INTERNATIONAL
TRANSACTIONAL ANALYSIS
ASSOCIATION

The Script

VOLUME XXIV NUMBER 6 AUGUST 1994



Alluring Aruba Offers Program and Play

The upcoming Aruba conference will be a delightful combination of stimulating opportunities for continuing education and scintillating excursions on land and sea.

Several new workshops and presenters have been added to the program for the 26-30 October 1994 meeting, bringing to 60 the number of presenters at the conference. Six intensive pre-conference institutes and a three-day training endorsement workshop after the conference offer the chance for even more in-depth learning.

There are also several delectable tours and excursions planned around the conference:

- Aruba tour with lunch and snorkeling, 9:30-3:00 pm, Monday, 24 October, $55
- Aruba sightseeing (same as Monday, without lunch and snorkeling), 3-5:30 pm, Tuesday, 25 October, $17
- Casino hop, 7:30-11:00 pm, Thursday, 27 October, $15
- Sunset cocktail cruise, 5:30-7:30 pm, Friday, 28 October, $39

August 15 is the deadline for registering for these events, all of which are subject to cancellation in the event of insufficient advanced registration. Rush your reservation to the ITAA office by fax: 415-885-5998.

And don't forget the exciting one-day tours, booked via De Palm Tours in Aruba (fax 297-8-23012) to the neighboring island of Curaçao on Wednesday, 26 October ($220), or to Caracas, Venezuela, on Monday, 31 October ($265).

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Theme Issue: Assisted Suicide and Euthanasia

The Willingness to Die

by Laurie Hamilton

About 20 year ago I was one of the original members of the Hemlock Society, an international organization devoted to the concept that an individual has the right to control the circumstances of his or her own death. My involvement with Hemlock began with my friendship with the founder's wife, whom I had met through a women's professional group. Ann Wickett, a writer, had coauthored her husband's (Derek Humphrey's) saga about the struggle of his first wife, Jean, with cancer and her desire to end her own life. Derek had enabled her to die by helping to gather a lethal combination of medications, and Jean Humphrey died in a manner of her own choosing.

In the mid-1970s, there was not much talk of assisted suicide. In fact, in America, we had not yet reached the place where a person could insist that "no heroic measures" be used to revive them. Court battles were yet to be waged between hospital medical boards and the families of patients on interminable life-support systems. Suicide in any form was viewed by religious leaders, the medical community, and mental health practitioners as ipso facto proof of mental and spiritual disease. In contrast, when I began my TA training, one of the first interventions I learned was to make a "no suicide/no harm" contract with a client, that is, to really go after getting a responsible Adult and Nurturing Parent to be in charge of a desperate Child.

Defining Terms

It may be helpful to define some of the terminology being used currently in this bioethical discussion of self-termination. *Suicide* refers to the act of taking one's own life. *Assisted suicide* means that one person actively enables another to commit suicide, often by collecting the "sleeping pills" or whatever, and being there while the person dies. *No heroic measures* and *living will* are decisions (often written instructions) not to allow further medical interventions, except that which will make the person more comfortable, once an illness or condition is determined to be in its terminal phase. *Euthanasia* or "putting to sleep" refers to the process of actively killing an animal or person for humanitarian reasons, often by lethal injection.

Psychic Versus Physical Pain

I do not see any incompatibility between the concepts of "suicide as a sign of mental illness" and the reasonableness of "assisted suicide in the face of incurable disease." The issue of assisted suicide and euthanasia has focused on terminal illness and unrelenting physical pain. The Netherlands has a long-standing policy of allowing a patient to choose death as a "treatment" for hopeless physical situations (resulting in some 2,300 cases of euthanasia and 400 cases of assisted suicide every year). They draw the line at assisting in the death of an otherwise healthy person who is suffering from overwhelming or unrelenting psychic pain. Some Dutch physicians, however, are questioning this distinction and contend that intolerable psychological suffering, for which there appears to be no remedy, is no different from intolerable physical suffering.



"The decision to choose a 'death time' is a deeply personal one."

Who Owns Self?

In recent years I have begun to consider these matters from a different perspective. The two issues I see are: (1) a person's "willingness to die" and (2) the question of "who owns self." There are plenty of examples of people who demonstrate that they are willing to die whether it is to protect their families, defend their country, rescue strangers, or even to defend a principle. A person who joins a police force, fire department, or military service is presumably conscious that he or she may be killed "in the line of duty." In our society we generally regard this willingness to die for the sake of others as the ultimate act of heroism. It is the desire to die which is regarded with suspicion.

However, a desire or willingness to die for the sake of oneself is considered selfish. If you are burdened with severe pain and "don't give up," that is considered courageous.

It appears our culture has a persistent attitude that society (or something greater than the individual) and not the individual "owns the self." The federal government can (if the proper laws are passed) order young men and women into military service, potentially to be killed. But it is still illegal in America for a person to kill himself or herself. (Although that is like trying to close the barn door after the horse has already left. Some religions proclaim that suicide will be

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Membership Survey Reveals Surprising Data

There are startling differences in age and length of membership between ITAA members in the USA and Europe. This is one of the most interesting conclusions suggested by the results of the member needs and opinions survey sent to all ITAA members at the end of 1993. Survey data shows that the US membership is aging, whereas the European membership is quite young. In addition, US members have been involved in the ITAA much longer than have their European counterparts. One interpretation of these results is that US members are loyal but aging and that interest in TA in the United States needs revitalizing.

Of 6,764 surveys mailed, 1,020 were returned—**an overall response rate of 15%**, which is very good, especially considering the complexity of the survey and the time needed to fill it out. We are especially happy with the 32% US response rate and the 39% international response rate. Although the 8% EATA response rate was disappointing, we recognize that many factors contributed to it and thus will continue collecting European surveys during 1994 and adding them to the final tally.

This survey was particularly difficult to tabulate, in part because many members answered questions in ways that were outside

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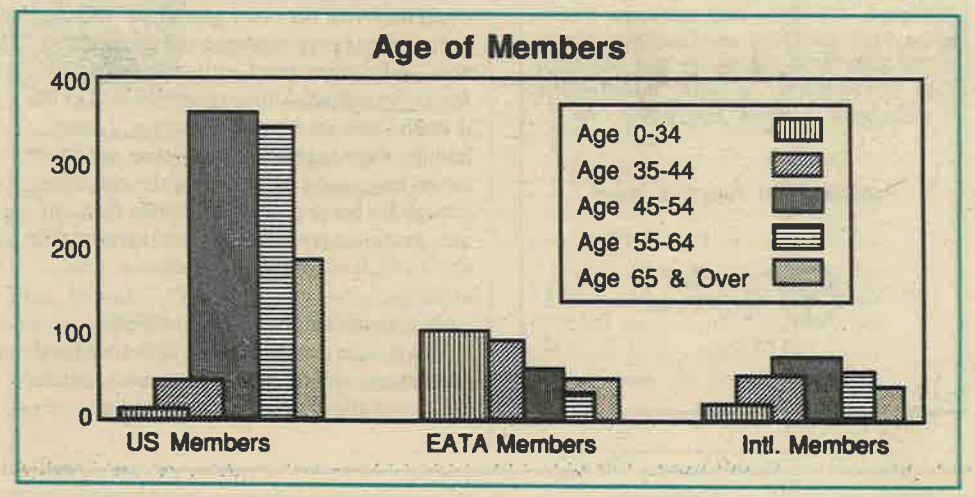

EDITORIALLY YOURS

by Laurie Hamilton

How Something Ends

Some of the articles in this issue of *The Script* grapple with certain aspects of death, specifically, assisted suicide and euthanasia. So much of how we define our own lives, whether from the perspective of script or from an existential point of view, depends on how we anticipate its ending.

I think that in many ways, how something ends, whether it be a novel, a movie, or a myth, defines whatever has taken place before. If the hero wins the prize, the sweetheart, or the battle, then the actions leading to the finale are assumed to be heroic. If the tale ends in misery and disgrace, it is generally assumed that the hero had a tragic flaw which could not be overcome.

The emphasis in most therapeutic philosophies is that we have consciously or unconsciously chosen our own fates and therefore our own ends. The major religious philosophies (Judeo-Christian, Buddhist, and to some degree Muslim and Hindu) also support this concept: "By their fruits shall you know them." Of course this thinking permeates modern culture as well and is reflected in our proverbs, for example, "The proof is in the pudding."

It is not that I disagree entirely with this pervasive view of human fate, but rather, I think that the emphasis more rightly should be focused on the pattern of decision making around various critical times in a person's life. The issues involved with choosing a career, a mate, the decision to have children or not, taking care of one's health and body, participation in an organized religion, and deciding how one's life will end form a pattern of behavior that defines a person's values and life-view. Each decision that a person makes will have its consequences, but unless the context in which the decision occurs is considered, how can we label it success or failure?

For example, a person creating and running a financially profitable enterprise is generally considered successful. Yet, if we know that he has cheated and lied, we considered his wealth to be tainted. How about someone deciding not to have children? In some circles that decision is regarded as immature and selfish. How about the decision of a couple in the Palestinian refugee camps of Lebanon not to bring children into such a dangerous situation? Pretty heroic and unselfish, right?



"The issues and choices surrounding decision making at the end of life must be taken in context."

The issues and choices surrounding decision making at the end of life are similar and must be taken in context. If a person has been diagnosed with a terminal illness, and the decision is made to prolong life, on-lookers cannot determine whether that is brave, heroic, and life-affirming or selfish and fearful without knowing the context of the person's experience. Is the person afraid of death? Are there people who depend on this person and are in no way ready or able to have this person die? Similarly, we cannot really evaluate a person's decision to end his or her life, particularly in the face of a terminal illness. The decision may be selfish or noble.

The decisions surrounding the end of a life primarily reflect the process by which the person has made decisions in other areas. Is this a person to whom life just seems to happen, or is this someone who tries to control events? Is passive acceptance better or worse that active intervention? I'm not raising these questions with any set, "correct" answers in mind. It may be that it is the life which ultimately defines the death: Perhaps a sad and tragic life can only have a sad and tragic death, just as a creative and active life leads to a creative and active death. Either way, whether the death defines the life or vice versa, these two absolutes of our existence are inextricably intertwined. □

The Script

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INSIDE VIEW

by Susan Sevilla

Grandpa's Choice

My maternal grandmother died in December 1993. Just two months later, my step-grandfather, her husband of over 30 years, killed himself. They had been living in a retirement home.

In the USA, a "retirement home" is different from a convalescent home, the latter being a much more hospital-like setting. The home in which they lived was nice enough, with pretty grounds, a communal dining room, and nearly new furniture in the lounges. But their room was a small, carpeted rectangle with a compact kitchen in one corner and a bathroom with an alarm button in case someone collapsed. The elevators in the building were large enough to accommodate a gurney. It was an OK place to live, except that no one ever moved out of it.

My paternal grandmother also died in a retirement home. In fact, she lived in at least three different ones during her last years, so I saw plenty of them. But her death, over ten years ago, did not touch me as powerfully as did this more recent one, now, when my own creeping age is so apparent to me.

My maternal grandmother lived in Ohio, so I could only visit her every year or so. The visits were always awkward and uncomfortable—infrequent, short, artificial, and somewhat forced. Although she seemed to like it when I brought a baby to visit her, I never brought more than one kid at a time, we never stayed long, and I did not bring the kids often enough for her to really get to know them. In later years she probably was never really clear about which of her many grandbabies was visiting.

My grandmother had to be completely unable to take care of herself, with a husband too weak to assume that responsibility, before she would allow herself to be moved to a home. She lived there for ten years, but she never gave up asking to go home again. She didn't lose her sense of humor, but that is almost the only thing she didn't lose. She lost all her bodily functions: her vision, her movement, her ability to eat and eliminate unassisted. She lost her memory and did not know her children and grandchildren when they visited. Even still, she lived on in her overheated room for several years.

I worry that I will be stuck in a place like that when I am no longer able to take care of myself, having to live with nothing but other old people, not having anything important to do. I am a baby boomer, and there are going to be mobs of us all getting old at the same time, all facing the same dilemmas. I fret about retirement and ponder what will happen to me. I have even joked to friends that one of my prime motivations for stocking myself with three offspring is so that they can look after me in my old age. But, of course, my grandparents had kids, too, and it did not keep them out of retirement homes.



"It was an OK place to live, except that no one ever moved out of it."

My grandfather's suicide came as a surprise to everyone in the family. He was despondent over Grandma's death, although her passing certainly was not unexpected and in many ways a relief. We all thought he would recover. No one knew when or where he purchased the gun until he used it on himself. Not wanting to disturb the other residents, he politely removed himself from his retirement home and drove to a nearby playing field. Not wanting to make a mess, he lined the car seats with heavy plastic and had towels available to catch the blood. He had his affairs in order, with detailed listings of all bank accounts and instructions for the disposition of his possessions.

It is hard to know if Grandpa chose the right course for himself. He had much to live for: Although he was 88 years old, he was in relatively good health and was mobile and possessed all of his faculties. Perhaps he could not face the thought of his own diminishing strength in the years to come, of having to live alone and dependent upon others for all his care.

I am sad to lose both my remaining grandparents so close together. But it is not hard to sympathize with what grandfather did. I cannot imagine life without my health and my bodily functions intact. I need to be useful and have something to do with myself. I cannot imagine not being able to take a walk, go shopping, manage my own money, and care for myself. In retirement homes, so many embrace a life of TV, planned meals, and chronic constipation. My grandma could not see the TV, so she didn't even have that. I think I would choose Grandpa's path myself. □

Looking Ahead

This issue of *The Script* focuses on the theme of "Assisted Suicide and Euthanasia," with several provocative offerings from our columnists. We hope your will read the articles in the thoughtful spirit in which they were written and then let us know where you stand on these complicated issues.

The planned focus of the September-October issue is "Anger and the Disowned Self." Although usually viewed in terms of the individual or the family, we will also be examining this theme from an organizational perspective. Specifically, several members have written thought-provoking articles concerning the decline in ITAA membership in some parts of the world and the meaning of this trend for the future of the organization.

JOURNAL ENTRY

By Ted Novey

Constructivism, Logical Positivism, and Realism

Don't touch that dial! Don't switch channels! These are interesting concepts that signify different approaches to living in this life. Because these points of view are coming up regularly in the pages of the TA *Journal*, I think that it is important to have some reasonably clear statements about what they mean so that we do not spend time arguing about definitions and can get down quickly to substance and how it affects the way we practice our profession.

This attempt at clarification is in line with one of my goals for the *Journal*: to have writers state what assumptions they are making, what theory they are challenging, and on what basis they propose new theory. This, to me, is a crucial part of any paper.

Personally, I am a mixture of physical scientist and psychotherapist and not a philosopher, so I am calling on others more versed in such fields to define these terms. My sources for this column are Allen and Allen (1991), Loria (1991), Gergen (1991), Baggott (1992), Allen (1993), and Gergen (1994).

First, here are some statements that define the constructivist position, sometimes referred to as the postmodern position:

1. "A constructionist or constructivist [approach is] grounded in the belief that human beings construct their worlds" (Allen & Allen, 1991, p. 1).

2. "The central premise of constructivism is that reality is not discovered but is created: It does not exist, nor is it separate from its observer" (Loria, 1991, p. 35).

3. "If one were to select from the substantial corpus of postmodern writings a single line of argument that a) generates broad agreement within these ranks and b) serves as a critical divide between what we roughly distinguish as the modern versus the postmodern, it would be the abandonment of the traditional commitment to representationalism. By representationalism I mean here the assumption that there is (or can be) a determinant (fixed or intrinsic) relationship between word and world" (Gergen, 1994, p. 412).

4. Finally, some typical constructivist questions raised by Allen (1993):

1) Is there any "there" there?

2) If there is, can we human beings know it?

3) If so, can we know it other than at a theoretical level?

4) If there is a "there" there, can we know it only one way, or do we construct different "realities" out of it depending on our physiological, psychological, and linguistic differences? What is the relationship between any "stuff" there and the models we have of it in our head? (p. 48)

I do not think that the constructivist or postmodern approach denies that things happen outside of our heads. Gergen (1991) says, "To be sure, [the] words may stand as signs for something. Events do occur, after all" (p. 121).

Now I turn to the more traditional approaches, usually associated with what we call "science." In recent years I have gone back to some of my roots in mathematics and physics. In attempting to understand some meanings of quantum mechanics, I came across an extraordinarily clear book, *The Meaning of Quantum Theory*, by Jim Baggott (1993), a freelance science writer in the United Kingdom who also did research and taught in the field of physical chemistry.

In addition to his chapters on physics, he has a chapter entitled, "What Does It Mean?," in which he clearly defines the positions called logical positivism and realism, which have traditionally been associated with the viewpoint called modernism. He discusses the approach of the great physicist, Ernst Mach, professor of physics at the Universities of Prague and Vienna from 1867 to 1901, and the Vienna Circle, "a new school of philosophical thought that emerged in Vienna in the early 1920's" (p. 77). Their philosophy was known as logical positivism. Baggott (1992) describes this position as follows:

1) "Mach rejected as non-scientific any statements about the world that are not empirically verifiable" (p. 76).

2) "Mach's point was that there is no purpose to be served by seeking to describe a reality beyond our immediate senses. Instead our judgment should be guided by the criteria of verifiability (does the theory agree with experimental observations?) and simplicity (is it the simplest theory that will agree with the experimental observations?)" (p. 76-77).

3) "The Vienna Circle began with the contention that the only true knowledge is scientific knowledge and that, in order to be meaningful, a scientific statement has to be a formally logical and verifiable statement" (p. 78).

4) "The use of logical analysis leads to the elimination of all metaphysical statements as meaningless. With one stroke, the logical positivists eliminated from philosophy centuries of 'pseudo-statements' about mind, being, reality and God, reassigning them to the arts alongside poetry and music" (p. 78).



"I do not think that the constructivist or post-modern approach denies that things happen outside of our heads."

5) "Most Western scientists actually learn to use the methods of the positivist during their formal education" (p. 78).

Next, Baggott (1992) on realism:

1) "For many scientists the stuff of their theories—atoms, electrons, photons, [ego states, feelings, self—my additions. Ted.], etc., are quite real. Many assume these objects to have an existence independent of the instruments used to produce the effects their theories are supposed to explain" (p. 79).

2) "Most scientists attempt to uncover the independent physical reality lying underneath the phenomenon: to explain why the world is the way it is, which goes beyond merely registering the fact that instrument A will give effect B under conditions C. This position, in which it is held that there exists a reality which is independent of the observer and the instruments used to make observations, we will refer to as realism" (p. 79).

Finally, Baggott (1992) concludes with: "A modern scientist might typically adopt the methods of the (logical) positivist and the outlook of the realist. If this position seems a little confusing and ill thought out, it is perhaps because scientists rarely spend time working out where they stand on these philosophical issues" (p. 79-80).

So, there you have it—constructivism, logical positivism, and realism—three ways to make meaning of our selves and our environment.

On your mark—TAKE YOUR POSITION! Ready —TELL US WHAT IT IS! Bang! GOOOOOOOOO!

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Personal Reflections



Mayor Shirley

by Shirley Ann Murka

Each time I receive *The Script*, there is a request for people in TA to respond. Well, I think it is time I put my thoughts to pen.

My interest in TA goes back to 1967. My twin sister was at a Teaching Federation in Ontario, Canada, when she was first introduced to TA. On returning home, she talked about this wonderful knowledge of Dr. Eric Berne. At the time I had three babies (a girl and a set of twins) a year apart, and my "out of the house" schedule was limited. Yet the minute I picked up a book on Berne's work, I was hooked.

Years passed, and I continued to read everything about TA that I could get my hands on. I continued raising my family and obtained a BA in English and political science, but TA was always there. To finance my studies and to buy my TA books, I did a lot of supply teaching, never losing sight of the usefulness of Berne's ideas.

"I am the first female mayor of our town as well as the first in the region."

Today I am mayor of a small town of 5300 in northern Ontario. I am the first female mayor of our town as well as the first in the region. There are six male mayors and yours truly. Our meetings are very interesting.

I have just completed three years of TA studies, going once a month to Ottawa. I have studied with Vince Gilpin (TA), Suzanne Robinson (TA), Kit Stewart (Gestalt), Ken Allen (bioenergetics), and Denton Roberts (TA/organizational). These people are experts in their fields, and they have given me the gift of knowledge.

Each month for three years I went on the bus to Ottawa, an eight-hour ride. What an experience! It was worth the long trip, the cost, the cold bus (-40 degrees), lost sleep, and the long waiting in bus depots (up to eight hours). Of all the students taking the course, I lived the farthest away.

Presently I am working on my TA exams and hope to do my clinical hours in the north. When I became mayor (following our previous mayor's heart attack), I decided not to give up my TA studies. After all, they had already cost me well over $10,000, and I had to hold on to something that a voter could not take away from me!

Throughout my 17 years as councillor, deputy mayor, and now mayor, I have had to deal with some serious matters from legal issues to employee problems. I cannot begin to say how much TA has assisted me in dealing with these situations in healthy ways. I am able to help council and staff put a "human face" on our restructuring and down-sizing.

When I am out of municipal work I see myself (once certified) working with staff and employees in an organizational setting as well as in a clinical manner, because I believe there will be a lot of hurting people out there during this recession. I believe my experience in politics and my TA knowledge will be of use to people as they find themselves caught up in society's uncertainty.

Thank you, Eric, for your wonderful knowledge. I often wish you were still here to hear and see what has been happening to your ideas and how they have helped the world to be a better place. □

POETRY WANTED

The Script Poets' Corner welcomes your poetry in English. If you write in another language, please include an English translation. Should your poem be selected for publication, both versions will be printed. Poems must be submitted by their authors, not by a third party. The poet does not have to be an ITAA member. Send your submissions to Marion Arenas, 694 Birchwood Dr., Wyckoff, New Jersey 07481-1007, USA.

ITAA News

Summary of Nürnberg Board Meeting: 13-15 May 1994

Report on Building Sale: The ITAA headquarters building (the Burr house) has been on the market since April 1993. Two offers have been received, one of which was pending at the time of the Nürnberg meeting (it has since fallen through). The terms and conditions of the sale were approved by the Board. The primary reasons for sale of the Burr House are: (1) to capitalize the asset tied up in real estate, (2) to reduce administration time spent on property management, and (3) to simplify ITAA operations. The Board decided that if the current offer fell through, that the Burr House would be removed from the market for the next five years.

Report on Membership Needs Survey: Susan Sevilla reported briefly on the results of the survey report. (See article page 1 of this *Script*.)

1995 Designated Conference in Singapore: The ITAA has endorsed the 25-27 March 1995 conference of the Singapore Association of Transactional Analysis as the site of ITAA Board and committee meetings and 1995 Board of Certification examinations. Board meetings and exams will be held prior to the conference.

Designated Conference Site Selection for Early 1996: Elana Leigh, ITAA Vice-President and former resident of South Africa, proposed that South Africa be approached as a possible host for the 1996 conference.

Finance Committee Report: Treasurer Tony Metcalf reported that the ITAA finished 1993 with a $5,000 deficit. The 1993 CPA audit results were consistent with office reports. The 1994 budget was prepared to encompass unknowns regarding the building sale and possible changes in rental/mortgage income/expenses. Although the budget fluctuates by about $30,000 depending on the outcome of the building sale, we still expect the 1994 budget to balance by year's end.

Advancement of USATAA: The Board discussed a proposal by Ted Novey, outgoing Chair of the Affiliation Negotiation Committee, regarding a possible method for advancing USATAA affiliation. The proposal involved the automatic membership of all US members in the USATAA affiliate, the dedication of a portion of the ITAA staff to USATAA, and the division of some of the ITAA building proceeds with USATAA. For financial reasons, ITAA Treasurer Tony Metcalf did not support the Novey proposal. However, the Board renewed its pledge (see the October 1993 Minneapolis Board minutes) to find ways to support the USATAA in its development and to assist the USATAA/ITAA in proceeding to a Phase II affiliation during 1994.

Report on Research and Innovation: Thomas Steinert's TA in Organizations project was encouraged. A new committee, **R & I Research Committee,** chaired by **Elana Leigh,** was formed to follow up on responses to a survey sent to PTSTAs and TSTAs regarding TA research. The **TA Databank** work, by **Maria Teresa Romanini,** continues. The **Eric Berne Memorial Award Committee**, chaired by **Marilyn Zalcman,** is busy reviewing nominations.

Report on Development: Matthias Sell, Vice-President, reported on his long-range plans. **Future projects will be published on disks,** as a Board policy. The ITAA will participate in two **international conferences (the International Association of Group Psychotherapy and the International Federation of Training and Development in Organizations)** in 1995 to pursue the policy of promoting TA internationally. The possibility of establishing a new **organizational membership** category will be explored by the Development Division. Five **new Committees were established**: The Books and Publishing Committee (BPC), the International Team of Specialists (ITS), the Team of Communicators (TOC), the Corporate Identity Committee (CIC), and the Developing Committee (DC).

The official slate of candidates for 1995 includes Mary Cox of England and Gloria Noriega of México for President-Elect; Marilyn Marx and Jean Clarke for US Region Board seat; and Gordon Hewitt of New Zealand and Dulce María Piñeyro Piñeyro of México for the "Other" Region Board seat.

The 1994-1995 ITAA Membership Directory was mailed in early August.

Global TA Action Grants Given: The Board approved granting $1,000 in Global TA Action funds to Fr. George Kandathil for use in building the ICTA Library. In addition, two complete sets of TA *Journals* will go to member groups in Russia and Lithuania.

Muriel James, EdD, will be honored in Aruba as the first recipient of the **Muriel James Living Principles Award**. In addition, two nominations for the **Hedges Capers Award** are currently under review by Vice-President **Charlotte Daellenbach.**

New Fund Distribution Committee Chair Tim Schnabel has assumed responsibility for distributing funds from both the Eric Berne Fund and the Scholarship Fund. At his request, the Board eliminated the scholarship loan program in favor of grants only, a move designed to simplify administration.

***Script* Report:** At the request of Editor **Laurie Hamilton,** the Board discussed producing a multilingual newsletter, but decided that for financial and practical reasons, the concept could not be put into action at this time.

The Affiliate Council meeting in Nürnberg was chaired by Robert Massey. Discussion centered on the long-range vision and plan of the Association, and the Council resolved to meet again in Aruba with more representation from affiliated and nonaffiliated organizations.

Training and Certification Council: Frances Bonds White reported on the **certification status of lapsed members.** The President will establish a task force to examine this matter, which involves both ethics and professional practices.

EATA to Organize European TEWs: As of 1 January 1995 EATA will be responsible for the organization and administration of all Training Endorsement Workshops in Europe.

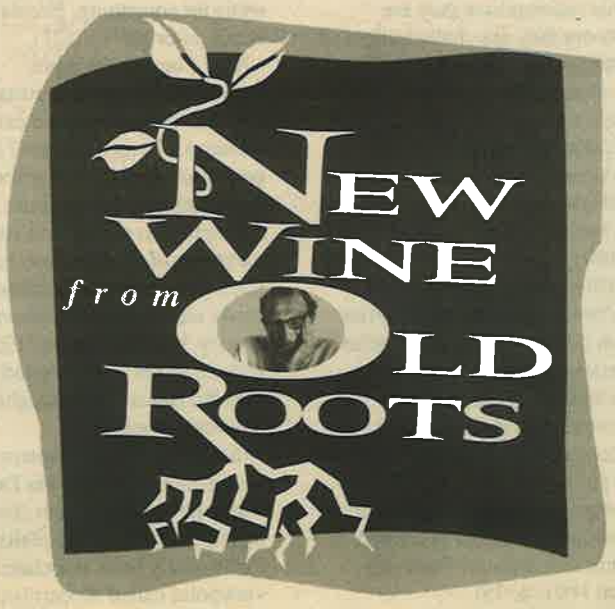
Bylaws Review Discussions Continue: Past-President **Robin Maslen** is chairing the ad hoc committee to complete a global revision of the ITAA bylaws. Although no definitive conclusions were reached, the following are the main issues facing the Board and the membership with regard to revising the bylaws:

• **Number of Trustees/Geographic Representation on the Board**: Currently the ITAA has eight-to-nine officers, six trustees elected at large, and four representatives appointed to the Board from the Affiliate Council. The bylaws review includes an evaluation of how many trustees and officers there should be and how to select them to ensure fair geographic representation of the ITAA membership.

• **Elected Versus Appointed Representatives to the Board:** At present officers and trustees are elected at large by the membership, but Affiliate Council representatives are appointed. At issue is whether this system should be modified.

• **Term of Office/Rotation of Trustees and Officers:** Should officer terms continue to be two years, and trustee terms three years, or should a different system be adopted?

The Board decided to postpone decisions on these issues while seeking input on the various options from all Board members, ITAA past-presidents, and the heads of all TA associations worldwide. The bylaws review will continue at the Aruba Board meeting in October 1994. □



Nuevo Vino de Viejas Raices
Origenes y Desarrollo Continuado del Análisis Transaccional

Primer Mayor Congreso
Internacional de Análisis Transaccional (MITAC)

9-12 Agosto 1995 * Hotel Nikko, San Francisco

Institutos Pre-Congresos 8-9 Agosto 1995

El vino de California que se originó de las enredaderas ancianas de Europa fué importado a los valles fértiles cerca de San Francisco durante el siglo diecinueve. Poco después, Francia sufrió un tizón, y puesto que la tierra de California les había dado nutrición a estas raices, éstas fueron injertadas orta vez para restaurar las enredaderas de uvas en Francia. Hasta el día de hoy las enredaderas de ambos paices son de calidad superior, habiendo sido puestas en una cultura de credimiento continuo y enriquecimiento mutuo.

A lo largo de estos 35 años, el análisis transaccional (AT) ha ocupado su lugar como una mayor escuela de psicoterapia. Los que actuamos como los fundadores de AT hemos experimentado muchos cambios. Algunos han animado la creación de nuestras propias ramas de conocimientos y otros han nutrido una profundización del pensamiento original y intuitivo de Eric Berne. Todos nosotros hemos brindado al AT nuestro modo único de mirar a la vida. ¡Tambien, hemos sido transformados por Eric Berne!

Esto congreso nos ofrence la oportunidad de reunirnos de una manera muy personal. Habrán talleres para la exploración de como con el transcuro del tiempo ha sido modificado la teoría temprana por los eventos y nuestras experiencias de vida. Tendrémos reuniones para estimular a nuestros pensamientos así como conferencias de mesa redonda para experimentar el proceso personal de otras personas. Nuestros conferenciantes que pronuncian el discurso de apertura nos inspirarán a regresar a nuestras vidas profesionales revitalizados.

Esto, nuestro primero mayor congreso internacional de AT, nos da a todos un foro para compartir, pensar, descubrir, y disfrutar del proceso de aprendizaje. Como escribió Eric Berne, cuando se reunen dos personas "las posibilidades no tienen fin."

Propuestas Invitadas

El programa estará compuesto de una convinación de presentadores invitados y talleres ofrecidos abiertos a revisión y basados en las propuestas sometidas. Si usted desea ofrecer un taller o una presentación en español, simplemente proporcione al Comité de Congresos una traducción al inglés de su propuesta. La fecha limite para esta propuesta es Octubre 1, 1995. Puede obtenir la forma por llamar a la oficina ITAA, 415-885-5992, o por fax 415-885-5998.

(Theme statement, "New Wine from Old Roots," by Gaylon Palmer. Our thanks to Leonard P. Campos, PhD, for this Spanish translation.)

POETS' CORNER

by Marion Arenas

Assistance Denied

Bruno Bettelheim
born August 28, 1903, Vienna, Austria
died March 13, 1990, Silver Spring, Maryland, USA

Rosaly DeMaios Roffman met Bruno Bettelheim in 1979 at a humanities conference at Indiana University of Pennsylvania, Indiana, Pennsylvania, where she is a poet and Associate Professor of English. She recalls his being very kind toward any child he met there, but hard on all adults. He told the story (retold in the accompanying poem) about an autistic child who refused to leave his office despite coaxing by her mother and Bettelheim's staff. Bettelheim angrily sent them all away and stood with the child in a corner through the night, until she made a sound. He knew then she would be all right, and he allowed her to be taken home.

David James Fisher, PhD, psychoanalyst and historian of psychoanalysis, describes his friendship with Bettelheim in the referenced article: "[He] was neither my analyst, my supervisor, my teacher, nor my mentor. This freed both of us to talk" (p. 597). About Bettelheim's determination to end his life, Fisher says, "I listened, tried to understand, and attempted to remain empathically attuned to him. I did not give advice, nor offer unsolicited suggestions. I would offer a tentative interpretation, usually in the hope of letting him run with it, seeing if it offered any possibilities of clarification. I neither reassured him nor reinforced his suicidal intentions" (p. 597).

Fisher writes that Bruno Bettelheim committed suicide, after some years of looking for assistance in dying, by first ingesting alcohol and drugs and then putting a plastic bag over his head and suffocating. Fisher continues that Bettelheim's physical problems were precipitated by a stroke that left him with a limp and a cane, unable to exercise as usual by walking long distances. He suffered extreme discomfort and some disorientation in getting into and out of a chair or bed, and his handwriting was impaired, as was his capacity to type, thus inhibiting his previous extensive writing. Eventually he was unable to drive, becoming completely dependent upon a housekeeper.

Bettelheim's emotional state, Fisher recounts, "oscillated between depression and anguish" (p. 591). In a "continual state of dejection . . . [he was] devastated about the diminution of his creativity . . . [and] by the incapacity to generate new ideas . . . acknowledging an inability to think and to focus. . . . He was fatigued, irritable, easily disgusted with people or things . . . [was] unable to overcome a loss of interest in the world . . . [including his] wonderful record collection to which he stopped listening" (p. 595). Fisher adds, "To quote his own words, he was 'decathecting' from the world and from people, withdrawing so as to better prepare himself for the end of life" (p. 596).

Contributing to the "unbearable anguish of his last years was the total rupture of his relations with one of his daughters" and "the devastating irony that a world-class expert on parenting [no longer had] relations with a treasured child was not lost on him" (p. 597).

THE RIGHT MOMENT: REMEMBERING BRUNO BETTELHEIM

by Rosaly DeMaios Roffman

How to introduce the plastic bag,
the irony of warnings:
keep plastic bags away from infants.
To think of your head,
like a brilliant cauliflower gone under
your own beads of water,

but you die this way, more than a statistic
raising the number of camp survivor suicides.
What to say for an eighty-six-year-old,
his life stowed in a transparent bag.

I'm trying to hear that little girl,
one of those whose mother led her in,
she had no speech, or at least no voice.
No one will say if she was a head banger.

(At her age I carried a yellow purse,
wouldn't let anyone use my pencils,
wrote poems in the bathroom,
read the words but was not heard.)

A silent child in parts of India is carried
like a goddess on a chair, a child with visions,
and in this country too, there were tribes
that celebrated her, but in this home
for sick boys and girls, her voice rests
in her chest like a rock egg
that only you could coax out.

In your long life of arguing the case
for victims speaking out, perhaps no child,
none of the little girls led in, could say
"thank you for coming to me in the corner,
for standing with me eight whole hours
until I made a sound."

Tough, they said you were tough,
no tenderness except toward children—
how you railed at any person leaving presents
in your room—the question is how to thank
someone who would have no part of thank-you—
The question is how to introduce the plastic bag.

"The Right Moment: Remembering Bruno Bettelheim"
from GOING TO BED WHOLE by Rosaly DeMaios Roffman,
University IV Press, Indiana, Pennsylvania 15705,
USA, 1993; US$ 10.00

Fisher reports that Bettelheim took antidepressants and was persuaded to begin a course of psychoanalytic psychotherapy that apparently lasted over a year, that Bettelheim later said had been beneficial. "Bettelheim's central preoccupation in his last years was with suicide. . . . He played with and discarded many possibilities for taking his life. His main concern was to do it right. His intention was not to survive and not to be further incapacitated by a bungled attempt" (p. 593).

Fisher writes that Bettelheim, a lay analyst, lamented for the first time his lack of medical training and expertise about death, drugs, and the body. A physician told Bettelheim the lethal doses for Demerol, but declined to give him a prescription. Fisher recounts that Bettelheim planned to meet with another physician in Holland, who agreed to administer a fatal drug dose (legal in Holland), but the doctor himself died of a heart attack just before the scheduled trip. Bettelheim



"How does one deal with a life-long preoccupation with suicide?"

was terribly disappointed and urged his friends to help him find another Dutch physician. This was not done.

As Rosaly Roffman indicates in her poem, the rate of suicide among concentration camp survivors (which Bettelheim was) is high. Fisher adds, "Survivor guilt in Bettelheim's case went with *a life-long preoccupation with suicide* [italics mine] and the Freudian concept of the death drive, as well as with the psychodynamic defenses against hatred, dependency, and the loss of hope, including his own" (p. 599).

For Bettelheim, writes Fisher, "Persevering as an anonymous, discarded, and decrepit body confined to an old age home was simply a reenactment of his years of incarceration [in concentration camps]" (p. 600). Fisher adds, "I regard his suicide as an end to the torment, loneliness, and sense of futility about his present and future. . . . If his suicide was multi-determined, if it is not explainable by one theory or one cause, it is not useful to think of it as symptomatic of an illness or the expression of an immoral act" (p. 596).

Some of the questions that must be considered by a potential suicide assister, who must make this literally life or death decision, are: Can this depression be lifted? Can this anguish be assuaged? Can the physical pain be alleviated? Would the patient still want to live if YES is the answer to all the above? Is he incurably ill and near death anyway? And how to deal with *a life-long preoccupation with suicide*?

Reference

Fisher, D. J. (1992). The suicide of a survivor: Some intimate perceptions of Bettelheim's suicide. *The Psychoanalytic Review*, 79, 591-602 □

RE-VISION

by Frank Morris

Having an Attitude Toward Death

My Kentucky place usually offers mindless meditation. Several weeks ago, however, the local editor of the *Meade County Messenger* blatantly defended Jack Kervorkian (the Michigan doctor who has assisted a number of terminally ill people in taking their lives) and, given medical decline, the right to die as one desires. Mid-America exploded. By later that morning when my partner and I got to the newspaper office, the editor was battered and stressed. Her fingers sagged on the computer. "When I wrote that article I knew there would be flak, but the comments on the phone have been fierce." We expressed admiration for her courage, writing skills, and thinking. We assured her there were some in the community who would always support her freedom to express herself in print.

That evening, back on the farm, the local doctor came by for blackberry cobbler and coffee. I mentioned the *Messenger* article. He shared about patients and witnessing horrible deaths. I will spare you the litany of painful options because it may bring up sad memories of your own. The doctor said, "I guarantee you that if I get one of those illnesses, I will not go the distance. It is senseless." I recalled one of the comments a caller made to the editor, something about God rather than humans deciding when a person dies. The doctor huffed: "Don't you think it would be a strange God who would torture people to death?"

We then talked about death. I said, "Some people want to deny the reality of death, but I think death absolutely necessary for all the spiritual qualities of life." I turned rhetorical--"I really get irked at those who want to take death away from me! I want to believe in it. Death helps me. It stirs me to be creative and work for justice. Death stimulates me to see now, hear now, feel now, love now! Death is my friend, not my enemy." I was on my soap box. The good doctor sipped his coffee, munched his cobbler, and looked at me with amusement. We had moved from ordinary pastiming to the depths of meaning. I read his glance and returned to talking about health care, money, Clinton, farming, antiquing, and crime. Safe subjects.



"I really get irked at those who want to take death away from me! I want to believe in it."

Perhaps there is a more reasoned view than my rhetoric with the doctor. We all seem to need an attitude toward death. Why not hate and rage against it and live life to the utmost until the body decays? Why not celebrate death and create and love because of it? Why not make death both enemy and friend? Then, when it is time to die, or for a loved one to go, end honorably and do what is necessary for dignity. I know of some families who have gone through the grief process prior to death—feeling it through. I admire that. An ending should be beautiful, not ugly. Humans can make it so. □

Training News

Japanese Exams Show Style and Substance

by Robin Maslen

Beautiful scenery, delicious food, Japanese tea houses, incredible transport systems, and warm, kind, well-organized hospitality. Another experience with new colleagues in the TA worldwide network. It makes all the travel and work worth the effort. A great way to enjoy the benefits of membership in the ITAA. I recommend it to you all. What, you might ask? Being an examiner for the Training and Certification Council exams.

May 1994 saw the successful conclusion of the long process of setting up Board of Certification exams in Tokyo for Japanese trainees. This was the first time exams were held for so many candidates in a language other than English in a country where virtually all the examiners had to fly in to conduct the exams!

Now the Japanese are well equipped to assume responsibility for their certification process, with Michiko Fukazawa successfully completing her training as a certified transactional analyst (CTA) exam supervisor and three training and supervising transactional analysts (TSTAs) and nine CTAs available locally. Two days of examinations saw three candidates from Japan—Michiko Fukazawa (clinical), Kozo Rokkaku (clinical), and Yoshitaka Moronaga (organizational)—as well as Peg Blackstone (clinical) from the USA become proud new teaching and supervising transactional analysts.

Nine well-trained candidates from various locations in Japan also passed their CTA exams: Koichi Ishizaka, Naoko Kidokoro, Akira Mukase, Kazuko Noma, Chie Shigeta, Rishun Shinzato, Kenji Suganuka, Yoshiko Suzuki, and Noriko Takahashi. The experienced examiners from four countries all expressed their admiration for the quality of the candidates and how well they had been prepared for their exams (see list of examiners, this page). In addition, Muriel James provided a phone hotline from her USA home; unfortunately, Abe Wagner had to miss out because of illness.



New Japanese TSTAs: (from left) Kozo Rokkaku, Michiko Fukazawa, and Yoshitaka Moronaga.

Excellent translators were provided and willing "guinea pigs" offered their services for the TSTA supervision segments.

Some of the examiners stayed on to present at the Tokyo TA conference after the exams. Special thanks were given to Michiko Fukazawa, Yoshitaka Moronaga, and Kozo Rokkaku for all the work they put into getting the exams approved and organized. And they did this on top of helping to organize a conference and being exam candidates themselves!

The hospitality shown to the visiting examiners by their Japanese hosts was superb and many want to revisit Japan. For example, Mary and Robin were taken by Yoshitaka Moronaga on a delightful three-day trip to Hakone, a beautiful, quiet mountain resort in a volcanic crater. All in all, a very pleasurable, successful, and memorable experience for all involved.



Successful examinees at May 1994 exams in Japan.



Examiners celebrating after May 1994 exams in Japan.

Thanks to Examiners

An initial list of examiners for the 26-27 1994 Tokyo exams was published in the July *Script*. The Board of Certification has now provided the complete list and wishes to thank the following colleagues for their help with the Tokyo exams:

Peg Blackstone
Charlotte Daellenbach
Michiko Fukazawa
Mary Goulding
Jan Hennig
Gordon Hewitt
Vann Joines
Robin Maslen
Kozo Rokkaku

CTA & TSTA Exam Supervisor: Robin Maslen
Exam Coordinators: Michiko Fukazawa and Yoshitaka Moronaga
Process Facilitators: Charlotte Daellenbach and Robin Maslen
Supervisees: Peg Blackstone, Michiko Fukazawa, Jan Hennig, Robin Maslen, Kozo Rokkaku, Rishun Shinzato, Kenji Suganuma

CEU Program Discontinued

The Training and Certification Council of Transactional Analysts (T&C Council) has announced that the continuing education (CEU) program has been discontinued, effective 1 January 1994.

This decision was made at the October 1993 Board meeting during the Minneapolis Conference after the T&C Council discussed letters received from the European Association of Transactional Analysis (EATA) strongly opposing the program. Without the support of EATA, the T&C Council had the participation of only about 10% of the certified membership, which placed the validity of the requirement in question.

The Minutes state: "The Training Standards Committee supports the spirit of the Continuing Education Program and recommends continuing education for all certified transactional analysts at all levels of certification. It recommends discontinuation of the present system of managing continuing education of certified members."

The Training Standards Committee will continue to discuss continuing education at their October 1994 meeting with the goal of establishing a revised program. In the meantime, certified members are not required to submit compliance forms in 1994. □

TA 101 CALENDAR

September 17-18, 1994: London, England. Cost: £80. Leader: Charlotte Sills, TSTA, or Barbara Traynor, PTSTA. Contact: Metanoia, 13 North Common Rd., Ealing, London W5 2QB, England; phone: 081-579-2505.

September 24-25, 1994: Edmonds, Washington, USA. Cost: $90. Leader: Peg Blackstone, TSTA. Contact: Peg Blackstone, PO Box 406, Kingston, WA 98346, USA; phone: 206-775-1377; fax: 206-297-4582.

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	BOC	Oct. 26, 1994	Aruba (Caribbean)	July 26, 1994
	COC	Nov. 17, 1994*	Wellington, New Zealand	Aug. 16, 1994
	COC	Nov. 19, 1994	Berlin, Germany	Aug. 1, 1994
	BOC	Jan 13, 1995	Bangalore, India	Oct. 13, 1994
	COC	Mar. 19, 1995	Namur, Belgium	Dec. 1, 1994
	BOC	Mar. 24, 1995*	Singapore	Dec. 24, 1994
	BOC	Aug. 9, 1995	San Francisco, USA	June 9, 1995
	COC	Nov. 18, 1995	Zurich, Switzerland	Aug. 1, 1995
TSTA Oral	BOC	Oct. 26, 1994	Aruba (Caribbean)	July 26, 1994
	COC	Nov. 17, 1994*	Wellington, New Zealand	Aug. 16, 1994
	COC	Mar. 19, 1995	Namur, Belgium	Dec. 1, 1994
	BOC	Mar. 24, 1995*	Singapore	Dec. 24, 1994
	BOC	Aug. 9, 1995	San Francisco, USA	June 9, 1995
CTA Written (Proctored)	N. Amer.	Nov. 11-12, 1994	Your choice	Aug. 11, 1994
CTA Written (Essay)	All Regions (Non-Europe)	Your choice	To be submitted for reading through the ITAA office	Your choice
Training Endorsement Workshops		Oct.31-Nov.2,'94	Aruba (Caribbean)	June 30, 1994
		Nov. 21-23, 1994	Wellington, New Zealand	July 21, 1994
		Mr. 28,30, 1995	Singapore	Nov. 28, 1994
		Aug. 14-16, 1995	San Francisco, USA	May 14, 1995

*subject to availability of examiners

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 94123-5009, USA.

Keeping In Touch

Region I—The Pacific, Asia, Africa

The TA Association of Japan (TAAJ) held its 7th annual conference on 28 May at Ginza, Tokyo. Yoshitaka Moronaga writes that following the conference there was a seminar sponsored jointly by the TAAJ and the Japan TA Academy on 28-29 May. Over 300 enthusiastic people attended the seminar and were impressed with the lectures presented by prominent TSTAs Vann Joines, Jan Hennig, Mary Goulding, and Charlotte Daellenbach on the theme of "TA Today and Tomorrow."



Participants at the 28 May 1994 TA Association of Japan Conference in Tokyo, Japan.

Region II—Canada

The Canadian TA Association (CATA) announces that the theme for their 12-18 August 1996 Conference will be "Healing the Body, Mind, and Spirit." The meeting, which will be held at the Sheraton Cavalier Hotel in Calgary, Alberta, has been designated by the ITAA as the site of ITAA board and committee meetings. The goal of the conference is "to emphasize how TA offers hope, health, and wholeness and invites people to see themselves not as victims but to take their rightful place in society." Workshop proposals on the theme of wholeness are invited in relation to the following areas: family life, health, spirituality, business, recreation, psychotherapy, communication, education, recovery, and healing childhood wounds. For further information and to submit proposals, contact Alex Lawson, 1234 4th Ave., S., Lethbridge, Alberta, Canada T1J OR1.

Region III—Europe

Isabelle Crespelle, TSTA, Chair of the EATA Eastern European Subcommittee, writes that ITAA members in St. Petersburg and Ryazan (180 km. south of Moscow) have organized a new way to raise funds for TA training. They welcome TA tourists into Russian homes for US$50 per day per person (full board). Half the proceeds are donated to their local TA association. Isabelle has asked *The Script* to help to spread this information to TA people. If you are interested in this opportunity, please contact Dr. Vladimir Viller, St. Petersburg; phone 812-164-37-14. For Ryazan, a Moscow flat is available. Contact Dr. Dmitri Shustov, fax 095-973-0090 Box 294.

The Institute of Transactional Analysis (ITA) Conference, "Durham, 20 Years: The Future of TA?," will be held 7-9 April 1995. Workshops for this conference will look at the future of TA nationally, in Europe, in changing educational and academic structures, across fields of application, and in other ways. Send workshop proposals *by 30 November 1994* to Christine Lister-Ford, Stockton Psychotherapy Training Institute, 77 Acklam Rd., Thornaby-on-Tees, Cleveland TS17 7BD, United Kingdom. □

Reminders . . .

Eric Berne Memorial Award nominations are due January 1, 1995. For details on making a nomination, see the July *Script* or contact the ITAA office.

The next membership meeting will be held in Aruba on Saturday, 29 October 1994 from 5:45-7:00 pm at the Aruba Caribbean Resort. At the meeting members will be invited to make nominations from the floor for president-elect and trustee positions for the 1994 election. (See the April 1994 *Script* for a list of candidates and positions open as well as for a copy of the election guidelines.) Members who are unable to attend the Aruba meeting may fill out a proxy vote form (see the April *Script* or contact the ITAA for a copy). The deadline for proxies is 1 October 1994.

WILLINGNESS TO DIE

continued from page 1

punished in the afterlife, a better form of "payback.") The abortion debate similarly divides between a woman's right to choose to terminate a life growing within her and society's right to insist that the life be born. The arguments concerning capital punishment are centered on the state's right to take a life as a response to egregious crime versus the sanctity of the individual's existence.

There is the point of view that Deity owns "self" and determines birth and death. Many years ago I heard a rather convincing discussion concerning the fate of the "soul of a suicide." It involved the son of a prominent Episcopalian bishop whose son committed suicide. Bishop James Pike, distraught with grief, engaged in seances to communicate with his son. In this process he "discovered" that, because of the suicide, his son's soul was moving erratically and painfully in the afterlife because of interference in the natural course of life. Similarly, stories exist of the "souls of the murdered" haunting the place of their unnatural termination.

When Is It Time To Die?

Defining what is "natural process" and what is "human intervention" is confusing in a time of complex medical technology. Medical science has extended life expectancy in the face of previously high morbidity (disease) and resulting mortality, and has allowed the potential for a much higher birth rate through better prenatal care and fertility medicine. The decision to choose a "death time" is a deeply personal one, as is the decision to bring life into the world. The decision making itself is the result of spiritual and philosophical belief systems, as well as the availability of choice. Matters that had previously been described as "God's will" (untimely death, pregnancy, or lack of children), are now matters over which a human being potentially has more control.

A person cannot escape the influence that the group (whether family and friends or the larger society) exerts on how decisions should be made regarding life. Pressure can certainly be brought to bear to cause a person to believe that for the sake of their loved ones it is time to die. This is a core problem in biomedical ethics. Equal pressure can be brought to bear on a person suggesting that he or she should live, or bring life into the world.

Death and the Family Drama

Ultimately, Ann Wickett's aged parents took their own lives when faced with terminal illness. Their daughter and son-in-law helped to provide the means. When I heard this news, besides grieving with Ann the loss of her parents, I felt uncomfortable because I knew about some of the cruelty that had existed in their relationship with her. When she was younger, she had been forced by them to give up a child (for adoption) who had been born out of wedlock. Later, when she was diagnosed with cancer (which some say was treatable), she chose to end her own life.

The drama that unfolds in the family and seems to be particularly intense around the issues of birth, marriage, and death, will undoubtedly be exacerbated by the ability of an individual to choose a death time. As we develop a personal right to choose in areas that had heretofore primarily been relegated to fate, we need to develop philosophies that support an individual's right to "own self." So much of our decision making in these areas is based on traditions that applied to a time when there was little or no choice. To believe that we have no choice in these highly personal matters reinforces the concept that others (including fate and/or God) are in charge of our lives. We may not be able to choose the circumstances of our existence, but I believe that we can choose how we respond to those circumstances. □

MEMBERSHIP SURVEY

continued from page 1

of the directions and guidelines provided. Like rebellious children, many checked off responses rather than rating them, created their own numbering systems, or "redescribed" questions. ITAA Executive Director Susan Sevilla suggests that transactional analysts in general seem have an aversion to responses that can be tabulated quantitatively!

Some of the salient information gathered from the survey is summarized here:

• **Age of ITAA members**: Among EATA members, 65% are under 35; only 4% of US members are under 35. Of US members, 20% are over 65, whereas only 3% of EATA members are over 65.

• **Work/Practice**: Few ITAA members work full-time at one thing. Most (2/3) work at mixed employment, usually part private practice and part something else.

• **Profession:**
- 52.9% Psychotherapist (all types)
- 8.8% Organizational/Management Consultant
- 7.9% Educators (largest bulk in Europe (14.6%) compared to only 5% US educators
- 5.4% Pastoral Counselor (especially big in the US: 7.4%)
- 3.7% Nurse (especially big in the US: 4.6%)
- 10.9% "Other category" (includes miscellaneous professions plus general interest members, clients, and self-help members)

• **Year Joined:** 36% of US members have been members 20+ years; only 11% have been members for 0-4 years. In contrast, less than 1% of EATA members have been members 20+ years, but 60% have been members for 0-4 years.

• **Reason for joining the ITAA:**
- **to learn to use TA professionally** (top reason for all three groups)
- to pursue certification
- because I use TA in my work
- to obtain personal support/development
- to stay informed about developments in TA
- for continuing education

• **Reasons for remaining in the ITAA:**
- because I use TA in my work
- to stay informed about developments in TA
- to belong to the international community
- for continuing education
- to learn to use TA professionally

We will continue to analyze data provided by the survey and to compare it with past surveys to determine a long-range view on ITAA member needs and opinions. A full report should be available in Aruba. □

PUT YOUR OLD BOOKS AND JOURNALS TO GOOD USE!

Researcher/editorial assistant wishes to acquire TA/psychological library to build personal resource materials. If you know of anyone who will donate books (TA and general psychology), *TAJs*, and/or psychological journals, they will be used, in part, to check reference accuracy for the *TAJ*, do research for the ITAA, and to provide a reference service for authors. Please contact Sally D. Hyatt at (203) 748-3350 or fax at (203) 744-5038.

"Building Bridges"

The Transactional Analysis Association of Singapore hosts an ITAA Designated Conference

25-27 March 1995
Pan Pacific Hotel, Singapore

The International Transactional Analysis Association of Singapore (ITAAS) cordially invites all ITAA members to attend the 25-27 March 1995 TA conference at the Pan Pacific Hotel in Singapore. Jessica Leong, ITAAS President and conference convener, says, "The theme of the conference, 'Building Bridges,' will focus on enhancing interpersonal relationships and personal effectiveness in clinical, organizational, and educational settings. Participants will be clinicians, educators, business people, entrepreneurs, and trainers, in short, professionals from all segments of the helping and teaching professions. We are expecting about 200 overseas participants from around the world, including India, Japan, Australia, New Zealand, Norway, Europe, and the USA, plus another 300 participants from Singapore."



Call for Proposals

Proposals are invited for workshop slots of 1½ hours and 3 hours and for 50-minute papers. The deadline to submit a proposal is 1 November 1994. Please provide the following information: 1) title of program; 2) name(s), degree(s), TA certification level or professional licensure/qualification of presenter(s); 3) a 20-word personal description for each presenter; 4) an abstract of up to 100 words describing the presentation; and 5) an outline of up to two pages describing what will happen during the presentation. In addition, a recent passport-size photograph is required.

Submit all program proposals by 1 November 1994 to Ms. Jessica Leong, President, The TA Association (Singapore), 38 A, Jalan Mat Jambol, #01-09 Islandview Condominium, Singapore 0511; phone: 65-4713277; fax: 65-474-0872.



Special Pre-Conference Institute: "TA 102: Advanced TA Theory," 23-24 March 1995. Most transactional analysts have attended introductory TA courses, but there is still a demand for an advanced TA theory course. You are invited to participate.

Exciting Singapore: The local host committee is offering splendid tour packages to overseas participants. In addition, there will be a repeat of the highly successful "Hosting Night" held at the 1987 Singapore conference. This event pairs international delegates with local counterparts for intimate visits on the evening of 25 March.

Conference Registration: The conference registration fee is only S$300 per member (S$350 for nonmembers), which includes two lunches, five coffee/tea breaks, and all program expenses. (One Singapore dollar is roughly equivalent to US$.50, so registration is equal to about US$150.) Please send fees in Singapore dollars. Make checks payable to the TA Association of Singapore and mail to the ITAAS, 38-A Jalan Mat Jambol, #01-09 Islandview Condominium, Singapore 0511.

Hotel Reservations: The Pan Pacific Hotel is offering special conference rates to delegates of S$185 per night, plus 10% tax plus GST for deluxe single or twin room. The reservation deadline is 23 February 1995, after which rates cannot be guaranteed. To book a room, please contact the Reservations Department, Pan Pacific Hotel, Marina Square, 7 Raffles Boulevard, Singapore 0103; phone: 65-3368111; fax: 65-3391861. Your required first nights' deposit may be guaranteed to a credit card.





