The Script

INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION

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Worldwide Perspectives on the Schizoid Process

We are pleased that a superb group of members will present the transactional analysis view at the "Advanced Clinical Symposium on the Schizoid Process," to be held Friday, 20 August 1999 during the USATAA/ITAA San Francisco Conference. After keynote speeches by invited guests Gary Yontef and Lynne Jacobs, there will be a roundtable discussion with the following presenters and then seven afternoon workshops on various aspects of the schizoid process. To give you a taste of what lies in store for symposium attendees, we asked each ITAA presenter to share some thoughts on the schizoid process. We hope you will be intrigued enough to join us for this outstanding opportunity for advanced clinical education. To register for the conference/symposium, contact the ITAA office or visit www.itaa@itaa-net.org

Charlotte Daellenbach, TSTA (New Zealand): Over 20 years ago I was working in an acute psychiatric admission ward. A withdrawn, mute young woman was lying on a mattress on the seclusion room floor, seemingly unaware of what was going on around her. All that was known about her was that she was a foreign traveler brought to the hospital by a youth hostel manager. Sitting by her on the mattress, my attempts to reach her were clumsy and initially unsuccessful. I finally found some words in her native language, addressed to a very small child. Gradually we made contact and her story emerged. Clearly, we were not dealing with psychosis, but with early adaptations to a harsh and neglectful environment.

I later developed a particular interest in working with dissociation and was fortunate to train in transactional analysis with a psychiatrist who had a great depth of knowledge about early attachment issues. Reading Winnicott, Guntrip, and others further deepened my understanding, and my interest in this area continues to influence the training and supervision I offer. It is exciting to focus on schizoid issues in a transactional analysis context and to discover the special contribution ego state theory has to make to our expertise in this area.

Richard Erskine, PhD, TSTA (moderator, USA): My interest in the schizoid process grows out of investigating the dynamics of shame and my work with clients who were emotionally, physically, and/or sexually abused. I became interested in finding effective therapeutic methods for resolving the splitting defenses of dissociation, disavowal of affect, and bodily desensitization as well as the phenomenon of spontaneous regression. Clients have repeatedly taught me about the importance of security in the therapeutic relationship as a necessary condition for reparative work with fixated Child ego states. My

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Building Bridges in Times of Change

We are pleased to present here excerpts from three recent keynote speeches that thoughtfully address issues related to diversity and building community. One was given in Zürich by Richard Erskine and the other two were presented in Maui by Jan Grant and Fritz Mautsch. As a companion piece, Editor Bill Cornell comments on these speeches in his column (see page 2).

Diversity, Unity, and Relationship

by Richard G. Erskine

My purpose here is to reemphasize the interpersonal dynamics of social psychology and to apply the theme of the Zürich conference—diversity, unity, and relationship—to family relations, social systems, organizations, education, psychotherapy, and counseling.



"I'm OK, You're OK" is a basic tenet of transactional analysis. But how can I be OK with you if I'm so different from you? What if I speak differently? What if my actions seem different and therefore unpredictable to you? What if I have different values? Can I still be OK with you? And can you still be OK with me in light of this diversity?

Much of the political conflict in this world indicates that people have a great deal of

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An Australian Perspective

by Jan Grant

I want to draw from some of Australia's history as well as some of my experience as an educator to share with you some principles that I think can help us in the ITAA to honor our diversity.



To think of an Australian representing an Eastern point of view means we are already in a pickle. True, Australia is situated geographically in Southeast Asia, and within Australia there are significant differences between the east coast and the west coast. However, socially and historically, as a postindustrial, capitalist country, Australia fits with Western industrialism, although prior to White settlement indigenous Australians were hunter/gathers.

Thus we see that it is important to be wary of stereotyping or generalizing. There is no one Eastern view or Western view, but many Eastern and Western and Southern and

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East Meets West: Ten Years Later

by Fritz Mautsch

I want to share with you some of my perspectives on the reunification of Germany, ten years after it occurred. My hope is that these views will encourage you to reflect on parallels you see in your own countries and perhaps even your own transactional analysis organizations, and that they will help you to build bridges to connect instead of chasms that divide.

I was born in and have spent the greater part of my life in West Germany, with some time in the United States. I am a child of Western culture. The East—the Soviet Union and its satellite countries, including East Germany—served for me and many others as a surface on which to project feelings of alienation, threat, fear, coldness, confinement, and poverty. Most of my information came from Western news sources and from accounts



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Tragic Disconnect in Littleton

by ITAA President George Kohlrieser

On Tuesday 20 April in Littleton, Colorado, Bree Pasquale, 17, begged a gunman and fellow student for her life. "I have a family, I have a fiancé, I don't want to die." Bree was spared. Isaiah Shoels, 18, also begged for his life. "Come on, man, please don't. You don't know what you're doing. I want to see my Mom. Please don't." Isaiah was killed.

Why one plea, one transaction, saved a life and the other did not remains buried in the minds and souls of the perpetrators of the massacre of 14 students and one teacher at Columbine High. Yet, one transaction provoked compassion and the other cold-blooded murder.

We in transactional analysis are, like others around the country and around the world, profoundly touched by this tragedy. We ask ourselves how a baby born innocent and loving can develop into a killer, and how we as adults, parents, and transactional analysis professionals can help to prevent such a tragedy from ever happening again.

The social psychological theory of transactional analysis acknowledges that victims can transform into persecutors capable of acting out hatred, pain, and grief, but the fact is that not all do. The difference between those who do and those who don't lies in how human bonding or connectedness works or fails in an individual's life, what decisions are made as a result of these interpersonal experiences, the effectiveness of the social bonds around a child, and the individual translation of those decisions to support a life view or script.

We know that people do not kill people: People kill objects. The killer must go through a mental and physiological process to so detach at the moment of killing as to lose sight of the humanness of the victim. Violence begins when connection stops, and connecting is learned through healthy relationships in our families, our schools, and our communities.

We also know that males are far more likely to be violent than females. Research shows that males can be immunized against violence by providing every boy with a positive system of affectional bonding with a father, grandfather, uncle, teacher, or coach who consistently provides a constructive role model. Again, the key factor is the ongoing connection or bond.

Finally, we also know that demonizing the two boys in Littleton who did the shooting, Eric and Dylan, as "nonhuman" only continues the cycle of violence. They were once innocent children too. We must face the hard reality that two young human beings—members of the Columbine and American communities—reached such depths of disconnection and despair that they turned on their peers in a brutal rampage of death and destruction.

While grieving deeply with the families of Littleton whose children were murdered and with those whose children survived but were terrorized and traumatized, we must focus on the question of preventing such violence. There are many directions from which to approach this question—gun control being but one—and each has something to offer.

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EDITORIALLY YOURS

by Bill Cornell

Conflict Versus Curiosity

Every 30 years or so, Elders arm Children with expensive weapons and send them away to kill other children similarly armed. Some do not return. Some return maimed or terrified into madness. Many come back brutal.

— Lew Welch

This issue of *The Script* brings us excerpts of speeches given by keynote speakers at recent transactional analysis conferences: an American (Richard Erskine) speaking in Zürich and a German (Fritz Mautsch) and an Australian (Jan Grant) speaking in Maui. Each talks passionately and personally about the struggle to bridge political, ethnic, and professional differences. I found myself moved by the idealism of these speeches and disturbed by the numerous examples they offer of distrust and destructiveness among ethnic, economic, and political subgroups. As I worked with Robin Fryer to prepare these speeches for publication, the United States, under the banner of NATO, mounted yet another military intervention—this time in Yugoslavia.

I am a child of the Cold War, and for some time now I have been missing that era. I was in seventh grade when the Soviet Union sent Yuri Gagarin into space. I was impressed and wrote to congratulate Gagarin. To my amazement, I received a reply and a signed photograph. I also found myself on the mailing (propaganda!) list of Radio Moscow. I began receiving fascinating stuff in the mail—magazines, brochures, speech texts—just as we were studying the horrors of communism and life in Russia in class. These materials were far more interesting and convincing than my teacher's perspective on international affairs and the preservation of the American Way. The Russians also sent textbooks kids my age were using in the Soviet Union, some in Russian, some in translation. They included a history of World War II that didn't even mention the role of the United States. I brought the books to school.

Then the FBI showed up at our front door and at the principal's office. To their credit, both my parents and the principal stood up for my right to receive these materials, to be curious, and to think. The FBI, needless to say, did not share their viewpoint, and the postal authorities began seizing my mail from the Soviet Union. By then, however, I had learned an indelible lesson in curiosity about differences, big and small.

Recently I wrote a *Script* column based on Judith Chusad's talk on the destructive impact of what she called "the narcissism of small differences." I emphasized that we have a responsibility to teach clients and colleagues to be curious rather than narcissistically defensive in the face of differences, big and small.

The Cold War served crucial functions, psychologically, socially, and politically. It made the world appear simple. It provided a clear, enduring sense of sources of danger and, thereby, of identity. As Berne clearly articulated in *Principles of Group Treatment,* threats at the major external group boundary virtually guarantee cohesion and minimal conflict over minor internal group boundaries. While not likely to be a healthy state of affairs, perceived threats to a group's external boundaries can create an enduring, if defensive, sense of structure and identity.

Now, socially and politically, we are witnessing a dreadful explosion of conflicts over what Berne would have defined as minor internal boundaries as subgroups throughout the world retreat into patterns of escalating aggression and isolation. With the demise of the Cold War and its specter of nuclear war too horrible to contemplate, despots world-wide feel liberated to capitalize on every vestige of religious, racial, and/or nationalistic hatred and distrust.

In contrast, the speeches of Fritz, Richard, and Jan emphasize in moving and personal terms the urgent need for renewal of relational understanding at every level of our social structures. There is a sweet idealism in these speeches. When I become overwhelmed by the level of instability and violence in the world, I long for the simplicity and stability of the Cold War. I read speeches like these and rediscover hope in our capacity to manage complexity, anxiety, and conflict.

These speeches also bring to mind how an emphasis on the relational aspects of psychotherapy seems to be the current zeitgeist within transactional analysis and other contemporary psychodynamic therapies. While I see empathic relationships as essential for change, I don't see them as sufficient for enduring change, either in dyadic relationships or in the context of distrust and conflict among social and political subgroups. There can be tremendous pressure within both dyadic and group relationships for sameness, fusion, collusion, or adaptation, which leaves the individual dependent on the experience of the other to maintain a sense of security or identity. In contrast, the development of a vital and cohering intrapsychic, psychological structure diminishes one's need to use others—be it through empathy or projection—to fuel one's own well-being and identity.

As I read these speeches, I thought of Berne's conceptualization of the human hungers. He spoke to the enduring, enormously powerful forces that shape the structure and process of the human psyche. Berne offered three fundamental hungers in *What Do You Say After You Say Hello?:* recognition (relationship), structure (identity), and stimulus (curiosity). This model provides a clinical foundation that is complex, challenging, and ultimately hopeful. I have often thought that had Berne lived longer, this aspect of his theory would have undergone further development, particularly as he struggled with the enduring nature of script. I don't think it's a misrepresentation of Berne to suggest that by the end of his life, he had come to see relationships as primary vehicles for the enactment of games, rackets, and script. In *Hello,* Berne's original optimism seems pitted against his growing pessimism about the degree to which the security of the intrapsychic and interpersonal structure provided by script could squelch relational and stimulus hungers.



"I read speeches like these and rediscover hope in our capacity to manage complexity, anxiety, and conflict."

I think this aspect of Berne's thinking is often not fully appreciated in contemporary transactional analysis. We cannot afford to underestimate the power of structure hunger and the destructive behaviors in which people are all too often willing to engage to maintain a familiar psychological or social structure. The lessons of the Cold War era are enduring for me, politically and clinically, especially as I witness governments still manipulating the needs of citizens' hunger for structure through the projective creation of alien enemies and the squelching of the human capacities for empathy and curiosity.

I find Berne's thinking and values to mirror Winnicott's in terms of the latter's emphasis on maintaining balance between holding and facilitating. Through attention to structural and stimulation needs we present not only an attuned holding environment, but we also develop a facilitating environment that teaches people the means for self-organization, self-activation, and curiosity. Through balanced attention, theoretically and practically, to all three human hungers, I think transactional analysis offers a model of greater effectiveness and responsibility in individual, relational, organizational, and social functioning.

It gives me great pleasure to bring the speeches by Richard, Jan, and Fritz to a larger audience. How does one maintain a healthy skepticism side by side with a determined idealism? I hope my companion comments to these speeches have offered a further perspective in a constructive fashion: a balance between skepticism and idealism.

The Script ITAA

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US Members Needed for Second Phase of Research

Now that the first research study on the effectiveness of transactional analysts has been completed and the encouraging results published in the January 1999 *TAJ*, I want to follow up with an expanded study of certified transactional analysts from various countries and language groups. I have been promised volunteers from New Zealand, Australia, Mexico, England, Italy, and other countries in Europe and elsewhere. I now need 10-15 certified members from the USA or Canada. The work required to collect data is minimal; you need only mail a questionnaire, a form letter, and a stamped return-address envelope to all the clients you have seen over the last 3-5 years (hopefully about 100 clients). I will supply the questionnaire and a sample letter; you send everything out with a neutral return address so client confidentiality is preserved. Clients will be told that you will not see their responses so that bias toward pleasing the therapist will be avoided as much as possible.

I need both certified members with about five years of experience after certification as well as those with ten or more years. I will assist you in any way possible with the mailings, including paying for duplicating and mailing costs as necessary. The returned forms will be sent to me and I will analyze the data. Your client set will be identified only by a department number on the return mailing address, so eventually we can provide you with an overall comparison of your set with others if you wish.

These measurements of client satisfaction, known as effectiveness research, will give us excellent comparisons with groups of psychiatrists, psychologists, social workers, marriage and family counselors, and family physicians in the United States as per the *Consumer Reports*/Martin Seligman study.

Please let me know of your interest and/or any questions you have. The mailings can take place over the next year or two. Contact me at 815 Indian Rd., Glenview, IL 60025; phone: 847-729-5133; fax: 847-729-5336; email: TNovey@compuserve.com

Ted Novey, Glenview, Illinois, USA

JOURNAL ENTRY

by Tony Tilney

Introducing Myself

My name is Tony Tilney. I have just taken over the editorship of the *TAJ* from Nancy Porter-Steele, who regrettably had to give it up due to ill health soon after taking over from Ted Novey.

I live in Birmingham, the second largest city in the United Kingdom, where I run a training center and have a psychotherapy practice. I encountered transactional analysis for the first time 30 years ago when I joined a group run by Professor John Allaway. John was one of the first people in the UK to use transactional analysis. At the time I was an organic chemist working for a large pharmaceutical company. I moved on, taking a post-graduate qualification in education and teaching science for many years. I then added a psychology degree to my chemistry degree, originally intending to use this in support of my educational work. However, it revived my interest in transactional analysis and eventually I decided to seek training. Looking back, all these stages in my journey are relevant to where I am now, and they are also relevant to transactional analysis and its place in the world at the end of the twentieth century.

My training in science taught me to think systematically and about the need to check theories against observations to generate valid knowledge systems. It taught me that there are important questions to address in seeking knowledge, for example, how we know things, how we know that we know things, what is the nature of knowledge, and what it is possible to know. These are the focus of the branch of philosophy known as epistemology, but they are not only the concern of philosophers; they are central to the way we all think and act.

My training and experience in education raised my awareness about the difficulties in transmitting knowledge, the differences in learning styles, the need for identifying and clearly presenting key concepts, and the importance of knowledge keeping its links with experience so that it can be operationalized and used.

My training in psychology showed me the difficulties of working with subjective experience, but it also showed me that this can be done without abandoning the scientific approach. It also made me aware of the strong links between observable behaviors and subjective experience.

I see the role of "constructive doubt" as central to the scientific attitude: the constant awareness that some of the things we firmly believe may be wrong and, more importantly, that the way we currently conceptualize our knowledge may be inadequate and limiting. For those of us in clinical practice, the place for this doubt is mainly outside the consulting room. We need to work confidently with our clients using the best understanding of intrapsychic and social reality that is currently available to us. In between, in our thoughtful moments, we need to be aware that this understanding may not be very good and that we have a duty as professionals to question, develop, and improve it. In a scientific world we are under increasing pressure to show that our thinking and practice are firmly based on research, but we also need to avoid reductionism. We do not want to repeat the errors of the behaviorists, who dismissed the phenomenological dimension because it could not be objectively observed.



"I see my role as editor as facilitating and supporting the debate by ensuring that diverse informed viewpoints find a voice and clear expression."

I see transactional analysis as a method that maintains a balance between the intrapsychic (phenomenological) and the objective (behavioral) perspectives. Central to maintaining this balance has been the theory of ego states. Transactional analysis has developed other concepts that play a key role. We could identify transactional analysis as a discipline by listing these concepts, but it might be wise to look to the example of the physical sciences before going along this path. Each of the major sciences has experienced profound changes in the ways they conceptualize and study their fields. Knowledge has not just been added to, it has been totally transformed. Old certainties have been swept away, often to be replaced by new uncertainties (e.g., the shift from Newtonian physics to quantum and relativity theories). However, these new uncertainties have yielded a more profound understanding and, by sharpening the boundary between knowledge and ignorance, opened up new ways forward. Science calls such a cataclysmic reorganization of knowledge a *paradigm shift*. Paradigm shifts were at first experienced as profoundly disturbing; however, eventually scientists learned to live with them by identifying with the scientific method rather than with current theory (which merely represents where we are now in the scientific process). For example, chemists may be defined now, as they were when I was at university, as scientists who use scientific methods to study the nature of substances. However, the theories and practices they use today are very different.

I believe that in psychology, as in the other sciences, we need not only to live with paradigm shifts, but to welcome and celebrate them. It is through them that our discipline will grow most profoundly. However, this growth will spring out of existing theory, which needs to be studied and understood in depth. If it is to grow, any body of knowledge must necessarily embrace a good deal of respectful doubt. A scientific debate can be productive if it addresses issues from a position of respect. I think the key issues we need to address are:

- ***What is the best understanding of human experience and behavior that we can arrive at now?***
- ***How is transactional analysis relevant to the development of this understanding?***
- ***What can we do as transactional analysts to enhance and develop this understanding?***

This is an exciting time to take over the *TAJ*. I see my role as editor as facilitating and supporting the debate by ensuring that diverse informed viewpoints find a voice and clear expression. I shall need the help of many people in this effort: editors, theoreticians, writers, readers, and practitioners. I thank you in advance for your efforts, your thinking, and your creativity.

NET CONNECTION

Exponential Opportunity

If you want an education about e-business, I recommend an article by John Cassidy in the 26 April issue of the *New Yorker*. This readable article about making money on the Internet calls attention to Metcalfe's Law. It states that the value of any network increases in proportion to the square of the number of people using it—in other words, exponentially. Every time you add a person, the power of the network increases by more than just one.

Transactional analysis is a worldwide network of people united by a set of concepts, attitudes, and values that have their root in the teachings of Eric Berne. This worldwide network—which has, of late, threatened to unravel into factions, each pulling in its own direction—is poised to regain its connectedness through the Internet. This requires that a considerable proportion of our members be connected via the Internet and active in using this connection. I spoke of the difficulties and allures of being connected in my last *Script* column.

If we doubled the number of people in the ITAA using the Internet we would, according to Metcalfe's Law, derive four times the value from it. These are estimates, but ten years ago there were approximately 25 people in transactional analysis who were on the Internet. Today we probably have 250—ten times the number of users, but a hundredfold increase in productivity and usefulness. Second only to attracting more members, getting them online and using Internet services (email, discussion groups, information searches, and reading promotional material about our organization, its theory, and its activities) is a goal of the ITAA. With Krysia Jacobs as our Webmaster, we will modernize our home page and begin a transactional analysis discussion. We already have our journal online with *TAJnet*. We have a impressive list of educational products in a variety of media, including print, videotapes, and computer disks, and as a consequence of our growing Internet connectedness, we are attracting new members as well as interesting increasingly talented numbers of our seasoned membership who have agreed to run various aspects of the network.

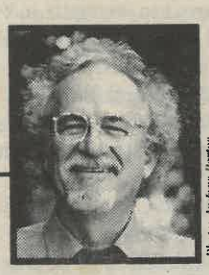

Photo: Andrew Vartos

"The worldwide network of transactional analysts is poised to regain its connectedness through the Internet."

The August San Francisco Conference—SF '99, our last conference this century—is also our first full-fledged Internet-supported gathering. There will be workshops on getting connected in addition to the regular program of 100 presentations from the world over in clinical, educational, and organizational topics, with plenty of continuing education units available. Plan to come to SF '99 and connect with our network. Until then, stay in touch by writing and visiting www.itaa-net.org

— Claude Steiner

RESEARCH ASSOCIATE WANTED

I am looking for a graduate or post-graduate student who would like to collaborate on a scientific study in which we test the hypothesis that strokes are a powerful antidepressant. I can offer supervision and can obtain research funds. Please contact me: Claude Steiner, PhD, www.claudesteiner.com

TRAGIC DISCONNECT

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However, no solution will make a difference unless every child has a consistent, powerful, and healthy connection with at least one other person, preferably an adult with whom the bond is so strong and clear that no child slips between the cracks. This is possible if we commit ourselves to reaching out—to our own children, to our friends' children, to children in our schools, our churches, our neighborhoods, our communities. The best medicine to immunize those who might be prone to violence is real, authentic human connection. We owe it to our children not only to try to make these connections, but to make sure we succeed.

Editor's Note: We have solicited other articles about the tragedy in Littleton, Colorado, USA, and the terrible situation in Kosovo, Yugoslavia, which we plan to bring to you in upcoming issues of The Script. *If you have something to offer about these situations or other socially and politically motivated violence, please send your material to* Script *Managing Editor Robin Fryer, 1700 Ganges Ave., El Cerrito, CA 94530-1938, USA; email: robinfryer@aol.com or fax: 510-232-0310.*

Yontef Adds His Voice to SF Symposium



Gary Yontef is one of two non-transactional analysis speakers invited to contribute to the Advanced Clinical Symposium on the Schizoid Process, to be held in conjunction with the USATAA/ITAA Conference. (The other, Lynne Jacobs, was interviewed in the April Script.) We offer this conversation between Dr. Yontef and Script Editor Bill Cornell to introduce you to some of Yontef's ideas.

Bill: I'm glad we found time to talk a bit for *The Script*. Lynne Jacobs and I did a similar interview for the last issue.

Gary: Yes, Lynne said it was a lot of fun.

Bill: It was. We got to talk about gestalt, psychoanalysis, and phenomenology, subjects we're both interested in. Do you see yourself, like Lynne, primarily as a gestalt therapist?

Gary: I've been a therapist for 35 years now, 33 years as a gestalt therapist. I was drawn to gestalt because the work seemed so much more experiential and alive compared to traditional psychotherapy and psychoanalysis of that time. Over the years I've been increasingly attracted to the relational aspects of therapy, including gestalt therapy, and have drifted away from the pyrotechnics of the 1960s. In fact, I was first attracted to gestalt out of a relational experience, although I don't think I realized it at the time. I was out of social work school—this was before I went back for my doctorate in psychology—and I was working in a state hospital. I did training workshops in a lot of different forms of therapy, including going to Esalen to work with Fritz Perls and Jim Simpkin. It was with gestalt that I felt my first attraction; it was the sense of being treated differently than I had anywhere in my life. This was not true with Perls—I didn't mix well with Fritz; I couldn't do what he was calling for. My crucial work was with Jim Simpkin, who communicated an understanding of what I was feeling, a strong sense of acceptance, a connection. It gave me a different sense of self, of what was possible. It was a new experience for me, the experience of relationship. At that time I wasn't very sensitive to the unrelational messages that were also there in gestalt: judgments, pressure, frowns, shaming. It was the experience of a relationship and acceptance that registered with me at that time. Now I am also keenly aware of the emotional, nonverbal messages we send our clients.

Bill: Do you mean countertransference?

Gary: In a sense, but not exactly. Not just what the therapist feels toward a client, but what and how messages are sent to a client that are out of the therapist's awareness, embedded and unintended, and that might be based on the therapeutic system, insensitivity to shame issues, etc.—especially inadvertent shame triggering by the therapist. This is not only countertransference in the narrow sense. But, of course, there is also the countertransferential aspect of all this.

Bill: What's the most exciting aspect of your professional development, emotionally and intellectually, now?

Gary: Figuring out how to articulate the movement between the technical level—interpretation, silence, and so on—and what's happening at the relational level. The relational must be taken into account in the choice of technique, and the technical aspect must be taken into account in how the therapist relates to the client. For example, work with borderline, narcissistic, or schizoid clients is not the same; the relational nuances are so important. At the same time, you can offer a good relationship and be technically off. I want to articulate the relational and technical choices.

Bill: Have you developed a theory of personality or character from within gestalt theory?

Gary: I've taken from other theories a lot. This eclectic perspective is in the gestalt tradition, but it means not relying only on what is considered pure gestalt. But I would like to be able to talk about the borderline personality, for example, in pure process terms, like a gestaltist, rather than in structural terms. Although clinical differentiation is important, there has been a strong antidiagnosis bias in gestalt. I think that might be true in transactional analysis and many other humanistic therapies that developed in the 1960s. In fact, I think there are many similarities between gestalt and transactional analysis. Is there an antidiagnostic bias in transactional analysis?

Bill: Historically, yes. However, it's quite different now; transactional analysis therapists are expected to diagnose. But it still varies from one trainer to another, one country and culture to another.

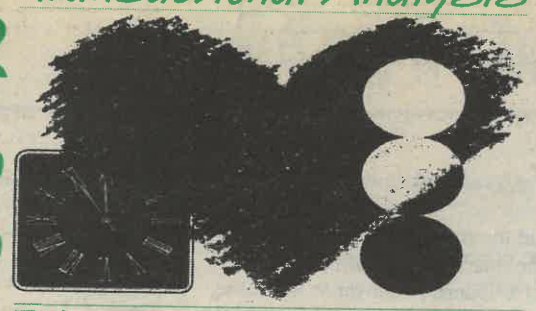
Gary: I know what you mean. Sometimes when I teach in Europe or Latin America there are areas still wedded to the Perlsian approach, and I'm seen, in my two-person relational emphasis, almost as an anti-Christ. Other places are thrilled with this relational perspective and treat it like the "second coming." But the more clinical and relational perspectives are important in gestalt therapy.

Bill: Is there anything in particular you want to say about the symposium on the schizoid process that will be held during our San Francisco conference?

Gary: I hope we will talk about the schizoid process in ways that will really touch people in terms of understanding themselves as well as their clients. There is so much at the heart of the schizoid struggle—connecting, merging, isolating—that is a part of the struggle to be human.

Bill: I think that's a great way to end this conversation. Many thanks.

SF99 Transactional Analysis



Tools for Living in Times of Change

Transactional Analysis and Spirituality Panel

Another first for the USATAA–ITAA Conference 18-22 1999 in San Francisco is the panel on "Spirituality and Transactional Analysis," which will be held on Saturday from 1:15–5:30 pm. In the following paragraphs, five of the panelists offer some comments about their interest in this area.

Tom Frazier, MSW, TSTA: My mother's interest in music and the fine arts was probably my introduction to the transpersonal, that is, to that which is beyond the ordinary.

I was born in Danzig, Germany, in 1921, and the family moved to Berlin during my childhood. As a teenager, I was deeply influenced by Pastor Niemoeller, who at the risk of his life, preached about the good and the human, about living a profound, meaningful life in the midst of the evil of Nazism. Just two weeks after Niemoller was imprisoned, our family was able to flee from Hitler (my step-father was a Jew) to Portland, Oregon.

I always planned to become a minister, but my war experiences changed my mind. I enlisted in the US Army and worked behind German lines, finding and freeing allied prisoners. I received the bronze star for discovering in an SS hospital a complete file of SS commissioned and noncommissioned officers. Also, I received the Soldier's Medal for rescuing a British officer who had been buried nine days in the snow.

In 1947 I married Delphine and later returned to college for my MSW, worked in corrections, and obtained transactional analysis training from the Gouldings. Eventually, Delphine and I became partners, teaching and conducting training and therapy workshops throughout Europe.

I always knew there was more to knowledge than what can be reached through the cognitive (the Adult). I began to include in our workshops those parts of living that might be called spiritual. My own massive heart attack in 1981 brought me an overpowering awareness of the love that unites us all, and I began to deal more and more with the spiritual aspects of life. I learned that merely looking at one another in a deep and quiet way can stop the confusing chatter of reality and allow a wider view and a spiritual awareness that brings what a person is seeking.

George McClendon, MFCC, TSTA: At the age of 20 I became a Benedictine and trained in spirituality, theology, psychology, and business. I became a priest in 1959. Now married and the father of college-age twins, I work as a transactional analysis therapist, teach classes, and train professionals. I have been emphasizing again the Benedictine way of spirituality as practiced in relationships. I focus on the meaning of wholeness and fragmentation and the losses that result as individuals protect themselves against fears of rejection or abandonment, for example. The place of sanctuary, grace, and healing is where deep listening—using our senses and awareness to the fullest—occurs and where transformation happens. In groups, participants experience the sacred place in their lives and the importance of deep listening.

Linda Gregory, MA, TSTA: I was raised in Indiana, USA, and moved to Australia in 1966 with my husband and three children. We worked for many years as a nurse and social worker in the far north "outback" with Aborigines. We moved to Perth, where I do crisis counseling and am completing my PhD in social science.

My family in Indiana are Christians, so I started that way. In Australia I began transcendental meditation and am studying Eastern philosophy. My beliefs are that we are all connected to a life energy, call it Chi, Prana, life force, spirit, or God. In transactional analysis terms, I believe the Child is the door to our connectedness to this energy. Our spiritual task is to clear past negative scripting that has resulted in the Child being repressed or blocked against our spiritual energy so as to free ourselves to reach our potential and take up our individual ministries.

Edie Beaujon, MSW, CTA: My spiritual path began as a child, although I didn't know what to call it then. I used to wonder where my favorite pets would go when they died and if they were still somewhere. As an adult, after being distracted from the spiritual for many years, I came to a point in my life when I had reached my financial goals and found that making and having money didn't make me happy. I went through what I call an existential vacuum. I started exploring through reading, meditating, and talking with people, and I went to India twice. In beggar children I believed I saw joy and an inner light shining, in spite of their poverty.

I am now enrolled in a two-year program called the New Seminary, which is an interfaith seminary that honors all religions: Buddhism, Hinduism, Catholicism, Judaism, Christianity, Taoism, Native American religions, African religions, Islam, Confucianism, and some primal religions. I don't know where my studies will lead me. The wonderful thing about being on a spiritual path is that you give yourself over to the process and learn to enjoy the journey.

George Deabill, PhD, CTA: My journey in life began in a small town in Southern California. At age 40 I was married, had four step-children, was a practicing therapist, and figured out that I was gay. The Gouldings taught me to do therapy, but even better they taught me it was OK to be me and to think for myself. I returned to graduate school in 1981 and became a PhD Sexologist. Accepting my gayness was grounding to my soul/spirit. In 1994 I began a more formal study of spirituality and began to incorporate spiritual issues into my work as a psychotherapist. I believe that the work I have been doing has been enriched as a result. Many of my clients are living with AIDS, and concerns about death and spirituality are now common topics of discussion.

My spirituality is the recognition that life is a miracle and that I am guided by a source outside of myself, one much greater than I. I like to use the word "God," which is the word I grew up with, as a name for my source. I thank God for the many blessings in my life and I pray (talk to God) about things that are important to me. I experience responses to my prayers, even when they are not always what I expected, and I experience the responses as ultimately good for me. In the healing work of psychotherapy, I think that spirituality helps us to have meaning in life that is beyond our egos and individual self-centeredness. With so much religious abuse in our culture, we often have to distinguish between religion (an organization) and spirituality (something inherent.)

I like to ask my clients, "In what ways is your spirit fed?" Christianity has taught us to love others, but often not ourselves. Healing the Child is about self-love and self-acceptance, which is basic to healing and psychological health.

Curtis Steele, MD, TSTA, and **Nancy Porter-Steele**, PhD, TSTA: We became a couple in 1970, and became transactional analysis/redecision therapists after studying with the Gouldings in 1971. We became students of Chogyam Trungpa, Rinpoche, Tibetan Buddhist meditation master, and moved with many others to Nova Scotia in 1988, following the intention of Trungpa, Rinpoche to form an enlightened society. We think of this as a 500-year plan.

Curtis and I are authorized meditation instructors and founders of EastWind Institute of Advanced Training in Counselling and Psychotherapy. Our training program uses Shambhala/Buddhist meditation and Buddhist psychology as well as transactional analysis/redecision to enhance the development of openness, clarity, and compassion along with skill, precision, effectiveness, and to relieve suffering as quickly as possible. Shambala and Buddhist practices are our personal paths for awakening to our own basic goodness and for extending that awareness to others.

ITAA News

1999 Slate of Candidates

Charlotte Christoph-Lemke, ITAA Nominations Committee chair, has announced the following slate of candidates for the 1999 election:
President-Elect: Gordon Hewitt, New Zealand; Claude Steiner, USA
Secretary: Sam Lloyd, USA
Vice President, Development: Edie Bogusky-Beaujon, Aruba
Vice President, Training and Certification Council: Vann Joines, USA; Elana Leigh, Australia
Trustee, USA Region: Marian Weisberg, USA
Trustee, Other Region: Suzanne Robinson, Canada; P. K. Saru, India

If elected, these individuals will serve three years, from 1 January 2000 to 31 December 2002. In January 2000, ITAA President George Kohlrieser of Switzerland/USA will begin the last year of his three-year term. During 2000, the president-elect will serve at George's side. The president-elect will then begin his or her term 1 January 2001.

Election Procedure: As per the ITAA bylaws (revised 1996), these candidates were submitted by the deadline of 31 May 1999. Since there is more than one nominee for some positions, a ballot will be mailed to all voting members within 60 days of the close of nominations with a return deadline 60 days from the date of mailing. The results of the election will be announced to the candidates within 30 days after the results are determined and to the voting membership as soon as practical thereafter.

Business Meeting and Proxies: Members are urged to attend the 20 August 1999 membership meeting from 5:15–6:15 pm in San Francisco, California. If you cannot attend, please fill out the proxy form below. The ITAA Bylaws state that the quorum for conducting business at the business meeting is 50 voting members or 5% of the qualified voting membership, whichever is smaller. Since it may be difficult to assemble a quorum in international organizations such as the ITAA, the bylaws provide for granting proxies in two ways:

1. To another voting member—to be voted only in accordance with your specific instructions. Make sure your proxy choice will be attending the San Francisco business meeting.
2. To the secretary of the ITAA—this general proxy will be used only to establish a quorum.

Please sign and mail the form to the ITAA by 1 August 1999. On-site registration of proxies will not be accepted.

Proxy Vote Form

I (please print) _____ herewith assign my proxy vote to the Secretary of the ITAA _____ to be used only to establish a quorum or to (print name) _____ to be voted at his or her discretion in accordance with my wishes (as indicated on attached page) at the business meeting of the International Transactional Analysis Association, convening on Friday 20 August 1999 at 5:15 pm in San Francisco, California.
Signature: _____
Date: _____

Nominations Wanted for Berne Award

The Eric Berne Memorial Award (EBMA) is bestowed on a person (or persons) who has made an original and significant contribution to transactional analysis, normally in one of the following categories: theory, research, or applications. The award is made for a published concept that is considered to be so important that all trainees will be expected to know it.

To make a nomination for the 2000 award, the following material must be sent to the ITAA office by 1 January 2000:

- name(s) of author(s)
- publication citation
- area or category of contribution (specify only one of those listed above)
- brief title for the contribution
- a detailed statement supporting the nomination as an original and significant contribution to transactional analysis in the designated area
- name of the individual, group, or organization making the nomination
- at least one copy of the nominated article/book. If the article/book was written in a language other than English, send an English translation of the material with a copy of the publication in its original language. If an English translation is not available, a summary or abstract of the major ideas presented in the publication must be submitted in English along with a copy of the publication in the original language.

Please note: It is the responsibility of the person(s) making a nomination to let the nominee know that he or she is being considered for the EBMA and to provide the person with a copy of the written material being submitted to the committee. Please verify this either by sending the committee a copy of the letter to the nominee or a statement to that effect. Without this verification, the nomination will not be accepted, unless the person being nominated is deceased. Please contact the ITAA office for complete details about preparing EBMA nomination materials.

Nominations Sought for James and Capers Awards

The ITAA is looking for nominees for the Muriel James Living Principles Award and the Hedges Capers Humanitarian Award. Watch future *Scripts* and/or contact the ITAA office for details on making nominations. The deadline for nominations for both awards is 1 January 2000.

"Connecting in the New Millennium"

Annual ITAA Conference
Halifax, Nova Scotia, Canada * 9-13 August 2000

The committee for the Halifax conference is aiming for a program that offers tracks for the four fields of transactional analysis application as well as presentations appropriate for beginners, experienced practitioners, and "old dogs." We also plan to continue the ITAA's focus on the problem of violence with some interesting and challenging presentations. The theme of the conference is "Connecting in the New Millennium"—connecting with the warmth of old and new transactional analysis friends, with activities in the four fields of transactional analysis application, with clear thinking in research and theory, with forward thinking in the prevention of violence and the development of safety and peace, and with the land, sea, and gentle people of Nova Scotia. We hope to draw many participants in keeping with ITAA's intention of helping more people discover the richness of transactional analysis. What would you like to present, to contribute to this exciting adventure? To help us make connections we otherwise might not make? The deadline for proposals is 1 November 1999, but please send them earlier if possible.

Halifax is a delightful venue: a small city but a major port and commercial and cultural center for this part of Canada. The conference hotel is one of the great railroad hotels of the past, recently updated and only two blocks from the waterfront. You can walk to downtown Halifax, stroll lovely residential areas of the south end, and visit the public gardens or Point Pleasant Park. The exchange rate makes things easy on the pocketbook for people from many countries, and the weather in August is usually delightful; come early, stay late!

PROPOSAL FOR PRESENTATION

I. Information cover sheet

_____
Presentation title

_____
Presenter's name, academic credentials, ITAA certification. If not an ITAA CTA, please include a Certified Member's written endorsement.

_____
Presenter's street and number or other postal address

_____
Presenter's city/state or province/postal code/country

Telephone_____ **Fax**_____ **Email**_____

Copresenter(s)_____
(Name(s) and highest academic degree. You must contact copresenters to ensure attendance or replacement.)
Field of TA application: Educational___ Organizational___ Counseling___ Clinical___
Level: Beginning-discovery-first time___ Intermediate-experienced-going further___ Oldtimers interested in learning from one another___
Format: lecture___ discussion___ panel___ paper___ experiential___
Duration: 1.5 hrs___ 3 hrs___ Paper (50 minutes)___
Size limit of group: no limit___ limited to #_____
Language: English___ French___ other_____
Equipment: Rooms have movable chairs, flip charts. If additional equipment is needed, describe how you will supply it:
_____
Safety: Describe potential risks (e.g. intense physical/emotional experiences) and protection you will provide:
_____
New Presentation? Yes___ No___ (where/when)_____
Goals/objectives: What do you plan to accomplish during your time?_____

_____

II. **Abstract:** Attach a typed abstract of up to 100 words to be used in conference publicity.

III. **Biographical Sketch:** Attach a typed biographical sketch not to exceed 20 words.

IV. **Outline:** Please provide a chronological outline of up to two typed pages: What will happen during your presentation, including a plan showing use of time, how material will be presented, what learning aids will be used.

Return your proposal as soon as possible and no later than 1 November 1999 to: ITAA 38th Annual Conference, 450 Pacific Avenue Suite 250, San Francisco CA 94133-4640 USA; fax: 415-989-9343; email: itaa@itaa-net.org

FRITZ MAUTSCH

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given by people who had lived in Eastern Europe. However, I did have one experience with a member of the East German People's Police—a confrontation with the personification of a critical Parent ego state.

One day in 1985 my wife and I approached the border between East and West Berlin in our car. We handed over our passports and car registration for inspection and drove slowly to a small wooden building in which a member of the People's Police was reviewing our papers. I opened my window and drove close enough so that our eyes could meet. He looked at my passport and car registration, then at me, and asked in a brusque tone, "What is your real name, Friedrich or Fritz?" Although my heart was pounding, I answered in a calm, friendly voice, "Friedrich is the name on my birth certificate, but most people call me Fritz. That's why it says Friedrich in my passport and Fritz on my car registration." He looked at my papers again and mumbled something. Then somewhat boldly I asked, "What is your first name?" to which he answered in a loud and irritated voice, "That has nothing to do with it!" There was a moment of silence, then he looked at me and in an unexpectedly friendly voice said, "Karl-Heinz!" "Oh!" I answered. "Then you also have two first names!" We smiled at each, then he approached my car. He looked through the open window and saw some music tapes that I had neglected to declare. "I'll fill out a receipt for you stating that the tapes were in your possession before entering East Germany. It will save you any trouble with my colleagues when you depart." I thanked him and told him that I appreciated his friendliness. He saluted nonchalantly and smiled as we drove on.

This man was German, like me, yet from the point of view of the West, he was an enemy. Through this encounter I understood for the first time, after two years of transactional analysis training, what an ego state is, how quickly one can change ego states, and how as a result of changing ego states a personal relationship with a stranger becomes possible—even someone who is supposed to be an enemy.

I am happy about the reunification of Germany, but like most Germans, a review of the 10 years since reunification engenders conflicting feelings. Most of us remember the Berlin wall coming down and how people from East and West Germany celebrated together. But the elation of 1989 has disappeared, and the "blooming landscapes" that politicians assured us would emerge in the former East Germany have not materialized, leaving many people in the east bitterly disappointed.

True, tremendous transfer payments have been paid annually by West Germany, making possible the construction or restoration of much infrastructure in the eastern states and an improved quality of life for most people. Even more important, people there have regained their civil liberties. For many, however, poverty has remained and unemployment has been created.

The 45-year division of Germany has left deep scars in many lives. The divergent forms of government—pluralistic democracy versus socialistic dictatorship—have affected not only politics but also daily life. And yet the similarities in the mentalities of Germans from east and west are greater than the differences. For example, we are, in general, a population of "know-it-alls" and perfectionists. At the same time, we suffer from a strange phenomenon, which could be defined as self-hatred or resistance to a sense of national belonging. I know of no other nation in which people speak so disparagingly of one another. I imagine this antipathy is a result of our history, in which a country was formed by throwing together several middle European tribes and expecting them to understand each other. Our history has been marked by fraternal strife, religious wars, and most of all by the recurring rapid demise of ideologies. As a result, personal insecurity has become a primary character trait, which has led to a tremendous longing for identity.

The question of national identity has recently become shrill in part because our enemies have disappeared. Lacking national self-assurance, Germans (in the east as well as the west) defined themselves primarily by whom they viewed as their enemies. However, the threat from external enemies, whether real or imagined, has ceased to exist and no longer serves as a source of self-confidence. Our identity must find another basis.

Have we now replaced the external enemies with internal ones? In a disconcerting 1998 study, about 80% of former East Germans questioned reported having a negative attitude toward foreigners, even though few foreigners live there. Eight years after reunification, only 17% feel like citizens of the Federal Republic of Germany. Fortunately, 36% of younger Germans from this area have a feeling of belonging, but clearly a cultural, social, and spiritual reunification must now follow the territorial and political reunification.

> ***"Nothing handicaps peace and mutual joy more than the inability to reconcile differences."***

Many people in Germany are concerned with the increase in violence and criminality, the increase in contempt for everything liberal, rational, and democratic, and the disdain for the use of dialogue to resolve conflicts. We are dealing with a crisis caused by cultural erosion, an intermediate phase wherein old habits and standards no longer exist unscrutinized, while new ones have yet to be found.

We Germans must take responsibility for the integration of different parts of the whole. Every individual, as well as every form of community, needs to reach a consensus as to essential basic values, cooperative and democratic structures and institutions, common visions and goals, and last, but not least, forgiveness if we are to develop joy and liveliness. As Erich Fromm wrote, "To be happy in life is not what is most important, but to be lively. To suffer in life is not the worst condition possible; the worst is indifference."

We celebrate the reunification of the two Germanys. The siblings, separated for so long, are now reunited. But are they reconciled? The real issue in this fraternal battle is the search for the truth in the past of the other. Nothing handicaps peace and mutual joy more than the inability to reconcile differences.

Rather than attempting to manipulate others, relationships should be based on respect for the individual. Even those who think differently from us should be allowed to experience closeness, warmth, and respect. After all, where closeness, bonding, and respect are created and nurtured, beneficial conditions exist in which community can develop and a civilized and socially peaceful world can emerge and survive.

When the general social climate becomes increasingly cold, the once respectful manner of dealing with people, nature, and possessions is severed from the social foundation. It escapes into niches or is transformed into aggression, violence, and destruction. We must prevent individual organizations and our society as a whole from being divided into "winners" and "losers," which results in the losers (the weaklings) being excluded or eliminated.

As life and work become more abstract, as globalization is increasingly celebrated as if it were the solution to all of our problems, we must—particularly as transactional analysts—help the older and especially the younger generation to deal with both old and very new problems. It is especially important to preserve reverence for human life and the human right to remain physically and emotionally undisturbed to enable more people to accept greater responsibility within the community.

We need more education, especially education of the heart and spirit. We need attractive visions of the future to which people will be willing to commit, thus developing a feeling of belonging. We need role models in persons who fill their professional, organizational, and personal roles ethically and responsibly. We must talk more—especially with young people, and respond to their needs. And we need a fairer distribution of wealth.

The individual and the community are so closely tied to one another and so interdependent that one must say, "He who harms the community in the end harms himself." However, we must help those who are close to us and not try to change all of society or the world. It is the goodness in little things—the personal commitment to help, to be tolerant—that leads to developing helpfulness and tolerance in others.

DIVERSITY

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difficulty with diversity. Diversity is disturbing. People who are different may seem inconsistent, unreliable, untrustable. Their strange ways may be interpreted by us to mean that they are lazy, crazy, stupid, bad, or wrong. These misperceptions occur because of incomplete perceptions. We don't really know the experience of the other person so we complete the gestalt with some aspect of our past experience; we fill in how we understand the other person with our own fear; we interpret his or her behavior with our own unconscious projection.

According to Martin Buber, we sometimes create the other person as an "it" instead of seeing the sacred or the "thou" inherent in his or her being. Such incomplete and misinformed perceptions always lack empathy. We fail to place the other person's behavior within a realm of his or her unique sensitivities or relational needs and therefore become both interpersonally and intrapersonally alienated.

Because of a human hunger for relationship, we seek unity. How do we become united in relationships if we are so unique, different, and diverse? The integration of a relational perspective of psychotherapy and social psychology concepts may provide challenging answers to these questions.

> ***"What if we encounter our diversity, our differences, even our adversaries as sacred?"***

Unity requires a genuine interest in the other person, an interest that leads us to inquire about his or her phenomenological experience, that is, the subjective way each of us processes interpersonal transactions and makes different meanings of the same experience. A genuine inquiry, if it is going to be effective in knowing the other, always begins with the assumption, "I know nothing about the other's experience: My perceptions, my interpretation, my meanings are incomplete."

If I don't inquire, I know nothing except my interpretation of you, and we stay separate. One of us must bridge that gap of separateness. But it is difficult to withstand the uncertainty, the anxiety of getting to know each other, crossing that barrier of our own interpretation, history, and fears. Because if we really inquire and attempt to know others in some fundamental way, if we learn about their perspectives, their uniqueness, and their differences, their diversity will challenge and perhaps change us. So a genuine interest in diversity requires a willingness to tolerate anxiety, to be disturbed, to be impacted by the other, to be moved, to be changed. When we are open to diversity and valuing the other's uniqueness, even brief transactions may have a growth-enhancing effect.

I'll illustrate with an experience that Rebecca and I had in Lao. We were in the Vientiane airport, which consists of a little two-story concrete building. We were in the closed waiting room on the top floor with a flat roof and no windows that opened. The lack of air circulation was stifling. The Laotians sat patiently; the Westerners became agitated and complained. It was a long, hot day. After yet another announcement that the flight would be delayed, an old Laotian man sitting next to Rebecca shrugged and said, "Life is long." I was astonished. I thought, "Life is short." "Life is long," says a man who lived in underground tunnels for nine years of relentless bombing. The story of this old man, who had lived through revolution, starvation, and war, had a profound impact on us. Since that encounter I've continually wondered what would happen if I adopted the idea that "life is long?"

To see this world through the perspective of another disrupts our psychological homeostasis. Our identity is under fire. Our sense of being special, our ego-centered perspective is challenged. To view life as long rather than short profoundly changes one's perspective—events take on new meaning.

The appreciation of diversity involves respecting the other person's integrity, even if we do not understand him or her. When we do not understand the other, it is hard to discover his or her uniqueness, to inquire about his or her meaning and purpose. Respecting the integrity of the other is emphasized in the Hindi greeting "Namaste," which loosely translated means, "The God in me greets the God in you." What if we encounter our diversity, our differences, even our adversaries as sacred?

The psychological task of relatedness includes knowing and valuing the other's perspective and at the same time not wholly surrendering our own uniqueness, both staying with our own perspective while allowing it to be changed. By opening ourselves to knowing the other we create a new synthesis of our self through relationship.

Unity requires presence, that sense of decentering from myself, making my own wishes, needs, even my theories, unimportant and, for the time being, focusing entirely on the other's experience. Presence also includes the capacity to shuttle back to our own experiences—childhood memories, parental influences, training, things that enrich our lives—and to use those experiences as a vast resource library. To be both decentered and yet stimulated, to bring the richness of our life history to the other is the personal presence that facilitates relationship.

Excerpts of Richard's Zürich speech have also been published in the ITA News.

WORLDWIDE GROUP

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advanced training groups have been exploring Berne's early concepts of ego and states of the ego, defensive processes of ego splitting, and the psychological phenomenon of regression, and we have developed a relational paradigm for a deep regressive psychotherapy of schizoid phenomena.

I am excited about new learning opportunities the symposium offers, especially for a cross-fertilization of ideas on theory and methods. This gathering brings together psychotherapists from around the world with expertise in an area of theory and clinical method that has been unexplored in transactional analysis with the potential of challenging and refining transactional analysis concepts and methods.

Helena Hargaden, MSc, TSTA (England): "There is a part of you closed off from this process. She is here, watches, but doesn't come out. I can feel her." My analyst had "found me!" I felt exposed, but safely so. Although "her" existence had been spotted, "she" did not have to come out and dance the fandango; "she" could remain private and be seen at the same time—a paradoxical experience.

This gentle unfolding of my own internal world impacted my perception of my clients' experience. My awakened capacity to recognize their internally regressed states enabled me to be more effective; I began attuning more to my clients' internal worlds, recognizing their distrust, teasing out dormant states of being, and in doing so, moving into intensely private, complex areas. My way of working changed dramatically, from a proactive, directive style to a more receptive, introspective, musing presence. I found support for this way of working in object relations, self psychology, and Jung and gradually integrated this theory into transactional analysis. I think the significance of material on the schizoid process for transactional analysts is in bringing unconscious processes into conscious awareness. Such awareness necessitates a change in methodology, a willingness to forego control, certainty, and at times rational thought as well as a willingness to steep oneself in uncertainty, chaos, and the shadows of human existence.

Ray Little, Dip.Co., CTA (England): As my career developed, I found myself working more with disorders of the self and preoedipal issues. My clients were taking me to the edge of my experience, skills, and knowledge, and I felt unprepared to work with deep intrapsychic processes. Looking through the transactional analysis literature, I found little about schizoid structure and processes. I turned to British object relations, including Fairbairn and Guntrip; Klein from the US, who was developing the Masterson approach; and Stephen Johnson. I am now integrating these approaches into transactional analysis.

The schizoid defenses of splitting, repression, and withdrawal and the fear and longing for attachment are widespread among clients. However, schizoid processes are not just about self-and-other relationships; they are also about structures and processes of the mind. I think we as transactional analysts need to better appreciate these processes in order to deepen our understanding of our clients' experience and to avoid the temptation of reducing and simplifying their experience with a glib use of transactional analysis. This can leave clients feeling alienated, which they may experience as another relationship rupture.

Marye O'Reilly-Knapp, DNSc, CTA (USA): There has been a natural progression for me in my clinical practice. Working with clients traumatized by physical or sexual abuse or neglect led to my work with dissociation; working with clients who dissociate led me to the part of the person that lies hidden or lost—the schizoid dilemma. I call this part of the self the encapsulated self; it is the essence of the schizoid process.

I see this symposium as adding to our knowledge base in transactional analysis by providing important information on what happens with and what can be done to help those who use withdrawal and isolation as an unconscious life plan or script. Although ego state and script theory are a strong foundation, understanding the split-off world of the schizoid gives us an even better understanding of the archaic Child ego state and how to relate to and connect with this injured, alone part of the personality. Integrating ideas from other therapeutic disciplines allows us consider what is useful and what to disregard in terms of theory and method.

Charlotte Sills, MA, MSc, TSTA (England): As I learned about diagnosis, I saw that withdrawal of the self and splitting off seemed common to many diagnoses. Although I did not completely fit any single diagnosis, I recognized these processes in myself and in many friends and clients. I was also dissatisfied with the expression "deconfusion of the Child," which was never properly explained. It seemed to me that there were states of the Child that were absolutely not amenable to cognitive work (such as redecision) and that needed to be met at another level. I turned to Kohut's writings, which enriched my understanding and helped me make sense of Child ego state development.

Transactional analysis, a brilliant theory and tool for helping people change, is now finding its way as a depth psychotherapy. Although we need to teach trainees to use transactional analysis as an effective short-term cognitive behavioral therapy because that is what many placements require, for deep structural change clients must be met in a way that is not possible with traditional transactional analysis methods. Addressing the schizoid process is essential because it offers transactional analysts a way of thinking about early child development, needs, and damage to the self. This provides a stable structure for therapeutic work that involves plunging into the unknown and the uncertain.

Thomas Weil, TSTA (Germany): I look at schizoid phenomena from the perspective of Buber's philosophy of the dialogic existence of human beings, which leads me to understand psychological disorders—including schizoid phenomena—as the result of uncompleted early childhood relationship experiences. Overcoming them thus requires relationship-oriented thinking and behaving from the psychotherapist. Since the schizoid splitting process reflects the experience of broken bonding in the client's past (usually with parents or caretakers), to cure it, the psychotherapist must be willing to serve as a symbolic parent figure. The client's resistance to this antithetical relationship should not be confronted so much as used to understand the story of his or her past, to allow the client to express his or her historical disappointments, and to provide a new relationship experience with the therapist.

In emphasizing transactions and script, Berne was interested not so much in the individual as in relationships. It makes sense, then, that we develop transactional analysis more as a relationship-oriented approach. Exploring the schizoid process is a good starting point for studying how to do that with our clients and with regard to overcoming the schizoid process in our own transactional analysis community.

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JAN GRANT

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Northern views. Every place is east of somewhere and west of somewhere; it depends on your vantage point and frame of reference.

It is easier for human beings to think in binary ways, so we often talk about east or west, north or south, black or white, gay or straight, good or bad. This gives a sense of certainty, that we are in control, that life is about choosing one of two things. But things are not usually so simple.

Postmodernism allows for many stories; it alerts us to the power dynamics in any story by identifying who is telling the story as well as which stories are being told and which are not. Times of certainty are no longer our lot; we must embrace uncertainty and difference to survive.

After Israel, Australia is the most diverse nation in the world today. In the last 40 years, 4.5 million people from 160 countries have immigrated to Australia. Our immigration history has gone through several phases. Our early identity was based on "monoculturism," a sense of one national identity with non-White immigration severely restricted. At the end of World War II, an immigration program was introduced to increase Australia's population. The early phase was marked by assimilation. Immigrants from non-English-speaking backgrounds were expected to adopt the language and cultural practices of their new land, and indigenous Australians were treated as social and political outcasts. The next phase focused on integration, whereby some aspects of diversity that did not disturb or threaten the dominant White culture were accepted. The next phase was cultural pluralism; ethnic communities developed their own organizations, promoted activities that helped maintain cultural identities and languages, and focused on increasing access to mainstream cultural organizations.

Since 1970, the official policy has been multiculturalism, with policies and structures introduced to support ethnic and cultural identities. We are moving from either/or choices to accepting multiple allegiances, many aspects of identity, and many points of view based on respect for difference. We have moved from egocentrically thinking that our story is everyone's story to wanting to hear about others' stories.

"Every place is east of somewhere and west of somewhere; it depends on your vantage point and frame of reference."

It is interesting to apply this framework to what it means to me to be an educational transactional analyst in the ITAA. In the early development of the association, clinical transactional analysis was the dominant story because Eric Berne specialized in this area. People who were interested in other applications were often treated as second-class members. Those days are represented by terms such as "clinical" and "nonclinical," clearly a binary view. This fits with the stage of assimilation. Later specialized groups of members met together—Women's and Men's Caucuses, educators, organizational specialists, trainers—a good example of groups organizing their own structures to support and nurture their identity. This fits with cultural pluralism, in which individuals may belong to several groups and have multiple allegiances.

So what do we in the transactional analysis community have that helps us to honor diversity as well as unity? How do we represent and respect our different cultures, that is, how do we behave in ways that are truly multicultural?

First, we have our code of ethics, which provides an overarching structure of principles and expected behaviors. Second, we have a common language with which to talk to each other, both across national boundaries and across the four areas of application. Third, we have specific theory that gives us a framework for thinking about cultural scripts. Fourth, we have a wonderfully diverse membership, which we need to nurture by respectful inquiry into each others' experience. (However, we need also to be aware of those people who are not represented, such as indigenous people). Fifth, we need to be adaptive to the ever-more-rapid change occurring in our world. For example, in Australia we needed to achieve accreditation for transactional analysis training courses or face extinction. Each country must find solutions for its own particular issues, and yet we must be open to learning from other areas what is working well and what issues they face.

Let me close with the words of our Governor-General, Sir William Dean, from a recent address to the Australia Day Council: "Without mutual goodwill and respect, we will never reach our ultimate objective of walking together as friends and as true equals."

Integrative Psychotherapy Two Workshops Summer 1999

Richard Erskine, PhD, and Rebecca L. Trautmann, RN, MSW

Five-Day Workshop: July 21-25
Ten-Day Workshop: July 30-August 8

These workshops are for mental health professionals who want to apply theory in clinical practice and to enhance their effectiveness through identifying aspects of contact interruption, life script, and counter-transference. There will be opportunities for case consultation.

5-Day Workshop: $1150 for tuition, room, meals, reservation fee $350 nonrefundable; 10-Day Workshop: $2300 for tuition, room, meals, reservation fee: $500 nonrefundable; Both Workshops (full 15 days): $3300, reservation fee: $650 nonrefundable.

Location: Kent, Connecticut (near New York City). To register contact the Institute for Integrative Psychotherapy, 500 East 85th St., New York, NY, 10028, USA, or call 212-734-5291 (phone), 212-879-6618 (fax), email: trautmannerskine@compuserve.com

Room for Rent for SF Conference

David and Joyce Curry have a room available for rent in Berkeley from 15 August onward, queen bed, shared bath, prefer female, $25/night single, $45/night double; car required. For information, call 510-540-5634.

Keeping In Touch

Sad News from France



Alain Crespelle died in Paris on 14 April 1999 following a car crash. He and his wife, ITAA trustee **Isabelle Crespelle**, were driving home from Paris, where he had given a lecture, when a car smashed into them. Isabelle sustained broken ribs and a fracture of her foot, but is now in fairly good shape physically, although emotionally devastated. They had been married 38 years and were very close, often working as cotherapists and cotrainers. They have a daughter, Sophie Smalto, who is also a psychotherapist and the mother of their grandchildren, Thomas and Roxane. Their son, Raphael, is an attorney with the French government.

Alain's funeral was one of the most moving events I have ever experienced. The coffin, covered with flowers, was laid out in the open cloister of the 13th century Abbaye de Royaumont, now a cultural foundation that Alain had headed for 13 years. There were about 200 people there, and over an hour or so many of them—including a number of his patients—made short, spontaneous statements about Alain and what he had meant to them. Even from the coffin I felt a wave of love emanating from Alain. Along with a wonderful, sometimes quizzical sense of humor, he had the particular gift of allowing each person to whom he related to feel that he was fully there. He always managed to make you feel special and inspired to a higher level for having connected with him.

Alain was a perfect gentle-man, in the full sense of the word. He had an extensive career, beyond his exceptional education, which included a year's fellowship at King's College in London. As a transactional analyst he was editor of the French-language transactional analysis journal, *Actualites en Analyse Transactionnelle*, for about ten years, and he published many articles, one of which resulted in his winning the Raymond Hostie prize. (A translation of the award-winning article was published in the July 1998 *TAJ*). Many will remember his presentation at the MITAC conference on the "Garbage-Pail Child." Sadly, Alain will not be around to give a scheduled keynote at the forthcoming World Conference of Psychotherapy in Vienna and a workshop at the upcoming San Francisco conference.

Alain, you will be sorely missed.

— Fanita English
San Francisco, California, USA

Editor's Note: Isabelle can be reached at 55 Av. Charles de Gaulle, 95160 Montmorency, France; email: isabelle.Crespelle@wanadoo.fr

American Express is now among the charge cards accepted by the ITAA, along with MasterCard, Visa, and JCB.

Region I—Asia, Africa, the Pacific

The Institute for Counselling and Transactional Analysis (ICTA) has announced that their next international conference will be held 8-12 January 2000 in Thrissur, Kerala, India. For information, contact Dr. Joy Mathew, Convenor & Professor I/C, Central Training Institute, Kerala Agrl. University, Mannuthy, Thrissur—680 651, Kerala, South India; email: kauhqr@ren.nic.in

Transactional Analysis in Taiwan: Sissel Knibe writes, "The year of 1998 was memorable for two special reasons. First, Shih Ju-chen passed her CTA exam in Zürich. She is the first person from Taiwan to do so, and we are proud of her and wish her every good thing as a CTA. The second important event was receiving word that the Chunghwa Transactional Analysis Association has been accepted as a legal organization. The registration document says that we are allowed to do teaching, training, and also run the two counseling centers—one in Kaohsiung, the other in Taipei. Today there are 30-40 people in advanced transactional analysis training, in addition to the 15 people who are in supervision groups. In the near future, some of these hope to take their certification exams. The association has about 200 members and membership is growing rapidly."

Region III—Europe

Sue Fish, who was struck with leukemia last November, is doing much better. **Suzanne Robinson** sends the following message: "After three bouts of month-long chemotherapy treatments, Sue is now ensconced in her exquisite Devon country home surrounded by flowers, beauty, her beloved dogs, and, most importantly, her partner, Ann David, who has been the most wonderful caretaker. Sue has suffered terribly, but she is now on the mend. Her wonderful zany sense of humor and indomitable spirit are returning. Hallelujah!"

Marina Banic, RM, of Belgrade, Yugoslavia writes, "As a psychologist, humanist, psychotherapist, and ITAA member, someone who accepts that all humans have the right to lead autonomous and socially responsible lives, I cannot accept that aggression is the way. And I am sure that many of the members of this association feel the same. On behalf of those who have survived, and especially the members of your families you did not survive the bombing of World War II, please use your influence to stop aggression. Any bombing or air force attack cannot save people's lives. Children and women in cellars have no option at this moment. Most of them have no shelters, and they are waiting on the street for the air attacks to stop. Innocent victims will be numerous. Using people's lives for political tasks and power plays and bombing towns in Europe is definitely not the way to solve political problems. Every peaceful person in Europe and America has to raise his or her voice against threatening people. I am sure that every voice against aggression is helpful at the moment."

Region IV—Central and South America

Sophia Rozana de C. Caracushansky died on 8 March of a heart attack. A Teaching Member and a PhD in clinical psychology, she was the first person to bring transactional analysis to Brazil, the author of many books, and a member of the American Group Psychotherapy Association. Noeliza Lima writes, "She had a bright mind and was a nice person. On International Women's Day, we were saying good-bye to a great woman."



Chunghwa TA Association's Board of Directors, Board of Supervisors, and some staff (from left, back row): Chin Danial, Chen Lyang, Pan Mark, Yang Paul, Lee Josef, Joe Chi-chu, Tang Tom, Shieh Wen-chieh. (From left front row): Chung Chi-Fung, Chen Shiew-mei, Kao mei-Ying, Chiu Michael, Huang Chei-Hwei, Sissel Knibe (staff), Lee Lily (staff), Aur Karen (staff), Jiang Victor. Board members not present: Wu shin-an, Chang Chung-wen, gwo Fwng-rung, Li Su-mei, and Chung Chi-feng. Kao Mei-Ying is the general secretary; Chiu Michael is chairman.

BERNE MEMORABILIA WANTED

In the Home Room at the San Francisco Conference in August, there will be a display of Berne and early transactional analysis memorabilia. If you have something to contribute (something personal such as old photos, notes, cigars, etc.), it would add greatly to the display. Security is guaranteed. Please contact Marilyn Marx via email at mrmpsych@aol.com or write her at 991 Todds

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	COC	July 15, 1999	Rome, Italy	April 15, 1999*
	BOC	Aug. 18, 1999	San Francisco, CA, USA	May 18, 1999
	COC	Nov. 5, 1999	Lyon, France	Aug. 5, 1999*
	COC	Nov. 20, 1999	Neustadt, Germany	Aug. 22, 1999*
	BOC	Nov. 20, 1999	Christchurch, N. Zealand	Aug. 22, 1999
	BOC	Jan. 2000	Coimbatore, India	Oct. 1999**
	COC	July 13, 2000	Paris, France	April 13, 2000*
	BOC	Aug. 9, 2000	Halifax, Nova Scotia	May 9, 2000
	COC	Nov. 5, 2000	Belguim	Aug. 5, 2000*
	COC	Nov. 18, 2000	Germany	Aug. 18, 2000*
TSTA Oral	COC	July 15, 1999	Rome, Italy	April 15, 1999
	BOC	Aug. 18, 1999	San Francisco, CA, USA	May 18, 1999
	COC	July 13, 2000	Paris, France	April 13, 2000
	BOC	Aug. 9, 2000	Halifax, Nova Scotia	May 9, 2000
CTA Written (Essay)	All Regions (Non-Europe)	Your choice	To be submitted to Regional Exam Coordinator after payment of $50 recording fee to T & C Council	Your choice
Training Endorse. Workshops	PTSC (COC)	July 12-14, 1999	Rome, Italy	March 12, 1999
	TSC	Aug. 23-25, 1999	San Francisco, USA	April 1999
	TSC	Nov. 17-19, 1999	Christchurch, N. Zealand	July 17, 1999
	TSC	Jan. 13-15, 1999	Coimbatore, India	Sept. 13, 1999
	TSC	Aug. 15-17, 2000	Halifax, Nova Scotia	April 15, 2000

* If COC CTA exam candidates are also doing the COC written case study, this must be submitted no later than six months ahead of the oral exam date. Full details and application papers can be obtained from the COC Language Group Coordinators.
**Subject to availability of sufficient examiners.

Please Note: Exams are subject to availability of examiners and exam supervisors. BOC will not be responsible for expenses incurred where the unavailability of examiners or exam supervisors causes examinations to be canceled or postponed. To be an examiner for an ITAA/BOC exam, examiners must be at least a CTA for a CTA exam or a TSTA for a TSTA exam.

To make arrangements to take a BOC exam, contact the T&C Council,450 Pacific Ave., Ste. 250, San Francisco, CA 94133-4640, 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. **TSC Training Endorsement Workshop fee:** $395 payable in US dollars to T&C Council, c/o the T & C Council office, 450 Pacific Ave., Ste. 250, San Francisco, CA 94133-4640, USA. **COC Training Endorsement Workshop:** to take a COC TEW, contact the European TEW Coordinator, c/o the EATA office.