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Special Issue on TA and Social Action

Transactional Analysts in India Respond to National Trauma

By Pearl Drego

In this **Script** *we continue the special two-month issue on TA and Social Action begun in July. We trust you will find these articles as provocative and stimulating as last month's and, again, we urge you to join this dialogue by sending us your thoughts and feelings about these and other social action issues.*

Following the assassination of Indian Prime Minister Indira Ghandi by her Sikh bodyguards in November 1984, anonymous mobs raged through Delhi and other parts of North India killing, looting, and burning Sikh homes and businesses. For those of us who were in Delhi during this time, the most important priority was finding ways to use our TA skills to help those traumatized by the riots. At the Centre for Transactional Analysis Psychotherapy and Training (TACET), trainees and their relatives, volunteers sent by other agencies, and seminar members formed teams which responded, not just to basic material needs for food and shelter, but also the needs of victims to talk about the horrors and atrocities they had experienced. We recognized that this emotional relief work was necessary if people were going to remake their lives.

However, even though we are psychotherapists, it was often difficult to know how to respond to women pointing out heaps of bones where their husbands had crouched in burning agony, to men frozen with shock at what had been done to their families, to children whose innocent eyes had seen the most inhuman things done to loved ones, and to volunteers who returned with sick stomachs and feelings of anger and helplessness after interviewing the victims. In spite of the sometimes overwhelming pain around us, I was impressed by the availability of so many people whose inner OKness or spiritual mission spread outward as they learned new skills for handling unheard-of situations.

Slowly answers began to evolve about why and how such events could occur. They pointed to political struggles; religious strife; international arms trading, drug traffiking, and intelligence activities; local jealousies; communal feuds; anger at past killings; mafia-type syndicates at the service of powerful groups; memories of racially motivated raids; the volcanic pressures of recent historic events; the attraction of short-term frenzied freedom; negligence or collusion from vital elements of the city's protection systems; frustrations of the economically deprived as they live face to face with uncountable wealth; and a bureaucracy unprepared for crises.

More specifically, tensions between Sikhs and Hindus had been escalating for some time, with Sikh militants killing Hindus in Punjab and Sikhs playing the victim position of angry righteousness. Hatred of Hindus had been stirred up by those Sikhs who took over the Golden Temple in Amwitser and turned it into a military fortress. After military action was taken in June 1984 against the extremist group occupying the Temple, the Sikhs felt bitter, humiliated, and vengeful. This led to the assassination and its aftermath. Victims of the riots were innocent Sikhs.

As we worked together at the TA Centre during this terrible time, we grew closer as we faced the raw tragedies of human injustice and cruelty.

However, for archaic demons to ride the night with fire and sword, for the Pig Parent to hold sway over large mobs of people, a cultural framework is required. For example, the Cultural Parent frame of some groups that attacked Sikhs is based on the following:

Etiquette - we must avenge the "mother's" (Mrs. Ghandi's) murder; blood for blood. We can only be safe if we teach them a lesson. All members of a community are responsible for the misdeeds of some.

Technicalities - a system of communication and orders, cadres of criminal hirelings, traditional and modern equipment for rioting. In some areas people from neighboring states were hired to kill; in others neighbors joined the attacks on Sikhs. On the other hand, many Sikhs were saved by their Hindu neighbors who hid them in toilets, trunks, and cupboards.

Character - I'll show you even if I kill or get killed. If I don't finish you then you may finish me. I and my group against you and your group.

When such cultural norms and patterns hold sway, the educational programs of weeks, the conscientious work of years, and the development projects of decades are destroyed at the core, especially where they have not taken into consideration the sleeping ogres of the people's secret ambitions, the prehistoric values on which their lives are still built, and the walls which separate one group, community, or caste from another. A world without poverty can only be built by a world without greed, without revenge, without the false triumphs of one sect over another or one person flourishing on the blood and sweat of another.

One of the lessons we can learn from recent events in India, including the assassination and the Bhopal chemical disaster, is that development and social transformation have to be integrated with new cultural value systems, new structures of solidarity, new ways of handling injustice other than protest and vengeance, and new organizations by which sane citizens unite to decide their history and destiny.

For us as therapists, such events are opportunities to move from private therapy toward the social psychiatry that originally inspired TA. During this time, our knowledge of TA helped us sort out prejudiced dogma and emotional reactions from reality testing, as well as contaminations and rubber bands from Adult functioning. It helped our volunteers clarify their own motivations, fears, and exhaustion. Among the problems that came up in the analysis of volunteer operations were the following:



- competition over whose ideas/suggestions would be accepted
- conflict over priorities (e.g., make a survey or distribute blankets)
- disagreement over technicalities (e.g., how far should a well be located from a latrine)
- disgust at some well-intentioned but unhelpful services of other agencies (e.g., distributing bottles instead of encouraging mothers to breast-feed)
- doubts about whether to trust local leaders (e.g., if goods were given to them to hand out, would they hoard them or distribute them)
- identification with victims through unresolved script issues (e.g., "this will happen to me someday" panic)
- turning anger and horror into somatic problems
- dwelling on fantasies of the atrocities

We encouraged volunteers to see beyond the mere handing out of goods or filling in of compensation forms to building active human communication with victims, thus helping these people move from dependency into joint responsibility for their futures. It was important for volunteers to learn to be gentle and not push people, to wait for the shock, grief, hostile frustration, and frantic fear to subside before trying to form local committees. Forming these committees and holding interreligious prayer meetings

continued on page 7

Index:

Keeping In Tough, Members Forum 2
TA Conferences Light Up the World 3
A/Mazing Journey, Exam Calendar 4
Changing Men's Image, Feelings Men Fear, Men Against Rape 5
Sanctuary Movement 6
1986 Summer Conference Call for Proposals 8

Important Notice

Marilyn Marx Nominated for Board of Trustees - We regret that Marilyn's name was inadvertently omitted from the list of Board nominees published in the June 1985 *Script*. She will join those nominees and others nominated at the Business Meeting in Toronto on the ballot for the upcoming fall election of officers and trustees.

KEEPING IN TOUCH

Region I: Pacific *(Script* liaison still needed)

TA Alive and Well in South Africa! *(The following report was submitted by Maria Gilbert, a Certified Transactional Analyst form Johannesburg.)* The TA-Gestalt Institute of South Africa was recently formed, although it has essentially been in existence since 1979 when Richard Erskine and Rebecca Trautmann began doing training groups here. In 1980 and 1982, The Gestalt Therapy Institute of Johannesburg sponsored workshops with Robert Resnick and Hunter Beaumont from the Los Angeles Gestalt Institute; in 1984, when Richard and Rebecca made their second visit to South Africa, the TA interest group here joined with the Gestalt Therapy Institute to form the current TA-Gestalt Institute. Of course, the forerunner of all these trainers was Fritz Perls, who lived in South Africa while writing and publishing *Ego, Hunger and Aggression*, the first major book on Gestalt Therapy.

During the last six years, Richard and Rebecca have shown great commitment to the training and trainees here. By supplying us with taped and written material, they keep us in contact with the "outside world." When this was not enough, we bent their ears with lengthy transatlantic phone calls. As a result of their efforts, the three workshops we sponsored with them in 1985 were not difficult to fill, despite growing economic problems in South Africa.

Thirty professionals from private practice, hospitals, businesses and agencies participated in the workshops, which included a five-day intensive training program and two separate weekend workshops. In addition, Richard gave a very successful public lecture to a multi-racial audience of 350 professional and lay people at the University of the Witwatersrand in Johannesburg. By focusing on script cure and rackets, Richard was able to convey many useful concepts to an audience rarely afforded the opportunity to attend such lectures and, in so doing, to arouse interest in the value of psychotherapy.

Today South Africa has a growing number of trainees and other interested people involved in TA. This interest has spread from Johannesburg to other centers such as Durban and Cape Town. Already there have been three transactional analysts certified from South Africa, one person has served on the ITAA Board of Trustees, two people have published in the *TAJ* and one person is currently serving on the *TAJ* Editorial Board. In the next few years, several more people will be taking their Level I or Level II exams.

South Africa is a complex society with many problems. It is increasingly important in dealing with these problems for professionals to remain allied with international organizations such as the ITAA which have philosophies supportive of growing communication and understanding among people. It is equally important for these organizations to stay in contact with South African professionals as they struggle for integrity both in their society and their work.

Region II: Canada *(Script* liaison still needed)

The British Columbia Transactional Analysis Association newsletter arrived recently at the ITAA office and we were pleased to find out members generally meet monthly in each others' homes for a pot-luck dinner followed by a short business meeting and an hour-long presentation on some topic of interest to the group. Among recent presenters were Florence Olivier, Lois Campbell, and Dolores Bate. For information on BCTAA, contact Margaret Angus-Daubin, 677 West 28th St., Vancouver, British Columbia, Canada V5Z 2H4.

Canadian TA Association Newsletter Special Issue on Abuse - the April 1985 issue contained several fine articles on various forms of abuse, including articles on: incest by Michelle Porier, sexual abuse of children by Janice Dowson, the "Good Ole Boy Game" by Elaine Childs-Gowell, multiple personality by Jean Kuijt, husband bashing by Vince Gilpin, and a case study by Gladys Behnsen. For information on the CATA newsletter, contact CATA-LOG, 677 West 28th Ave., Vancouver, British Columbia, Canada V5Z 2H4. And, watch upcoming *Scripts* for more news about their activities.

Note: If others of you out there have regular gatherings or a TA organization you'd like other ITAA members to know about, put us on your mailing list for calendars and newsletters.

Region III - Europe *(Script* liaison: Ian Stewart)

Congratulations to the newly elected officers of the Associacao Portuguesa de Analise Transacctional (APAT), including President Antonio Caetano, SFM; Vice Presidents Maria Teresa Rosmaninho and Jose Frazao Duarte, SFM; Secretary Maria da Graca Cristino, CT; and Treasurer Ana Cristina Neves, CT. According to President Caetano, APAT is a small organization of 41 members and is now promoting activities which will help disseminate TA throughout Portugal. Their new address is APAT, R. Ferreira Lapa, 2B, 3oD, 1100 Lisboa, Portugal.

New Edition of Actualites en Analyse Transactionnelle (AAT) on Cultural Scripts — Raymond Hostie, editor of AAT, has recently completed translating into French and reprinting eight articles (48 pages) on cultural scripts for the January, 1985 issue of *Actualites en Analyse Transactionnelle*. Several of the articles were originally published in the October, 1984 issue of the *Transactional Analysis Journal* on Cultural Scripts. For informaiton on obtaining a copy of *AAT*, contact CFIP, 153 Avenue Gribaumont, B1200, Brussels, Belgium.

Region V: USA *(Script* liaison still needed)

Congratulations to Sandi and Taibi Kahler of Little Rock, Arkansas, USA, on the birth of their son, Beau, on May 13, 1985.

Congratulations to Sandra Landsman, PhD, CTM, who was recently featured (January, 1985) in a full-page story in the *NASW News*, the monthly newsletter of the National Association of Social Workers. The article, " 'Rebirthing' Theory Spawns Aquagenesis," highlights Landsman's work with aquagenesis, a rebirthing technique which uses water as a medium to stimulate regression to the fetal stage of development.

All Regions

Liaisons Needed - We are still looking for people to keep us supplied with information about TA activities in the following regions of the world: Region I (Pacific), Region II (Canada), Region IV (Latin America), and Region V (USA). Serve as a liaison for your region by supplying us with information, conference reports, photographs and other "hot" news; write the *Script* editor now!

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MEMBERS FORUM

TA Training Film Sought

Dear Editor,

Is there such a thing as a transactional analysis training film? Has anyone produced a film illustrating transactional analysis in progress?

I am particularly interested in finding a film with an industrial setting, but any material would be useful. I can always "bridge the gap" myself.

If anyone has information about such a film, I would appreciate it if they would contact me at Mandarin Oriental Hotel Group, 16th Floor, Swire House, Chater Rd., Central, PO Box 12235, Hong Kong.

Mark Keith, RM
Director of Personnel
Mandarin Hotels International

Computer Applications of TA

Dear Editor,

I have been having difficulty finding the author of and information about a computerized educational software program using TA. I understand someone in Texas has developed one. However, my search for information about proper clearance for use of the material for a software program I am contemplating has been unsuccessful. I hope maybe your readers can help me with this.

I am also interested in finding out about dissertations that utilize TA (authors, contact addresses, etc.), particularly those related to TA theory in the areas of gerontology and health education.

If anyone has information on these two subjects, please contact me at HPRNorth 206, Department of Health Education, College of Health, University of Utah, Salt Lake City, Utah, USA 84112.

Thank you,
Martha Murdoch

Editor's Note: Please also send this information to the ITAA office so we can have it on file.

Retiring Member Says Thanks

Dear Editor,

It is with some reluctance that, for the first time since 1970, I am not renewing my membership in ITAA. I have retired and moved to Port St. Lucie, Florida, and am now learning to do nothing effectively. However, between golf, fishing, and chores I wouldn't have time to work if I had a job!

I owe so much to TA. The inspiration of my training and trainers has made my life more enjoyable and, I trust, more useful and effective in benefiting my fellow human beings. I miss the fun and camaraderie of the conferences and training sessions and especially the many good friends I met along the way. Yet the friendships remain within my being.

As with all living things, TA has changed through the years. It remains a viable theory, to my way of thinking, and I wish the very best of continued growth and effectiveness for all.

Love, Joy, and Peace,
Milford E. Ater, CM

TA Conferences Light Up The World!

The First International Redecision Conference, planned by Bob and Mary Goulding to celebrate the twentieth anniversary of Redecision Therapy, was an outstanding success. Over 200 participants from around the world gathered for six very special days at the Asilomar Conference Center in Pacific Grove, California, for what Dina Lankester of Australia called a "homecoming," and what John Price of Missouri described as "a historic coming together of loving, dedicated people to share with each other and to be with two wonderful people who, over the last twenty years, have set the psychotherapeutic world on its ear!"

According to many participants, the unique conference schedule was an important factor contributing to the event's success. For an hour and a half each morning, therapy groups were held for those who wished to participate. Each group remained together for four days with a different therapist each day; a spectator group observed the sessions and then discussed technical aspects of the therapy with the therapist and group members during the last part of the session. As Charles Pelton of South Dakota said, "The morning groups gave me an opportunity to experience many different styles of therapy. I also enjoyed being one of the group leaders and demonstrating my own skills as a therapist." Other people emphasized how the groups helped them get to know one another and to feel personally connected to other people, rather than getting lost in the larger conference group.

To compliment the experiential focus of the morning groups, the afternoon workshops offered high-quality didactic presentations on a variety of topics related to redecision therapy.

Another frequently-mentioned factor contributing to the conference's success was the setting, described by Claudia McTaggart of California as "exceptional beauty and peacefulness." She also mentioned the "affordability and flexibility of the environment. I experienced that it was easy to meet people, particularly since we all ate together." Alys Willard Boyd also mentioned the ease of contact between people in saying, "The ability of redecision practitioners to use and involve all three ego states had 'stars' and 'novices' communicating intelligently and gleefully." Dina Lankester echoed the same thought: "I appreciated seeing the 'greats' and the regular members mix and mingle without any apparent distinction."

Perhaps one reason such mingling occurred was that there were no business or committee meetings during the conference. Maria Cejas of Texas remarked, "The spirit was light and the environment conducive to positive growth and exchange between professionals. This is the first conference I've attended that has been non-competitive with no one worrying about the business meetings or political issues which usually go on during other conferences."

Many conference presenters submitted papers in advance for a three-hundred page paperback book edited by Les Kadis entitled *Redecision Therapy - Expanded Perspectives.* Maria Cejas said she "really appreciated the book because it put in a nutshell what each presenter was about. It gave me the opportunity to read about the workshops I was unable to attend due to lack of time."

All in all, the first Redecision Conference proved to be a magical experience. Perhaps Marilyn Marx of Kentucky described it best: "The familiar combination of Bob's expanse of heart and intellect and Mary's core of clarity and wit kicked in again. The Asilomar conference was an amazing amalgam of energy, expanded perspectives in creating change and relief, and an exchange of camaraderie that leaves it hard to compare with anything else in the way of professional people-gathering. The sense that certain leaps and bounds are being made into the future of effective and humane psychotherapy was delightfully strong and clear."



The Brazilian-Latin American TA Congress, held May 21-25, 1985 in Salvador, Bahia, Brazil, was an unforgettable happening for 657 participants. The theme was "Personal and Social Transformation" and discussions centered on how TA can serve as a tool in this process. The conference organizers were pleased to report that among people attending the conference were Valerie Chang and Claude Steiner from the United States. In addition, Rosa Krausz of Brazil read a letter from ITAA President Ellyn Bader at the opening ceremonies. Congress Opening (left to right): Carlos Aloisio Pinto Coelho (UNAT-AT/ALAT Vice President); Roberto Shinyashiki (UNAT-AT President); Manoel Castro (Mayor of Salvador); Neuza Castro (honored by Congress); Luis Maggi Calcano (ALAT President); and Maria das Gracas Almeida (Congress Vice-President).

Fourth Australasian TA Conference Serves Diverse Needs and Interests - Sydney, Australia recently hosted over 200 delegates from Australia, New Zealand, Singapore and Japan as they came together for the annual Australasian conference, this year sponsored by the Sydney TA Workshop (STAW).

The keynote speaker, Claude Steiner, ran pre-conference workshops and addressed delegates on the Transactional Analysis of Power, Healing Alcoholism and Cooperative Relating. In addition to conference attendees, some 60 additional people attended Claude's workshops, while another 30 attended a "TA 50.5," a one-day introduction to TA for delegates with no previous TA background. The "50.5" was presented by the second generation of TA trainees in Sydney under the supervision and guidance of the "oldies," and it was a great success.

Additional conference activities included an all-Australian Bush Dance and Dinner as well as a meeting which testified to the vigor and passion of the TA movement in Australia.





At the Redecision Conference banquet the Gouldings awarded certificates to the 114 presenters. Afterward, Irma Lee Sheppard (right photo) presented the Gouldings with a certificate signed by herself and Fritz Perls like those awarded in the late sixties by Jim Simkin and Irma Lee to those passing an exam similar to ITAA's. The exam was never repeated and, after Jim's death, a pile of certificates already signed by Fritz was discovered and given to Irma Lee who decided the Gouldings deserved one. (Left photo) Mary, who obviously thinks Fritz is "up there somewhere," thanks him while Bob looks on grinning.

The event marked the coming of age of the TA community in Sydney. The Sydney TA Workshop began as a study group almost four years ago under the long-distance supervision of Jeff White from Perth, West Australia. Since then, five trainees who were preparing for clinical and special fields certification have worked together as a study collective, meeting ten times a year to present papers and undertake peer group supervision. They brought in numerous experts from parts of Australia and overseas to further their own study, to provide Sydney-siders with the opportunity to learn and experience TA and to nurture a fledgling TA community.

This conference was evidence of their success. Acey Choy and Gail Broady (who became Clinical Members at the last Australasian TA Conference) joined Tim Talty, Irene Manicavasagar and Jan Grant to form a Conference Committee which was a model of stroking, fun and efficiency.

Along with a BOC Examiners' Workshop conducted by Jeff White, TM, Level I exams were held and, for the first time, a candidate from outside Australia presented for examination in Australia.

Another first at this conference was the pre-conference Trainer Endorsement Workshop (TEW) run by Jeff White, with the assistance of Maggie White.

The TEW was very successful in meeting participants' needs and in providing them with the opportunity to demonstrate their teaching skills and styles, to get feedback and guidance and to share their experience and thinking on training, ethical and practical issues. If these people are encouraged and nurtured as they develop themselves as trainers in this part of the world, the quality and public image of TA here is assured and their trainees will enjoy excellent training experiences.

TA will continue to flourish now in Sydney, with the continued operation of the Sydney TA Workshop (whose public arm now has 100 members) and with the training program developing through the enthusiasm and work of Gail Broady and Jan Grant. A follow-up to the conference was the Training Orientation Seminar (for people expressing an interest in TA training in New South Wales) organized by Gail and Jan, and attended by 23 people. Sydney trainees soon will be able to choose from either an international or a national training contract, the major difference being in the number of hours which need to be logged. Those who choose a national contract will, hopefully, be able later to be accredited internationally as they log extra hours and perhaps meet other bridging requirements. This has yet to be negotiated with ITAA and is a necessary step in Australasian development of TA within the ITAA network.

The lone Kiwi at the conference — John Reid of New Zealand — proved such an enjoyable and persuasive ambassador for his country that he gained the unanimous support of delegates for holding the Fifth Australasian TA Conference in Christchurch, New Zealand, next year. Hopefully, the "firsts" will continue then with the first Level II exams being held there for the Australasian region. Richard Erskine has been invited to give the keynote address and we hope that many USA and other members from around the world will take the opportunity to attend the conference and holiday in this beautiful land. See you in New Zealand in '85!

— Gail Broady

The A/Mazing Journey

By Pam Levin

This is the story of an A/Mazing Journey, a journey which began for me out of feelings of rage and jealousy. Woven in the fabric of my childhood were experiences of being denied what I wanted to be, do, or express because I was female. Yet somehow I maintained a stubborn core, which I refused to give up. I refused to become second class, even if I feared for my safety.

Like many middle-class Americans, I bought the idea that education would provide me with the knowledge I needed to become a first-class citizen. However, I found, to my surprise, that I needed to remove myself from that educational process, lest I further erode my ability to really know what I knew to be true and real in what I wanted to express.

The word a/mazing, taken from Mary Daly's book, *Gyn/Ecology*, describes very well my ongoing journey from sexism to self-determination. The word describes going back through the maze of what we are taught both about sex roles and the place of women and men in the world to uncover our essential selves which are each unique, whole, and powerful.

On an individual level, the a/mazing journey is the process of removing certain mind-bindings we take on while growing up and which we learn to mistake for the truth. As young children, we develop ideas about what being a woman or a man means by experiencing people around us. We learn to associate certain qualities, for example, nurturing, power, affection, and strength with whether a person is male or female. We then use them as the models whereby we decide to drop or emphasize certain qualities in ourselves, often for the rest of our lives.

As we reclaim our silenced selves, we discover that this intensely personal act is also intensely political.

On an individual level, the a/mazing journey is the process of removing certain mind-bindings we take on while growing up and which we learn to mistake for the truth.

In moving from sexism to self-determination we soon see that we live in a global patriarchal culture, as does most of the world at this point in time. One of the clearest reflections of the overwhelming dominance of this structure on our lives is that almost all the religions currently operating on this planet are based on male images of god. This is of critical importance because religion is a means by which certain people take power over others.

Patriarchy is the prevailing religion of the entire planet Earth; it uses male images to define a male god and to create a social structure of exploitation maintained through institutions such as churches, schools, governmental agencies, laws, technology, the military, science, politics, finance, and through behavioral, sexual, and internalized relationship norms.

If we were a gynocentric society instead of a phallocentric one, we might have a very different culture. Instead of worshiping tall buildings with peaks and spires, we might use caves as symbols. We might revere instead of ravage the earth, the mother's breast which nourishes the whole human race. We might also find radical changes in the way we think about the roles of women and men in relation to developing and maintaining our culture.

In patriarchy, men create, define, and direct the culture, which women nurture and sustain. While social roles are culturally defined, biology is irrefutable: women carry the bodies of those who come after us.

If we include female imagery in religion we will change the overall culture which we create from these images. We might create a culture in which men no longer killed off their own nurturing and sustaining abilities and where women were involved with men in being makers of culture.

Although we are beginning to recognize the stresses we experience from living in a patriarchical system, little has changed. We can point to a couple prime ministers or the fact that women's bathrooms have been installed in the offices of some corporation headquarters, but basically this reflects token change rather than cure. In fact, there is real danger of mystification. Women in positions of power can maintain rather than transform patriarchy, recreating the old structure with new faces.

A real transformation might lead to a system I describe as "matrifocal." In such a culture, the norms are designed to nurture and sustain life, to flatten out the pyramid and create a structure where people are equal, and to distribute resources so that everyone eats.

I think such a process is also part of the vision of TA. For example, "I'm OK, You're OK" is an intensely political and revolutionary statement. The vision of a society in which everyone is OK is in sharp contrast to events we see everyday. For example, we know that patriarchal leaders play "Mine's Bigger Than Yours" like two boys in a sandbox with their fingers ready to push buttons that can wipe out life.

Parents around the world still anxiously ask the sex of their child even before the child is breathing, or through amniocentesis, even before it is born. In China, female infants are still killed at birth by putting their faces in bowls of ashes or water. This is such a serious problem that young men of marriageable age are failing to find wives because there aren't enough women to go around. And, in third world countries around the world, clitorectomies are still routinely practiced on young girls, sometimes even in UN supported hospitals.

In the USA, the status of women is good relative to our sisters in many other parts of the world. Even here, the face of poverty is becoming overwhelmingly female.

Naming patriarchy and thinking about alternatives is an important step in improving our world.

However, since our ideas about what it means to be male or female are developed so early, we need to also change child rearing practices. One of the most political acts a man can perform today is to stay home part of the time and parent children. Meanwhile, we need women's capacity to nurture out in the world, on councils and governmental boards.



We need a system where we have, from day one, nurturing and sustaining from both mothers and fathers, women and men.

Pam Levin is a CTM in California, USA. In 1970 she co-founded the Women's Caucus, now the International Community of Women in ITAA.

Heidi Henken and Robin Fryer contributed editorial assistance to this article.

EXAM CALENDAR

Exam	Exam Date	Location	Application Deadline
Level I (CM/SFM) Exams	August 7, 1985 November 9, 1985 December 2, 1985 January 9, 1986	Toronto, Canada Heidelberg, West Germany Perth, Australia Orlando, Florida, USA	May 10, 1985 September 6, 1985 September 6, 1985 October 11, 1985
Level II (CTM/SFTM) Exams	August 7, 1985 January 9, 1986	Toronto, Canada Orlando, Florida, USA	May 10, 1985 October 11, 1985
Level I (CM/SFM) Written Exam	November 8 or 9, 1985	Location to be announced	August 8, 1985
Training Endorsement Workshops*	August 11-13, 1985	Toronto, Canada	May 15, 1985

* Please contact Jackie Ward-Flaggs at the ITAA headquarters for more information.

All fees are due by the application deadline. All exam fees are non-refundable, but will be kept as credit in your account (except for oral application fee which must be paid each time a trainee applies for an oral exam) if at least 30 days written notice is given for cancellations. Otherwise, fee is forfeited. Fees: written exam - $90 US/Canada (a $10 administration fee will be deducted for cancellations received prior to the 30 days deadline); all other countries pay a $15 written exam recording fee to the BOC and $35 to the reader/scorer. Orals applications: $75, non-transferable. Oral exam - $50. Contract filing fee: $30. All fees must be paid in US funds.

June New Members

New Member	Sponsor
Baldwin, Nettie	H.D. Johns
Cantees, George	Frederick Hufford
Chie, Shigeta	Kozo Rokkaku
Curtice, Karen	Foster Williams
DeVaney, Nancy	—
Di Cori, Maurizio	Michele Novellino
Dunahoe, Rebecca	Vann Joines
Elburn, Trevor	—
Flipowicz, George	John E. Edwards
Furuya, Ichiro	Kozo Rokkaku
Holland, Carol	—
Junichi, Miyazaki	Kozo Rokkaku
Kyrilov, Pat	—
Maggio, Eliane	E. Fawaz-Kamber
Manyari, Mercedes	—
Pautard, Colette	Nelly Micholt
Osman, Geri	Judy Barr
Perchaluk, Laurie	—
Pierce, Craig	John Gladfelter
Revell, Linda	John Stevenson
Roper, Sharon	Ellyn Bader
Takaki, Carole	Ronald Ching

Supporting Men's Changing Image

By Felipe Garcia

Cultural sex-role stereotyping has limited women's and men's autonomy, creating often serious and destructive outcomes for both genders. Little attention, however, has so far been given to identifying and confronting the oppression men have experienced as a result of such stereotyping and the destructive consequences such oppression creates. Much of the violence, war mentality, chauvinistic power, and depression men suffer from, I believe, is the direct result of the frustration, loneliness, inadequacy, and confusion men experience because of the poisonous and destructive attributions given to boys and men by our culture.

Men's oppression is founded on the belief that men should be strong and not display feelings of "weakness" such as scare or sadness. Men are not supposed to need help from anyone. There are many messages given to boys that support this oppressive belief. The social level message is: discount your feelings and your need for emotional support. "Don't be a sissy" means discount your tenderness, creativity, vulnerability, and physical and emotional pain. Such poisonous messages create men who are unaware of their feelings and their need for emotional support and men who are unaware of physical and emotional pain until it escalates to destructive levels. Lack of emotional awareness generates anger, depression, and guilt, often making men self- or other-destructive in their passive and out-of-awareness attempts to receive the life-giving emotional support they so desperately need.

Parents and psychotherapists can greatly influence the changing male image by supporting and affirming men and young boys who are learning to think about their feelings and who are learning to act effectively to get their needs met.

Felipe Garcia, Certified Transactional Analyst Instructor/Supervisor, lives and works in San Antonio, Texas, USA, where he founded the Center for Studies in Peace.



Suggested Affirmations

- It's OK for you to feel scared and sad and reach out to others for help.
- Men (boys) are good, kind, and loving.
- You don't have to take care of others first; you can get taken care of first.
- It's OK to love other men and turn to them for support.
- You don't have to compete to win; you are a winner.
- You can know and ask for what you want; you don't have to dominate or incapacitate to get taken care of.
- You can tell others what you don't want by learning effective confrontation.
- Women are smart and strong too.
- Fathers need love, and fathering is essential.
- You don't have to be sexual to be touched or cared for.
- You can be a grownup and still get nurturing.

For further information on affirmations, see Cycles of Power *by Pam Levin and* Self-Esteem: A Family Affair *by Jean Illsley Clarke.*

Feelings Men Fear

By Marvin Todd

Although healthy newborns express feelings immediately and effectively, most little boys learn very quickly not to reveal feelings like anger (it is frightening), fear (it is not manly), or sadness (it is not strong). Each family teaches its young males which feelings are permissible, which are acceptable, and which are restricted.



Statistically we know men die seven years sooner than their female counterparts, and we might well ask whether blocked anger, unexpressed fear, or unresolved sorrow hastens death. During my fifteen years as a therapist, I have observed twice as many women as men seeking therapy. In my training the ratio of women to men was two-to-one. Where were the men? Why were they absent?

As a result of these and other considerations, two years ago I started a men's group focusing on men and their feelings. This was new for me, and I was uncertain about working with an all-male group. I was curious, too, about how men could or would express feelings with and to each other, without all the "good ole boy" stuff. I wondered if I could provide the necessary permission, potency, and protection for the group. I decided to begin by sharing some of my own feelings and soon other members of the group began doing the same.

However, each of the five men in the group turned out to be afraid, in his own way, of certain feelings. For example, as a child, Bob vented his anger on his younger brother by hitting, punching, and pinching which resulted in a bloody nose for his brother and parental punishment for Bob. Now, as an adult, he is afraid his anger can injure or even kill others.

Ron, another man in the group, is afraid to cry, even when someone close to him dies. As the oldest child in his family and with four younger sisters, Ron was coached by his mother to be the man in the family since dad was gone most of the time. Although his father's absence left Ron feeling sad and empty, he decided to be strong instead of crying over his loss.

Finally, there is David, who saw his father as a victim of his mother's craziness. David decided to overcome his fear and to survive in his pathological family by denying his feelings. Later he discovered and abused alcohol.

Although supportive of each other, the men in the group were initially reluctant to talk about their own feelings. However, as they began to open up, discussions often centered on feelings about their families and the women in their lives. While they still find it difficult to realize that expressing feelings in healthy ways enhances relationships, with increasing frequency there are "wow" experiences in the group when a man expresses his anger instead of pouting, talks about how to manage his fear instead of withholding it, or allows himself to feel sorrow and shed tears over a loss.

Men are learning how to support each other in revealing feelings and, like women, they need to do this in a safe, encouraging, and nurturing environment. Our men's group, now a year and a half old, provides such an environment. Just as the initial work of the women's movement was engendered through sisterhood, men can learn through brotherhood to support the acceptance of all feelings. This acceptance can lead from expression, to communication, to understanding, and finally to increased self-esteem. And high self-esteem, according to my ninety-five-year-old grandfather, is the payoff.

Marvin Todd, MSW, RM, is in private practice and serves as the Clinical Director of the Madison Avenue Counseling Center in Sacramento, California, USA.

Brief Mention

Men Against Rape

By Harold Nordeman

Two years ago, after the rape of one of my five daughters, I needed to find a constructive outlet for my shock and rage. At first I joined the local rape crisis center as a volunteer; I was the only man. Working there helped me see how important it is for men to become involved in the women's movement as a means of stopping rape. I also discovered how few resources there are for helping men deal with their feelings when a woman they care about has been raped. As a result, I began an organization called Commence: A Community of Men for Social Action Against Rape, Sexual Abuse, and Violence.

The objectives of Commence include:

- building a reality where men can be concerned and take part in the issue of sexual equality and social action
- establishing support groups for secondary victims (family and close friends) of rape, incest, and sexual abuse
- ultimately participating in a meaningful way with women in the building of a society free of sexism in which women and men will have equal opportunities for human fulfillment
- serving as a preventive measure by providing a structure in which men can cooperate rather than compete

The group is designed to offer support to the fathers, husbands, brothers, and boyfriends of women who are sexually assaulted and to give them a way to let other men know that rape and sexual abuse are unacceptable. Since they play a very important role in the healing process of women who have been sexually abused, it is crucial for these male relatives and friends to be clear about their own feelings and responses.

Through interacting with other men who are experiencing similar feelings, these secondary victims can learn to channel their rage constructively rather than in ways which will cause additional trauma for the victim. For instance, a man who seeks revenge will only cause the female victim to then feel concern and anxiety over his safety. A man who displaces his anger onto the woman may ask questions in the form of accusations. Another might find the details of the rape erotically stimulating because it makes the victim a more exciting sexual object. This last attitude is one of the most destructive a man can communicate to a woman who has been sexually assaulted.

It is crucial for secondary victims to overcome the tendency to view rape as a sexual act and to see it as the violent event it actually is. Only then can they be truly helpful to women who have been raped.

Harold Nordeman is an ITAA Regular Member and Co-Director of A Growing Place in Cincinnati, Ohio, USA.

USA Sanctuary Movement Responds to Central American Refugees

Salvadorans, Guatemalans, and others from Latin and Central American countries are fleeing their homelands, not for economic reasons, but for their very lives. In the words of Archbishop Oscar Romero, spoken a week prior to his murder in 1980, "My friends, those who commit themselves to the poor have to accept the same destiny as the poor. And in El Salvador we know what the destiny of the poor is: to disappear, to be tortured, to be captured, to reappear as cadavers."

Intensified repression in these countries has forced hundreds of thousands into exile, many of whom go to the United States. They arrive without food, shelter, clothing, money, jobs, or friends. Because of the horrors of war in their countries, they live in fear; their needs are spiritual as well as physical. In response to both levels of need, a sanctuary movement has developed in the United States involving over two hundred churches, colleges, seminaries, and even cities.

Sanctuary is a biblical and Near Eastern concept having to do with personal safety. Historically, a sanctuary is a place where an individual can go for help, refuge, and for safety from civil authority. The concept is based on the idea that civil authority can never be elevated to an ultimate role, regardless of how law and order is valued.

Church officials estimate that one in every three persons returned to El Salvador or Guatemala by the INS is tortured, raped, murdered, or simply disappears.

The sanctuary movement currently growing in the United States began in Arizona and southern California when people like Quaker Jim Corbett and Presbyterian minister John Fife heard eyewitness accounts of atrocities in El Salvador and Guatemala. On February 24, 1982, the second anniversary of Archbishop Romero's death, the Southside Presbyterian Church in Tuscon, Arizona, declared itself an open sanctuary; many other churches and groups have followed their example.

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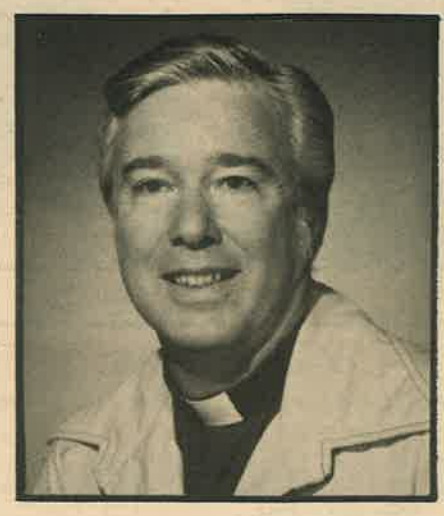
By Charley Harnest



My own involvement with the movement began in September 1984 when the local governing body of the small house church I serve decided to consider becoming a sanctuary church. During this four-month process, which I observed with a "therapist's eye," I heard no put downs, rantings or ravings, nor even one "should." Nine of us — male and female, of various political persuasions, with incomes varying from moderate wealth to near poverty — voted to publicly declare ourselves a sanctuary church. On December 24 we held a press conference and made our announcement to media representatives. As we did so, a new chapter in church history was being written, for we had the active support of Roman Catholics, Unitarians, Quakers, and others who wished to celebrate that Christmas Eve by fleshing out an active sanctuary expression of human safety.

Since then our lives have been different. We have experienced a whole range of feelings, games, and more thoughtful wonderings. However, the predominant emotion in our corporate life has been joy — sometimes small "funnies" and sometimes great happiness. At one point I sat with a man who threatened to blow us up, counting his discount level and reframing his remarks until we came out "buddies." Another time I remember putting my arms around a young couple who had just reached us and telling them "you are our family." The young woman was very pregnant and in a few days we had our second "sanctuary baby." There have been scary moments, especially when we heard about the Justice Department's crackdown in January 1985, and moments of deep thankfulness, such as when we received a postcard from Canada with only three words on it: "Gracias. The Family."

After being invited by a local college to debate a representative of the US Immigration and Naturalization Service (INS), I read up on the history of immigration law in the United States. I was at first mystified and then angry when I realized we were not in civil disobedience, but rather in keeping with the letter and spirit of the 1980 Immigration Act. I was very disappointed I did not get to make this point publicly because the INS would not send a representative to debate. However, I am glad to report that the Center for Constitutional Rights, located in New York, is preparing a legal brief which enjoins the INS from returning refugees to countries where they face personal danger and an injunction to prohibit the Justice Department from arresting sanctuary workers.

The movement has spread rapidly, I think, because of the basic fairness of the American people, many of whom are shocked to learn what their tax dollars are being used for in Central America and what is happening to human rights in that area of the world. As Monsignor Damas of the Roman Catholic Church said on Christmas Eve 1983 in El Salvador, "A person is more likely to die of death squads in this country than of natural causes."

Church officials estimate that one in every three persons returned to El Salvador or Guatemala by the INS is tortured, raped, murdered, or simply disappears. Groups such as Amnesty International, America Watch, the American Civil Liberties Union, the National Council of Churches, the World Council of Churches, and the United Nations have documented atrocities and gross disregard for basic human rights in these countries.

In spite of all this, the current administration in the United States maintains that these charges are not true, even when our embassy in San Salvador admits it has neither the resources nor the will to make an accurate evaluation of the situation. The High Commissioner on Refugee Affairs of the United Nations has twice cited the United States for violating its signed international agreements; these citations have been read into the US Senate Record by Senator Ted Kennedy (1982).

Since 1981 less than three percent of the Salvadorans and Guatemalans who applied for asylum, or "Extended Voluntary Status," in the US have been approved by the INS. For example, in the Brownsville district of Texas, not one refugee has been approved. It is up to the "illegal alien" to prove "reasonable fear," and this can often be done only by producing the latest copy of a death list.

Despite arrests and continued deportations by the INS, the future looks good for the sanctuary movement. Three congregations in the Ft. Worth-Dallas area of Texas have now declared themselves sanctuary churches. All major Protestant national bodies, the Roman Catholic bishops, and national Jewish organizations have commended sanctuary and have called for a change in both United States Central American policy and immigration procedures. The response to the movement by people of every political and religious group has been tremendous; money, clothes, food, and medical and dental care have all been given or made available at low cost.

The movement has spread rapidly because of the basic fairness of the American people, many of whom are shocked to learn what their tax dollars are being used for in Central America.

Our group in San Antonio, Texas, now functions both as a link on the underground railroad and as an orientation center. I want to thank all those in ITAA who have helped and continue to help our program and others like it across the United States. I assure you that each dollar has gone for direct aid to the refugees. Sanctuary is a lot of work and a lot of joy; I consider it a privilege to see ordinary folks demonstrate extra-ordinary courage — and have fun doing it! Shalom.

Charley Harnest, D.Min., is an ITAA Certified Transactional Analyst, Instructor/Supervisor, from Ft. Worth, Texas, USA.

Call for manuscripts - Stephen Lankton, MSW, CM, has announced on behalf of the Milton H. Erickson Foundation that the second issue of *The Ericksonian Monographs* is calling for manuscripts on the theme of "Ericksonian Approaches to Brief Therapy and Family Therapy." For letters of advice to authors or submission of manuscripts, contact Stephen Lankton, MSW, Editor, at PO Box 958, Gulf Breeze, Florida 32561 USA. Authors equipped with electronic data transmission capability may download some or pre-submit manuscripts for editing by calling (data) 904-932-3118 weekends or by special arrangement (system parameters: 300 or 1200 baud, 8 bit word length, no parity). Stephen's number (voice) is 904-932-6819.

Stephen also indicates that the first issue of *The Monographs* (in press) contains nine excellent chapters on Ericksonian Theory, therapy, and application in the fields of family therapy, medicine, psychotherapy and hypnotherapy. For information on obtaining a copy, contact Brunner/Mazel, 19 Union Square, New York, New York 10003, USA.

Trauma in India (continued)

was a long-term goal designed to build intergroup Parent to Parent solidarity as well as Child to Child fellowship. These and other activities helped reassure people who were asking, "Will this happen to us again?" and "Can we be safe in our homes?" On the other hand, we reminded volunteers not to give false hopes of security when people might need to be aware that neighbors were responsible for killings and lootings or where there was constant threat.

One volunteer said, "I was upset to see a widow cry; I consoled her and told her not to worry." This young woman learned about empathetic understanding and the process of grieving so she could be with the weeping women and not need to stop them to satisfy her own discomfort. Another volunteer who asked, "What do I say to a woman who screams, 'This should never happen to anyone'?" found she had the option of saying loudly, "Yes, I agree, this should not happen to any human being."

Volunteers also learned the timing for confrontation. When one person wailed, "How much my father must have suffered," a volunteer was able to reply firmly, "Yes, he suffered. Stop thinking about this suffering. He is now at peace." Later, when the same victim yelled, "I want to die. I have no one left," the volunteer touched her gently and said, "We want you to live. You can live." By listening again and again to stories of the horrors people had experienced, volunteers helped victims come to terms with the reality of such events so they gradually had less energy cathected to those memories and more available for rehabilitation activities.

Unforeseen crises made many demands on the creativity and Parent energy of volunteers. One afternoon, a team had to rush food to several hundred people. A "fear psychosis" had been operating in the group that day as rumors spread about a Sikh injuring a Hindu. Although some people had been returning to their burned homes, upon hearing the rumors they turned around and fled in panic back to where they had come from. Once there, they refused to budge. These people needed Parental reassurance before they could use their Adults to make decisions for rehabilitation. The volunteer team helped provide such reassurance by discovering that the rumor began over an incidence of petty theft.

The volunteer team also had to decide not to get into three-handed games. For example, when a man reported seeing his cow in a neighbor's yard, he was encouraged to contact the local committee so appropriate steps could be taken. When a problem came up around some loans, the team put the people in touch with the Punjab and Sind bank, whose officials offered the necessary capital.

A new phase in the relief efforts began when urban Sikhs who had been in hiding were included. They gradually and effectively began taking responsibility for the rehabilitation process. We found in them an ability for balanced and level-headed planning, an openness to joining with other communities, and a deep need for reassurance that the same situation would not occur again. Several of them were out in the field helping poorer people, even though they themselves had suffered severe losses.

Traditionally, Hindus and Sikhs have been very close; often one son in a Hundu family is given to Sikhism so that blood lines and intermarriage have bound them together. In addition, Sikhs have occupied vital positions in industry, education, government, and the military. The antagonism between Hindus and Sikhs is recent, of political origin, and has hardened prejudices about Sikhs being arrogant, opinionated, ambitious, and vengeful. Encouragement given to extremist groups in the BBC and in US and Canadian political circles has been seen in India as fanning the disintegration of India.

Our role was to help Sikhs face their inner thoughts and feelings. Many began rethinking the Cultural Parent belief that "anger is one of the vices." When told that anger is okay and can be expressed safely, they had common reactions:

"But if one gets angry then you have to lose your mind and you can't think"

"We have been taught that anger is bad and we have to be cleansed of anger, so if my house is burned, why should I be angry? I can still be in touch with God"

"Maybe you are saying anger is not wanted and you are teaching us the way to manage anger"

"What about the belief that when all negotiations fail, then one has the right to take up arms?"

We told our friends that their reactions to the TA permission to be angry were not unusual and groups of Christians, Muslims, and even Americans and Europeans had responded in similar ways. We gave them the information that if people are told anger makes you crazy or that when they get angry they automatically feel like doing something bad, there is a strong likelihood that such people will live out what they have been told and will justify their actions accordingly.

The reactions we received from people challenged us to reword our interventions so that healthy messages could get through without conflicting with religious sensibilities. We realized, too, how important it is for other communities and religious groups to reach beyond their major group boundaries to understand the inner world of the afflicted. While material relief poured into refugee camps from many sources, we as TA folks emphasized emotional healing, community harmony, and diffusion of the Drama Triangle cycle. There were also deeply moving moments when time stood still as Sikhs shared with us their inner spirituality, selflessness, gratefulness, and trust.

We came to understand how we can only be present as people find their own answers and reassurances, as they work out areas of bitterness and mistrust, disappointment and disillusionment, and as they come to terms with a fearful emptiness and uncertainty about the future. Only then will they be able to count on rather than discount the available support and safety, while remaining conscious of possible threats. These people understood very well when we spoke of the possibility of them giving away their power by expecting others to change, by the "you owe us" theory, and by discounting options in the environment. They recognized such attitudes would lead them to become permanent victims, and they began taking the necessary steps to make other, more Adult choices.

As we worked together at the TA Centre during this terrible time, we grew closer as we faced the raw tragedies of human injustice and cruelty. We used our anger to recommit ourselves to building a just world order in which "every one 'neath her vine and fig tree shall live in peace and not be afraid . . . men shall into ploughshares turn their swords, nations shall make war no more," a world in which neighbor can be trusting of neighbor, where no one rights a wrong by revengeful killing and greedy looting, where tissue damage is minimized and conflicts are resolved by dialogue. Faced with the most gory details of atrocities, we had to keep reminding ourselves that there was still room to hope and to share our hope for this peaceful world order.

Pearl Drego is a member of the International Grail and, with Oswald Summerton, directs TACET in New Delhi, India. She has a Master's Degree in Philosophy, is a teacher of yoga, and holds a postgraduate diploma in counseling and psychotherapy. She is also a Certified Transactional Analyst Instructor/Supervisor and past president of the TA Society of India.

TA 101 Calendar

August 5-9, 1985 (as part of week-long training program) - St. Cloud, Minnesota, USA. Cost: $40 for the week. Leaders: members of an Asklepian Therapeutic Community supervised by Ron Lawrence, CPTM; Norman James, CTM; and Ted Harrison, CTM. Contact: Cliff Posthumus, Director, Box B, St. Cloud, MN, USA, 56302; phone 612-255-5025.

August 7, 1985 (three-hour sessions for twelve weeks) - Santo Domingo, Dominican Republic. Leader: Ana Tholenaar. Contact: Creciendo, Edif. Curvo, Ap. 485, Avda. Anacaona, Jardines del Embajador, Bella Vista, Santo Domingo, Dominican Republic.

September 6-7, 1985 (Friday 6:30-10:30pm, Saturday 9-5) - New Britain, Connecticut, USA. Cost: $95. Leader: Landy Gobes, ACSW, PTM. Contact: Landy Gobes, 143 C Brittany Farms Rd., New Britain, CT, USA, 06053; phone 203-229-8057.

September 17, 1985 (1½ hr. sessions for 8 wks.) - Framingham, Massachusetts, USA. Leader: Charles Mueller, CPTM. Cost: $60. Contact: Lutheran Child and Family Services, 187 Oaks Rd., Framingham, MA, USA 01701.

September 21, 1985 - Westlake Village, California, USA. Cost: $65. Leaders: Marjory Zerin, PhD, and Ed Zerin, PhD. Contact: Westlake Center for Marital and Family Counseling, 951 South Westlake Blvd., Suite 206, Westlake Village, CA, USA 91361; phone 818-889-3731.

Certified Teaching Members and Certified Provisional Teaching Members of ITAA are invited to list free of charge information about TA 101s they are presenting. To be listed, please send the following information to ITAA Publications Coordinator, 1772 Vallejo St., San Francisco, CA, USA 94123: dates of TA 101, location, cost, leaders names, and how to get more information. Deadline: first of the month prior to the month of publication. **Note:** *we cannot accept tentative or open dates; please be specific.*

Take advantage of our special mailing list for the *Script* - if you would like us to send your copy of the newsletter by first class air mail, send us your correct mailing address and the cost of postage ($3.50 US, Canada, Mexico; $10 all others). Send to Robin Fryer, c/o ITAA office, 1772 Vallejo St., San Francisco, CA, USA 94123.

Chairperson Needed to Reactivate ITAA Research Committee - In recent months both the *Script* and the ITAA office have received numerous requests for information about research relating to TA. As a result, ITAA President Ellyn Bader wants to reactivate the Research Committee. If you are interested or know of someone else who might be willing to serve as chairperson for that committee, please contact President Bader, c/o ITAA office.

Sandra G. Landsman, Ph.D., C.T.M.

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The new *Script* ad rates/sizes are in effect, just in time to give you more options for publicizing your upcoming fall and winter activities. Below are the specifications; for further information, contact Robin Fryer, ITAA Publications Coordinator at the ITAA office.

Guidelines: camera-ready copy only. Please take into account second-class mail delays of up to two months when planning your publicity.

Deadlines: first of month prior to month of publication (September 1 for October *Script*; no issues printed in September, January, or May.)

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A program proposal includes the following items:

1. The completed identification form — if making more than one proposal, a separate form is required for each proposal.
2. A 300-word abstract of the presentation to be reviewed by the committee. Please do not include your name in this abstract.
3. A 100-word abstract of the presentation to be printed in the program book if your presentation is selected.

If any of these three items is not included, your proposal will be returned to you by the review committee. All proposals are reviewed in a blind review process.

TA Conferences Worldwide

October 11-13, 1985 - Bologna, Italy. Second Italian TA Conference. Contact: Wilfredo Galliano, MD, CPTM, c/o Change, Viale Aldini 5, 40136 Bologna, Italy.

October 17-20, 1985 - Christchurch, New Zealand. Fifth Australasian TA Conference. Contact: Paul Morreau, 42 Hudson St., Christchurch 5, New Zealand.

October 25-27, 1985 - Santa Rosa, California, USA. United States of America Transactional Analysis Association Pacific States Regional Conference. Contact: Sheryn Scott, 601 E. Wapello, Altadena, California, USA 91001.

January 8-11, 1986 - Orlando, Florida, USA. International Transactional Analysis Association Winter Congress. Contact: ITAA, 1772 Vallejo St. San Francisco, CA USA 94123; phone: 415-885-5992.

March 20-23, 1986 - Stamford, Connecticut, USA. Northeast TA Conference. Contact: Marcia Rosen, 812 Bowie Rd., Rockville, Maryland, USA 20852; phone: 301-424-6440.

August 13-16, 1986 - San Francisco, California, USA. International Transactional Analysis Association Summer Conference, San Francisco, California, USA. Contact: ITAA, 1772 Vallejo St., San Francisco, CA, USA 94123; phone: 415-885-5992.

1986 - Alicante, Spain. Federacion Espanola de Asociaciones de Analysis Transaccional Conference.

January 21-24, 1987 - Singapore. International Transactional Analysis Association Winter Congress. Contact: ITAA, 1772 Vallejo St., San Francisco, CA, USA 94123; phone: 415-885-5992.

August 1987 - Chicago, Illinois, USA. International Transactional Analysis Association Summer Congress. Contact: ITAA, 1772 Vallejo St., San Francisco, CA, USA 94123; phone: 415-885-5992.

January 1988 - Latin America. International Transactional Analysis Association Winter Congress. Contact: ITAA, 1772 Vallejo St., San Francisco, CA, USA 94123; phone: 415-885-5992.

ITAA Member Honored

Krieger Named "Counselor of the Year" - Congratulations to ITAA member Bill Krieger, EdD, CM, of Albuquerque, New Mexico, who was recently honored by the American Mental Health Counselors Association as "Counselor of the Year" in recognition of his high standards of professional practice, his modeling for other professionals, and his leadership in professional activities. Dr. Krieger is in private practice at Southwest Counseling and Human Development Services where he provides individual, family and group therapy. He also does management and human relations training throughout the USA and is a national board certified counselor with specialty board certification in clinical mental health counseling. Krieger currently serves as President of the New Mexico Association for Counseling and Development and on the Board of the Academy of Certified Clinical Mental Health Counselors. He is a former member of the ITAA Board of Trustees.

ITAA 1986 SUMMER CONFERENCE

Call for Proposals

San Francisco, California
August 13-16, 1986

Deadline: December 1, 1985. Please print or type.

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I want to present a (check one or more): _____ paper _____ panel _____ workshop _____ film

Title of Presentation: _____

Room Specifications, if any, for your presentation (size, soundproofing, floor covering, equipment, materials):

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Note: Papers are 50 minutes. If workshop or panel, you may choose: _____ 2 hours; or _____ 3 hours

Program Track or Interest Area: _____ Clinical Theory/Application _____ Educational Theory/Application

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Number of participants: _____ unlimited; limited to _____

The level of information I will present is: _____ basic _____ intermediate _____ advanced _____ all levels

Co-presenters, if any. Please give name, address and highest academic degree attained for each presenter, and please note: YOU ARE RESPONSIBLE FOR CONTACTING CO-PRESENTERS AND ENSURING THEIR ATTENDANCE OR REPLACEMENT _____

On two separate sheets of paper, enclose a 300-word abstract describing your presentation for blind review by the selection committee and a 100-word abstract which we will print in the program if your presentation is selected. Then please read carefully and sign the following statement.

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I understand that, if this proposal is accepted, I am committing myself to participation in the 1986 Summer Conference and that a cancellation on my part is a discount of the Program Committee and to those who register to attend my presentation.

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For Regular Members and Non-Members Submitting Proposals
(except those who presented at the 1984 or 1985 Summer Conferences)

The following statement must be completed and signed by an Advanced Member and returned with your proposal.

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Name of Submitter

I, _____
(give name and membership status) have known the above-named submitter for _____ years. I have read his/her proposal for the 1986 Summer Conference and I believe this person is capable of conducting the workshop as described and of providing adequate protection for participants.

_____
Signature of Advanced Member Date

PLEASE RETURN YOUR PROPOSAL TO:
THE SAN FRANCISCO SUMMER CONFERENCE
ITAA, 1772 VALLEJO ST., SAN FRANCISCO, CA, USA 94123

PRESENTATION PROPOSALS MUST REACH ITAA BY DECEMBER 1, 1985.