THE SCRIPT®

Volume X, Number 5 June 1980

INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION, 1772 VALLEJO ST., SAN FRANCISCO, CALIFORNIA 94123

The Human Potential Movement and Transformation

A Conversation with George Leonard and Claude Steiner





What has happened to the Human Potential Movement? We recently had the special opportunity of putting that question to George Leonard, the keynoter at this year's ITAA Summer Conference and a man who is exceptionally well-qualified to answer it. His reputation as a social commentator comes not only from his books, but also from special issues on youth, California, race relations and the Seventies that he planned and edited during his 17 years as a senior editor at ***Look*** *magazine. A former vice-president of Esalen, he is now president of the Association of Humanistic Psychology. George's own personal growth and transformation has been, in part, related to his study of the Japanese martial art of aikido, in which he now holds a black belt. He is a stimulating thinker and a warm, open human being.*

To pose the question to George, we asked Claude Steiner, one of the original members of ITAA and one of the founders of Radical Psychiatry. Claude has also been intimately involved in the evolution of the Human Potential Movement and has authored several books, including ***Games Alcoholics Play, Healing Alcoholism,*** *and* ***Scripts People Live.*** *Currently he divides his time between Berkeley and Round Mountain Cooperative Community in northern California.*

Claude Steiner: I am fond of saying that the Human Potential Movement is dead. You are the president of the Association for Humanistic Psychology (AHP), which is the organization that represents the Human Potential Movement. Do you think it's dead?

George Leonard: I guess Mike Murphy and I are responsible for, or guilty of, naming the Human Potential Movement. To understand why we started, half kiddingly, calling it that, you have to look at the historical context. It was 1965, a time of movements. Martin Luther King had just said, "I have a dream," Lyndon Johnson had just passed an ambitious Civil Rights Bill, we had the free speech movement in Berkeley, and the modern women's liberation movement was soon to begin. People were talking in terms of movements, primarily, of course, because of the civil rights movement.

We used the words "human potential" for a couple of reasons. The first two brochures of Esalen Institute in 1962 flew under the banner "Human Potentiality," which was a term Mike had taken from a speech by Aldous Huxley in 1961. Totally independently, I was working on a major *Look* magazine article entitled "The Human Potential." It was some kind of marvelous serendipity — synchronicity as Mike would call it. Very shortly after that, the media came in. I was vice-president of Esalen at that time, and Mike would generally come to me for advice on the media. My advice was, "Cool it. Don't get media coverage because it's destructive, especially to an institution like Esalen, just-born, like a butterfly out of the cocoon. You don't have the power to stand the media blitz. The media coverage goes out in concentric circles, then implodes and destroys the whole thing." We certainly did everything we could to discourage the media from coming into Esalen, other than refusing. We would constantly delay. "Maybe come next month. Or, could you come six months from now?"

Nevertheless, in early 1968 the media blitz occurred. Leo Litwak had written one of the best articles ever done on the Human Potential Movement. It was called "Joy Is The Prize," and it appeared in the *Sunday New York Times Magazine.* It was all about Mike and the Esalen dream. The particular event he wrote about was a Will Schutz encounter group. I'm sure the next morning editors all over New York were getting their best story editors to go and do a story on this crazy place called Esalen.

We had already started using the phrase "the Human Potential Movement" and the media picked up the label. There was a general misapprehension among people of the press, television, and radio that Human Potential Movement equals small group, encounter group movement. However, Mike has had an analysis done of the Esalen brochures over the last fifteen years and he found out that the average number of encounter groups at Esalen has stayed at around 15% of the total program offered.

So, as of about 1969, Mike and I were very sorry that we'd ever used that phrase because it was associated in the minds of the public with encounter groups, nude baths and "Bob and Ted and Carol and Alice." One of the things we discovered was that it's a lot easier to name a movement that to un-name it. So, you've asked the wrong person in a way. A lot of people could talk about the Human Potential Movement in terms of the public image. Instead, I want to talk about it in terms of our original dream, since we are the people who named it.

The original idea was always of a social movement, a socially active movement. It was never self-indulgent because, from the beginning, it was a movement that went out into the world. The basic

continued on page 2

Inside: A Review of George Leonard's Major Books

Human Potential (continued)

idea was to help the world transform itself through personal, social and political action. That has only started in force during the last two years, so how could it be dead when we're just beginning?

Claude: Do you still want to call it the Human Potential Movement?

George: Let's call it the transformation movement. No, let's not call it a movement, just transformation.

Claude: What we're talking about here is the natural history of movements. A movement comes out of the ideas of some people, it catches on, the media finds it and publicizes it, it becomes the object of economic exploitation, it gets perverted, starts getting a bad name and is transformed into something that it wasn't at the beginning. It becomes corrupted and co-opted. It's like an explosion followed by an implosion. What's left after the implosion, if there's anything left, is, I guess, what you're involved in right now. From the outside, it looks like it's dead. People look at TA from the outside and they say it's dead too. And, in a sense, it has died. It has undergone a death of sorts.

George: Brian Van der Horst did an article recently in *New Age* magazine called "The Curve of Blinding Publicity" in which he showed that, at precisely the same moment when the media says a movement is dead, it really starts to live and do its best work. When the Human Potential Movement was getting its maximum publicity, which was in '68, '69 and '70, it was a very tiny movement that involved tens of thousands of people. In the '70's, when you didn't hear about it anymore, there were millions of people involved.

I think the big story is what you might call cultural diffusion. In the mid-70's, I got on the lecture/workshop-giving circuit that took me mostly to Texas and the Midwest, some to the South, very little to the Northeast. I went through O'Hare airport so many times that you can still see my ghost dashing through the airport like OJ Simpson to catch a plane. At the time, when people were saying that the Human Potential Movement was dead, I could do things in Des Moines in 1976 that I couldn't have done at Esalen in 1968, things that involved the human body's furthest reaches of sensing and perception, things that our culture had not sanctioned or credited. Now that doesn't exactly sound like death. The movement, as a movement existing in high definition in the media's terms, is dead and God rest its soul. But, as far as its effect on the culture, I think it's very alive now.

Let's look at it in several different ways. The basic ideas behind the self-help movement — that you take personal responsibility, that the population is perhaps better than the experts and professionals at handling any particular problem, the ideal of decentralization of power — these ideas go right along with the basic ideas of the human potential. Many of the self-help groups are self-consciously human potential groups. For example, the AHP annual meeting in Princeton last August did a joint meeting with the National Self-help Clearing House. The kinship between the two groups is quite clear. The latter claims, and with good accuracy I think, that there are 15 million people in the U.S. in self-help groups.

Then you take holistic health. Holistic health is, to me, the most successful adaptation of straight, all-out human potential ideas. The ideas that were being bandied about at Esalen in the late '60's are precisely those which are now the very tenets of the holistic health movement. We know that there are millions of people in the U.S. involved in holistic health practices. Blue Cross is going as fast as it can towards the holistic way of doing things, and Kaiser hospitals are now working very hard to start wellness centers.

Finally, some percentage of the living lightly or voluntary simplicity movements fall under general human potential guidelines. Even with all the overlap, you still must have 15 or 20 million people involved and conversant with the ideas. So, as far as cultural diffusion is concerned, as far as the adaptation and application of the ideas, the Human Potential Movement has never been stronger. As far as being a viable movement that can get a favorable article in the *New York Times*, it is dead.



Claude: There's a very strong parallel with TA, which is also dead as a media focus and which has also diffused throughout the culture. As TA and the Human Potential Movement diffuse throughout the culture, somewhere a new nucleus of ideas is forming which is going to go through a similar process as part of the natural history of movements. I perceive a kind of lull as the waves that Esalen, TA, Radical Psychiatry, Berne, Perls, all of these people, started in the 60's are disseminating through the culture. I sense a whole new beginning. I see you as some kind of mystic, as one who inhabits the cutting edge of consciousness, dealing with mental transformation. Can you see sufficiently into the future to clarify what I see?

George: I think you're quite right. I see it in terms of paradigm shifts. I have a strong feeling that the paradigm that I call "Civilization," that way of organizing matter and energy and society and shaping consciousness, is changing and coming to an end. What I call Civilization and Transformation, Salk simply calls Epoch A and Epoch B in his book *Survival of the Wisest*. He showed it as an inflection in the exponential curve of growth leading to a different kind of curve. When this curve changed, many of our basic values changed. For example, aggression is no longer a value, but gentleness is; hot competition is less of a value that collaborative relationships. The main curve is really one of the rise in the production and consumption of energy and the production of material goods. In 1971, when I was working on my book, *The Transformation*, I thought that the change would be in the 1990's at the earliest, and maybe not until 2000. I believed that we could probably heat up the economy a couple more times. As it's turned out, we really haven't been able to heat up the economy since '72. The crunch, the real point of inflection that I figured would occur around the turn of the century, is probably going to happen in the 1980's. If it does, it's going to be such a crunch and such a challenge that something new is going to have to pop out of it.

Claude: Do you have any visions about what that will be?

George: I think if you wanted to take the most probable scenario, it would be a disaster, if not catastrophe — riots in the streets, not only gas shortages, but bread shortages — because the culture is so overly complicated and so dependent on petroleum in farming for fertilizer, tractors and transportation. Organisms whose very survival is threatened have a tendency to revert to more primitive forms of organization. Certain bacteria do that. Inflation has a way of reducing our standard of living in terms of material wealth. The most urgent psychological problem of the next decade will be adjusting to the end of automatic material prosperity. In our old culture, "Civilization," we based almost everything on automatic prosperity. It's how we live. It's our reward system. If I'm a good boy, then when I grow up, I get to have a sports car, a cadillac, a boat — as Herman Kahn said, a family submarine. When this is cut off, what's going to take its place? A lot of peole will feel despair, anger, hatred. They'll strike out see, conspiracy, "It's the government," or "It's those damn Democrats."

But this inflation is absolutely structural. It doesn't come from anything anybody is doing. What we're looking at is an absolute shift in something that we've come to assume is our birthright. I think the one hope that this movement holds out, and this was the original dream that Mike Murphy and I had, is that there are alternatives to material growth, that there are other forms of entrepreneurship and adventure. It's not just that we're going to be satisfied with voluntary simplicity because we like to be funky and live in small houses by candlelight. We are about to embark on a fantastic adventure that will make the winning of the West in the U.S. seem mild and pale by comparison.

The previous mode, that is, spending all our stuff on material goods, watching more and more TV, going to more and more entertainment, zapping up and down on little lakes and rivers in motor boats, was really a big waste of time. It was actually a very low standard of living in terms of how it feels to be alive. Human beings want adventure, the kinds of adventures which involve alteration of consciousness, new forms of human intimacy, new abilities of the human being to learn, to sense — some of the things we do in our energy awareness workshops. These allow us to be pioneers again. We can't pioneer on physical frontiers or go kill some Indians, and war is just not a very good thing to do anymore. I was in WWII as a 19-year-old, flew low-level missions, shooting and bombing, and I didn't have any malice towards anybody. It was just a lot of fun. That is a horrible thing to say, but it was. We can't do that kind of thing any more, so we've got to find other adventures. Our annual AHP meeting this year is on community and it's preceeded by seven days in which people will live in experimental communities. The idea is to experiment to create new communities, new adventures. That's what I'm hoping, that we can put things like this out there,and when the crunch comes we'll see if they make any sense at all.

Script: As you talk, George, I'm thinking about Claude's work in Radical Psychiatry, the creation of communities, of subcultures where new, transformed behavior can survive as an island within the larger culture and gradually move out from there. It seems like small communities can be a very important vehicle for transformation.

George: Very much so. That's really the kind of thing that I'm talking about as a model for transformation. Not just getting cured. I don't think we're ever going to get cured. We can be ameliorated, and certain people really need some help some times, but in general, transformation is the only hope for cure and even that's not the right word.

Script: How would you see associations like AHP and ITAA moving out into the world in very conscious and specific directions? How can we help to transform the culture?

The Script
(ISSN 0164-7393)
Newsletter of the International
Transactional Analysis Association
1772 Vallejo Street
San Francisco, CA 94123
(415) 885-5992

Editor ..... Ken Ernst, PhD
Managing Editor ..... Robin Fryer, MSW

Script Editorial Board (Sub-committee of Public Information and Professional Relations Committee): Les Kadis, Penee Field-Orfila, John James.

Deadlines: receipt in ITAA office on the first of the month prior to the month of publication; i.e., Jan. 1 for February issue.

The Script is published monthly (except January and August) by the International Transactional Analysis Association. The subscription rate is $2 a year as part of dues for all classes of membership. For information on dues rates for various membership classifications, contact the ITAA office at 1772 Vallejo St., San Francisco, CA 94123. Second class postage paid at San Francisco, California.

The editors reserve the right to edit material submitted for publication for taste, accuracy and length. Letters to the Members Forum should be limited to 400 words. Editing will be done responsibly and in such a way as to preserve the intent of the author.

George: One thing that we feel in AHP is that the basic ideas that we've been playing with for about 15 years either have applicability to the society at large or they don't. And if they don't, then maybe they're not all that useful. For example, at this time last year, six of us from AHP went to Washington under the auspices of the National Institute for Public Affairs. We had a meeting with 100 fairly high ranking bureaucrats, people from the departments of energy, agriculture, HEW, commerce and so forth, and some assistants to senators and congresspeople. We presented the humanistic perspective. The name of the meeting was "The Possible Society." Jean Huston, who was then president of AHP, gave an exercise, a vision quest. Everyone closed their eyes and got on a spaceship which took them to another planet where the possible society already existed. They were asked to describe what that society looked like. It was absolutely breathtaking. What the bureaucrats came up with and what we came up with were hardly any different. The possible society was much more ecological, more decentralized, individuals had more responsibility and there was more emphasis on education. It was just thrilling.

We have also started making attempts, with certain limited success, to produce press releases and to get them to various people in public life and to the media. Someone gave President Carter one of my addresses, in which I said that, with the inevitable turn towards renewable energy sources and conservation, the energy crisis probably is a blessing in disguise. Carter wrote me a personal note agreeing with that notion.

We are also trying to create more AHP chapters in various communities throughout the country and to get those chapters to take more social action. That's a slow process. In every way we know how, we're trying to go public and, again, not to tell people what to do, but to offer an alternative.

Claude: I think most people in the ITAA consider themselves part of the Human Potential Movement. Transactional Analysis deals with how people deal with each other. When I am interfacing with your ideas, I realize that we are moving in a similar direction. I have tended to feel that you deal with things that are mental and spiritual rather than social so I'm very interested that you have a desire to affect the social realm. There is the suspicion that the Human Potential Movement is not interested in social issues such as sexism, racism, ageism, all the different ways in which people oppress each other.

George: I'm sure there are a lot of people who are just growth groupies, going from one growth thing to another. There's some truth to it. When these accusations first started coming out, I made it a practice whenever I made a speech to ask how many people there had voted in the last presidential election. Now, some may have been lying, but it was always 98% of the people who came to my talks. I also questioned them about it in my smaller workshops and my conclusion is that, generally, the people who are drawn into the kinds of work that I do — energy awareness, body and spirit — are far more socially responsible than the US average. They are people who want to help other people and who are more socially conscious than the average guy who's laughing at "The Serial" and kidding people in hot tubs. The criticism is just, insofar as we haven't, until just the last couple of years, started applying ourselves explicitly and overtly to social causes. We are now absolutely committed to this and we're doing it explicitly.

Claude: I was invited to the midwest AHP conference with Hogie Wycoff a couple of years ago specifically to inject political consciousness into the meeting. We came away with the impression that, at least in the ranks of the AHP, people don't want to hear about politics. They may be voting and they may be against nuclear power, but they don't want to hear about poverty and racism, elitism or sexism. Of course, this is looking at the organization as an outsider. I kept thinking, "Where is the social change?"

You must have a vision of how people would relate to each other, what would happen to marriage, to the family, to work relationships, living relationships, how people would be with each other if we embark on this adventure, which you think and I agree, will have to happen.

George: Certainly I see openness and honesty. Self-disclosure has got to be right near the top of the list because that transforms everything. Then personal responsibility, individual responsibility which goes along with social responsibility. Civilization has brought us to the point where we can't feel our own feelings so that we won't be aware of the terrible things we're doing to the planet and other people. Once you're really open and aware, it's pretty hard to do the kinds of things we did in Viet Nam, like jungle busting and defoliation. I also see very radical changes in living situations, for economic reasons if nothing else. Job sharing and house sharing will increase and there will be a much higher degree of cooperation and collaboration. I think we're going to have to learn more sensitive ways to live with others, not just out of self-protection, but out of a sense of adventure too. What I'd really like to see is a general framework of trust and openness. There's a lot more room for creation. Creation takes us through a kind of opening place in the circle where new information comes in, where you really have novelty. As you get closer to that opening, ordinary logic breaks down and you get into the realm of complimentarity and paradox. You then have surprise, ambiguity and the willingness to live with ambiguity. I also see some real changes in sexual relationships. My bottom line is that the one-to-one is really where the future lies. Now it may be a serial one-to-one, one after the other, but that's the big daddy.

Claude: Can you clearly see your vision in terms of how the individual consciousness can be transformed? I am pursuing a vision in terms of living cooperatively, living in harmony with other people and the land. I come from the TA tradition of being interested in an instant-to-instant analysis of what people are doing with each other. What people are doing with each other needs to be transformed enormously too. We're accustomed to basically dominating each other, dominating or being dominated all of the time. When you begin to give up that inequality and to think of equality between people, of seeing what happens when you don't lie and you don't power play, when you insist that people take responsibility for what they are doing and yet are aware of their responsibility to other people, intense transformation happens.

I'd like to ask you about the concept of personal responsibility as I see it interpreted on the periphery of both est and the Human Potential Movement. As I hear it, people are believed to be *completely* responsible for what happens to them. They are also seen as having no responsibility for what happens to other people.

George: I don't like that idea at all. First, there can be no system that is complete and consistent. There's always going to be an opening in the circle somewhere where new information comes in, so therefore, that formulation is false *per se*. In an expanding universe, there's new stuff coming in which you're not creating. I've had some real arguments with Will Schutz, who is the true champion of this idea. I've argued with him — to say that the kids in Viet Nam put themselves under the napalm, that women want to be raped — I just can't live with that, it just isn't right. One afternoon at Esalen, several years ago, I said, "OK, I'm going to grant you that we create 98.5% of our reality, but I want you to grant me that 1.5% are the things that we're not responsible for, that come from the outside." At the end of four hours he was exhausted and said, "Yes, I give you the 1.5%." I felt a wonderful sense of triumph.

Claude: Now that you have the 1.5%, you can work your way up.

George: No, I saw him a month later and he'd taken it back. I think it's a game.

Claude: Unfortunately, it seems that most everyone takes it seriously. I think the place where it is a most serious problem is with people who are terribly distressed, under a tremendous amount of pressure, and then are told by some therapist or guru that they need to take responsibility for everything that's happening to them.

I am very pleased about how much agreement I feel with you. Listening to you is like riding a wild bronco. I feel like I'm barely hanging on, but I love it. I am greatly looking forward to your address at the ITAA Summer Conference in August. I feel like we're working on the same team but in different ball parks.

George: I wish I'd had a chance to brief myself more on your work.

Claude: Well, this will be the opportunity.

Script: We'll consider this a start in the reciprocal relationship between ITAA and AHP.

George: Really, I think that's a great idea.

Committee Reports

Dear Fellow Members:

We, the members of the Ethics Committee, are taking time out from our duties of reviewing and assessing the many issues related to formulating a code of ethics for the organization, to share a few of our immediate concerns. The first is that the membership have a clear, descriptive statement of what tasks are involved in formulating a code of ethics. For example, we were faced with defining just what was meant by the term "ethics." The following definition is very useful for our work: "The study of what constitutes good and bad human conduct, including related action and values, is called ethics."

In ethics we are concerned with questions of right and wrong, duty and obligation, and moral responsibility. It is helpful to divide our views about ethics and meta-ethics. Normative ethics involves an attempt to determine precisely what standards to follow so that our actions may be right or good. It has been defined as "the reasoned search for principles of human conduct, including a critical study of the major theories about what things are good, what acts are right, and what actions are blameworthy." Meta-ethics is a highly technical discipline concerned with the meaning of ethical terms, including a critical study of how ethical statements can be verified.

During the past years, we have leaned heavily on many normative standards prescribed by organizations which are similar to our own. There are two such standards that are of particular relevance to ITAA. The first is in the area of interprofessional relations and it requires that professionals "act with integrity in regards to colleagues within ITAA and in other professions." This includes the requirement that ITAA members *not disparage the qualifications or professional activities of any colleague.* In cases where there are differences of opinion about goodness or badness of behavior, or disputes of any kind, members are required to use appropriate procedures and committees to seek satisfaction. Public blemishing is unprofessional. Such public displays, written or verbal, even when direct harm is not identifiable, precipitate rancor towards the person and character of the colleague. Therefore, it is unacceptable. We must remember that ITAA members have a professional and moral responsibility not to needlessly defame and injure the reputation of others. This is true whether the individuals are trainees, relatives, other associates or members of the organization.

The second area of standards focuses on the normative expectations for client-practitioner relationships and client welfare. Specifically, it is considered unprofessional for practitioners to maintain dual relationships which might impair professional judgment or increase the risk of client exploitation. Examples of such dual relationships are the following: 1) sexual intimacies with clients, 2) treating relatives or friends, 3) engaging in business enterprises with clients, 4) conflicts of interest between the client's welfare and employer's demands. These activities, as well as others, are likely to lead to inadequate professional services or harm to a client because of conflicts of interest or loss of objectivity. Some states and organizations are requiring mental health practitioners *not* to engage in any non-professional relationships (sexual, social, economic, etc.) with a client. In most cases, termination of the client-practitioner relationships is required. In addition, the practitioner may be required to prove that the basis for such relationships was not related to professional practice.

Our task is a tedious one, requiring the commitment and participation of us all. The tendency to remain uninvolved is, perhaps, one of the most serious obstacles for formulating a useful and satisfying code of ethics because it reveals a lack of concern. In closing, "To be concerned is to perceive the importance of something to one's own life or to the lives of others, to perceive a personal responsibility for the directions that the object of our concern takes, and to make an effort to translate these perceptions into appropriate action." Without concern, we have an impossible task.

Norman L. James
Vice-president of ITAA
Member of the Ethics Committee

POST SCRIPT

THE ITAA BULLETIN BOARD

Guidelines: send only clean, photo-ready copy in one piece (preferably a stat). Do not send copy in several pieces pasted on cardboard. No xeroxes please. Submitter will be billed for any additional work necessary to prepare ad copy for publication. Location of announcements is up to the discretion of the managing editor. Please note: since we use a 10% color screen on ad pages for background color, it is not advisable to use photos or fine line drawings in ads. Both will lose clarity with the color screen. Bold, clear copy is preferable.

Deadlines: first of the month prior to the month of publication. Please note that second class mail delays mean that the *Script* may arrive up to two months after publication in some parts of the world. Ads should include dates at least two months from the time of publication.

Dimensions and Fees: Post Script Ads
Eighth page - 4½" across X 3¼" down $100
Quarter page - 4½" across X 6½" down $175
Half page - 9½" across X 6½" down $300

ETA CONFERENCE 1980
BODYSCRIPT WORKSHOPS

Dr. Joe Cassius, CPTM, and Dr. Margaret Turpin, CPTM, will teach combined T.A. and Bodyscript courses July 12-13 in Brighton, England, after the ETA Conference July 6-11. Fee $75. They will also present a residential T.A. and Body/mind training program combining learning and leisure in a beautiful English countryside setting in Hampshire, England, August 23-30. Fee $350. Apply to M. Turpin, 89 Muswell Hill Rd., London N10 3HT, England, by airmail. For best air reservations and fares contact



Jim Rule
Poe Travel
P.O. Box 2576
Little Rock, AR 72203
Tel. 501—376-4171

ITAA's Second
Everyone Welcome!



Sunday, August 10
8:00-9:00 am

See Summer Conference Program Book for information and registration form (page 25).

TRANSACTIONAL PUBLICATIONS

P.O. Box 3932 Rincon Annex • San Francisco, CA 94119 • 415/885-5992

PRACTICAL MAGIC
A Translation of Basic Neuro-Linguistic Programming into Clinical Psychotherapy
Steve R. Lankton
$12.00 cloth

Practical Magic offers an array of techniques and ideas to augment any frame of reference from which one operates as a therapist. It is particularly gratifying to know that "Lankton's Magic" and quick, effective interventions are tempered by his fine observations and skills as a sensitive and insightful psychotherapist.

Eugene Eliasoph, president (1981)
American Society of Group
Psychotherapy and Psychodrama

LOVING RELATIONSHIPS
Sondra Ray
$5.95 paper

New from the author of I Deserve Love. A way to healthier relationships using affirmations, imaging, and rebirthing.

also available...
I DESERVE LOVE. Ray $4.95
REBIRTHING IN THE NEW AGE. Orr/Ray $5.95

SUPERMIND
The Ultimate Energy
Barbara B. Brown
$11.95 cloth

The author of New Mind/New Body and Stress and the Art of Biofeedback vividly illustrates the thesis that the unconscious intellect possesses prodigious abilities for reason, judgment, and altruism, and convinces us that the intangible essence we call mind is more than brain. Deals with the mind-body connection and unconscious mind potential.

GETTING WELL AGAIN
O. Carl Simonton, Stephanie Mathews-Simonton, James Creighton
$8.95 cloth

The leading practitioners in the field of the psychological causes and treatment of cancer describe how patients can apply, on their own, the potentially live-saving and life-extending procedures they have developed at their world-famous treatment center.

THEY LIVED HAPPILY EVER AFTER
Methods for Achieving Happy Endings in Coupling
Leslie Cameron-Bandler
$8.95 cloth

LIVING YOUR DREAMS
Gayle Delaney
$8.95 cloth

Using the methods of "dream incubation" and "dream interviewing" to provide insight and increase awareness.

HOW TO PUT MORE TIME IN YOUR LIFE
Dru Scott
$10.95 cloth

New ways to think about time that make it your slave instead of your master. An innovative five step program.

- For a complete list of new titles and price changes, see the Trans Pubs catalog update to be published in the July Script.
- Shipping: add 5% ($1.00 minimum). California residents please add tax. Free bookrate shipping to ITAA members on prepaid orders of $25.00 or more. For airmail overseas, add 50% of the price of the books; any difference from actual air postage will be credited or invoiced.

SPECTRUM
PSYCHOLOGICAL SERVICES _____ *and* _____ **HUMAN DEVELOPMENT ASSOCIATES**

present

MICHAEL BROWN, Ph.D. and TAIBI KAHLER, Ph.D.

PROCESS AND CONTENT:
Meta-Tactics of Therapy and Communication

DATES: Monday, August 11 – Friday, August 15, 1980 (immediately following ITAA Summer Conference)
PLACE: Eric Berne Library, ITAA headquarters, 1772 Vallejo Street, San Francisco, California
FEE: $300 (includes workshop fee and materials; room and lodging additional)

THE PROGRAM

Mike has spent the past four years integrating TA with the works of Bandler and Grinder and Milton Erickson to create an effective and teachable model of human behavior and process intervention techniques emphasizing **Psychological Level Communication**.

Taibi has evolved his **Miniscript** theory into an exciting **Process Communication Model** which emphasizes inviting OKness by monitoring second-by-second transactions and intervening on the psychological as well as social levels of communication.

Mike and Taibi will combine their knowledge and expertise to provide a systematic and comprehensive model of therapy and communication. Lectures, demonstrations, and experiential sessions will be utilized to provide participants with a working knowledge of concepts such as anchoring, pacing, representational systems, drivers, association, script sequences, congruence, strategies, and therapeutic metaphors.

Come and join them in an exciting and dynamic learning experience! *Register early – space is limited.*

To Register: Send name, address, and phone number along with $300 workshop fee to:

Spectrum Psychological Services
6869 Marshall Road / Dexter, Michigan 48130
(313) 426-2334
No refunds will be allowed after July 31, 1980

WEST LOS ANGELES GROUP THERAPY INSTITUTE
11665 OLYMPIC BOULEVARD
SUITE 300
LOS ANGELES, CALIFORNIA 90064
(213) 473-4463

TOM WILSON, M.D., C.P.T.M., Co-Director
I am a psychiatrist certified by the American Board of Psychiatry and Neurology. I am currently an Assistant Professor at USC and have lectured and taught courses for USC, UCLA and the Los Angeles Group Psychotherapy Society. I am past President of the Medical Staff at the Westwood Hospital in West Los Angeles.

DIANE MOMB, R.N., C.P.T.M., Co-Director
I am a Clinical Provisional Teaching Member of ITAA and am a Psychiatric nurse with experience both in hospital work and with office groups. I have taught or assisted with courses for the California Hospital Medical Center, UCLA and the Los Angeles Group Psychotherapy Society.

The West Los Angeles Group Therapy Institute has been in operation since October 1974. Our focus is on training professionals to work with psychosis, especially schizophrenia, and other severe emotional disorders. The faculty works as a team and has been trained in reparenting and regressive techniques. Facilities of a widely known private psychiatric hospital are available for the purposes of training. The West Los Angeles Group Therapy Institute training program includes 101 courses and training towards ITAA CM membership. We also individualize programs for out-of-town trainees interested in psychosis and wishing to spend three days or more in intensive training with us. If you are interested, contact us at the above address.

Transactional Analysis Institute of Dayton
6210 North Main Street
Dayton, Ohio 45415
Telephone: (513) 274-9362

Marge Reddington, Director
Matthew D. Reddington

August 18-22, 1980
January 19-23, 1981
5-DAY INTENSIVE IN THE USE OF VISUALIZATION & IMAGERY. MARGE REDDINGTON. This workshop will include: how to introduce the concept to your practice; components of overall program; teaching the techniques; determining client suitability; relationship of stress and disease; introduction to image assessment and reshaping; & helping the client to overcome resistance. Enrollment limited. Fee $300. $50 Deposit Required. 10 a.m. to 5 p.m. each day. Site: T.A. Institute of Dayton. Limited Sleeping Accommodations. Inquire.

August 25-29, 1980
January 26-30, 1981
5-DAY INTENSIVE ON ADVANCED VISUALIZATION & IMAGERY. MARGE REDDINGTON. This workshop will emphasize assessing, changing and reshaping images. It will also cover: origin and purpose of images; general meaning of imagery; overall assessment of images; levels of interpretation and meaning; relationship of images to disease or condition; the predictive value of images; and working with resistance. Enrollment limited. Fee $300. $50 Deposit Required. 10 a.m. to 5 p.m. each day. Site: T.A. Institute of Dayton. Limited Sleeping Accommodations. Inquire.

September 2-5, 1980
4-DAY INTENSIVE ON SPIRITUAL AWARENESS. MARGE REDDINGTON. Specific spiritual needs and deprivations will be covered. This is an elaboration of the spiritual level discussed in the Advanced Visualization and Imagery Workshop but may be taken without having attended the previous two weeks. This is an extremely popular workshop and an intensive one. Limited space is available, so register early. Fee $240. $50 Deposit Required. 10 a.m. to 5 p.m. each day. Site: T.A. Institute of Dayton. Limited Sleeping Accommodations. Inquire.

September 6, 1980
TRAINING DAY, MARGE REDDINGTON. This is a fine opportunity to enhance your training experience. Trainees may bring tapes, case presentations or supervisory problems to this seminar and may make contracts for how they wish the process to proceed. PTM's may bring trainees for their supervisory situation or may contract to supervise CM/SFM participants in order to earn supervisory credit. In addition, they may choose to present supervisory problems they are encountering in their own training programs. Fee $45. 10 a.m. to 5 p.m.

Books

Education and Ecstacy
Dell, 1969. $3.95

The Transformation
Dell, 1973. $2.95

The Ultimate Athlete
Avon, 1977. $1.95

The Silent Pulse
Dutton, 1978. $9.95

By George Leonard

Reviewed by Roseanne Lawson and Michael Ward

As for me, transformed or not, I would like to be known in my final years as a singer and a dancer, a lover of children and picnics.

To read George Leonard's book is to meet firsthand a man of passion, vision and humor. A senior editor of *Look* magazine for seventeen years, Leonard has written extensively on politics, education, civil rights, and more recently, psychology and philosophy. This review deals with his four major books to date.

To learn is to change. Education is a process that changes the learner.

Education and Ecstasy, published in 1968, presents a highly articulate plea for learning as a process rather than as an end in itself. When he was with *Look*, Leonard had both access to American schools for data gathering and a publishing medium through which to disseminate that information. He points out that conventional schools train children to adapt; teachers, via rote learning, encourage similarity in students, not creativity. He underscores the unnaturalness of keeping children confined to uncomfortable desks in uncomfortable rooms for long periods of time and he presents thoughtful, exciting alternatives, some of which (the "free learner" and "open classrooms," for example) have been developed much more fully during the 12 years since this book came out.

A primary theme in *Education and Ecstasy*, as well as the books which Leonard was to write later, is the importance of cooperation. In the educational environment, students are schooled in competition — pushed to get high grades, to do well on exams, to win honors in sports — even though competition does not increase excellence. It simply reinforces specialization and standardization, qualities which are "irrelevant to the learning process and damaging to the development of free-ranging, lifelong learners."

The author's basic position is that if children are not learning, it is most likely the fault of the environment in which we place them. He suggests that joy, "ecstasy" as he calls it, be encouraged in learners so that learning is perceived as a lifelong pleasure. To Leonard, ecstasy is the link between education and the learner.

What we are seeing, dimly, incompletely, is indeed a bursting out into conscious awareness of the unseen hosts that have controlled our lives since the dawn of civilization. Seeing is disbelieving. Some of the most awesome demons, upon becoming visible, lose their power. All we have to fear is those who do not see.

In *The Transformation*, Leonard offers both another vision of society transformed and his belief that the changes we are experiencing in the Western world are merely "the beginning of the most thoroughgoing change in the quality of human existance" since the birth of civilization 5,000 years ago. In developing this theses, he draws on personal, historical and mythical examples of the limitations inherent in civilization and he describes some possibilities of where we can take ourselves if we are willing to stretch our conscious awareness to its outermost limits.

Leonard begins with the premise that Civilization (which he capitalizes), by definition, is a state of disease, a mode of existence that promotes disharmony with nature for the sake of efficiency. Instead of experiencing the joy of life and relating to each other, we devote our main energies to standardization, specialization, productivity and surplus. Consequently, we live in a dulled state which he refers to as "NDD": neurosis/disease/discontent. His depiction of "civilized" life is often similar to Claude Steiner's presentation of people with mindless, joyless, and loveless scripts. And, like Steiner, Leonard believes that true cure can only be experienced in a cooperative, caring environment. Conventional therapies primarily help clients to "build, polish, tune up and test a new neurosis to replace the old." However, the less conventional therapies, which evolved from the Human Potential Movement, invite clients to experience — if only for a marathon — intimacy and a taste of what life could be like. As a result of these experiences, Leonard believes that most people are redirecting their energies towards "the transformation."

Leonard is also willing to commit himself to a vision and he courageously offers his predictions of how it could affect institutions such as marriage, politics, drugs, war and energy. Some are less convincing than others, but the reader would do well to look beyond any particulars which do not seem plausible to him or her so as not to miss out on the overall creativity and energy that Leonard brings to the task of envisioning a society transformed.

The human destiny, I feel, is beyond our power to conceive. I believe we can travel toward that destiny without sacrificing intelligence, humor, or compassion. If we can stay centered and balanced, we can take that journey in harmony with nature and other people. As for what a human being can do and be in this context, who would dare set the ultimate limits?

In *The Ultimate Athlete*, Leonard takes a critical look at physical education and the sports establishment in the Western world and proposes an alternative that transcends "athletics" as we commonly think of them.

Through his study of aikido, a Japanese art of self-defense, Leonard learned a great deal about cooperation, harmony, the flow of energy in the universe and our ability as conscious beings to tap into it. Drawing on his personal experience as well as on his meticulous research into the history of sports, he proposes that each of us has the potential to be an ultimate athlete in the "game of games" — life itself. The ultimate athlete is defined as "one who joins body, mind and spirit in the dance of existence; one who explores both inner and outer being; one who surpasses limitations and crosses boundaries in the process of personal and social transformation; one who plays the larger game, the Game of Games, with full awareness, aware of life and death and willing to accept the pain and joy that awareness brings; one who, finally best serves as model and guide on our evolutionary journey."

Leonard emphasizes the importance of transcending our Western belief that mind and body are separate entities and presents a strong case for holistic therapies. His chapters on energy are rich with examples and exercises that are relevant to therapists and athletes alike.

At the heart of each of us, whatever our imperfections, there exists a silent pulse of perfect rhythm, a complex of wave forms and resonances, which is absolutely individual and unique, and yet which connects us to everything in the universe. The act of getting in touch with this pulse can transform our personal experience and in some way alter the world around us.

The Silent Pulse, George Leonard's most recent book, is philosophical and lyrical, filled with memorable lines and passages. There are many references to "the dance," and the author seemingly intends the reader to see and experience his or her relationship to all that exists. He introduces the concept of holonomy — that every entity is part of the web of existence and that each of us, and in fact, each particle of us, contains the basic elements of the whole of the universe.

To develop this thesis, Leonard draws upon scientific findings from Stanford Research Institute, as well as from concepts in quantum theory, Eastern philosophy, linguistics and music, disparate sources which lead to the same "truth." He stresses the importance of intentionality and, like many of our colleagues in health-related fields, he encourages the use of affirmations and visualizations as our internal power for self-healing. Like his earlier books, this one stresses the necessity for cooperation, a non-exploitive approach to life on the planet which affirms plentitude, not scarcity. In Leonard's frame of reference, we do in fact create our own reality; logically, our commitment must be to cooperation, to life-enhancement, to balancing "holding on" with "letting go." Through this process we align the silent pulse within each of us to the pulse that beats in all other things.

Roseanne Lawson, MSW, PTM, is in the process of closing down her therapy and training practice in Peapack, NJ in preparation for a move to California at the end of June. She is a runner and a mother and works within a holistic framework. She and Michael have worked together as co-therapists for the last several years.

Michael Ward is a former college English teacher and testing specialist for ETS. He is now doing training and treatment at the Cambridge Institute for TA. He moved from Princeton to Boston six months ago and is currently writing a screenplay in his head which he hopes to put on paper soon.

Candidates for Trustees

The following is a list of candidates for the office of trustee suggested by the Nominating Committee. Additional candidates may be nominated at the business meeting on August 8, 1980 in San Francisco.

James Allen, Tulsa, Oklahoma
Adriana Arzac, Westwood, California
Gloria Balbona, Lomas de Tarrango, Mexico
Edith Bogusky, St. Louis, Missouri
Melvin Boyce, Corte Madera, California
Ted Bruce, Milwaukee, Wisconsin
Carol Burra, Kingston, Ontario, Canada
Leonard Campos, Stockton, California
William Cornell, Gibsonia, Pennsylvania
Laura Cowles-Boyd, Norman, Oklahoma
Jean Duck, Minnetonka, Minnesota
Lucy Freedman, Silver Spring, Maryland
Felipe Garcia, San Antonio, Texas
Otho Hesterly, Little Rock, Arkansas
Alan Jacobs, Chicago, Illinois
Vann Joines, Chapel Hill, North Carolina
Paul McCormick, Stockton, California
Alan McLean, Victoria, British Columbia, Canada
Robert Morriss, Richmond, Virginia
Florence Olivier, Vancouver, British Columbia, Canada
Harris Peck, New Rochelle, New York
Bethany Schachtner, Cupertino, California
Jonathon Wagner, St. Louis, Missouri
Jonathan Weiss, Littleton, Colorado

Conference News

Correction for the Program Book: Workshop GK by Charles Stern on page 65 has been incorrectly titled. It should be titled "Transactional Hypnotherapy."

Continuing Medical Education (CME) credit will also be available for these courses: Institute #11 presented by Les Kadis; "Treatment of the Controlling Personality" by Richard Erskine; workshop HD, "Life Script: An Evolutionary and Existential Perspective" by Richard Erskine and Rebecca Trautmann; "Using Egograms As A Treatment Tool in Couple Therapy" by Edward Fuller and Robert Heyer; and workshop CF, "Recent Developments in Psychological Energy Theory" by John Dusay.

Accommodations

Do you have a spare bedroom? Do you speak a second language? If so, would you be willing to provide inexpensive accommodations for one or more people coming to the Summer Conference? We are particularly interested in finding places for non-English speaking people. By doing so, you will be enabling greater participation in the conference and will be providing people with a place where they can relax and freely speak their primary language.

Contact: Marianne Fraticelli, c/o ITAA office, if you are interested in providing local accommodations, or, if you are looking for alternative housing.

Stephanie Griffin
Local Arrangements Coordinator

Calendar

August 6-10, 1980 ITAA Summer Conference, San Francisco, California
January 14-18, 1981 ITAA Winter Congress, Washington, DC

Exam	Exam Date	Location	Application Deadline
CM and SFM Oral Exams	June 16, 1980	Perth, West Australia	March 19, 1980
	June 20, 1980	Rio D'Janeiro, Brazil	January 21, 1980
	July 6, 1980	Brighton, England	April 7, 1980
	August 6, 1980	San Francisco, California	May 8, 1980
	September 15, 1980	Wellington, New Zealand	June 18, 1980
	October 10, 1980	Adelaide, South Australia	July 15, 1980
	October 25 or 26, 1980	Calgary, Alberta, Canada	July 30, 1980
	October 29, 1980	Ann Arbor, Michigan	July 31, 1980
	November 9, 1980	Europe	August 12, 1980
	November or December, 1980	South America	June or July, 1980
TM Exams	July 6, 1980	Brighton, England	April 7, 1980
	August, 1980	San Francisco, California	May 6, 1980
Written Exams	September 26 or 27, 1980	To Be Announced	July 1, 1980
PTM Contract Workshop	August 3-5, 1980	San Francisco, California	June 12, 1980 (includes payment of $100 non-refundable application fee)

International Transactional Analysis Association, Inc. Balance Sheet - December 31, 1979 and 1978

OPERATING FUND

ASSETS	1979	1978
Current assets:		
Cash	$ 65,753	$ 39,767
Accounts receivable, less allowance for collection losses (1979-$3,649; 1978-$4,525)	19,249	24,147
Inventories	66,431	78,794
Prepaid expenses	4,145	4,175
Total current assets	155,578	146,883
Equipment, less allowance for depreciation (1979-$23,633; 1978-$15,968)	47,725	24,339
	$ 203,303	$ 171,222

SCHOLARSHIP LOAN FUND

Cash	$ 9,136	$ 7,396
Certificate of deposit	50,000	30,000
Note receivable		15,000
Due from Operating Fund	37,100	37,100
Scholarship Loans	15,793	12,558
	$ 112,029	$ 102,054

MEMORIAL GIFT FUND

Due from Operating Fund	$	$ 255

BUILDING FUND

Deferred interest on installment note	$ 7,292	$ 10,792
Property and improvements, less allowance for depreciation (1979-$34,402; 1978-$26,747) (See note 2)	325,840	333,284
	$ 333,132	$ 344,076

OPERATING FUND

LIABILITIES AND FUND BALANCES	1979	1978
Current liabilities:		
Accounts payable	$ 16,869	$ 38,929
Note payable		15,000
Accrued liabilities	4,602	6,739
Contracts payable (See note 3)	23,569	
Due other funds, net	33,744	33,029
Total current liabilities	78,784	93,697
Deferred income	40,538	40,816
	119,322	134,513
Fund Balance	83,981	36,709
	$ 203,303	$ 171,222

SCHOLARSHIP LOAN FUND

Fund Balance	$ 112,029	$ 102,054

MEMORIAL GIFT FUND

Fund Balance	$	$ 255

BUILDING FUND

Due to Operating Fund	$ 3,356	$ 4,326
Note payable, installment (See note 2)	22,172	32,816
Note payable, first deed of trust (Note 2)	166,741	167,157
	192,269	204,299
Fund Balance	140,863	139,777
	$ 333,132	$ 344,076

I have examined the accompanying balance sheet of International Transactional Analysis Association, Inc., at December 31, 1979 and 1978, and the related statements of revenue and expenses, changes in fund balances and changes in financial position for the years then ended. My examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as I considered necessary in the circumstances.

In my opinion, the statements mentioned above present fairly the financial position of International Transactional Analysis Association, Inc., at December 31, 1979 and 1978, and the results of its operations, changes in its fund balances and changes in its financial position for the years then ended in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Wilbur M. Parker, CPA
March 20, 1980

STATEMENT OF REVENUE AND EXPENSES AND CHANGES IN FUND BALANCES

	Operating	Scholarship Loan Fund	Memorial Gift Fund	Building Fund	Totals 1979	1978
Revenue:						
Membership dues	$ 315,997	$	$	$	$ 315,997	$ 331,020
Examination and maintenance fees	44,627				44,627	51,019
Trans Pubs - gross profit	98,304				98,304	99,070
Conferences and workshops	82,198				82,198	91,846
Contributions		7,814		926	8,740	2,807
Interest	2,271	5,461			7,732	3,019
Sundry	20,311				20,311	23,241
	563,708	13,275		926	577,909	602,022
Expenses:						
Salaries and outside personnel	228,769				228,769	222,933
Payroll costs and benefits	28,470				28,470	26,457
Occupancy (insurance, utilities, interest & depreciation on bldg.)	38,387			7,655	46,042	52,575
Printing (copying and reproduction)	54,510				54,510	66,482
Office (postage, supplies, equipment rentals, telephone)	61,557				61,557	59,710
General (exam costs, data processing, meetings, mailings, other)	97,183	3,300			100,483	139,324
	508,876	3,300		7,655	519,831	567,481
Excess (deficit) of revenue over expenses	54,832	9,975		(6,729)	$ 58,078	$ 34,541
Other changes in fund balance:						
Fund transfer			(255)	255		
Principal payments on mortgage and note	(7,560)			7,560		
Fund Balance, December 31, 1978	36,709	102,054	255	139,777		
Fund Balance, December 31, 1979	$ 83,981	$ 112,029		$ 140,863		

NOTES TO FINANCIAL STATEMENTS DECEMBER 31, 1979 and 1978

1. **Accounting Policies:** the Association maintains its accounts on the accrual basis except that membership dues and subscriptions are recognized as income when collected.

Inventories of publications and books are valued at cost on a first-in, first-out basis.

Equipment consisting of furniture and office equipment is carried at cost less accumulated depreciation computed using the straight-line method. Furniture and office equipment are depreciated over an estimated useful life of ten years.

Deferred income represents examination board fees which are partially refundable upon request or are recognized as income when examinations have been completed.

2. **Property and Improvements:** during 1974, the Association purchased property in San Francisco for use as the Association headquarters. The purchase was funded by a cash payment of $92,412 and by assumption of a 5½% note secured by a first deed of trust of $168,694. The note is payable in monthly installments of $800 including interest and principal, with any unpaid principal due in 1991.

The Association has spent $98,925 ($8,634 in 1976 and $85,222 in 1975) remodeling and renovating the property. An 8-year 12.16% installment loan, payable $887 monthly was obtained to partially fund the remodeling and renovation.

Depreciation of the buildings and improvements in the amount of $7,655 has been recorded in 1979 and 1978.

3. **Leases and Contracts:** the Association was obligated at December 31, 1978 under various leases for office and mailing equipment which have not been capitalized, which required annual rentals of $28,176 through 1980.

During 1979, the Association entered into agreements for the purchase of an IBM computer which had previously been leased, and an ITT telephone system. The contracts for the purchase of $30,661 will be paid in equal installments aggregating $1,140 per month. At December 31, 1979 the obligations for leased equipment aggregated $2,400 per year.

4. **Special Funds:** the Scholarship Loan Fund was established by the Board of Trustees in 1975. During 1979, loans were made to sponsored individuals in the amount of $4,975. Scholarship loans are interest-free for the first three years, after which a 6% interest rate applies. In addition to the loans, outright grants were made to approved minority applicants of $3,300 in 1979 and $5,250 in 1978.

The Memorial Gift Fund was established by the Board of Trustees to receive special gifts and bequests. During 1979, the balance was transferred to the building fund.

Keeping in Touch

AIAT (The Italian Association for Transactional Analysis) reports that they have had a very good 1979-1980 year. All of their candidates for the CM exam passed with full marks and several workshops have been scheduled throughout Italy by their local TA centers and seminars. They wish to thank Stan Caplan, Richard Erskine, Tom and Delphine Frazier, John and Muriel James, George Kohlrieser, Shea Schiff, George and Gabriele Thomson and Rebecca Trautmann for accepting their invitations. In September, following Shea Schiff's workshop, there will be a celebration party in honor of the beginning of AIAT's fifth year. If you are in Rome, drop by — you are welcome! Contact AIAT, Via Pietro Borsieri, 12, 00195 Roma, Italia. The President of AIAT is Carlo Moiso, MD, CPTM and the Vice-president is Michele Novellino, MD, CM.

Abe Wagner has been a very busy man! In response to our inquiry about presentations that our members have done to other groups (March, 1980 *Script*), Abe sent us the following list: International Young Presidents Organization - Vienna and Sidney, University and 8 Chapter Meetings, National OB-GYN Conference, National Water Utility Executive Conference, National Insulation Conference, National Recycling Conference, Insurance Institute at Purdue University, National Conference — Continental Telephone, National Jewish Federation Conference, National Jewish Community Center - Executive Conference, Nurserymen's Association - Regional Conference, National Cooperative Extension Service Conference, Bank Administrators Regional Conference, Bank Tellers Regional Conference, Mountain States Employers Council, and Regional Apartment Association Conference. What about you? Have you done any presentations to other organizations or associations? Let us know.

Bob and Mary Goulding did a workshop in Makaha, Oahu for psychotherapists and counselors from Montreal, New York, Minnesota, California and Hawaii. Everyone had a great time — exquisite island cuisine, snorkeling, sunbathing, sightseeing and advanced training in Redecision Therapy. The Gouldings also led a training marathon which was attended by people from Honolulu, Washington, and Kwajalein in the Marshall Islands, 2100 miles from Hawaii.



Pearl Drego and Os Summerton (center) with program participants in India.

Pearl Drego and Os Summerton conducted a program entitled "TA For Trainers" at the TACET offices in March, 1980. The program was sponsored by the Indian Society for Training and Development. Participants came from every corner of India and included representatives of industry and public sector corporations.

Mel Boyce has written a chapter entitled "Transactional Analysis Group Therapy" for a new book, *The Psychotherapy Handbook,* edited by Richie Herink and published by the New American Library, New York. The book, sub-titled "The A To Z Guide To More Than 250 Different Therapies In Use Today" also contains a chapter on TA written by Jon G. Allen of the Menninger Foundation called "Transactional Analysis."

Rena Anagnostopoulou, PhD, CM, recently married **Ben Conley, RM** and has changed her name to Rena Conley — congratulations to Ben and Rena!

Certified Members with Teaching Member Contracts
John Barnaby, BA, Sydney, Australia
Lin Hodes, MSW, Downers Grove, Illinois
Margaret Reynolds-White, BA Floreat Park, West Australia

Jack and Katherine Dusay, Nancy Porter and Curtis Steele and **Bob and Mary Goulding** all gave presentations at the American Psychiatric Association Conference in San Francisco in May. What a terrific representation ITAA and TA got at that conference!

Richard Erskine and Rebecca Trautmann presented at the Gestalt Conference in Boston in May and at the Eastern Association for Humanistic Psychology Conference in Philadelphia.

Some Reminders

Ten Years of TAJ: A Retrospective Call for Papers Deadline: August 1, 1980

The January, 1981 issue of the *TAJ* will be a special tenth anniversary edition. It will look at what has happened to the science of TA during the ten years since the death of Eric Berne and the beginning of the *TAJ*. For more information on the kinds of articles we are looking for, see the March and April issues of the *Script*.

The "Procedures for Handling Ethics Charges Within the ITAA" are available upon request from the ITAA Office.

Competency: What Is It?

Winter Congress January 14-18, 1981 - Washington, DC

See April Script for Call for Proposals



Bob and Mary Goulding (seated) with workshop participants in Hawaii.

U.S. POSTAL SERVICE
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Required by 39 U.S.C. 3685)

1. TITLE OF PUBLICATION	A. PUBLICATION NO.	2. DATE OF FILING
The Script	3 7 5 4 7 0	October 1, 1979
3. FREQUENCY OF ISSUE	A. NO. OF ISSUES PUBLISHED ANNUALLY	B. ANNUAL SUBSCRIPTION PRICE
Monthly except January and August	10	$2 as part of dues

4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)
1772 Vallejo St., San Francisco, CA 94123

5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers)
same

6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR
PUBLISHER (Name and Address)
International Transactional Analysis Association, 1772 Vallejo St., San Francisco, CA
EDITOR (Name and Address)
Ken Ernst, c/o 1772 Vallejo St., San Francisco, CA 94123
MANAGING EDITOR (Name and Address)
Robin Fryer, 1772 Vallejo St., San Francisco, CA 94123

7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.)

NAME	ADDRESS
International Transactional Analysis Association - a non-profit educational corporation with no stockholders.	1772 Vallejo St., San Francisco, CA 94123

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)

NAME	ADDRESS
None	

9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 132.122, PSM)
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)

[X] HAVE NOT CHANGED DURING PRECEDING 12 MONTHS [ ] HAVE CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement.)

10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED (Net Press Run)	8000	7200
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	N/A	N/A
2. MAIL SUBSCRIPTIONS	7750	6880
C. TOTAL PAID CIRCULATION (Sum of 10B1 and 10B2)	7750	6880
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	12	12
E. TOTAL DISTRIBUTION (Sum of C and D)	7762	6901
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	238	299
2. RETURNS FROM NEWS AGENTS	N/A	N/A
G. TOTAL (Sum of E, F1 and 2—should equal net press run shown in A)	8000	7200

11. I certify that the statements made by me above are correct and complete.
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER
Robin E. Fryer