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Special Issue on TA and Social Action

Everything Has Changed . . . Except Our Thinking



By Denton L. Roberts with Frances Thronson

It is with great pleasure that we present the first in a two-part issue of the Script *on TA and Social Action. We consider this special issue a continuation of the legacy of social responsibility begun by Eric Berne when he arranged for the San Francisco Social Psychiatry Seminars (the precursor of ITAA) to sponsor an orphan boy in Crete (see frequent mention of "George" in the TA* Bulletin*). While both the world and TA have changed in many ways since the early sixties, the interest among TA people in social action remains strong.*

To begin, we include in this July issue articles by Denton Roberts on Peacemaking Partnership, Jean Clarke on Changing Parenting Practices, Peg Smith on The Toronto Summer Conference Social Action Forum, and a special edition of the Members Forum devoted to Claude Steiner's views on US Involvement in Nicaragua.

In August, we will continue the social action theme with articles by Pearl Drego on recent events in India, Charley Harnest on the Sanctuary Movement, Pam Levin on Sexism in Language, Marvin Todd and Felipe Garcia on Men's Issues, and Harold Nordeman on Men Against Rape.

As we worked with these and other ITAA members who share an interest in social action, we were consistently impressed by the courage, energy, and thoughtfulness they bring to their applications of TA to social issues. It is, therefore, with respect for both a variety of viewpoints and a common concern for humanity that we present these articles. We look forward to the responses they stimulate in you and encourage you to let us know what you have to add to this ongoing dialogue.

Shortly after the atomic bombings of Hiroshima and Nagasaki, Albert Einstein remarked, "The unleashed power of the atom has changed everything save our modes of thinking and we thus drift toward unparalleled catastrophe." The truth of this statement is increasingly evident.

Since the work of psychotherapists is to recognize sane thinking and to decommission pathological thinking, it naturally falls to our community to provide the new modes of thinking that will avert Einstein's vision of "unparalleled catastrophe." It is vitally important that we recognize ourselves as peacemakers on the most essential level — in individual lives. As therapists we contend daily with the truth that society is no more healthy than the individuals in it; at best, it is difficult for an individual to maintain greater health than the environment supports. We must learn to address the interpenetrating nature of peace issues in both the private and public sector.

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Peacemaking Partnership Credo

We believe that peace will exist only when individuals make peace.

We believe that every effort which effectively establishes peace on any level of human experience contributes to worldwide peace.

We believe that by working together as partners we can collaborate to discover how to make peace.

We believe that as we change our consciousness from oppositional to mutual and collaborative we change the world's consciousness from oppositional to mutual and collaborative.

We believe that mutual esteem is the most effective route to peace.

We believe that the investment of our life (time, resources, and action) determines the condition of humanity.

We believe that peace exists in a vital and creative form that is as yet undiscovered.

We believe in ourselves and in our fellow humans and by believing in them, we encourage them to believe in themselves.

Peace as an Individual and Societal Issue

Those of us in the Peacemaking Partnership recognize that peacemaking, in the words of Adam Curle, "is the science of perceiving that things which appear to be apart are one. It is the art of restoring love to relationship from which it has been driven by fear and hatred . . . . Public peacemaking is what we do; private peacemaking is what we are, the two being interpenetrating."

Eric Berne's view of psychological treatment took into account social reinforcement of pathology. Recognizing that scripts and games are supported transactionally, he pointed the psychotherapeutic community toward the need to maintain awareness of issues in both individual and social systems. All of us in our clinical practices are confronted with the ways society thwarts mental health by reinforcing values destructive to human autonomy. Many of us have seen clients' efforts sabotaged by family and cultural systems that would not tolerate their healthy thinking. As clinicians we are acutely aware that our task of restoring healthy thinking is made much more difficult by the dominant cultural pressures and, by virtue of this fact, we are in an excellent position to develop peacemaking alternatives for the entire culture.

Peacemaking Partnership

In recent years I have devoted increasing time and attention to developing a process by which people may organize their lives and energies in proactive peacemaking. Proactive peacemaking as a process is taught by Peacemaking Partnership; it is a creative, rather than reactive, means of influencing societal and cultural systems. In the Partnership we have developed ways of using our time, skills, and attention in the creation of the kinds of environments we are "for" rather than opposing the aspects of society we are "against."

Through intentionally and explicitly becoming peacemakers, we have identified ways for individuals to systematically develop alternatives to our society's currently favored problem-solving method — violence. Our strategy is to change the consciousness of individuals within society, and therefore society. By creating a Peacemaking Partnership, individuals provide themselves with a supportive environment while they discover ways to make peace profitable on every level of life. The Partnerships organize, invest, and make peace in small autonomous groups that provide the laboratory experiences through which we stimulate new awarenesses of our capacities for problem-solving in nonviolent ways.

These are the steps I have developed for Peacemaking Partners to follow.

Make Peace, Not War

The first step is recognizing that peace is something we make, just as we make war. Currently we excel at making war because we have spent centuries concentrating on the technology for it. Huge investments of time, money, and thought have been put into a defensive consciousness while little intentional focus has been put on peacemaking. As clinicians we recognize how this parallels the maintenance of the life script. Ultimately our work as psychotherapists is to facilitate the client in moving energy from defense systems into creative, life-affirming energy. A successful cure frees people to use their life energy to respond to what is occurring now in their lives. Likewise, the path to peace involves shifting individual attention from matters of defense against an alleged enemy to the resolution of here and now problems, whether related to individual autonomy or the establishment of an international climate that does not threaten human life.

Believing We Can Change Circumstances

The second step is to confront those incapacitating aspects of our scripts that make us believe we cannot change our circumstances. When scripts based on false beliefs and incorrect decisions about ourselves and our capacities are operating, it is improbable we will effectively address issues of peace. For example, avoidance and despair have been identified as the dominant responses to nuclear threat. Unless we believe we can succeed at making peace, they appear to be logical reactions and it is understandable that we are inclined to avoid the critical issues of peacemaking. A recent article in *Psychology Today* cited an experiment in which sixth graders were asked whether they believe nuclear war would occur in their lifetimes. All but one said they believed war is inevitable. The child who disagreed, when asked why, replied she did not think there would be war because her parents were constantly work-

- continued on page 2

Peacemaking Partnerships (continued)

ing for peace and she believed they would win. This illustrates both the power of belief and the need for examples of effective Adult action.

In *Able and Equal: A Gentle Path to Peace* (Human Esteem Publishing, 1984), I enumerate the five healthy core beliefs I think are the basis of transacting from the "I'm OK, You're OK" position. They are: "I and all people are intrinsically capable, powerful, lovable, valuable, and equal." When these core beliefs are operative in us as individuals, we are free to transact with effective Adult action, recognizing we have the capacity for solving our individual and collective problems. Each of us needs to maintain and nurture a belief we will succeed so we neither avoid the problems nor despair in the face of them.

The first step is recognizing that peace is something we make, just as we make war.

Thinking as a Peacemaker

The third step is to think as peacemakers. I see peacemaking, a "win-win" situation, as the opposite of warmaking, a "win-lose" situation. Since we are all highly trained and programmed to think in terms of winning and losing, I found that to change this thinking and to discover new capacities for problem solving, one needs to regularly confront oneself with the question "Am I willing to be a peacemaker?" I began this endeavor while managing a staff of forty-two on a daily basis, and to empirically test the process, I regularly raised the question in my own mind. Within a few weeks, staff members began to report changes in my behavior. Within a few months I noticed that chronic problems I had encountered with certain people no longer occurred. Since then I have maintained a conscious focus on the question "Am I willing to be a peacemaker?" as I negotiate the day. By changing the way I think, I consistently find I discover options leading to peaceful rather than conflictual resolutions. As others experimented with this self-confrontation, they reported similar experiences. We also noticed a much greater sense of personal peace and ease as we kept awareness of the peacemaking option in focus.

I always believed our staff would solve the problems before us, but by intentionally focusing on being a peacemaker, I actualized that belief efficiently and effectively. This led me to conclude that moment-to-moment awareness of peacemaking as an option needs to be present to avoid reverting to habituated patterns of win-lose thinking.

Feeling Peace

The fourth step involves *feeling* peace. On reflection it is easy to see the logical progression of *believing, thinking,* and *feeling*. If we believe there is a ghost in the house it is not long before we interpret every noise as evidence of the ghost and thus feel frightened. This progression is equally applicable to peacemaking. By believing we are able to make peace and by intentionally thinking about being a peacemaker we soon *feel* peace in a new proportion. Feelings follow thinking and thinking is influenced by what we believe. As the Gestaltists say, it is easier to act yourself into a new set of feelings than to feel yourself into a new set of actions. Therefore, the first action in peacemaking is identifying the beliefs we hold and updating our thinking. When these have occurred, our feelings change, just as they do in therapy.

Too often in areas of peace we wait for the feeling before initiating an intervention. Berne identified this kind of waiting as "waiting for Santa Claus (death)." I suggest that waiting is the Victim position and to so incapacitate ourselves in relation to peacemaking is to collude with what Fromm has identified as necrophilia in American culture. The profound feelings of despair and disillusionment existing today about world peace encourage us to be passive and to avoid (wait). The alternative is to intentionally take a proactive position and to assume personal responsibility for effective Adult action. When engaged in this action we begin a progression toward peace once again, both personally and societally. As this occurs, we create a new consciousness in ourselves.

A Personal Plan for Peace

The fifth step on a path to peace is making a personal plan. Without one, we experience ourselves as victims of the larger order. When we create a personal plan we are, in effect, establishing our own contract for peace. A contract for peace involves three basic components: 1) what we want to change about ourselves, 2) how we will recognize when that change has occurred, and 3) how others will recognize that we have successfully accomplished our desired change. (For more details, see the *TAJ* article, "Contracting for Peace," October, 1984.)

To summarize, first we recognize that peace is something we make; second, we strengthen our belief that we will succeed; third, we think of ourselves as peacemakers; fourth, we feel peaceful; and fifth, we create a personal plan. The Peacemaking Partnership's Pro-Peace Workshops provide leaders and processes to teach proactive peacemaking resulting in a personal plan.

It is important to recognize that our personal existence is limited by time and any problems we fail to solve we pass on to future generations. Being a peacemaker holds a direct profit for each of us. We can begin to experience this profit by regularly confronting ourselves with the question, "Am I willing to be a peacemaker?"

Denton L. Roberts, a clinician in private practice in Los Angeles, is the founder of Peacemaking Partnership International.

Special Exceptions Possible in Hardship Cases

ITAA members who are not able to pay ITAA membership dues because of economically disadvantaged conditions in their countries may request a special reduction of fees from the ITAA President, with a detailed explanation of their individual hardship circumstances.

Les membres de l'ITAA qui ne peuvent pas payer leur cotisation annuelle à cause de la mauvaise situation économique dans leur pays sont invités à presenter une demande à la Presidente de l'ITAA pour obtenir une réduction spéciale, avec une explication detaillée de raisons de leurs difficultés financières.

Los Miembros de ITAA que no puedan pagar sus cuotas anuales de membresia, por desventajas económicas en sus paises, pueden solicitar al Presidente de ITAA-una reducción especial de cuotas, anexando una explicación detallada de sus dificultades económicas.

ITAA Mitglieder, die ihre Mitgliedsbeitraege wegen wegen zu geringen Einkommens nicht bezahlen koennen, haben die Moeglichkeit, Beitragsermaessigung zu beantragen. Der Antrag mit detaillierter Darstellung der persoenlichen Situation wird an den Praesidenten der ITAA gestellt.

Os Membros da ITAA que não tenham condições de pagar as quotas, dadas as precárias condições económicas nos seus países, poderão pedir ao Presidente da ITAA uma redução de quotas, juntando para tal uma explicação pormenorizada das razões pessoais dessas dificuldades.

I membri della ITAA che a causa di difficili situazioni economiche nel loro paese non sono in condizioni di pagare le quote associative ITAA, possono chiedere al Presidente della ITAA una riduzione speciale delle loro quote, fornendo una spigazione dettagliata della loro difficile situazione personale.

ITAAのメンバーで、自国の経済状態が劣悪なため ITAAの年会費が納められない方は、自分の経済的事情をくわしく説明した文書を添えて、その旨ITAA会長に申し出ることにより、会費の減免が認められます。

Examinees Passed

Examinees Passed - March 16, Wellington, New Zealand, and April 24, Perth, Australia

Charlotte M. Daellenbach, Dip. Trad., Christchurch, New Zealand, (CM)
Kate J. Meredith, Balcatta, W. Australia (CM)
Carolyn N. Murray, RPN, Christchurch, New Zealand (CM)

Brief Mention

Personal Growth and Social Responsibility

By Judy Barr

For several years now I have worked to help people face the issues confronting us as we live with the very real threat of nuclear holocaust and the destruction of our planet. The workshops I lead are designed to do the following:

- help people become aware of, feel, talk about, and express their feelings about living in this time, so they move from numbness and denial into the feelings, and through them to a sense of their own power, their capacity to act effectively, and their ability to contribute to the solution in their own ways
- assist in the reversal of our isolation about this subject and in our lives generally
- facilitate participants' seeing and beginning to understand how their own personal development is tied ultimately to the state of the world

I believe that the place where we are stuck individually with helping our world, also reflects a parallel impasse in our own personal growth and development. These workshops offer people the opportunity to deliberately and consciously unite the two levels of development in one process.

Judy Barr, MS, CPTM, maintains a private practice in Norwalk, Connecticut, USA, and serves as Chairperson of the ITAA Membership Committee.

Treating Substance Abuse: A Form of Social Action

By Gail and Harold Nordeman

It appears that substance abuse is a major social problem in most parts of the world today. Certainly we have found it to be a difficulty for a large number of the people with whom we work. Therefore, we include in our script questionnaire questions about alcohol and other drugs.

In working with these people, we use the following tools: ego state diagrams; the Four-Parent role play and the Responsibility exercises from Jean I. Clarke's book *Self-Esteem: A Family Affair* (1978); and thirty *Affirmations for Adult Children of Alcoholics we created to help* these clients take the next step to recovery.

In our workshops and seminars we encourage people to examine their Parent ego state frames of reference. For example, people from alcoholic systems usually hear structured messages (which give methods for succeeding) as criticism and the Marshmallow Parent (which may sound nurturing, but gives permission to fail) as nurturing (Clarke, 1978). Using the Four-Parent role play and the Responsibility exercises, people can experience the differences and choose to hear positive nurturing and structuring messages. The affirmations are used in intrapersonal, carom, and complimentary transactions to reinforce the changes clients want to make.

Gail Nordeman, CM, and Harold Nordeman, RM, are Co-Directors of A Growing Place in Cincinnati, Ohio, USA.

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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.

KEEPING IN TOUCH

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

Sad News About a Japanese ITAA Member - Dr. Hitoshi Ishikawa, professor at Tokyo University School of Medicine, died of congestive heart failure on March 26 at the age of 59. Michiko Fukazawa writes, "Dr. Ishikawa was a pioneer in psychosomatic medicine and was very involved in TA and Gestalt therapy. One of the founding fathers of the Japan TA Association, he and his colleagues created 'Egogram Questionnaires,' which have been popular in Japan. He spoke fondly of his experience with the Gouldings after attending a workshop they did in Japan in 1979. I co-authored with Dr. Ishikawa a booklet on stress, participated with him on panels at TA conferences and was looking forward to more contact once he had time to do further training. His premature death saddened many who knew this excellent teacher, practitioner and true believer in humanistic approaches."

Region III — Europe (*Script* liaison still needed)

The Sixth German TA Association (DGTA) Conference was held October 19-21, 1984 in Aurich, West Germany. About 600 participants, half of them members of DGTA and the other half from outside the organization, enjoyed over 80 seminars, lectures and workshops on topics such as education, management, the treatment of alcoholism, and theoretical subjects like rackets and games. By choosing Aurich, a picturesque old town in the remote northwest region of West Germany known as Ostfriesland and a somewhat unusual place for a congress, the organizers of the meeting provided a setting which will long be remembered for adding a certain flair to the experience.

Three main events — the opening, the "Peace" event and the closing — formed the backbone of the congress. At the opening, after the usual ceremonies, participants did arithmetic with flowers: the approximately 500 people who attended, each of whom had been given a flower as he or she entered the hall, were gently and playfully encouraged to gather, separate and mingle again in various formations based on the color or type of flower each held. For example, at one point, all the pink roses gathered to tell each other what their biggest hopes were for the congress. In the end, people with flowers of five different colors stood together in groups, a beautiful picture and a taste of the old "flower power" days.

The Closing ceremony had a similarly intense although very different emotional quality. Balloons were given out at the entrance to the hall and the spectacle started. While the hall was gradually filling (surprisingly, most conference participants stayed for the closing ceremonies, unlike at other conferences where many left right after workshops ended), people blew up their balloons. However, this task wasn't enough for all the Free Childs in the room, so they experimented with noises one can produce with balloons by scraping, crumpling and squeaking them — quite a sound when 400 people are doing it at the same time! People were quiet during the official announcements, but when the conference organizers went on stage to say their goodbyes, they were greeted with a hurricane of balloon sounds and a several-minute standing ovation. When the final words were completed, people let the balloons fly into the air as symbols of positive energy; as the balloons returned to the ground and people stepped on them in leaving, there were sounds like fireworks exploding until none remained. The spontaneous and commonly shared farewell ritual was overwhelming to all who were there.



Exchanging greetings in flower groups at the opening ceremonies for the German TA Congress.



Balloon play at the closing ceremonies for the German TA Congress.

Finally, the Peace event expressed the other side of the coin represented by the gentle and enthusiastic joy of the opening and closing ceremonies, thus providing a wholeness that would not otherwise have been felt. Bernd Schmidt, who led the event, made it clear that the wrong way to peace is to believe oneself to be in possession of the only truth, to believe oneself to be the just and good one, and to accuse others of being the bad ones. There were no false tones of righteous "confession" in his speech. Instead, he confronted the audience by leading them in a fantasy where each saw his or her "own personal hell" in order to make people accept the dark side or shadow parts of themselves and not project them onto others. After the fantasy, Schmidt reported in an honest, unpretentious and unplaintive manner his own experience with various peace activities. His personal integrity greatly impressed participants as he reminded them that living with the probability of nuclear catastrophe does not necessarily mean resignation and apathy; it can also be a chance to become aware of what is important in life.

The peace event left people thoughtful and serious; instead of talking, people wanted to touch good friends silently. Since this gathering was scheduled as one of the central events of the congress and most people attended, it may have provided an important balance to the rest of the meeting so a euphorical and artificial feeling or "high" based on denial of the realities of present-day life did not develop.

Other special moments at the conference included the announcement that DGTA now has its own journal; the first issue was proudly displayed on the first day of the congress by editor Heinrich Hagehulsmann. In addition, there were numerous social events including a Friday night party with local entertainment and "typical Ostfriesland food" and a Saturday night ball.

The eleven organizers of this very special event worked together for seven months to make it a reality. They include Ute Hagehulsmann, PTM and Chair Member of DGTA; Dr. Heinrich Hagehulsmann, CM, a teacher at Toldenburg University and a psychologist in private practice with his wife Ute; Ernst Mastall and his wife Birgit Schewe-Mastall, both psychology students; Dr. Michael Krull and Karin Dupree-Krull, who both work at the Oldenburg University Counseling Center; Jurgen Schlafke, a management and organization counselor; Ulla Schlafke, co-leader of the famous Odenwald-Institut which offers courses in TA and other humanistic approaches; Hartwig Beilfuff, who works with deprived and neglected children and youth; Dr. Bernd Bauer, an opthalmologist; and Heidrun Peters, who works with dyslexic children and youth. (The last nine of these are all trainees in Ute Hagehulsmann's groups.) Additionally, important support was provided by Swantje Visser-Beilfuff, who provided excellent child-care services, and Norbert Marten, who designed the beautiful brochures and graphics for the conference and who was chosen because of his ample experience with TA.

(Thanks to Heidrun Peters for supplying us with this delightful report of the DGTA Congress.)

Region V — United States (*Script* liaison still needed)

Major Carl Kasper, ACSW, RM, MS, writes that he would like all his friends in ITAA to know that he has recently become the Chief of Social Work at the General Leonard Wood Army Hospital, Fort Leonard Wood, Missouri. He adds, "I would be delighted to have any of you who hold US Army Reserve Commissions as psychiatrists, psychologists or social work officers to come and do your annual training with us. We have a fine community hospital and friendly, competent staff. We might even do some bass fishing in one of the wonderful Ozark rivers!"

All Regions

The Training Standards Curriculum Subcommittee is developing guidelines, curriculum content, and program standards for training transactional analysts. They need information from all members who conduct training programs for all levels of certification and all specialties. Materials pertaining to supervision and teaching methods and supervision and assessment of trainees is also needed. Please send copies of any course outlines, guidelines, or other materials to aid in this task to Frances Bonds-White, 1713 Pine St., Philadelphia, Pennsylvania, USA 19103.

A Special Service from the International Relations Committee to Members Worldwide - Groups of ITAA members and TA associations worldwide may be interested in continuing their growth and development by inviting a well-known TA Teaching Member to present a seminar, workshop, or training group in their country. The International Relations Committee is coordinating such events and many TM's have agreed to work without charging any fee on a date to be negotiated if the organizing country or group will cover round trip air fare and accommodations and meals during the days of the seminar plus one day before and one day after the event.

The overwhelming response to this idea from Teaching Members around the world has been an enthusiastic wish to contribute to the spread of TA and the continued education of TA practitioners. If you are interested in taking advantage of this offer for free seminars or workshops, please ask your association to contact IRC Chairpersons Gloria Noriega, MA, CTM, and Emilio Said, MD, CTM, at Agrarismo 21, Mexico DF 11800, Mexico; phone 515-06-28 or 271-52-04.

Share Your Bright Ideas For Membership Development

When TA was first born, a wave of excitement about TA theory spread from San Francisco across the United States and then around the world. Conferences became large and exciting and boisterous. TA 101s blossomed worldwide.

In recent years, there has been a gradual shift of interest and vitality toward transactional analysis as a developed, mature theory. As we have moved organizationally from the fad to social movement to institutional stages, the development and growth of TA theory has also progressed. The Membership Committee is encouraging this growth by asking members to share how they promote transactional analysis in different geographic regions and in various fields, such as organizational, developmental, educational, and clinical.

We plan to compile sample promotional materials and a packet of ideas for initiating, rekindling, and furthering interest in transactional analysis around the world and make it available to members through the ITAA office. Please bring printed promotional materials or verbal ideas that have worked well in your area to the Professional Exchange Group on "Local Promotion of TA" on Friday, August 9, 1-2pm, during the 1985 ITAA-CATA Summer Conference in Toronto. If you cannot join us there, please send your information to Mary Ellen Frost, 4807 Montcalm Court, Fort Wayne, Indiana, USA 46815.

Changing Parenting Practices As Social Action

By Jean Illsley Clarke

After nine years as a teacher-trainer combating racism, I was tired of working after the fact. An interracial intervention team, no matter how sophisticated, usually deals with the symptoms of a full-blown problem and seldom with the prevention of abuse. I began looking at what programs were available in the area of prevention and found therapy and support groups for individuals and families with special problems as well as programs to help parents handle their children effectively. However, I decided the most useful thing would be to have a program that helped parents feel better about themselves and getting their own needs met. I believe parents with good self-esteem will raise children who also feel good about themselves, thus reducing the need for such means as racism to bolster self-image.

While working against racism directly, I kept pondering "why" questions about white people like me:

Why is racism so deeply ingrained?

Why do we perpetuate it long after its economic function has passed?

Why do we hang on to it even as we deny we practice it? We have it on automatic pilot, so thoroughly ingrained in culture and institutions that individuals don't have to do anything overt to perpetuate it.

Why, then, when we notice it, do we not say, "This is not fair! This is wrong! We will change it!

Another way of asking the question is, why do we need a permanent, visible, negative reference group to look down on to feel OK about ourselves?

During this time I also studied the situation in Ireland and found, except for more frequent use of songs to fan historical hurts and antagonistic positions, the same basic elements in the social practices as those my colleagues and I were identifying as "racist" in America. However, in Ireland, there is no racial or color difference. I asked an Irish Protestant octogenarian who had grown up next door to a Catholic household and had never been inside that house why he hated Catholics so much. "Well, lass," he said, "I learned it with me mother's milk." I believed him.

While I know from his stories his mother intended to give him the best she could, she had been stressed with extreme poverty and close pregnancies. How could such a harried mother, no matter how much she longed to, provide the physical and emotional support each child needed when there were so many? And after twelve to fifteen hours of farming each day, how much personal support could father offer? Is this the way to raise a racist?

What would happen, I asked, if babies were born into families where parents' needs are met? Would those children become adults who *need*, as many of us seem to, someone defined as less than themselves to bolster their own images? Would they tolerate the practice of institutionalized exploitation and patronization of a special population?

In designing a program to increase the self-esteem of parents and eventually their children as a means of combating destructive patterns and attitudes, I chose transactional analysis as a base. I knew the wealth of theory pieces could be useful to parents when translated from a clinical frame of reference to an educational model.

I began in 1975 with the then popular assumption that mothers with infants suffer from post-partum depression; I circulated a questionnaire through nursery schools to women and men asking about sources of stress during the early years of child rearing. The only thing conclusive about the results was that the eighty respondents indicated my assumption was incorrect.

On their return questionnaires the parents told me post-partum blues were not the problem they needed help with; instead, they wanted to focus on their older children and how to manage an infant along with older children. I stopped hypothesizing and collected a group of mothers of infants and asked them what they needed. They said they wanted help understanding their babies, and that their older sisters and their mothers wanted to come to the class too. Soon the men began attending as well.

I met with three hundred parents, foster parents, and teachers during the three years I spend identifying needs, inventing exercises and experiences to help people meet those needs, and weaving those experiences into a coherent model. Each exercise was given a stamp of approval by some group saying, "OK, that exercise works now. Keep it the way it is. It helps us with our kids and ourselves." I have no way of knowing how many people have taken the class since the book was published in 1978 and the Leader Guide in 1981.

What evidence is there that teaching parenting has the kind of social impact I intend? I don't know if encouraging people to have enough self-esteem to counter racism reduces it. However, Dave Bredehoft's research (1983) with parents and teenagers indicates that, among other things, families that participated in the class are more empathic. There is also anecdotal evidence that individuals have used the class to become more autonomous, to resist being discounted, and to reduce the discounting they do to others. I believe such evidence supports my thesis.

Currently there are two more research studies underway which may give more answers. Meanwhile, I shall continue working with parents, listening to parents and children, and expanding the model.

Jean Illsley Clarke, MA, SFM, is Director of J.I. Consultants, Plymouth, Minnesota, USA.



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Ethos Wanted

By Peg Smith

We are excited to announce that ITAA President Ellyn Bader and the Program Committee have provided a special time during the 1985 ITAA-CATA Summer Conference in Toronto for the sharing of concerns about social responsibility and information about members' activities related to peace and justice. This comes at a time when the Ethos, or ethically responsible part of the integrated Adult ego state, is badly needed in the world. After years of devotion to transactional growth and development, the ITAA has integrated its collective Adult to formally express concern for and to encourage action on behalf of all people worldwide.

The three-hour Toronto Social Action Forum will take place at York University on Saturday, August 10, 1985. All members are invited to use this opportunity to spread the word about their favorite causes. Through individual presentations about peacemaking efforts in all aspects of life, we will share information and methods for creating a peaceful world.

For example, Denton Roberts, a Certified Transactional Analyst Instructor/Supervisor specializing in both clinical and organizational work and the founder of Peacemaking Partnership, will share some of the concepts and processes for creating peace outlined in his book *Able and Equal: A Gentle Path to Peace* (Human Esteem Publishing, 1984). Denton, who has been pastor and executive director of All People's Christian Center in Watts, Los Angeles, California, USA, for the last fourteen years, designed the book to be used for personal growth, psychotherapy, and preparation for peaceful transactions at all levels. (For more on the Peacemaking Partnership, see page 1 of this issue.)

Another presenter, Felipe Garcia, will share his belief that world peace is the outgrowth of cooperative processes which can be learned and practiced by relating effectively with one's self and others. Felipe, a Certified Transactional Analyst Instructor/Supervisor specializing in clinical work, founded the Center for Studies in Peace in San Antonio, Texas, USA. He will both describe how personal and interactional peace is related to international peace and identify the ingredients that move conflict toward violence and war. In addition, Felipe will discuss techniques such as reactivity (the opposite of passivity), mediation, meditation and silence, consensus decision making, and cooperative conflict resolution which solve conflict and produce peace and harmony.

A third presenter, Natalie Garber, will give participants at the Social Action Forum a sample of the methods she uses in her "Despair and Empowerment" workshops to transform despair into strength and hope. Natalie, a psychotherapist in private practice in Belchertown, Massachusetts, USA, is the founder of Therapists for Peace and coordinator of the Peace Action Network. In 1984 she spent a month in the Soviet Union meeting with Soviet therapists. She says of world problems today, "To experience anguish and anxiety in the face of perils threatening humanity is a healthy reaction and a testament to the unity of life and the deep uncertainties relating us to all beings. Many clients enter therapy depressed without knowing why. Some are terrified of nuclear holocaust or desperate about survival. Many therapists share this despair; some are frustrated by their inability to help empower their clients to overcome these traumas."

In addition to these presentations, Fanita English, Mary Goulding, Judy Barr, and many others will participate in the Forum. The gathering will be facilitated by Pearl Drego, CTM, of India, Chairperson of the ITAA Social Action Committee and Peg Smith, RM, Coordinator of the Toronto Forum. If you wish to give a brief presentation about your social action activities, please contact Peg Smith at 3471 Valencia Rd., Aptos, CA 95003, USA; phone 408-688-2284.

The Social Action Forum will conclude with an open discussion about future emphases and activities. My goal as coordinator is to encourage participants to continue along chosen paths to peace and justice using their many therapeutic skills to fulfill their own social responsibility as perceived by the Ethos in each one's well-integrated Adult.

MEMBERS FORUM

Claude Steiner Speaks Out on US Involvement in Nicaragua

During a debate on U.S. television (McNeil-Lehrer Newshour, May 3, 1985) between a leader of the right-wing in the United States and a U.S. senator about the wisdom of U.S. President Ronald Reagan's visit to Bitburg cemetery, the right-wing spokesman argued that, if the U.S. Congress was so concerned with the holocaust, it should do something about the "ongoing holocaust in Nicaragua."

This preposterous statement could be dismissed as the laughable ravings of a right-wing propagandist, but it is, in fact, only an extreme version of the kind of lies, disinformation, and exaggeration which the right wing has been feeding the American people through the Reagan White House. It is no surprise that the holocaust should be so piously and wickedly used to make a point in support of Reagan's fanatical obsession with destroying Nicaragua's present government; in its tactics, the right-wing propaganda machine follows Adolph Hitler's dictum on the Big Lie:

> ". . . With the primitive simplicity of their feeling (the broad mass of the people) fall victim more easily to a big lie than to a small one . . ."
>
> *Mein Kampf*

I have been in Nicaragua three times in the last year and have experienced firsthand what goes on in people's lives there. I am interested in power plays, of which lies and propaganda are the subtlest and a most powerful form.

Because I was raised in Mexico I speak fluent Spanish. I have walked many miles in Managua and in the Nicaraguan countryside and have spoken to Nicaraguan peasants, members of the middle class, wealthy people, Sandinistas, Sandinista supporters, members of the opposition, Somocistas, prisoners, prison guards, newspaper editors, and businessmen. I have visited Nicaragua variously as a journalist, interpreter, and VIP.

The Sandinistas are accused of the following: betraying their revolution, staging phony elections, smuggling arms to El Salvador guerrillas, committing genocide on Miskito indians, committing human rights abuses, spying on their people, being Marxist-Leninists, arming themselves for offensive purposes, and constituting a military threat to neighboring countries.

On the other hand, the Contras organized by the United States Central Intelligence Agency (CIA) and led by ex-Somoza national guards are called defenders of democracy, brothers, and the moral equivalent of the forefathers of the United States.

How much of this is truth, how much half truth, how much a lie? My principal purpose here is not to examine that question in detail (although I will give you my conclusions), but to call attention to the function of propaganda in this particular issue and to highlight the intense, sophisticated, and relentless manner in which the American people's consciousness is being manipulated.

My conclusions about Nicaragua are not different from those of *Business Week* (See editorial, May 6, 1985), *The New Yorker* (See "The Talk of the Town," March 25, 1985), or *Newsweek* (April 29, 1985). In brief, Nicaragua is not at present a Marxist-Leninist or totalitarian regime. The level of human rights abuse is moderate and limited to temporary detention, harassment, and possible death threats. There is no government-sanctioned physical torture or killings (overt or covert), although somewhere between one and two hundred civilians have been killed since the triumph of the revolution. A process of democratization is in place which is likely to go forward, although that forward progress is not to be taken for granted; the government has had to lean heavily on Cuban, Soviet, and Eastern bloc military and economic support, a worsening situation since US President Reagan's most recent move to blockade.

By no stretch of the imagination can Nicaragua be seen as a present threat to US security and there is no justification for the attempt by the United States to destroy a legitimate foreign government on the basis of a possible future threat predicted by a right-wing think tank. When I spoke to the orphans, siblings, and parents of the maimed, tortured, incinerated, mutilated victims of the Contras, the thought that my country and my tax dollars were aiding this terror boggled my mind and caused my heart to fairly burst with outrage and dismay.

Given all of the above, it is clear to me the Reagan administration is focusing a high level of paranoid, anti-communist hatred on Nicaragua and is attempting to create an image of that country that will cause the American people to go along with its agenda to destroy it. How is this done?

Wear the Suckers Down - Objectives and strategies for every propaganda campaign are set by Reagan's policy makers. Each new campaign is launched with a Reagan speech usually followed with speeches and TV appearances by the Secretary of State or the Vice-President designed to get maximum national media attention.

The opposition is identified and, with the aid of administration polls, estimates are made of how much support it has in the US Congress and voting public. Depending on the findings, extensive lobbying of specific legislators is carried out by administration spokespeople and, if needed, by the President himself on an extremely effective, often arm-twisting, person-to-person basis. White House spokespeople, friendly Congresspeople, and media are briefed on each new development. News releases, photo opportunities, and speeches are carefully timed to major media deadlines and pressure is applied and kept up to ensure coverage. Slogans, mis- and disinformation, carefully selected half-truths, and media strategies complete with "word of the day" are designed for glassy-eyed administration ideologues to hammer away with on talk shows and news segments. The opposition is usually taken by surprise, off balance, on the defensive, and is temporarily overwhelmed.

Cut and Run - It should come as no surprise that these campaigns follow each other based on their effectiveness as evaluated by administration polls. Nor should it be surprising that they are withdrawn as soon as their true nature is revealed, much as one cancer-producing insecticide or herbicide follows another, each one leaving behind its poisonous residue. In addition, a steady drumbeat of totally undocumented disinformation (accusations of anti-Semitism, drug dealing, brutality, and corruption) never acknowledged by administration spokespeople is fed to willing media outlets. By the time the opposition rallies and manages to document the truth, the campaign is dropped and a new one started. But the misinformation remains as a seed of doubt in people's minds.

Never Get Caught With Your Pants Down-Even though lying in a big way is part and parcel of White House propaganda, it never involves a statement that can be proven to be a lie. For instance, "holocaust in Nicaragua" cannot be clearly shown to be a lie given that the word holocaust is ambiguously defined, although to most people it means systematic, ongoing genocide. On the other hand, a statement claiming the Sandinistas massacred two hundred people in a certain town on a certain date would be pursued by the media and could be shown to be a lie.

For example, between December 1983 and May 1984 the anti-Nicaraguan slogan was "Nicaragua Sandinistas export weapons to the guerrillas in El Salvador." In April 1984 the suspected CIA involvement in the mining of the Nicaraguan harbors became a scandalous certainty. At his April press conference, Reagan referred to the alleged and never documented flow of arms as justification for the mining of the harbors. At that time he pledged to continue to "inconvenience" the Sandinistas as long as they "continued to threaten the duly-elected democratic government of El Salvador." Characteristically, there was no attempt to cover up the mining beyond a certain point. Instead, the facts were freely admitted to and the mining was stopped, no apologies.

Reagan retreated, went to China, and in a May 1984 public address he dropped the "arms to El Salvador" line, ceased justifying the mining of the harbors, and then claimed that the relevant flow of arms was from Cuba to Nicaragua. At the same time, US Secretary of State George Shultz, in a speech to US newspaper editors, repeated the new slogan "Soviet arms from Cuba to Nicaragua" and accused anyone who had any doubts regarding Soviet, Cuban, and Nicaraguan "intentions" of being "plain stupid." Just how large or justified the flow of arms was has gone completely undocumented and this new line was dropped in due time.

A new campaign, "heroic freedom fighters, our brothers, the moral equivalent of the US forefathers," claiming that the Contra forces are primarily discontented ex-Sandinistas fighting for democracy whose valiant struggle for democracy must not be let down, now became the administration's propaganda centerpiece. As the brutality and terrorism which is a Contra trademark surfaced, the Administration claimed that their behavior is at a par with (undocumented) Sandinista terror.

The most recent propaganda line is linking the Sandinistas with the Nazis, indeed the linking of Nazism with Marxist-Leninism. After all, it is argued, the Nazis were socialists (as their name, the National Socialist German Worker's party, indicates) who signed a non-aggression pact with Stalin; the Nazis and the Soviets are anti-Semitic, hence the "holocaust in Nicaragua" slogan.

Fortunately, many thousands of people like myself have visited Nicaragua and have communicated what they saw to people in their communities and to their congresspeople. At the time of this writing, the Reagan administration has been set back by the US House of Representatives' refusal to grant any money to the Contras. However, this victory was achieved with the argument that a military solution to the Nicaraguan question is not in the interest of the US regardless of how bad the Sandinistas are. That there is something basically wrong with them seems by now to be a foregone conclusion in people's minds. This residue of ill-will is a direct result of previous propaganda and is a major purpose for it.

The struggle is not over by any means. Reagan has vowed to come back and try again to get Contra support. The lights are burning late at the right-wing think tanks. One can only guess what the next campaign's theme will be. But there are indications people are realizing there is a war of words going on and what one hears from the Reagan administration is not always even remotely true. Only when people become aware of the subtle function and power of propaganda will they be able to make political decisions that will be beneficial in the long run.

Claude Steiner, Ph.D.

Editor's Note: We welcome your views on this subject and others you may feel strongly about. The Members Forum is designed as a place where an ongoing dialogue can develop around issues of importance to ITAA members. We'd like to hear from **you**.

TA 101 Calendar

July 8 - July 12, 1985 (as part of week-long training program) - St. Cloud, Minnesota, USA. Leaders: Members of an Asklepieion Therapeutic Community supervised by Ron Lawrence, CPTM; Norman James, CTM; and Ted Harrison, CTM. Contact: Ron Lawrence, PhD, Box B, St. Cloud, MN, USA 56302.

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 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 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.*

June New Members

New Members	Sponsors
Azad, Lila	John Gladfelter
Bader, Jill	—
Beekum, Servaas	DGTA
Berchmann, Reinhard	DGTA
Boorm, Natalie	Vann Joines
Buehler, Angelika	DGTA
Burleson, Josephine	Charley Harnest
Casolaro, Vincent	Harris Peck
Cathcart, Gloria	Robin Maslen
Dieterle-Stephani, G.	DGTA
Erickson, Kathleen	Bruce Loria
Esquis, Luis Casado	—
Fernandez, Eugene	Tony White
Gesme, Carole	Jean I. Clarke
Gielen, Heinz	DGTA
Guglielmi, Silvia	Carlo Moiso
Gunther, Byron	—
Hamana, Yukiko	Kozo Rokkaku
Hanhan, Catherine	—
Hari-Britsch, Andrea	DGTA
Henri, Betty	Wayne Carpenter
Ishizaki, Koichi	Kozo Rokkaku
Lane, Robert	Ronald Ohlson
Lange, Guenter	DGTA
Lina, Teoria	Ana Maggiora
Monsaert, Richard	—
Neef, Forothee	DGTA
Oerton, Francis	Gail Broady
Page-Van Hentenryk, Poumi	—
Raymond, Judith	John Gladfelter
Rendack, Sharon	Russell Osnes
Sakofski, Astrid	DGTA
Santamaria, Josefina	Abe Wagner
Schlaefke, Peter	DGTA
Schottmeyer, Michael	DGTA
Sherchak, Jo	David Steere
Spitz, Shirley	Richard Erskine
Thraen, Thomas	DGTA
Usslar-Lange, Uta	DGTA
Vaughn, Alford	—
Waelder, Lis	DGTA
Yong, Irene	Tony White

EXAM CALENDAR

Exam	Exam Date	Location	Application Deadline
Level I (CM/SFM) Exams	July 7, 1985 August 7, 1985	Barcelona, Spain Toronto, Canada	April 8, 1985 May 10, 1985
Level II (CTM/SFTM) Exams	July 7, 1985 August 7, 1985	Barcelona, Spain Toronto, Canada	April 8, 1985 May 10, 1985
Level I (CM/SFM) Written Exam	July 12 or 13, 1985 November 8 or 9, 1985	Location to be announced Location to be announced	April 12, 1985 August 8, 1985
Training Endorsement Workshops*	July 14-17, 1985 August 11-13, 1985	Barcelona, Spain Toronto, Canada	April 15, 1985 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 application: $75, non-transferable. Oral exam - $50. Contract filing fee: $30. All fees must be paid in US funds.

Plan Now For Publicizing Your Fall Programs

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.)

Twelfth Page - $75. 3-1/8" x 3-1/2"

Sixth Page - $140. Vertical: 3-1/8" x 6-7/8"
Horizontal: 6-7/8" x 3-3/8"

Quarter Page - $200. Vertical: 3-1/8" x 10-3/8"

Third Page - $275. Vertical: 3-1/8" x 13-7/8"
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Half Page - $350. Horizontal: 10" x 6-7/8"

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Proposal Instructions

Workshops and panels will be two or three hours long; papers will be fifty minutes. If you wish to make a presentation that is longer than three hours, or is in two parts on two days, please indicate your preference and the committee will consider all requests.

Presentations in any language are welcomed and encouraged. If submitting a proposal for a presentation in a language other than English, please submit abstracts in both English and the other language.

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.

Suggestions for Conference Speakers Wanted - Is there someone you have always wanted to hear speak? Or someone you've already heard whom you think other ITAA members would also enjoy? The Program Committee is interested in hearing ideas you have for keynote and preconference speakers. Please send suggestions to Brenda Bary, Program Committee Chairperson, c/o ITAA office.

TA Conferences Worldwide

July 7-13, 1985 - Barcelona, Spain. Eleventh Annual European TA Association Summer Conference. Contact: Avda. de Madrid, 133-1 Barcelona, Spain; phone (3) 330-44-27.

August 7-10, 1985 - Toronto, Canada (York University). International Transactional Analysis Association - Canadian Transactional Analysis Association Joint Summer Conference. Contact: ITAA, 1772 Vallejo St., San Francisco, CA, USA 94123; phone: 415-885-5992.

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

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

October 25-17, 1985 - Santa Rosa, California, USA. United States of America Transactional Analysis Association Pacific States Regional Conference. Contact: Sheryn Scott, 601 E. Wapello, Altadena, CA, 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, CA, 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 Transactonal Analysis Association Winter Congress. Contact: ITAA, 1772 Vallejo St., San Francisco, CA, USA 94123; phone: 415-885-5992.

August 1988 - East or Mid-West USA. International Transactional Analysis Association Summer Conference. Contact: ITAA, 1772 Vallejo St., San Francisco, CA, USA 94123; phone: 415-885-5992.

ITAA 1986 SUMMER CONFERENCE

Call for Proposals

San Francisco, California
August 13-16, 1986

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

Identification Form

Name (as you want it to appear on the program) _____ Highest Academic Degree

Street Address _____ City _____ State/Postal Code

Country _____ Daytime Phone

ITAA Membership Level (or other affiliation): _____

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):

_____

_____

Language of Presentation: _____

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

_____ Management Theory/Application _____ Other (please specify): _____

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.

Statement of Commitment

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.

_____
Signature

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.

_____
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.