INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION VOLUME XXIII NUMBER 2 MARCH 1993

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Pearl Drego Receives 1993 Hedges Capers Award



ITAA President Robin Maslen presents Pearl Drego with Hedges Capers Humanitarian Award

The following are excerpts from the speech given by Pearl Drego as she accepted the 1993 Hedges Capers Humanitarian Award during the January 1993 Conference in Cochin, India. The Award is designed to recognize ITAA members who have made significant, enduring contributions to humanity in keeping with the ideas and ethics of the ITAA. Pearl won the Award for her service to economically deprived groups of women in India, including women in rural projects, tribal and religious women, and tradeswomen.

I am deeply touched by the warmth of your reception. When I received the news about this Award, I felt very happy, both for myself and for the people who share this honor with me—my parents; those who guided me at my schools, St. Joseph's Convent Bandra and at Sophia College, Bombay; and those who accompanied me on my journey as a TA therapist, trainer, social worker, and spiritual counselor. I share this honor with Ranjana Mitra, Manjula Banga, Nirmal Aurora, Neena Jose, and Sujata, without whose selfless and dedicated team spirit I could not have continued the work for women's cooperatives.

In India, having as we do a collective rather than an individualistic cultural ethos, it is customary on such occasions as these to remember and revere all those who have been one's teachers and guides. But first let me express my gratitude to ITAA President Robin Maslen, ITAA Secretary Bob Massey, and the ITAA Board of Trustees for giving me this affirmation.

As a transactional analyst I have been nurtured by the ITAA and have grown up in TASI, the Transactional Analysis Society of India. The Hedges Capers Humanitarian Award is therefore a wonderful surprise for me, for the TA nationality of TA as a people-to-people experience of friendship and acceptance.

I want to recall three important words written by Hedges Capers, words that have special meaning for us at this time in India. He said, "Stroking is healing." In our troubled country today, this phrase holds out hope and

For me, being humanitarian is not putting balms on the script wounds of clients, but facilitating their capacity to change their immediate social destiny.

communities in India, whom I represent, and the Indian TA study circles I have fostered over the past 16 years. The joy of this Award will surely multiply through the many TA groups we have in India. It will help make the ITAA a warm, welcome reality in my country and will underline the intersustenance for the many who are devastated by the cruelty and terror unleashed over the past month.

It is fitting for me at this moment to remember all those beautiful people who share my good fortune and to whom I owe so much. Above all I want to celebrate transactional analysis as a theory and intervention tool for individuals, families, organizations, and communities in India, especially for the poor, destitute, and broken-hearted. I still feel a certain suspense, the expectation of something beautiful and good, when I begin teaching a TA 101, and a sense of awe at the end of the course when new light and vision, new hope and dignity, new confidence and love are soaked up by the participants like fresh rain on parched earth.

On my visit home to Bombay during the Christmas holidays, while talking with school friends, I started on the topic of the cooking abilities of our mothers. (All Indian mothers are excellent cooks, and don't tell me that is a contamination!) My friend was telling me how her uncle had tasted her Christmas sweets and said, "Your sweets are as good as your mother's!" And then, just as she was puffing out

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Working with Issues of Shame: An Interview with Sam James

by Richard Erskine

In keeping with the theme of the upcoming USATAA/ ITAA Conference, "Addiction in Society: Shame, Addiction, and the Child Ego State," we are pleased to present the following interview with Sam James, EdD, conducted by conference roundtable moderator Richard Erskine, PhD. Dr. James, who will give a speech and a workshop at the October 15-17, 1993 Minneapolis conference as well as participate in the roundtable discussion, is a Clinical Fellow in Psychology, Department of Psychiatry, Harvard Medical School and an Instructor in Psychology, Department of Psychiatry, Massachusetts General Hospital, Boston. He has been certified as a transactional analyst, is active in the American Group Psychotherapy Association, and is President of the Northeastern Society for Group Psychotherapy. He has recently published a chapter titled, "The Treatment of Shame in Incest Survivors," in J. S. Rutan (Ed.), Psychotherapy in the 1990's *(New York: Guilford Press, 1991).*

RE: Sam, how did you get interested in the topic of shame?

SJ: Quite by accident. I was working with patients who had been victimized by severe family traumas, and I kept getting stuck in the treatment. As I paid more attention to what the affect was, what wasn't being talked about, I realized it was shame. We were spending a lot of time talking about depression and rage, both quite authentic feelings, but it was the shame of the event that seemed connected to more intense affect. Shame is such a powerful, toxic feeling that, once you identify it, it's still very difficult to access and talk about it.

RE: You describe shame as a feeling, yet there are behavioral and cognitive components as well. How do you make those distinctions?

SJ: Shame is about the self; guilt is about actions or behavior. Shame is about how one sees oneself. If the self is seen as deficient, ugly, no good, worthless, then that's going to be expressed through cognitions such as, "I'm bad" or "I'm no good." It's going to be felt through one's emotional life and expressed through behavior such as presenting oneself as overly aggressive or, more typically, as withdrawn. But it is a central definition of who one is. A child who is shamed repeatedly by what goes on in a family translates,



Sam James

"This feels bad," to "I am bad." As the child takes on that experience, he or she begins to incorporate the family's behavior into the self, thus victimizing himself or herself with the same feeling.

RE: How do you see the concept of

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EDITOR'S COLUMN



by Gerald Cartmel

Pilgrims All

I will start with a quote, duly referenced, from Thomas Nagel (1986/1989), Professor of Philosophy and Law at New York University: "I believe that the methods needed to understand ourselves do not yet exist" (p. 10). Nagel is seeking to clarify the problem of "how to combine the perspective of a particular person inside the world with an objective view of that same person and his viewpoint included" (p. 3), that is, to incorporate the subjective and the objective. "Scientism is actually a special form of idealism, for it puts one type of human understanding in charge of the universe and what can be said about it" (p. 9).

What I very vaguely understand Nagel to mean is that an objective reality, subject to identification and quantification in the empirical sense, is not possible when dealing with human beings within our present state of understanding. So why try? Are we in transactional analysis following like sheep down a road to a goal that does not exist for we human beings now present?

How many of you have read Eric Berne's *Intuition and Ego States* in the original? Alas, this I can no longer do, for it is out of print. When will I learn to never lend a book that I am not prepared to lose? To whomsoever I loaned that book, can I have it back? But to the meat of my thesis, in spite of Berne's seminal work on intuition, TA theory has tended to follow the path toward, dare I say it, quasi-empiricism. Why?

To the great Canadian physician Sir William Osler is attributed the aphorism that a real doctor knows the diagnosis as soon as the patient walks through the door. I think that statement contains a fundamental truth. I still do not know if a learned friend was teasing me recently when he ridiculed the examination process for medical qualification. Having just attended his ordination ceremony, with swinging incense and mitred gravity, I would have thought he was too wise to confuse the path to the door with the key to the door—the grave ceremony marking the Rite of Passage at the end of his long, arduous, and dedicated journey leading to the socially recognized privileges associated with priesthood: a journey in which intuition is established and developed.

Training in family therapy should therefore be a way of teaching techniques whose essence is to be mastered, then forgotten. After this book is read, it should be given away, or put in a forgotten corner. The therapist should be a healer: a human being concerned with engaging other human beings, therapeutically, around areas and issues that cause them pain, while always retaining great respect for their values, areas of strength, and esthetic preferences. The goal, in other words, is to transcend technique. (Minuchin & Fishman, 1981, p. 1).

Thus, in the words of Fred Clark and Ted Novey in the December 1992 *Script*, emphasize both the paths and the doors required in all ages for professionalism. "Profession: A vocation in which a professed knowledge of some department of learning is used in its application to the affairs of others, or in the practice of an art founded upon it" (Onions, 1977, p. 1680). This definition specifically refers to an art, not to empirical science. The path of a professed person cannot be easy. There is no quick fix.

So, are the likes of Novey and Clark on a pilgrimage? "In felawshipe, Pilgrimes were they alle That toward Caunterbury wolden ryde" (Chaucer, c. 1373/1958, p. 2). Canterbury Tales is about the journey, the acquisition of intuition, not the arrival.

And so to the debate about the structure of the *TAJ* and the need for comprehensive referencing of articles, including Mary Goulding's letter in the August 1992 *Script*, Pearl Drego's letter in the October 1992 *TAJ*, and others. I cannot quote the reference to the information that there are about 3000 medical journals in the world, increasing at the rate of 3% per annum, and that some 60% of scientific facts that are later disproved continue to be quoted in support of a theory for at least ten years. (Aphorism: It is easier to get on the mailing list than to get off it.)

So, is referencing one big ritual or game or a crucial part of the path or pilgrimage or something else again? Someone help me out of this morass! And where does the creative Free Child create within this morass? Surely if you invented the wheel does it really matter if someone did it before you? Rather would I say that the joy and energy of creation increases your development, as it could be argued that ALL ideas derive from somewhere. And, *para passu*, I was unable to locate any seminal references to who did invent the wheel.

In TA we have the discipline: We have the models, both theoretical and human. Should we give full value to our professionalism and not confuse this with science? Should we revisit intuition? Should we write a new chapter in TA theory and decline to join the lemmings falling over the cliffs of academia, where everything needs classifying and referencing to comply with a structure to which there is, as yet, no proven base? Is the Cowpoke approach the right approach?

He who would valiant be
'gainst all disaster, let him in
constancy
Follow the Master.
There's no discouragement, to make
him once relent.
His first avowed intent,
To be a pilgrim.

Hyms Ancient & Modern 563

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EXECUTIVE DIRECTOR'S COLUMN



by Susan Sevilla

Journey to India

Early January, Before Departure: The thrill and enthusiasm of traveling to India for the ICTA Conference in Cochin was dampened for me, as for many international visitors, by two factors: first, the riots in the north of India following the destruction of the Babri Mosque in Ayodhya and the resulting reverberations over much of India, including Bombay, a major gateway city for conference travelers; second, the Indian Airlines pilots' strike, which effectively froze domestic air travel. The overall atmosphere of violence and transportation difficulties led to some conference cancellations, and I must admit there were times when I considered not going. My mother urged me to cancel my trip, to think instead of the three small children who need me at home. I'm so glad I didn't follow her advice. The south Indian states of Tamil Nadu and Kerala are peaceful, and Cochin was very safe. Those who attended the conference passed through southern India virtually unaffected by the strife in other parts of the country.

Sunday-Monday, January 10-11: The trip to Madras, India, from San Francisco is an experience in itself, requiring 22 hours of air time, 10 hours of transit time in the airports of Hong Kong and Singapore, and covering 16,421 air miles. I now have a much better understanding of one of the obstacles that Indians must overcome to travel the world—sheer physical distance.

First Days in India: Everything you have heard about "culture shock" is true: India is, in general, so different from Western experience that it takes several days to acclimate to the strangeness of it all. Luckily, I had an experienced travel companion, Mary Goulding, and an excellent local guide, both of whom helped to make the transition easier.

A Traveler in Paradise: I had a wonderful vacation week prior to the Conference visiting temples and palaces, museums and shops, and traveling by train and private car through beautiful countryside. We saw remote villages, splendid towns like Mysore, modern cities like Bangalore and Coimbatore, and fields of rice paddy, coconuts, sugar cane, and papayas as big as small watermelons. Known as the "Garden State," Kerala (where Cochin is located) is filled with many wide, palm-lined rivers with white sand beaches, beautiful fishing harbors, and intriguing backwaters.

In southern India they celebrate the harvest with the Pongal festival, which coincided with our visit. What a treat to enjoy bright geometric designs on the ground in front of houses and beautifully decorated cows and bulls. The noise and color of the festival combined with the multitude of colorful saris worn by the women made for quite an experience.

I wanted to visit a wildlife park in India, but unfortunately I didn't have the opportunity. However, much of India feels like a wildlife park, with cows and bulls in city streets; water buffalo, pigs, goats, and assorted other animals in village streets; monkeys in the trees in some areas; and green parrots everywhere.

The terrain was not always tropical: Crossing the mountains from Mysore to Coimbatore we passed into dry plains, rocky hills, and cactus country. The countryside of India is clearly as diverse as the people who occupy it.

Indian Hospitality: Everywhere I went I was greeted by attentive TA members. In Madras, the TA Study Circle of Madras looked after us with kind hospitality on our visit to and from Cochin. In Coimbatore Sashi Chandron and P.K. Saru of the TA Study Circle of Coimbatore gave us lots of attention and helped us in many ways. And while I was unable to take advantage of the offer, Carlos and Saroj Welch extended an open invitation to all travelers to spend time in Manav Vikas Kendra in Bangalore, as did Hank Nunn of Athma Shakti Vidyalaya Society, also of Bangalore. I thank them one and all.

There is much more to say about the Cochin conference itself (see pages 4-5), but I will end this column here. I feel privileged and honored that I was able to participate in it. But the biggest plus for me was the chance to see TA flourishing in this part of the world. I will always have fond memories of both my wonderful vacation tour and the splendid conference in Cochin. □

Should we give full value to our professionalism and not confuse this with science?

The Script

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The Script (ISSN 0164-7393), the newsletter of the International Transactional Analysis Association (1772 Vallejo St., San Francisco, California, USA 94123; phone 415-885-5992) is published monthly except January, May, and September by the International Transactional Analysis Association. The subscription rate is $10/year as part of dues for all classes of membership; *The Script* is not available by separate subscription. For information on dues rates for various membership classifications, contact the ITAA office at the above address. Second-class postage paid at San Francisco, California and additional mailing office. POSTMASTER: send address changes to *The Script*, 1772 Vallejo St., San Francisco, CA 94123. © 1993 International Transactional Analysis Association, Inc.

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WORKING WITH SHAME

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shame fitting in with the transactional analysis concept of life script?

SJ: At the core of life script is a view of oneself as horrible, ugly, and deficient. The person is fighting with this terrible compulsion, trying to relieve it and rework it in the hope that one can get the issue integrated and off one's back. A lot of shame-prone patients are trying to rid themselves of this terrible dilemma. In terms of TA script theory, there is reinforcement of the belief that "I am bad, or deficient, or no good," and consequently "I deserve what I get."

Issues of shame can be reworked. People can begin to see themselves in more realistic terms, to appreciate that they did the best they could with what they had. They can become more hopeful about their talents and abilities. The role of the therapist is to help clarify these issues so that people are empowered to choose rather than being hopelessly caught in a repetition compulsion of revictimizing themselves.

RE: Please tell us a bit about what you'll be doing in your workshop at the Minneapolis conference.

SJ: First off I will be helping people understand the difference between guilt and shame. Shame is about the self. It's a feeling that we all have a fearsome relationship with—there is no one who has not been bitterly shamed at some point in his or her life and who does not defend against it.

Many therapists transform shame issues into guilt issues because they aren't as repulsive to work with. I think people in my workshop will gain an appreciation of how repulsive shame issues are, how therapists try to deflect them in order not to hear them, and how doing so may unconsciously shame patients. For example, if we understand empathy as the capacity to really hear and respond to another human being, then to not hear shame or acknowledge it is, in and of itself, potentially shaming to the patient, who feels, "I am so bad that you cannot hear me, you don't want to hear me, you will not hear me." That is a terribly isolating experience. In the workshop I will also talk about shame and identity developmentally, how it gets passed on within a family. I will focus particularly on shame and object fusion. Many issues of shame are established when the child is between 18 and 24 months. Margaret Mahler talks about this period of separation and individuation as a very vulnerable one for the child. If curiosity is encouraged, the child establishes more confidence and is able to manage the world. If the child isn't encouraged, it fuses with the parent. Then he or she is ladened with what Erik Erikson called issues of shame and doubt about the self. I'll also talk about abandonment. It's one of the main reasons that psychotherapy patients don't talk about themselves at deeper levels. They fear that "if you know these terrible things about me, if you really see them, you will be as horrified as I and you will reject and abandon me."

Finally, I'll look at treatment, one of the main aspects of which is empathy. It is hard for us as therapists to view something empathically until we understand it in ourselves. It's hard for us to endure searing emotions until we are safe with them ourselves. I think the workshop will help therapists gain understanding and begin moving toward safety by making peace with their own shame, or at least to be able to reflect on the ways that as therapists we often shame our patients, especially in group settings.

I will emphasize that shaming our patients is a common phenomenon. My intent is not to shame therapists by pointing this out, but to help people be aware of what a human encounter psychotherapy is and how we, too, are subtly defensive, that we need to be as aware as possible of the messages we communicate, how we communicate them, and the impact they have on those we treat.

RE: I'm looking forward to your workshop and to our roundtable discussion. It will be interesteing to see what commonalities and differences rountable participants have in their approaches to shame.

SJ: I think much of what I'll be talking about is a corruption between the old Critical Parent ego state and the Child ego state. The part of the Child ego state that is most damaged is often the part that is most creative. When we reclaim that damaged part of ourselves we allow nature to get in on the act, depression lifts, and there is an infusion of creativity. Then people become naturally curious and spontaneous.

RE: I know you've been active in the last few years in the American Group Psychotherapy Association, but originally you were trained as a transactional analyst.

SJ: That's right. When I read *I'm OK, You're OK* in 1970 there was a small TA community in the Boston area. I participated in what I would call an experience group, not a therapy group, for about 12 weeks. Then in August 1971 I spent a month with Bob and Mary Goulding. It was one of the more exciting, interesting, thrilling events of my life. I pursued further TA training in particular and psychotherapy training in general.

One of the reasons I left the TA community was that I still needed a lot of training, and there weren't many people in the Boston area. I did a training group in New York with Mary Boulton and took the clinical exam in the early 1970s, but because the TA community wasn't very large, I just hungered for more understanding about psychotherapy. There is a profound psychoanalytic community in Boston, so I gravitated in that direction, and I think I stayed because the psychoanalytic organization in the Boston area was more thorough—regardless of what I knew, there were still plenty of people who knew more.

RE: How would you characterize your work today?

SJ: I'm much more object relational, but I also think highly of many humanistic ideas. I have a fundamental appreciation for the journey we're all on. I incorporate ideas from philosophy and existentialism, but I think my style is more of an object relations/psychoanalytic style. I certainly don't sit quietly and create a big vacuum to see how people fill it up and then call it transference, but I do pay a lot of attention to interpretation, transference, and countertransference. These are important aspects of psychoanalytic thinking, but I have a fondness for TA and the time I was part of the ITAA.

RE: I'm sure people who come to your workshop in Minneapolis will benefit from your rich and varied experience. Thanks for talking with us. □

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SHAME, ADDICTION and the CHILD EGO STATE

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Clinicians, Authors: Recovery from Co-Dependency
"TA AND THE ADDICTION FIELDS: LEARNING FROM EACH OTHER"

Guest Keynote Address:
Marilyn J. Mason Ph.D.
Professor - Author: Facing Shame: Families in Recovery
"SHAME: THE RESERVOIR FOR ADDICTION-THE HEALING JOURNEY TO RESPECT"

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TA CONFERENCES WORLDWIDE

May 7-9, 1993—Mainz, Germany. German TA Association Conference. Contact: DGTA, Tannenbergstr. 29, 8500 Nürnberg, Germany; phone: 09-11-995-2910; fax 09-11-995-2911.

May 19-23, 1993—Atlantic City, New Jersey, USA. Eastern Regional TA Association Conference. Contact: Fred Clark, ERTAA Registrar, 261 Spring St., Cheshire, CT 06410; phone: 203-271-3733.

May 27-30, 1993—Sao Paulo, Brazil. TA Association of Latin America (ALAT) Conference. Contact: Roberto Shinyashiki, MD, Rua Ibiracu 23, 05451 Sao Paulo, SP Brazil; fax: 55-11-864-8529.

July 5-8, 1993—Siena, Italy. European TA Association Conference. Contact: Ufficio Congressi dell' Università di Siena, Via San Vigilio, 6, 53100 Siena, Italy; phone: 39-0577-298379; fax: 39-0577-298377.

October 13-17, 1993—Minneapolis, Minnesota. ITAA Annual Conference. Contact: ITAA, 1772 Vallejo St., San Francisco, CA 94123, USA.

November 19-21, 1993—Adelaide, South Australia. Australasian TA Conference. Contact: George Filipowicz, 24, Da Costa Ave., Prospect 5082, Australia.

May 13-15, 1994—Near Frankfurt, Germany. German TA Association (DGTA) Conference/Designated site of ITAA Business Meetings. Contact: DGTA, Tannenbergstr. 29, 8500 Nürnberg, Germany; phone: 09-11-995-2910; fax 09-11-995-2911.

ICTA Conference: An Experience in Harmony

by Susan Sevilla

In a lovely hotel on Wellington Island in Cochin, India, in mid-January 1993, the Institute for Counselling and Transactional Analysis (ICTA) held its annual conference. This ICTA conference was different from previous ones in that it was the third regional conference designated by the ITAA as the site for ITAA business and Board meetings. This designation attracted about 50 international delegates who joined 250 participants from around India for a splendid educational event. In practical terms, "designated conference" status means that there were enough certified transactional analysts present to conduct Board of Certification exams. On that note, we are proud to announce that eight ICTA members from South India passed their exams (see page 5).

Scientific Program

The theme of the conference was "Sharing and Growing." As Fr. George Kandathil pointed out in his theme article in the Conference Proceedings Booklet:

> Sharing and growing was Eric Berne's life plan. . . . In the Acknowledgements of the book *Structure and Dynamics of Organizations and Groups*, Berne mentions some of the names of people who contributed to his growth as a professional. . . . Many others shared their ideas with Berne, and Berne with them.

The conference sub-theme was "Communal Harmony," which refers to peaceful relations between people of various religions, cultures, and ethnic groups. There were many examples of such harmony at the conference. For instance, the Cochin CTA exam candidates represented five communities: Mr. Kunhunni, Mr. Viswanathan, and Mrs. Chandran represented three types of Hinduism; Mr. Jones and Mr. Manipadam are Christian; Mr. Dhabar is Parsi; and Mrs. Saru is Muslim.

Another example of harmony was the diversity of languages heard in the conference hotel: the lilt of Tamil spoken by those from Madras and Tamil Nadu mixed easily with the music of Malayalam, the dialect of Kerala, hints of Hindi spoken by those from north India, and English, the predominant lanugage of the Conference.

The recent riots and violence in parts of India inspired a last-minute addition to the Cochin program. P. K. Chacko, ICTA Secretary, moderated a panel discussion on "Communal Harmony," with panelists Robin Maslen, Robert Massey, Pearl Drego, and Saroj Welch. The room was packed as 250 participants listened to the addresses.

Institutes

There were several in-depth pre-conference institutes: George Kohlrieser and Marjike Versprille-Westen presented on attachment-separation theory, Julie Hay spoke on creativity in organizations, and Mary Goulding focused on redecision therapy (with over 100 in attendance!) In addition, Carlos and Saroj Welch taught the TA 101 course to over 100 people.

The conference workshops were of high quality, taught by international and national presenters alike. Some of the workshops given by the Indian presenters were especially interesting, for example (partial list), Hank Nunn on "Strategies for Treating and Healing Persons with Serious Mental Disorders in a Therapeutic Setting," Sr. Josephine Dhanaswamy on "Empowering Rural Women," M. Unnikammu on "Empowering the Employee," Sashi Chandran on "Sharing and Growing," Vedagiri Ganesan on "Stuttering Management," P. T. K. Krishnankutty on "Decision and Life Style of Alcoholics," and Bosco and Miriam Jones on "Indian Myth and Script."

Social Program

The conference social program began with an opening ceremony rich with Kerala customs and rituals, including the "panchavadyam" (five rhythm instruments) performance which ushered participants in ceremonial procession to the opening. Colorfully attired, sari-clad young girls received participants at the entrance and annointed each on the forehead with red ash as a symbol of welcome. Robin Maslen opened the Conference by lighting the lamp in the traditional display of harvest signs to symbolize abundance, prosperity, and peace.

Fr. George Kandathil made a theme speech to open the conference, and ITAA President Robin Maslen welcomed participants. He then introduced the Hedges Capers Humanitarian Award, which was given to Pearl Drego.

Pearl's gracious speech was followed by a standing ovation. Following the formal speeches, Kerala cultural events were presented, including five forms of Indian dance.



Father George Kandathil, Director of ICTA, and Conference Co-Organizer Sister Annie Maria

On Thursday evening, John Kandathil, ICTA Past-President, invited conference participants to a lovely reception at Santigram (the ICTA campus), which included a scrumptious dinner and a recognition ceremony. ITAA delegates Julie Hay and Charlotte Daellenbach distinguished themselves by wearing Indian silk saris purchased for the occasion.

The conference was a gathering of TA people from all over India, including members from the TA Study Circle of Madras and the Study Circle of Coimbatore as well as delegates from the TA Society of India (TASI) in northern India. It was great to see the evidence of TA flourishing in so many parts of this vast and diverse country.

In summary, the ICTA Conference in Cochin was an excellent, highly successful event. Co-convenors Sr. Annie Maria and Mr. M. Unnikammu are to be commended for their competence and graciousness. It was a privilege and an honor to share and grow with Indian and international TA people alike during our days in Cochin. □



Members of the TA Study Circle of Coimbatore

Organizing a Conference Is Fun!

by Sister Annie Maria

The following are edited excerpts of an article by Cochin Conference organizer Sister Annie Maria, PTSTA, published in the Conference Proceedings booklet. It is reprinted here with permission.

I have never organized anything big in my life. So when I was asked if I would be the Convenor of the ICTA Conference in Cochin I was hesitant. I said, "I will, provided Unni (M. Unnikumu) helps." "Sure," said Unni, so we both took up the challenge.

The initial correspondence was done by Unnikammu and that helped. Then slowly letters began to come in from all parts of the world! I liked seeing the letters—and stamps. I started replying to people I had never met, but soon I realized that words have life, they come from the heart and mind of people who are living, and even when they are typed or faxed, the feeling in the words does not change. I sensed the vibrations, feelings, care, concern, and I sent back the same to them. I gave a face, a figure to each one. I eagerly waited to see how real or unreal my pictures of these people were.

I learned that I can do a lot more work than I thought I could do. It was a repetition of what happened when I prepared for my certified member exams in the midst of all my other duties. I experienced a special kind of energy.

Then the replies started coming, and I realized that my words evoked feeling responses. Last year I visited the USA and prior to that I had been to eight European countries. These countries, their people and lands, now live in my mind. Whenever I read or hear or see news about the places I have visited, a special feeling arises in me. It is as if a part of me is still there and I am connecting with myself.

Slowly the conference started taking shape in my mind and started growing. Day in and day out I had only one concern, one thought—the Conference. Committees were formed, Chairs were appointed. When a Committee Chairperson wanted to resign because the responsibility of it all was making him lose sleep, my answer was, "I never thought that way. I thought that the Conference and I were almost one, so intimately did I feel connected. How can you lose your sleep? My mind is expanding, time is expanding, there is a lot of space in my mind, there are more than 24 hours for a day."

As the Conference approached, I held the whole Conference in my mind, past, present, and future. The delegates arrived at the Cochin train station; I was there, warmth in my heart, my hands outstretched. Delegates came from all parts of the country; I had a word and smile for everyone. Then the pre-conference, the Board meetings, exams, the Conference, the closing dinner. Unni and I thanked each one sincerely for the energy, time, money, risk, life they put in, the trust the ITAA placed in us.

Was the conference a success? It was. It had to be. How could the Conference fail me when I put so much trust in it? The Conference had a life of its own; it was like a tree. The planter, the gardener put a little manure under the tree, gave a little water, and the tree grew by itself, produced its own fruit, made the fruit grow and ripen. The gardener gets back so much more than what he puts in. We formed a network. People held hands together, smiling and singing in the January sun, and all of us took back a glow with us, and another dream is in the making, a ring dream that covers the whole world!

Santigram—An Innisfree

by P. C. Chacko

I will arise and go now, and go to Innisfree,
for peace comes dropping slow,
Dropping from the veil of the morning
to where the cricket sings.

W. B. Yeats

If you go to Santigram near South Kalamassery on the National Highway in the evening, the chances are you will see a lean, gaunt man in slacks wearing thick glasses busy watering coconut palms and nutmeg trees. Though he is past 70, his hair has yet to gray and his gait is still youthful. That is Fr. George Kandathil, SJ, founder of the Institute for Counselling and Transactional Analysis (ICTA). Santigram, a one-acre plot, part coconut garden, part mango grove, with a modern three-story building, is the training center for ICTA. There Fr. George and his team conduct their programs, based mainly on TA theory and practice.

Fr. George, who had been in charge of a rural parish near Pandalam for nearly ten years, was sent by his religious superiors to the USA to learn counseling. When he arrived in San Francisco in 1970 it was the heyday of the TA movement. Fr. George received training in TA mainly from Muriel James and qualified as a Teaching Member. He returned to India in October 1972 and started his first TA group in Trivandrum.

Within a month Fr. George had given his first TA 101 and brought out a handbook called, "You and Me." A few months later he moved to Ernakulam, set up a parish on the outskirts of the university campus, formed ICTA, and launched a magazine for propagating and popularizing the basic concepts of TA.

Fr. George wanted to set up a center where people with personal problems could come and discuss things with him. In September 1973 ICTA acquired a one-acre plot and soon a small, one-story structure was put up. Fr. George moved in, and shortly after, Fr. Joseph Mekkat joined him. Santigram was born, and Fr. George has been Director ever since.

The Centre was at first a venue where mainly priests and sisters working at schools, hostels, and hospitals could get trained in techniques to improve interpersonal relations. Later people from other walks of life, of every faith and vocation, came to Santigram.

Apart from courses at the Centre, Fr. George and his team give seminars on TA and counseling to different groups outside. He has conducted over 600 TA seminars and more than 2000 persons have been trained at Santigram, an Innisfree.

Santigram has the atmosphere of an ashram, in spite of the imposing modern building that now houses the training centre. The life style there is simple. The trainees share the domestic chores, keep the place tidy, water the plants, help in the kitchen. They study, reflect, and pray in the silence of a monastary, which is broken only during recesses with joyful laughter and open conversation. Everyone admires the Director, the "grand old-youngster" with his child-like smile and earthy humour, his calm and sagely wisdom. Fr. George is a true guru in the Indian tradition, teaching and inspiring anyone who comes into contact with him.

The original version of this article was published in the ICTA Conference Proceedings Booklet. It is reprinted here with permission. □



Successful Cochin Examinees



Members of the TA Study Circle of Madras

The TA Study Circle of Madras

The TA Study Circle of Madras was formed in November 1978 after a visit from Vince Gilpin of Canada. The group's objectives are:

- to keep in touch with developments in TA and to exchange experiences among members
- to serve as a forum for discussion and exchange of information, ideas, problems, and materials related to human resources development
- to promote educational activities in which TA is applied for advancement
- to promote the use of TA in regional languages
- to meet every month for personal growth sessions, book reviewing, theoretical lectures, and to share personal experiences
- to conduct seminars, conferences, and training programs on TA for educational and medical institutions

Carlos and Saroj Welch are the group's patrons. Over the years several national and international TA experts—including Muriel James, Vince Gilpin, Arthur Rissman, Ron Clements, Os Summerton, and Pearl Drego—have addressed the group and conducted training programs. A Mini-ITAC was conducted successfully in 1980, and the Madras Study Circle hosted the Indian TA Conference in 1981. It was the largest conference ever held in India, with over 315 delegates participating.

The Study Circle has over 100 members on average every year. It meets at least once a month for evening talks and conducts a minimum of four training programs at subsidized cost for the benefit of members. It also has an excellent library with over 200 books on TA and welcomes additional books and publications that are donated or which may be attained at subsidized cost. If you wish to donate publications, contact the Madras Study Circle, c/o K. S. Venkhetaraman, Honorary Secretary-General, Asiatic Agencies Coy., 28-F, Wallers Rd., Madras 600 002, India.

About the Institute for Counselling and Transactional Analysis (ICTA)

by George Kandathil, S.J.

The Institute for Counselling and Transactional Analysis (ICTA) is primarily a training and teaching institute. It trains people in human resource development, especially in the area of counseling and psychotherapy, organizational development, and education. It uses TA as the basic body of theoretical knowledge and repertoire of skills. For the last 20 years it has been steadily working toward academic excellence, adminstrative efficiency, and organismic vitality. ICTA's standards are the same as those of the ITAA, and it is registered as a non-profit educational and psychotherapeutic association. Its guiding principle is "Authority with Involvement." It is open to other systems of psychotherapy and human resource development so that it can continuously grow through interaction with them.

The original version of this article was published in the ICTA Conference Proceedings Booklet. It is published here with permission. □

COCHIN EXAMS

Congratulations to the following candidates, who passed their examinations in Cochin, India, January 19, 1993:

TSTA:
Matthias Sell (C)

CTA:
Bosco Jones (E)
Sashi Chandran (E)
Tehemtan Dhabhar (O)
Purayanur Kunhunni (O)
John Manipadam (C)
P.K. Saru (C)
P.S. Viswanathan (O)

Exam Coordinator:
Thomas Mathew Kottukapally

TSTA Exam Supervisor:
Robin Maslen

CTA Exam Supervisor:
Ian Stewart

THANKS TO EXAMINERS

The EATA Commission of Certification and the ITAA Board of Certification express their thanks to the following colleagues, who freely gave their time and expertise to examine in Cochin, India, January 19, 1993:

Janne Blarke
Elaine Childs-Gowell
Charlotte Christoph-Lemke
Charlotte Daellenbach
Conchita De Diego
Julie Hay
Father George Kandathil
Robin Maslen
Bob Massey
K. Ramakrishnan
Rolf Reiner-Kiltz
Ian Stewart
Servaas Van Beekum
Marijke Versprille-Wusten
Carlos Welch
Saroj Welch

Exam Coordinator:
Thomas Mathew Kottukapally

TSTA Exam Supervisor:
Robin Maslen

CTA Exam Supervisor:
Ian Stewart

Process Facilitator:
Robin Maslen □

DREGO

continued from page 1

with pride, he added, "Of course, your mother's recipes never fail!" So, too, the TA 101 recipe never fails.

I have felt called to launch my TA work on a charitable basis because in my own life the best things I ever received were given freely. I was introduced to TA by Sr. Pauline Yadav, and I studied TA with Saroj and Carlos Welch. The year I spent with them in Vellore at the Christian Counselling Centre in 1976 was one of the happiest of my life. Learning TA went hand in hand with good cooking! The staff taught without attention to any reward except that of seeing us reach happiness and success. I lived in a dormitory that was more like a large landing, with seven other women, three-hundred ants, four-hundred mosquitoes, six branches of a neem tree, and thousands of termites that had almost eaten through the room's wooden pillars. TA meant the simple life of India, with bread, water, and tears. Yes, those were the days, my friends; we thought they'd never end. But they did.

Then came Oswald Summerton. Os appeared on the horizon not only as a special kind of person, but as a whole circus and festival rolled into one. Trainees flocked for supervision. It did not rain cats and dogs; with him it rained training contracts. It was from Os that we learned about ITAA processes, procedures, and examinations as well as about training groups and supervision contracts. Os conducted three advanced training programs annually. He cyclostyled training manuals, brochures, exam requirements, and told us to buy tape recorders. In the late seventies, for me to own a tape recorder seemed as difficult as owning a space rocket. I remember once in 1979 seeing Os distribute twenty copies of Berne's *Intuition and Ego States*, which he had paid for himself. Os has been an ITAA ambassador to us from the beginning, introducing us to Bob and Mary Goulding, Muriel James, Ellyn Bader, and a host of other stars in the TA firmament. Though an Australian by birth, Os has lived in India for 40 years. I thank you, Os, and I miss your presence here at this conference.

I wish to thank Kristyn Huige, my sponsor for the ITAA Teaching Membership exams. She has always been a truly humanitarian person, and I continue to be inspired by her vision. I am grateful for the training I received from Mary Goulding, Emily Ruppert, Vann Joines, Dawn Radke, and also the late Bob Goulding; the encouragement I got from Muriel James, Fanita English, Bob Drye, Dick Abell, Marilyn Zalcman, and Raymond Hostie. I remember their sincerity and brilliance and that of many other ITAA trainers and colleagues who gave freely of their best, passing on treasured skills and knowledge in the art of healing, transforming, and supervising. I have always felt supported by the ITAA staff, who truly practice TA consistently and with dedication far beyond the call of duty. I also wish to thank Dr. J. V. Fereira, my PhD guide, who was enlightened enough to accept transactional analysis as a topic for my univerity thesis on the scripts of village women of a particular tribe.

Ten years ago when I came to ICTA to lead the TASI conference, I remember arriving to find the ICTA TA trainees carrying bricks and passing them from hand to hand to build sections of the center in which we were to hold the conference. Fr. George has always worked hard with a clear focus. The image I formed of TA in ICTA was one of self-reliance, Indian simplicity, and spirituality, in an ashram-like setting amidst coconut palms and a duck pond. I recall Sr. Annie giving me my first cup of Kerala coffee and making me feel at home. In India, with 40% of our population of over 800 million living below the poverty line, these values are surely to be preserved. Indian TA has this identity of being contextual and giving special attention to caregivers of the marginalized and distressed.

I want to mention one important experience that affected my outlook and resulted in my leaving a university career and following the line of charitable work. In 1971, 12 million Bangladesh refugees came into India, and I was a volunteer, helping distribute rations in the Bilaspur camps. We would dole out small portions of rice, dal, and pumpkin to starving people. We needed three blankets at night to keep warm, while the women refugees had only a light cotton sari with which to face the cold. Then we discovered a tent of blankets that had not been distributed because of a bureaucratic problem. We mustered our courage and told the military major that we would inform the university about this. Within 24 hours the blankets were distributed. All these experiences turned our passion for life into compassion for the suffering. In 1984 when we tended the riot victims in Delhi we had transactional analysis to support our efforts.

I could not come from Delhi, via my city of Bombay, to receive a humanitarian award without giving you a glimpse of what has happened there. Bombay, a friendly city, known for its cosmopolitan openness and neighborliness, has been shaken by the kind of savagery and brutality, the like of which has not been known for three centuries or more, perhaps never before. We are witnessing not only the horror of genocide, but also the despair on seeing friends and neighbors leading the mobs to their victims, and the police raiding potential victims so that they cannot defend themselves from attack. More than 60,000 people have lost their homes, and thousands have fled the city. The fires are still smoldering, heaps of bodies unclaimed, and yet we hear the words, "They deserved it."

Because of events many centuries ago and cultural stereotyping, Muslim families are being targeted with a systematic attempt to obliterate them and to take over their property and assets. Protection is given to the persecutors and not to the victims or to their rescuers. Reality perceptions as to what is really happening are so distorted that the onlookers are drawn to sympathize with the persecutors, even at the moment of their perpetrating the worst evils possible on women and children. History is being rewritten to justify passivity on the part of those who can stop the violence.

Bombayites are nevertheless rising to the occasion. Tales of heroism abound: A priest who sheltered many families guarded them with his life; a famous cricket player saved a family from a mob; film stars have worked hard to bring order. Yet many leaders are engaging in hate campaigns or remain sitting on the fence when action is required. Eric Berne spoke of commitment and reliability as being essential to Adult contracts. Sometimes we hear that TA people should not get involved in such scenes—they are supposed to bypass them, otherwise they could be entering a transactional game. Therefore, we keep hearing about how Indian women should change, rather than how the misogynist practices that keep Indian women down should be transformed, or that minorities should adjust, rather than how fundamentalists should be human. I believe that we need to address those practices and attitudes that make people socially not-OK.

For example, an Indian woman in therapy needs to deal with early scripting as well as with contemporary inheritance practices and property rights; she needs to deal with her own developmental issues as well as with current expectations that she be in a subservient role to men and never head a family or organization. For me, being humanitarian is not putting balms on the script wounds of clients, but facilitating their capacity to change their immediate social destiny.

In some kinds of TA, the victimized woman is held responsible for being victimized, and the rescuer is criticized for getting into trouble by rescuing. I believe that such reasoning is narcissistic and over-privatizes TA to the intrapsychic realm. I believe in the OK Rescuer. TA did not teach me not to rescue. It taught me how to deal with victimization after I rescued. We cannot condemn all acts of heroism as scripty. This puts the onus of change on the victim alone. For me, being humanitarian in India is not just a question of working with the slum women of Delhi, helping them to own property, to read public signs, and to refuse put-downs. Being humanitarian also has to do with the way one teaches TA and its application to our local situations.

I am grateful to Vince Gilpin and the global project for emphasizing the community aspect of TA. I believe in the freedom to use TA for profit and personal income. I also believe in a spectrum of applications of TA in my country, which has an ethic that comes from her history and cultures that are more than 5,000 years old. This Award is a challenge to us in India to use our knowledge of TA to bring about a new vision of harmony that can save this land from the social insanity that has engulfed her.

At this moment I wish to honor TASI, the TA Society of India, and its members. It is on their behalf that I can accept this Award—as a memory of the protection and the love that I have received from them: Rita Kaul, Narayan Prabhu, Misao Shimamoto, Dr. Mohammed Zaheer, Ranjana Mitra, Shekhar Mitra, Manjula Banga, K. S. Venkhetraman, Pradip Bhattacharya, Vincent Pereira, Prem Baswan, Siddharth Vatsyayan, Elizabeth Vatsyayan, Feroze Vevaina, Mahrouk Vevaina, Monica Lehner, the late Anila Dhir, Ravi Bhootalihgam, Sushama Bhoothalingam, Vinay Aditya, Archana Aditya, Anjali Khullar, Pawan Sud, Satish Singhal, Nirmal Lal, Amrit Lal, Carol Barbosa, Bob Barbosa, G. Ramesh, M. Pushkaran, Kartikeyan, Satyanaraynan, Aravamootham. I can be humanitarian in my TA work because that was the gift I received throughout in TA.

This Award is therefore a bond between the ITAA and TASI, the continuation of an affiliation that is written in spirit, in history, in standards, and in tradition. TASI has always been inspired by the ITAA and worked to encourage TA trainers to start their own institutes, networks, and study circles, drumming up audiences of even 200-300 participants for the past 14 years at its TA conferences.

I feel that this Humanitarian Award holds up an ingredient of TA that is not the icing on the cake, but part of its very soul. I want to end by thanking that great North American, Eric Berne, who gave the world this rich and precious gift of transactional analysis, who taught us how to teach it in an effective package, and who said that everyone is clever enough to get a bright idea and communicate it. May TA be a blessing for this country, may her international visitors feel warmly welcomed, and may those who touch her ground gain wisdom. □

I believe in the OK Rescuer. TA did not teach me not to rescue. It taught me how to deal with victimization after I rescued. We cannot condemn all acts of heroism as scripty.



Indian TA enthusiasts at ICTA Conference workshop.

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Margaret Battson - Executive Administrator

KEYNOTE SPEAKER
Jean Illsley Clark

CONFERENCE INFORMATION
Dates: October 30 & 31, 1993
Location: Bellevue Hyatt Regency Hotel
Bellevue, Washington U.S.A.

INDEPTH 4702 Aurora Avenue North • Seattle, WA 98103 U.S.A.
Phone: 206-547-6977 • FAX 206-548-1242

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Dates: June 21 - June 30, 1993

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Fee: $360 ($100 deposit) Faculty: Vann Joines, Ph.D.
Dates: July 15 - July 18, 1993

One Week Workshop for Couples ***Hilton Head, South Carolina***
Fee: $900 per couple ($100 deposit) Faculty: Vann Joines, Ph.D.
Dates: July 26 - July 30, 1993 Josephine Lewis, Psy.D.

Reparenting the Inner Child ***Chapel Hill, North Carolina***
Fee: $450 ($100 deposit) Faculty: Vann Joines, Ph.D.
Dates: August 9 - August 13, 1993 Jackie Doubles, B.A.

Transactional Analysis 101 ***Chapel Hill, North Carolina***
Fee: $150 ($50 deposit) Faculty: Vann Joines, Ph.D
Dates: August 19 - August 20, 1993

Weekend Personal Growth Marathon ***Chapel Hill, North Carolina***
Fee: $225 ($50 deposit) Faculty: Vann Joines, Ph.D.
Dates: August 20 - August 22, 1993

For more information and registration, contact Alice Jeffries, Southeast Institute for Group and Family Therapy, 103 Edwards Ridge, Chapel Hill, North Carolina, 27514, USA Telephone 919-929-1171 Fax 919-929-1174

32nd Annual ITAA Conference

October 24-30, 1994
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Mark Your Calendar and Watch for a Call for Proposals in Future *Scripts*

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(Donations from profits go to ITAA & USATAA.)

TA 101 CALENDAR

March 13-14, 1993—Cleveland, England. Cost: £70. Leaders: Christine Lister-Ford, PTSTA, or Jennie McNamara, PTSTA. Contact: Stockton Psychotherapy Training Institute, 77 Acklam Rd., Thornaby, Cleveland TS17 7BD, England; phone 0642 611292.

April 20-22, 1993—Cochin, India. Cost: Minimal. Leader: Fr. George Kandathil, TSTA. Contact: ICTA, Santigram, Cochin University PO, Cochin 682 022, Kerala, India.

Note: Publication of advertising in *The Script* does not imply endorsement by the newsletter, the Editor, or the ITAA.

GOOD GRIEF RITUALS

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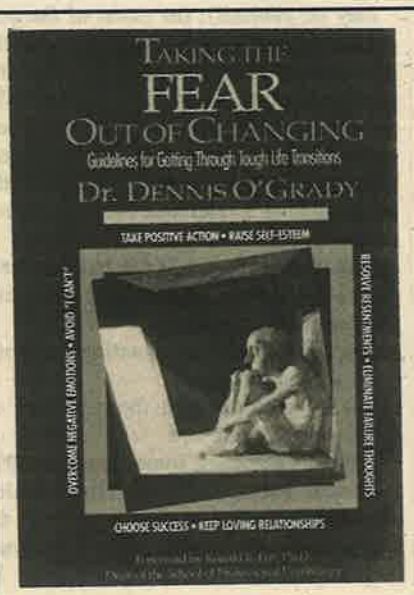

ABOUT THE AUTHOR:
Dr. Dennis O'Grady is a Dayton, Ohio, USA psychologist, business consultant and professional speaker who is a certified Transactional Analyst. "This is a book written to stimulate the thinking, the feelings, and the actions of readers in such a way as to help them with the difficult process of change." - Dr. Ronald E. Fox, President, American Psychological Association.

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Members Forum

Editorial Policy: We welcome Letters to the Editor (c/o the ITAA office). In editing for taste, accuracy, and length, our intent is to retain the author's meaning. Opinions offered in this column do not necessarily represent the views of the Editor or the ITAA. Readers are invited to digest letters within the framework of TA theory.

MORE INFO WANTED ON TA IN ORGANIZATIONS

Dear Editor:

In the August 1992 issue of *The Script* I read about "Info Wanted on TA in Organizations." I am in a situation similar to those of Miss Ozaralli of Turkey and Ms. Binant of Australia.

I am a faculty member of the Universidad Autonoma de Guadalajara in Mexico, and I would like to use TA in my human resources and organizational behavior classes. I would appreciate it if someone could share such information with me. I can be reached at: Paseo del Monarca 4127, Col. San Wenceslao, Zapopan, Jalisco, Mexico 45110.

Ofelia Lichtenheld, Jalisco, Mexico

ORIGINAL SOURCE SOUGHT

Dear *Script*:

I am trying to locate the original source or a reference for the original source of a PAC Profile. It includes a brief introductory paragraph and 61 questions, the first of which is: "Teenagers must utilise the experience of older persons." The questions are scored and then ploted on a PAC Profile which then forms a graph. If you have any information that could help us locate the source of this Profile, please contact me at the Small Business Development Corporation, Ltd., Posbus/PO Box 7780, Johannesburg 2000, South Africa.

Ms. S. M. Esack, Johannesburg, South Africa

MORE ON THE TAJ

Dear Editor:

Having read many letters in *The Script* recently expressing dissatisfaction and concern about the composition of the *TAJ*, I have finally motivated myself into action.

Some months ago I submitted a paper for publication in the *TAJ* which included my understanding of TA theory and its application to work in a group setting with women with postnatal depression. The paper was rejected mainly on the grounds that the theory would already be familiar to *TAJ* readers and hence they "may feel discounted," especially considering "most TA therapists reading the *Journal* have completed one or more TA certification programs in advanced TA." I would dearly have loved the information and guidelines when I commenced working with these women.

It was also suggested that this was a first effort at publication and hence my inexperience went against me. I have actually co-authored a textbook for mental health workers which is used in universities throughout Australia and at London University, I understand.

Like Mary Goulding (August 1992 *Script*) and others, I am baffled by the nature of the current *TAJ* articles and find them in the main of little or no practical use to me in my practice as a TA clinician and trainer. I frequently start to read an article and find myself confused and aggravated by the complexity and apparent irrelevance of what I am reading. Where is the simple language that Berne was so earnest about?

I am ever hopeful that we will return to a journal that has some relevance and practicality. Thank goodness for the life and zest that has been injected into *The Script*. Thanks, Gerry!

Elizabeth Crichton, North Ryde, New South Wales, Australia

Dear Gerald:

Hi! This is a rare occurrence for me—a letter to an editor.

I was especially excited to see the March 1992 *Script* as it felt like a breath of fresh air. Good for you for asking questions, raising the level of critical debate and original thought, and generally stirring the pot over the last year.

I like your suggestion for a Revision Corner and your starting the new columns on poetry, "Getting to Know Your Colleagues," and computers. I, for one, am glad you're asking questions, and I want to stroke rather than "flatten" healthy agitators. Change and growth always require agitation.

I also would like further insight and answers to your questions about how to deal with anti-social, "I'm OK, You're Not OK" people.

Yes, TA needs some fresh winds of creative ideas, so you have my full support for innovations. The *TAJ*, in my opinion, needs to be less "professionally" academic and more "down to earth" and practical.

Keep up the great work.

John D'Alton, Annerley, Brisbane, Australia

RESPONSE TO CLARK

Dear BOC Committee, TA Trainers, and TA Trainees:

I want to publically share my gratitude to Fred Clark, BOC Written Exam Subcommittee Chair, for his complete and thoughtful response (December 1993 *Script*) to my September-October 1993 *Script* letter regarding concerns about the written exam. I think the changes being made in the exam process will be an improvement for all of us.

Valerie Chang, Indianapolis, Indiana, USA

Special January 1994 Theme Issue of the *Transactional Analysis Journal* on

"Ethics"

Guest Editor:
William Cornell, MA

Deadline for Manuscripts: May 1, 1993

For Instructions to Authors, see the inside front cover of a recent *TAJ* or contact the ITAA office.

Special April 1994 Theme Issue of the *Transactional Analysis Journal* on

"Shame"

Guest Editor:
Marye O'Reilly-Knapp, RN

Deadline for Manuscripts: July 1, 1993

Manuscripts for the theme issue on "Shame" should focus on the concept of shame. Areas that might be considered include (but are not limited to): the impact of shame on the lives and relationships of individuals and/or societies; the impact of shame on the course of psychotherapy, e.g., how shame is identified, addressed, and resolved in psychotherapy; and how psychotherapy might facilitate the resolution or perpetuation of shame. For Instructions to Authors, see the inside front cover of a recent *TAJ* or contact the ITAA office.

CALL FOR NOMINATIONS

The Nominating Committee is now accepting nominations for the 1993 election slate. The following positions will be open:

Treasurer
Vice-President, Operations
Vice-President, Research and Innovation
Vice-President, Development
Vice-President, Training and Certification Council
Secretary
One (1) Board Member for USA Region
One (1) Board Member for Other (Non-European and Non-USA) Region

Nominations require the name and consent signature of the nominee (it may be yourself), the name of the person making the nomination, and the name of the person seconding the nomination. Send nominations to Bill Cornell, Chair of the Nominating Committee, c/o the ITAA office. The deadline for receipt of nominations by the Nominating Committee will be March 23, 1993.

As outlined in the ITAA bylaws, there are three ways to nominate someone for a Board or officer position:

1) through the nominating committee as outlined here

2) by petition with the signature of ten voting members

3) by nominating someone at the 1993 Annual Membership Meeting, which will be held on October 16, 1993, at the Sheraton Park Place Hotel in Minneapolis, Minnesota, USA. □

POETRY WANTED

The Script's Poet's Corner welcomes your poetry. Please send your contributions (with a stamped, self-addressed envelope) to Marion Arenas, 694 Birchwood Dr., Wyckoff, New Jersey 07481, USA.

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	COC BOC COC BOC	Mar. 28, 1993 May 19, 1993 July 4, 1993 Oct. 13, 1993	Paris, France Atlantic City, USA Siena, Italy Minneapolis, USA	Dec. 1, 1992 Feb. 19, 1993 April 1, 1993 July 13, 1993
TSTA Oral	BOC COC BOC	May 19, 1993 July 4, 1993 Oct. 13, 1993	Atlantic City, USA Siena, Italy Minneapolis, USA	Feb. 19, 1993 April 1, 1993 July 13, 1993
CTA Written	N. Amer. N. Amer. N. Amer. N. Amer. Non-Euro/ N. Amer.	Mar. 12/13, 1993 May 19, 1993 July 9-10, 1993 Nov. 12-13, 1993 Your choice	To Be Announced Atlantic city To be announced To be announced To be submitted for reading through the ITAA office	Dec. 12, 1992 Feb. 19, 1993 April 12, 1993 Aug. 13, 1993
Training Endorse. Workshop		July 10-12, 1993 Oct. 19-21, 1993 July 15-17, 1993 Oct. 31-Nov.2,'94	Siena, nItaly Minneapolis, USA Maastricht, Netherlds. Aruba, N. Antilles	March 10, 1993 June 19, 1993 March 15, 1994 June 30, 1994

To make arrangements to take a BOC exam, contact the T&C Council, 1772 Vallejo St., San Francisco, CA 94123, USA. **To arrange to take a COC exam,** contact your EATA Language Coordinator. Check with the EATA office or the EATA Newsletter for the name of the appropriate Language Group Coordinator.

Training Endorsement Workshop fee: $395 payable in US dollars to T&C Council, c/o the T & C Council office, 1772 Vallejo St., San Francisco, CA 94123, USA.