions, remaining proud of our roots—even of our “psychodynamic” roots—by integrating the results of research that must give due consideration to two opposite ways of understanding the therapeutic relationship. You state you have moved from a position of “what cognitivists can do, I can do better!” to a position of “I can do it, too!” What would you say about constructing together a position of “let’s tell others about what we typically achieve that is effective”?

Surely, transactional analysis is a psychotherapy that can be flexible and can, therefore, also propose brief and focused forms of intervention. At the same time, however, in the spirit proposed by Berne, it remains a psychotherapy that can respond to patients’ personal needs that go beyond the single symptom and can help them to reconstruct an identity for themselves. I do not believe that anyone can seriously maintain that EST protocols are suited to treating personality disorders, psychotic breakdowns, or any other form of mental, emotional, and relational suffering

that goes beyond the focal and enucleated symptom. A personality that can respond effectively and lastingly to treatment consisting of only a few sessions must be quite well structured. The temptation to act in response to the economic pressures of insurance companies is currently strong, but it should be countered in the spirit of the primary interest of our work—that of taking care of people.

Many of us have embraced Berne’s work because we grasped its inherent message of respect for individuals, and I am certain that many of us will continue to reject the prevailing climate of pressure toward the medicalization of our endeavors.

Michele Novellino, MD, is a psychotherapist in private practice in Rome, Italy, and the winner of the 1983 Eric Berne Memorial Award for his work on the interface between transactional analysis and psychoanalysis. He can be reached at m.novellino@libero.it.

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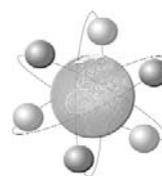
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IN MEMORIAM

Marty Groder

by Marian Weisberg

Martin Gary Groder was born on 15 November 1939 in New York City and died on 12 October 2007 in Chapel Hill, North Carolina. As a teenager he had a strong interest in both science and the humanities and was proud to have been a finalist for the Westinghouse Science Award. He graduated from Columbia College and Columbia Medical School. While doing his psychiatry residency at Langley Porter Hospital in San Francisco, Marty met Eric Berne, who greatly influenced him.

I met Marty in 1970, just after I had completed my clinical boards, and we began a lively conversation that continued for the rest of his life. At that time, Marty had built up an in-house therapeutic community called Asklepieion within the maximum security federal prison in Marion, Illinois, which incarcerated the worst offenders in the United States. His service as a psychiatrist in the US prison system was an alternative to military conscription. Marty was pioneering a new phenomenon, then considered highly successful, by combining Synanon's confrontational techniques, then used in the US prison system, with transactional analysis.

Marty continued his affiliation with the ITAA by serving on the board of trustees and running for the ITAA presidency in 1979. During annual conferences in the late 1970s and early 1980s, he regularly performed a favorite spoof in the talent show. As "Dr Grudgeon," an irreverent persecuting group therapist, Marty would act out the worst

nightmare of a group leader, and the volunteer "group members" would each gleefully play a disastrous patient. Marty would "knock them off" one by one. He reveled in the role of tough guy. Known for being kindly yet also smart, quick, and combative, his deep humanity and extraordinary intelligence complemented his willingness to confront.

The Asklepieion community he founded continued even after Marty moved with his family to Butner, North Carolina. He hoped to pioneer an experimental treatment program at the local federal prison there, but this plan fell through. Since Marty had already relocated with his wife and three children, he decided to stay and develop a private practice, including teaching and supervising, plus instructing at Duke University.

Marty had a big presence, being not only physically large but also radiating spirit and feeling. He was self-assured, bold, and sometimes outrageous. He had a legendary sense of humor. Although he could scare people when he bluntly "told it like it is," he had a soft voice and was often amazingly gentle. He was open to new ideas and loved creative thinking about model systems.

His presentations were always well attended and exciting. They usually included diagrams incorporating an accurate and incisive description of human behavior. I particularly recall one dialectical model picturing male and female polarities in a four-part grid that he called "Hunter and Hearth."

Although Marty did not maintain his association with the ITAA, he returned briefly in 1987 and started to attend events again. One of his last presentations at a San Francisco conference was called "The Return of the Repressed." It de-



"He reveled in the role of tough guy. Known for being kindly yet also smart, quick, and combative, his deep humanity and extraordinary intelligence complemented his willingness to confront."

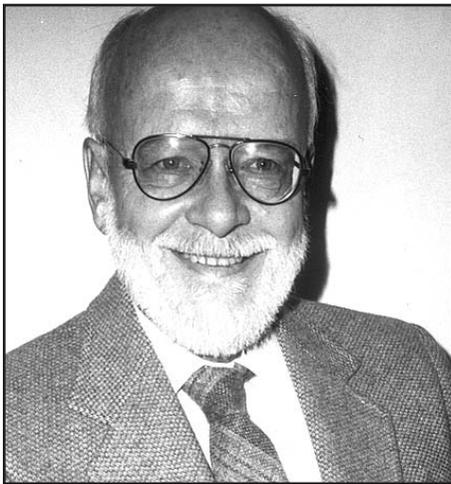
scribed in a humorous way how clients repeatedly replay suppressed material. He also attended many other conferences that appealed to his interests, such as those on feminist psychotherapy and creativity and madness as well as the skeptics gathering.

A 2001 diagnosis of fourth-stage colon cancer ignited Marty's warrior self. He was determined to stay alive as long as he could maintain a good quality of life. His research into both standard

and alternative medical treatments undoubtedly gave him at least 4 years past his predicted survival time. He told his clients about his illness. Once the initial surgery proved not entirely effective, he closed down most of his practice, seeing only a few patients whom he called "the alumni." He had the courage to honestly assess his situation. When it became clear last year that he had run out of options, he made sure to take care of those around him. With his second wife, Leslie, he meticulously planned his memorial service and her next life.

He finished a draft of a book shortly before he died. His coauthor intends to have it published. Tentatively entitled "Second Chances for Alpha Males," it deals with love and power. After he moved to North Carolina, he and his first wife divorced. The trauma of this experience stimulated him to deeply examine the nature of love and connection. He started to study the ideas of feminist psychotherapy, incorporating them into his work with couples. He developed theories about the difference between what he called living in "powerland" or "loveland." The book reads like a love poem written in tough language to dominating males who continuously fail in romance. Marty believed these men needed a handbook to learn how to effectively participate in love relationships. His second marriage, to Leslie, lasted fulfillingly until his death. By the end, he himself had made the move from powerland to loveland.

Marian Weisberg is a Teaching and Supervising Transactional Analyst (psychotherapy) who lives and works in New York. She can be reached at marweisberg@aol.com.



Barton Knapp

Barton Knapp, PhD, a long-time Teaching Member of the ITAA and formerly the book review editor for the *Transactional Analysis Journal*, died peacefully in his sleep on 2 November 2007 at age 86. He and his wife, Marye O'Reilly-Knapp, herself a long-time ITAA member, were also members of the Professional Development Seminar of the Institute for Integrative Psychotherapy in New York. Born in Rochester, New York, Bart worked as a clinical psychologist in private practice in Philadelphia and later Devon, Pennsylvania; he and Marye moved to North Cape May, New Jersey, in recent years. In the mid-1970s, Bart founded the Laurel Institute in Philadelphia, where he taught transactional analysis. Until just a few years ago, he continued his clinical practice and conducted weekend therapy marathons with Marye.

Bart was also a past president of the Humanistic Psychology Division of the American Psychological Association. He was an alumnus of the University of Rochester (1943) and received his master's and doctoral degrees in psychology from Syracuse University (1951 and 1969). During World War II, he served with the 3rd Army in Europe and subsequently attained the rank of major in the Army Reserve.

H. D. Johns, who was Bart's sponsor for his TA certification, writes, "I remember Bart, not so much as my student as my colleague and kindred spirit. He was a leader in the humanistic psychology movement of the early 1970s and continued to have a deep interest in the creative human dimensions, in expanding awareness of self and others, and in spirituality. While he feared the growing tendency in modern culture for self-interest, he always reminded me and others to take good care of ourselves. I remember him particularly for two things: his dry sense of humor and his long tenure as *TAJ* book review editor."

"Over the years, his gentle voice and touch were transformative to many clients and workshop participants. Bart credited transactional analysis and the experiential workshops at Esalen Institute as having contributed to the quality of his life."

Richard Erskine, who directs the Institute for Integrative Psychotherapy and knew Bart well, says, "Bart was particularly interested in combining therapeutic touch and massage with psy-

chotherapy. Over the years, his gentle voice and touch were transformative to many clients and workshop participants. Bart credited transactional analysis and the experiential workshops at Esalen Institute as having contributed to the quality of his life. In the past year he was peaceful with the course and events of his life. He looked forward to passing away."

Bart's love of transactional analysis was exemplified by the fact that when he died, on the table next to his bed were a booklet about TA and a mug that he had received at the 25th anniversary ITAA conference.

Bart is survived by his wife, Marye; his son, Bruce Pendray Knapp of Rutherford, NJ; his daughter, Katherine Knapp Winkleman and her husband, John Winkleman; and his grandson, Pendray Gregory Winkleman. A brief memorial service was held on 10 November 2007. The family asks that those who wish to honor Bart do so by sending donations to the Carter Center or to another charity.

Marye O'Reilly-Knapp can be reached at 217 Deborah Lane, Cape May, NJ 08204-3950, USA; e-mail: mknapp905@aol.com.

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Visiting the Berne House

My Day at the Berne House

by Ann Heathcote

While attending the ITAA Conference in San Francisco in August 2007, I took the opportunity to visit Eric Berne's (main) home in Carmel, where he lived with his second wife, Dorothy, and their children.

When I arrived in Carmel, I looked for the blue gate with "Berne" written on it, as in Carmel the houses have names not numbers. I was greeted by a "Welcome" sign and that was certainly to be the case. Janice McGee, Berne's daughter, and her husband, Bob, who currently live in the Berne home, were extremely welcoming, warm, and generous. I was given afternoon tea in their beautiful lounge and felt moved knowing I was sitting and experiencing something of what Eric Berne himself might have experienced.

Later in the afternoon, Janice and Bob kindly took me to Pacific Grove (a short way up the stunning Pacific coastline) to visit the cemetery where Berne had been buried. He is buried in a lovely cemetery, where deer still roam around



Ann Heathcote in Eric Berne's study

under the trees. It was chosen because of its view of the sea, which Eric loved.

Janice was willing to answer all of my questions, many of which started with the words: "And is it true that . . . ?" It was gratifying to learn that much of what I have gleaned about Berne was accurate. Janice spoke extremely fondly of her relationship with her father. She still thinks of and refers to him as "Daddy." Her particularly special memory is of persuading him to take her up the coast to the rodeo and remembering how he had spent \$18 (a lot of money at the time!) attempting to win her a doll she had set her heart on. Unfortunately, he did not succeed in winning the doll, but Janice recalled that she had not minded as she had appreciated how hard he had tried.

Janice and Bob invited me to share their evening meal, and while they prepared the scrumptious food, they allowed me the freedom to explore Eric's famous study in the garden. His study is full of wonderful memorabilia and seemed largely untouched since his death in 1970. There remained the unmistakable whiff of his pipe smoke. There at his desk was the famous butcher's roll of paper and his pipes, glasses, pencils, and old paper clip box. There was also a newspaper cutting with a typical Bernean quote: "After all, what is crazy? It's something that people tell you you are." It was clear from the books in his bookcases that Berne's reading interests were broad and varied. I took the opportunity to sit at his desk and do a little writing of my own, as I knew the memory of writing where Eric had written would assist me in my own tentative endeavors.

Over dinner, I was deeply impacted by Janice's sadness as she recalled some of her own childhood experiences of anti-Semitism and her enduring disbelief that they had occurred in Carmel. These were experiences she had not discussed with her father or her family.

I slept in the room where Eric used to watch television with Janice and her mother. Janice recalled how her father particularly loved the Jewish comedians. I sat in bed browsing through photo albums Janice had put together and that include letters Eric had written to his mother during World War II.

Early the next morning, Bob took me to visit Eric's favorite beach and gave me a tour of Carmel, which must be one of the prettiest places on the planet. The expansiveness of Eric's favorite beach was breathtaking, and I thought, "No wonder this man could think so clearly!" Eric regularly visited this beach with his children on Sundays. He enjoyed swimming in the sea there and must have been a powerful swimmer as the undercurrents at this particular stretch of the

Pacific Ocean are strong. Pelicans nest nearby, and at times it was like being on the set of Jurassic Park, with little dinosaurs flying overhead. A surreal and amazing experience!

Janice and Bob then prepared a breakfast fit for a president, and Eric's son Robin and his wife, Bonnie, joined us. Robin was also happy to talk about and answer questions about his father. He, too, had fond memories of his dad, although he said he had often wished Eric—who was actually his stepfather—would have stepped in to support him and protect him from Robin's mother, Dorothy, who could be harsh and critical.

Robin and Janice were surprised to learn that transactional analysis is thriving in Europe and other places in the world and that it is also beginning to have a resurgence in the United States. They were both under the impression that TA had lost its popularity and gone out of vogue.

I have often wondered about my deep and abiding interest in Eric Berne the person: Why am I so interested in this man? I now have my answer. For me Eric is a psychological father figure. The wonderful philosophy, principles, and theory that he created have enabled me to bridge the gap both between myself and others and internally with myself.

Thank you, Eric. I was intensely moved by my visit to your home in Carmel and had one of the best 24 hours of my life.

Ann Heathcote is a coeditor of the *Transactional Analysis Journal*. She lives and works in Manchester, England. She can be reached at annheathcote@theworsleycentre.co.uk.

Getting to Know Eric Berne a Little Better

Rosemary Napper, TSTA (O&E): Seven of us made our way to Eric Berne's home in Carmel—a beautiful wooden house with a well-established garden. We were a select group of English—for whom history is an inescapable part of living in the present—and Japanese—for whom ancestry is evidence of cultural heritage. We ranged in our transactional analysis experience from having done a TA 101 to being a TSTA and in our professions from education, counseling and psychotherapy, and organizational consultancy. The reflections presented here by each of us only hint at how we have been enriched by the opportunity to explore some of our transactional analysis roots.

We were welcomed with outstanding hospitality by Janice McGee, who had met Berne when she was 3 and became his step-daughter at 5, and her husband, Bob. Janice's excellent taste has created a delightful bed and breakfast establishment that is overflowing with history. Janice clearly enjoyed talking about "Daddy" and sharing her experiences—and was often surprised at our interest and in hearing how international and developed transactional analysis has become. Most significant to me was the realization that the character "Eric Berne," to whom I had been introduced during my training and reading, was not the man who had lived in this house, played poker in Carmel, and been a father to Janice and her sister and brothers. Staying in the house and spending time in his study provided insights into a multidimensional man who has, in my experience, been mythologized as a genius who "couldn't do intimacy."

Many of the photos on the walls, on his desk, and in the albums suggest a different character—as did Janice's stories. There are plenty of family photos that radiate affection between Berne and his children. Family photos of his ancestors show a strikingly handsome father who died at 38; Sara, his glamorous mother; and Fanny, a fierce-looking grandmother. There are piles of black-and-white snapshots of Berne with other people in places all over the world, and there are cassette tapes of a radio interview recorded while Berne was driving, which created terrible sound quality but revealed a light tone straightforwardly explaining all the TA 101 concepts with a mild Canadian accent.

Rummaging in the study yielded rich detail of an extraordinary life: Berne's school yearbooks, his teenage diaries (page after page of rounded handwriting in pen and ink), paperbacks typical of many educated English speakers in the 1950s and 1960s (Anais Nin, Durrell, Sartre, poetry), an obscure British journal called *Folklore Quarterly*, four editions of *Cosmopolitan* from 1965



Magazine clipping of story about Berne showing him in his study

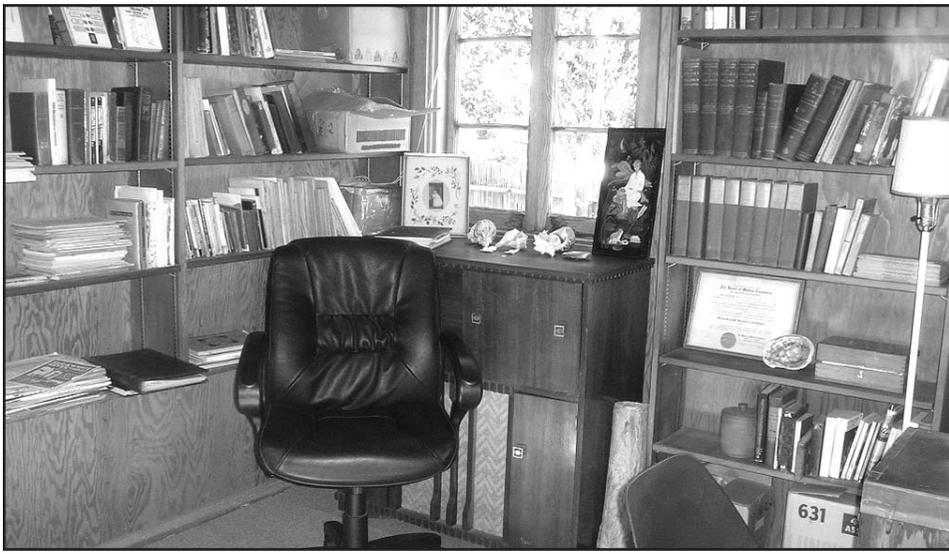
with *Games People Play* in depth inside and Julie Christie and Ursula Andress on the covers, lots of travel books, figurines from remote Pacific islands, letters bidding him farewell on his travels around the world from 1937-1939, editions of a Carmel newsletter detailing who had parties and who was there (he often was!) with cartoon illustrations by Eric Berne, and his personal cache of poker chips ready for his Friday night outings in the neighborhood. [Editor's Note: Berne's professional library is housed at the University of California San Francisco.]

Cupboards and shelves are brimming with papers: his death certificate, applications for patients (for what seemed like a type of lawnmower and something about colored x-rays), a letter from the Veterans Association of 23 June 1954 exonerating Berne of "communist activities," a box full of what looks as if it could be an unpublished novel, and typewritten papers, probably many unpublished. On the green blackboard are two sets of ego states, the circles not quite round but with vectors drawn with a ruler. Alongside is a bench with lots of scientific instruments lying like toys ready to be picked up. And at the desk facing the window, which looks across to the home, the Remington with the roll of paper (to save time loading sheets) and his spectacles.

In what seems to be almost daily correspondence with his mother when he was in his late thirties (the family collected his letters when she died), he asks her to find him more of the light blue optical frames, which he could not find in California. These letters provide an opportunity to scrutinize Berne closely. I felt intrusive in reading some of them in a way that I did not while reading his diaries. The letters give insight into a crucial live relationship rather than his narration to himself (or perhaps to a fantasized audience of posterity.) The letters are short, sometimes humorous, affectionate, often asking for



Rosemary Napper and Kuniharu Ogawa do supervision in the garden outside Berne's study



A view of Eric Berne's study opposite the typewriter

his mother's opinion of his women friends and his pending divorce in the 1940s. A quality biography of Eric Berne is much needed; apparently Berne himself wrote a memoir of his first 30 years, which is now with son Terry Berne (who is a journalist and perhaps in the best position to research and write one).

Another myth overturned for me was about Berne's rejection of his Jewishness. The evidence seemed to counter that view; there were plenty of books about Judaism in the study, the family talked of him eating traditional Jewish food on occasions and talking openly about being Jewish. In a note to his mother, it is apparent that she changed her name from Bernstein to Berne during WWII when she became a Canadian citizen, and he did the same a little later.

Much of the flavor of Berne that I had received prior to my Carmel visit came from the first *TAJ*, a memorial issue put together by the transactional analysts of the time, and *Eric Berne Master Gamesman*, a type of biography written by Elizabeth and Henry Jorgensen in 1984. The *TAJ* memorial articles were all written by people who had known Berne through transactional analysis, with their own issues bound up in their relationship to the man. I have heard there was outrage among transactional analysis folks at not being invited to Berne's funeral. Talking with the family, it seemed that his friends were Carmel socialites, local tradesmen and professionals, and psychoanalysts from San Francisco who would bring their families to stay in Carmel most weekends. Part of the Jorgensen's critique is that Berne compartmentalized his life; nowadays we would perhaps more sympathetically recognize the transference and boundary difficulties when teachers and students fraternize. But in talking with Janice and Bob, we understood that his transactional analysis students and colleagues were not his friends but part of the work he undertook when he flew up to San Francisco on Tuesday for two nights. The exception was David Kupfer, who was originally a psychoanalyst friend and became key in developing transactional analysis training. (Kupfer died a year after Berne and is buried in the next grave.) Transactional analysis people did not generally



Eric Berne's daughter Janice McGee and her husband, Bob, outside the Berne house in Carmel

visit Berne's home, so it seemed natural to the family to invite only people who were close to Berne to the funeral.

I feel changed by our visit to Berne's house. My insights into the man in his context and culture have enriched me. I now experience Eric Berne as a real person. My relationship to him has shifted; I like him a lot more than I did, although I would not want to be one of his houseguests! Apparently, he did not like people expressing enjoyment with food (and his second wife was a gourmet cook). Being a houseguest with his daughter was a different matter, however; we ate well, and alongside excitedly exploring Berne's house and life, the seven of us had a wonderful time being together socially and professionally: writing in his study, supervision in the garden, therapy in the shed, partying on the beach, and limo-ing down the famous 17-Mile Drive.

In the taped interview in the car, Berne foretells the later writings of Tudor and Allen and Allen when he says, "The only thing you can construct is yourself." He is part of our collective and individual psychological and social constructs within transactional analysis, and it will be a significant loss if we allow his context to be destroyed in order to construct some new condominiums.

Kuniharu Ogawa, PTSTA (P): I was surprised to find that Eric Berne had visited Japan in 1961! I found a photo of him taken in Tokyo. From Janice's words, I felt him closely and intimately. One of the most fruitful harvests for me was feeling his Natural Child ego state in his photos. I also had supervision in the beautiful garden.

Hiroko Ishii, CTA (P): Eric Berne's house in Carmel has a beautiful garden with many roses, hydrangeas, and lavenders in full bloom. In his study are his typewriter, his pipe, and his own handwritings. This was the first time I could see his script. I realized that he had an enthusiasm for writing and creating theory from early in his life. I also realized that he had a daily life with his family. We found and played "The Games People Play Game" that had been given by Berne to his son Terry as a Christmas present in 1967. Not only the game content but also his letter to his son was fascinating to me, and I imagine that he was proud of his transactional analysis theory being released as a board game. I think Eric Berne paid attention to his family and was bonded with them.

Celia Rushforth (in TA psychotherapy training): The visit to Berne's Carmel house gave me a glimpse of the external world in which Berne had moved and the internal world he had carried with him. Our hosts, Janice and Bob, guided us around the places where Berne had lived and worked and the places where they had spent time playing as a family. Janice's stories of him filled in the spaces in the somewhat shadowy picture I had in my mind—his propensity for playing poker with "rough characters" until the early hours, his general indifference to food, his love of the comedian Jack Benny. Her love and affection for him as a father shone through her stories as did the shock and sadness of his unexpected death. We visited the cemetery

where he was buried. I found it very poignant that this man, who surely could have had "a mountain to bear his name to time," was lying under a simple square slab of granite set in grass.

Other doors opened as we spent time in his office (really a typical bloke's shed) looking through the books and papers that still line the shelves. There was an application for a patent for an invention of his, letters to and from a young boy living in Greece to whom he was acting as a kind of foster father, magazine articles on how to make money from playing the odds at poker, photographs of and letters from the many places he had visited on his travels. I had the sense of the "splendid Adult" (a phrase Fanita English used to describe Berne in her July 2007 *Script* article) that he had carried with him in his encounters with the world. I also experienced the insecure Child whose voice emerged in letters to his mother.

Marsha Lomond, CTA (P): Spending three days in that extraordinarily delightful and quaint house with the warmest of welcomes from Eric Berne's daughter and her husband was a once-in-a-lifetime experience. Entering Berne's studio, where he did all his writing, and seeing on the chalk board a diagram of ego states in his own hand (with the vectors entering the circles, believe it or not!), sitting in his own chair in



The entry to Berne's study/shed

front of a typewriter like the one he used, surrounded by his books and listening to his voice on tape—wow!

Maggie Chadwick (in organizational TA training): At the far end of the garden—clearly the product of loving labor over many generations—is "Dad's study," which Berne built and to which he retreated and where so much of his written output was created. The study is actually a small, cosy garden shed fitted out with shelves, cupboards, and a desk complete with manual typewriter. Its windows have blue shutters to match those of the main house. The ambience is that of a medical/intellectual North American male from the first half of the twentieth century. The contrast of that working environment with the domestic, feminine interior of the main house could hardly be greater. Around the desk are some artefacts and souvenirs from his substantial travels abroad and some personal memorabilia, including a framed certificate signed by David Kupfer that admits Berne as a Teaching Member of the ITAA!

I recognized in the books that still remain in his office some of the literary sources and influences for his writing style, his fondness for classical allusion and keen interest in the post-war European cultural scene. I remembered that his grandparents were Polish and Russian and that his father and mother immigrated to Canada in the late nineteenth century and pursued careers in medicine and writing/editing respectively. Among the books in French from the 1940s and 1950s, I was delighted to find Camus' *L'Étranger*, Simone de Beauvoir's *Le Deuxième Sexe*, Sartre's *L'Intimité*, and the earlier *Le Petit*

Prince by de Saint-Exupéry, all favorites of my own student contemporaries.

A piece of the Berne "legend" I picked up in my early transactional analysis training was that Berne was keen to distance himself from his Jewish roots. But there is plenty of evidence that while not closely observing Jewish ritual and custom, he was nonetheless comfortable with the fact of his cultural background and did nothing to renounce it. He was clearly personally close to David Kupfer, a devout Jew, and family photo albums include pictures of Eric in a Jewish skullcap.

John Rushforth: I hadn't expected the materials on Berne's life, some of which were presented by our hosts but others that were just around: old letters, notebooks, papers from the Un-American Activities Committee, old typewriters, microscopes, photographs, and so on, all of which gave some insight into what was clearly an interesting life. It was clear that we were lucky to be there at this particular time. The economics of living in Carmel mean that the family will almost certainly sell the property for about \$2 million in the next year or so. Such a sale seems to me to present a real risk that a great deal of historical evidence about Eric Berne plus personal knowledge will be lost forever. I can understand the argument that says TA is not about individu-

als, that it is a set of ideas, that the focus must be on the future rather than the past, and that it is important to avoid any notion of a cult of personality. However, I think a community is enriched if it gains insight into the social and historical context that people who were influential in its development were operating within.

Rosemary Napper, TSTA (O&E): So, will we as a TA community allow this treasure to slip away? 2010 is the 100th anniversary of Berne's birth, and there are requests for ideas on how to celebrate. Asilomar, a low-cost conference center near the Berne house and the site of the first few TA conferences, could be the ideal place for a coming together of transactional analysis communities internationally to honor our roots while celebrating the developments that transactional analysis has made in terms of theory, our global spread, and the range of ways it is now applied. It would be a real loss if the context where much of the initial theory was written up and lived out disappeared.

Rosemary Napper provides transactional analysis training for all fields in Oxford, England (www.TAworks.co.uk), and also organizational development and coaching; Celia Rushforth practices psychotherapy in Wiltshire, England; Marsha Lomond does the same in Swansea, Wales, as does Hiroko Ishii in Tokyo, Japan; Kuni is a transactional analysis trainer and counselor in Hitachi, Japan; Maggie Chadwick is the chair of a national health service board in Cumbria, England; and John Rushforth is the deputy vice chancellor of the University of West of England in Bristol, United Kingdom. Rosemary Napper can be reached at Rosemary.Napper@btinternet.com.

MEMBERS' FORUM

Psychoanalysis, Cognitive Therapy, and Transactional Analysis

Dear Editor:

We must distinguish clearly between psychoanalytic theory and psychoanalytic practice.

1. Psychoanalytic theory assumes that neurotic cognitions, emotions, and behaviors are determined by unconscious experiences in early childhood, as are cognitions, emotions, and behaviors that are not considered to be pathological.

2. Psychoanalytic practice proceeds from the assumption that in order to clarify and treat neurotic cognitions, emotions, and behaviors, it is absolutely necessary to uncover the particular motivating experiences from early childhood and consequent conclusions that underlie conscious decisions.

Reality testing of dysfunctional cognition, according to Albert Ellis or Aaron Beck, the founders and representatives of cognitive therapy, corresponds exactly to reality testing by freeing the Adult in accordance with Berne. Ellis and Beck would not deny that, for instance, the dysfunctional thought "I am not worthy, if I am not loved by everyone" might be motivated by early childhood experiences. However, they disagree that it would be therapeutically necessary to bring these experiences to consciousness. Thus, psychoanalytic theory can well be reconciled with cognitive therapy, according to Ellis and Beck, but not with psychoanalytic practice.

Ellis and Beck agree that it can also be useful for cognitive therapy when motivating childhood experiences become conscious without painstaking archeology. In that way, the patient can better distance himself or herself intellectually from dysfunctional thoughts and thus submit his or her ensuing conclusions to reality testing.

Judith Beck—who is now fully acknowledged by Aaron Beck—goes even further. She seeks

motivating childhood scenes and, by means of role play even with the participation of the therapist, does what we know as rededication therapy according to the Gouldings in an even more differentiated manner. According to the author, this is fully effective (Beck, 1995).

Thus, cognitive therapy, in accordance with Judith Beck, connects the practice of cognitive therapy with bringing up childhood experiences and establishing new decisions exactly the way transactional analysis combines reality testing by means of an autonomous Adult with the recognition of motivating early childhood experiences and with rededications. Cognitively oriented therapists can learn "technical" details from the experiences of transactional analysts, and transactional analysts can do the same from cognitively oriented therapists.

Leonhard Schlegel,
Frauenfeld, Switzerland

REFERENCE

Beck, J. (1995). Restructuring early memories. In J. Beck, *Cognitive therapy: Basics and beyond* (pp. 184-192). New York: Guilford Press.

Dear Editor:

An article in *The New York Times* entitled "Talk Therapy Pivotal for Depressed Youth" (Carey, 2007) describes a study with 600 adolescents and refers to "a talking cure for depression called cognitive behavior therapy" (¶ 1). It shows that whereas "antidepressants lowered the risk of suicidal thoughts and actions over all, [they did so] significantly less so than talk therapy" (¶ 5). This is not news for us, but who cares?

I tracked down the original press release of the National Institute of Mental Health (1 October 2007). It refers to a study published in the October issue of the *Archives of General Psychiatry* (The TADS Team, 2007). Dr. John Marsh,

chief of child and adolescent psychiatry at the Duke University Medical Center, is the lead investigator for the study.

Benedict Carey, the reporter/author of the *Times* article that summarizes the study, writes, "Experts say it is not easy to find specialists in this therapy outside of large cities," but he refers to the fact that "the techniques have been widely published in manuals and books" (¶ 15). He also quotes Dr. Marsh as saying that "the trick is to be an intelligent consumer and find a skilled therapist who's willing to work with you on these methods" (¶ 16).

This is what riles me on behalf of new transactional analysis therapists, particularly in the United States. (I no longer practice, so it's not personal!) Nobody reading the *Times* or the *Archives of General Psychiatry* would think of transactional analysts in this connection. We are no longer in most "manuals and books" or taught in college classes. Yes, as Schlegel points out, essentially we also practice cognitive therapy (plus). TA therapists should be able to benefit from NIMH studies such as these!

Fanita English,
San Mateo, California, United States

REFERENCES

Carey, B. (2007, 9 October). Talk therapy pivotal for depressed youth. *The New York Times*. Retrieved 12 November 2007 from <http://query.nytimes.com/gst/fullpage.html?res=990CEFD1431F931A35753C1A9619C8B63>.

The TADS team. (2007). The treatment for adolescents with depression study (TADS): Long-term effectiveness and safety outcomes. *Archives of General Psychiatry*, 64(10), 1132-1143.

SCRIPT ARTICLE STILL VALUABLE AFTER 27 YEARS

Dear Editor:

A few days ago I was looking up a reference for an article by Marge Reddington and Iris Pearce that appeared in the December 1980 issue of *The Script*. The article was titled "Spiritual Development: A New Dimension for TA."

I was very impacted by what Marge wrote and even more by Marge herself when I was lucky enough to be in a workshop with her at an international transactional analysis conference in Brighton, England, probably in 1980-1981.

Marge led a three-hour workshop based on the principles she and Iris wrote about in *The Script* article, but the presentation and exercises were shaped and made potent by the effect of Marge being so much herself. The content was powerful, focusing on forgiveness and renunciation. That work, together with her writing, has stayed with me for over 30 years. I kept all my notes and have taught the essence of what she communicated a number of times over the years I have been training. It is special material and I hope perhaps one day it will be possible to republish it in *The Script*. It is particularly relevant today when so much of our world is in a state of distressing turbulence.

However, just as important to me as the content of Marge's teaching was the lasting impact she made on me personally. After the workshop (which was deeply painful to me much of the time, though profoundly healing), I asked Marge if I might have a little time with her. She didn't hesitate a moment to fix a time during her busy conference and was generous in being with me for over an hour. She left memories with me of a woman who was both extraordinary and ordinary, all at the same time, and this in itself was a gift. We say here in the north of England, "There was 'no side' with her," which means no show, no performance—no narcissism, I suppose is what I mean. She was fully herself and at the same time completely with me. I feel touched still after all this time as I write these words.

I am sad to say I don't know any more about Marge, not even whether she still lives on contributing her ordinary specialness to whomever she is in contact with. If so, I hope she reads this and enjoys knowing how far and how deep her caring and fine principles have reached. My students know her name because I teach them her ideas. Has anyone else got lovely memories like this, and does anyone know more about "what happened after"? If so, I would love to hear from you: marycox.cambraihouse@virgin.net.

Mary Cox,
Cumbria, United Kingdom

Congratulations to Successful Examinees

The following passed their oral exams in Coimbatore, India, 29 September 2007:
Sailaja Manacha, CTA (P)
Jayalakshmi Mukund, CTA (P)
Chitra Ravi, CTA (P)
Marina Rajan Joseph, CTA (E)

Thanks to those who made the exams possible:

Exam Supervisor: PK Saru
Process Facilitator: C Suriyaprakash
Examiners: Keith Tudor (chair), Giles Barron (chair), Dr. Radhakrishnan, Sr. Candida Kandathil, Annie Cariapa, Uma Prya, IA Mohan Raj

Award Nominations Sought

Hedges Capers Humanitarian Award
Muriel James Living Principles Award
Goulding Social Justice Award

Nominations Deadline: 1 January 2008

See the ITAA Web site at www.itaanet.org or contact the ITAA office for details on making nominations for these awards.

Upcoming TA/Theme Issues

"Trauma & Resilience"

Guest Editor: Sharon Massey

Deadline for Manuscripts:

1 January 2008



"Sexuality"

Coeditors:

Bill Cornell and Carole Shadbolt

Deadline for Manuscripts: 1 July 2008



"Training"

Coeditors:

Trudi Newton and Rosemary Napper

Deadline for Manuscripts:

1 January 2009



"Ethics"

Coeditors:

Bill Cornell and Sue Eusden

Deadline for Manuscripts: 1 July 2009

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

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA EXAM	COC	27 Mar. 2008	Keele, England	1 Dec. 2007
	COC	3 July 2008	Slovenia	1 April 2008
	BOC	6 Aug. 2008	Johannesburg, S. Africa	6 May 2008
	BOC	30 Oct. 2008	Rotorua, New Zealand	30 July 2008
TSTA EXAM	COC	27 Mar. 2008	Keele, England	1 Sept. 2007
	COC	3 July 2008	Slovenia	1 Jan. 2008
	BOC	6 Aug. 2008	Johannesburg, S. Africa	6 Feb. 2008
	BOC	30 Oct. 2008	Rotorua, New Zealand	30 April 2008
CTA Written	All Regions (Non-Europe)	Your choice	Submit to Regional Exam Coordinator after paying \$50 fee to T&C Council	Your choice
	TEWs			

* 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.

Belonging at the Edge

continued from page 1

So what do I mean by cultural narcissism? Even within the clinical literature there is a wide range of views as to what defines narcissistic psychological processes, so when we look at such processes within a cultural context, we are using the terms more as a metaphor than to describe a universal reality. The key issue is an inability to tolerate difference and/or separateness.

I want to share a coming-out story with you. When I was young it was never talked about. I managed to get through university without having to talk about it. Now the world is very different. I envy young people who deal with it effortlessly. But the fact is, I can't use Power-Point! But as I hope you will have noticed, I've provided you with a Visual Aid. If you're not holding it, you're probably sitting on it. It's a bit preindustrial, but . . .

"To keep ourselves safe, we exclude outsiders and develop a kind of pride that has its roots in making others not OK. We get smug about how much better we organize ourselves compared to 'them.' "

It's a map of the constellations. I tend to come from a social constructionist frame of reference, and constellations are a construct: We impose patterns on what we see and attribute meaning to them. As I'm sure you know, different cultures have different names for the constellations and different myths about them. And, of course, they look different depending on where you are. I was in New Zealand a few years ago and was looking up into the night sky wondering why one pattern of stars looked vaguely familiar but slightly disturbing. I realized I was looking at Orion, but he was tilted on his side! Or at least he was in my narcissistic frame of reference. We can think of the narcissistic process as imposing a particular kind of pattern in which I—or in cultural terms we—are at the center of the universe.

TAJdisk

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

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We all need to do this in a healthy way. When we're infants we need to feel that we are at the center of the universe for long enough to develop a sound sense of who we are. But we also need to be disappointed in our expectations often enough to be able to recognize the separateness of others. Unhealthy narcissism develops when this balance of psychological needs is not met. So how does this process come about? In individual terms, we talk about the narcissistic wound being created through childhood trauma or neglect. In particular, infants or children don't have their own personhood reflected back to them by significant caregivers in a way that helps them develop a robust sense of self. To cope with this, the individual develops a psychological defense characterized by an artificially inflated—or, in the case of closet narcissism, deflated—self-esteem coupled with a sense of specialness or entitlement. The struggle to accept the "otherness" of others leads to extreme sensitivity to real or perceived criticism.

How does this translate into cultural terms with regard to sexuality? In my view, regardless of the details of our personal histories, those of us who are culturally defined as "other" with regard to our sexuality grow up with a profound narcissistic wound. And one way of dealing with that is to move to a narcissistically defended position in relation to sexuality.

Ray Little refers to what he calls "the narcissistic bubble": the enclosed space—I sometimes think of it as a "golden circle"—within which the narcissistic defense can be enacted relationally without threat. You reflect my perfection and I reflect yours. Ray is referring to individual relationships, including the one between therapist and client. However, I think this bubble is also created by groups. In other words, it becomes the ghetto. To keep ourselves safe, we exclude outsiders and develop a kind of pride that has its roots in making others not OK. We get smug about how much better we organize ourselves compared to "them." We seek therapists, plumbers, and financial advisers who reflect our own sexual identity.

"We have to find a way of both holding our own strangeness and staying in relationship with the people whom we define as strangers. Healing the narcissistic wound of our 'otherness' means going through some pain, and mourning, but it also means discovering a kind of joy that is not the same as pride."

So how do we differentiate healthy pride, and healthy narcissism, from their unhealthy variations? There is no doubt that the lives of people in sexual minority groups have improved greatly in many respects during the last 50 years. These days, if I introduce myself as a lesbian, more often than not people smile and say "Hello." (On the other hand, if I introduce myself as a psychotherapist they tend to back away and whisper about me in corners, but that's probably a topic for another conference.) Affirmation and respect are readily available both within sexual minority communities and, increasingly, outside of them. I don't want to discount the reality of homophobia and other oppressive attitudes and behaviors, but in most respects the opportunities to live our lives as we choose have increased. However, there has been a constant struggle in the various civil rights and radical political movements to find a balance between working for integration into the mainstream (in this context, heterosexual) world while creating protected space in which people can develop their identities safely. I don't intend to rehearse the arguments for and against integration here; I'm primarily interested in unpicking a particular facet of the experience of sexual minorities.

I checked the definition of "pride" in the dictionary and found a telling contrast between two definitions: "Pride (n) 1. deep pleasure or satisfaction gained from achievements, qualities, or possessions. . . . 4. an excessively high opinion of oneself" (*Pocket Oxford Dictionary*, 2002, p. 710). That's the contrast between healthy and unhealthy narcissism that I'm talking about. I'm reminded of a comment by someone being interviewed on television some time back in the 1980s that the love that dare not speak its name has become the love that won't shut up!

"We need to find ways of feeling the pain of that original rejection, however we experienced it, and grieve. . . . We have to heal that narcissistic wound for ourselves, rather than feeling that 'they'—whoever they are—should make us feel better because we've been so wronged."

Well, good! Certainly for gay men and lesbians, not shutting up has been an important part of our development. I may not want to climb into the pulpit with the Archbishop of Canterbury myself, but I'm happy for Peter Tatchell to do it for me. [*Editor's Note: Tatchell is a human rights and gay rights activist.*]

In my view, that's a developmental stage we have to go through, not the end result in itself. I think of narcissism like being in a hall of mirrors, reflections endlessly doubling back on themselves so that nobody knows who they are. If I'm treated as an object, my capacity to make real relationships with others is impaired; as a result, I objectify others to protect against the fear of relationship (and possible rejection) and to avoid feeling the pain of the original wound.

I suppose what I'm saying is that anger and protest—even the drive toward autonomy that we value so much in transactional analysis—isn't enough. We need to find ways of feeling the pain of that original rejection, however we experienced it, and grieve. I think in a way I'm saying that we have to heal that narcissistic wound for ourselves, rather than feeling that "they"—whoever they are—should make us feel better because we've been so wronged. As we know, the Victim position is a deceptively safe one. It's actually not the same as really belonging, with ourselves and others.

But let's come back to constellations. What prompted me to share the image was an experience I had last autumn, again, before I was invited to give this speech. Although I grew up in England, my family is Irish, and for most of my life I have felt that I've had a kind of divided identity: neither one thing nor the other. In common with many other therapists, I find my family tends to regard me with some bemusement, and it has been easy to feel as though I don't belong. So, there I was having lunch with some of them, doing what I usually do (i.e. being an overeducated smartarse). But what I realized for the first time was that if I imagined my family as a constellation, I could see that my position in it was on the edge—I'm the one who observes and who occasionally nudges people to have conversations they wouldn't otherwise have. I occupy a kind of creative space on the edge of the constellation. But that doesn't mean I don't belong. It means that's the space I occupy.

Which, of course, leads me to wonder about how this might translate to the groups I've been talking about. Inevitably, when you're pondering these kinds of issues, your eye is caught by material that resonates. I'd like to share with you a brief quote from the "Face to Faith" column in the 12 May 2007 issue of *The Guardian*. It's from an article by a theologian, Joanna Collicutt McGrath, about an anthropologist, Mary Douglas:

[Mary] Douglas drew our attention to the human need to impose order on a chaotic and dangerous universe. The cosmos is more manageable if it can be categorised, with everything in its place; but if things are in the wrong place, huge anxiety is generated [and so] shoring up group identity becomes a high priority. Boundaries become more tightly defined, and those who inhabit marginal positions become feared polluters. Douglas's work contributes to our understanding of why collaborators are usually treated with more disgust than enemies. [I'd like to add that when I read that it reminded me of the mistrust with which people who define themselves as bisexual can be regarded by gay men and lesbians.] . . . The work of Mary Douglas reminds us that the margins will always be dangerous places.

Douglas refers to people living on the margins as "category violators." They put things in the wrong places, or they put things together that don't belong together. That can be a position of danger or exclusion, but it can also be a place of great creativity. One of the debates in psychotherapy is about the advantages and disadvantages of sexual minority clients working with therapists with the same sexual identity. What we don't talk about so much is the creative potential inherent in therapists "on the margins" working with clients who don't share that identity. Like ministers, our job as therapists is both to comfort the disturbed and disturb the comforted: If your place is belonging on the edge, you're well placed for the latter.

I'd like to share another quote with you, this time from Jeanette Winterson (*The Guardian*, 31 March 2007) reviewing that rich and strange novel *Nightwood* by Djuna Barnes: "Humans suffer, and, gay or straight, they break themselves into pieces, blur themselves with drink and drugs, choose the wrong lover, crucify themselves on their own longings and, let's not forget, are crucified by a world that fears the stranger—whether in life or in love."

"What we don't talk about so much is the creative potential inherent in therapists 'on the margins' working with clients who don't share that identity."

So, we have to find a way of both holding our own strangeness and staying in relationship with the people whom we define as strangers. Healing the narcissistic wound of our "otherness" means going through some pain, and mourning, but it also means discovering a kind of joy that is not the same as pride. I think it's a process of transformation rather than just "change," one that has to involve the life of the spirit, however we conceptualize it. Our capacity for joy is about much more than our sexual identity. I know the concept of the "real self" can be very essentialist, but although it compromises my postmodernist principles, it still makes intuitive sense to me, particularly within our humanistic tradition.

Well, I've come to the end of what I wanted to say. I hope you've been able to tell the difference between the lecture, the sermon, and the stand-up comedy.

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REFERENCE

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KEEPING IN TOUCH

Latin American Region

Gloria Noriega, TSTA (P), organized the beginning of an educational transactional analysis training program at the Instituto Mexicano de Análisis Transaccional (IMAT) in Mexico City by inviting **Rosemary Napper**, TSTA (E, O) to teach a TA learning theory, created by Pam Levin, that is useful to trainees in all fields and for people interested in personal growth. Rosemary taught the cycles of development, providing through this theory a map of how individuals of all ages learn and can use this theory as a model of change while becoming involved in a group process. It is useful for people involved in education, such as teachers and parents, and for organizational development.



Rosemary Napper teaching in new educational TA training program in Mexico

Pacific/Asia Region

The **3rd International Singapore Transactional Analysis Conference** was held on 10-11 October 2007. It signified a milestone for the Transactional Analysis Association, Singapore. **Jessica Leong**, president of the association, writes, "We were delighted to have a total of 478 delegates signed up for the conference and post-conference institutes. The conference provided us with the opportunity not only to connect with old and new TA friends but to engage in learning that led to personal and professional development." (See photos this page.)

News from Auckland, New Zealand: **Margaret Bowater** reports that "**Janet Redmond** has launched a new Stage 1 TA training program of 100 hours with an enthusiastic group of trainees meeting monthly." Also, "**The Advanced TA Study Group** of about 10 continues to meet monthly, focusing this year on significant *TAJ* articles in recent years. By studying

Pearl Drego's . . . [EBMA] acceptance speech, we have seen how powerfully TA permissions can be used with young women." (Our thanks to the *Tattler* for permission to republish this item from their June 2007 issue.)

News from Wellington, New Zealand: **Fran Parkin** reports that "the training room and TA library of the Wellington TA Training Institute have been busier than usual with the third-year trainees nearing completion of their final year and a new group starting. Nine new trainees have been selected for the new course. . . . The team of trainers involved in the new program are **Gordon Hewitt, Geraldine Lakeland, Suzanne Johnson, Annie Rogers, and Fran Parkin.**" (Our thanks to the *Tattler* for permission to republish this item from their June 2007 issue.)

News from Christchurch, New Zealand: Jo Stuthridge reports that "the Physis Institute currently has 26 trainees in three groups. Our teaching of transactional analysis continues to be inspired by integrating ideas from attachment research, neurology, and relational psychotherapy. . . . We have opened a community clinic this year with the aim of providing trainees with practical experience and access to affordable psychotherapy for the public." (Our thanks to the *Tattler* for permission to republish this item from their June 2007 issue.)

News from Sydney, Australia: Elana Leigh reports that "this year we have a new structure of training [and] are training in a more composite style. This is proving to be both interesting and challenging. . . . This year we will have three external trainers. One training in self-disclosure from a relational perspective, one in somatic psychotherapy, and then Charlotte Sills will be offering a training on the complex subject of termination. . . . Once again we enjoyed Sean



Transactional Analysis Association, Singapore President Jessica Leong (left) with Linda Gregory, who came to Singapore from Perth, Australia, to show her support for the Singapore TA Conference



Singapore keynote speaker Charlotte Sills (center) with the conference speakers and the Transactional Analysis Association, Singapore Exco Members



Irene Yong, vice president and chair of the plenary session at the Singapore TA Conference

Manning being with us. He facilitated a psychotherapy marathon weekend where the aim is to integrate theory with practice." (Our thanks to the *Tattler* for permission to republish this item from their June 2007 issue.)

European Region

The next **Institute of Transactional Analysis (ITA) conference** will be held 27-30 March 2008 in Keele, Staffordshire, England. The theme is "Celebrating the Vitality of Relationships," and the early-bird registration deadline is 7 December 2007. The deadline for proposals is 7 January 2008. For more details, check the ITA Web site at www.ita.org.uk.

The **4th Annual Cumbrian Transactional Analysis Conference**, sponsored by the Institute of Transactional Analysis (ITA), will be held 23 February 2008 on the theme of "TA Is OK." The keynote speaker will be Kathy Leach, TSTA, and the conference venue will be the University of Cumbria. For details, contact Richard Mottram at 01946 823915.

North American Region

Chuck Holland reports that "the education project is progressing well in Dallas. Ten people recently completed Module 2 of the Transactional Analysis Practitioner Certificate program presented by Laurie and Jonathon Weiss. Val Change will teach Module 3 in November, and these new TA enthusiasts are well on their way to being the first to receive the certificate." (Our thanks to the *USATAA-Net* for permission to republish this item from their Fall 2007 issue.)

The annual **USATAA Gathering** will be held 1-8 February 2008 at Frenchman's Cove, Port Antonio, Jamaica. For details, contact Dianne Maki at dianne@makisethi.com.



Local presenters Kong Seet Mui and Yvonne Lek at the Singapore TA Conference presenting on "Redesigning a Healthy Me: The TA and CBT Way."

TRANSACTIONAL ANALYSIS CONFERENCES WORLDWIDE

1-8 February 2008: Port Antonio, Jamaica. USATAA Annual Gathering. Contact: Dianne Maki at dianne@makisethi.com.

23 February 2008: University of Cumbria. 4th Annual Cumbrian Transactional Analysis Conference. Contact: Richard Mottram at 01946 823915.

27-30 March 2008: Keele, Staffordshire, UK. Institute of Transactional Analysis (ITA) Conference. Contact: www.ita.org.uk or Barbara Clarkson at conference@ita.org.uk.

7-10 August 2008: Johannesburg, South Africa. TA World Conference sponsored by ITAA/EATA/WPATA/SATAA. Contact: TA2008conference.org.

30 October - 2 November 2008: Australasian TA Conference. Rotorua, New Zealand. Contact: Mandy Lacy at starpotential@xtra.co.nz.

USATAA Elects New Council Members:

General Coordinator: Lucy Freedman, Immediate Past General Coordinator: Dianne Maki, Coordinator of Communications: Roberta (Bobbie) Barry, Coordinator of Finance: Vern Masse, Coordinator of Programs: Suzanne Wilson, Coordinator of Education (new position): Toppie Lincicome, Northeast Regional Representative: Marian Weisberg, Southeast Regional Representative: Vacant, Midwest Regional Representative: Ken Taber, Rocky Mountain Regional Representative: Abe Wagner, Southwest Regional Representative: Chuck Holland, Pacific Regional Representative: Vacant, Council Member/Conference Chair: Felipe Garcia, Council Member/Education Project Chair: Denton Roberts, Council Member/*NET* Editor: Angela Berquist, Council Member: Fanita English.

All Regions

2007 San Francisco Conference Sessions Available on CD: All of the conference keynotes and most of the workshops are available to hear on CD. Download an order form from www.usataa.org.