The Script

ITAA

INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION

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An Interview with Halifax Keynote Speaker James Gilligan

Violence: Morality Play or Tragedy?

by Bill Cornell

Bill: Hello, Dr. Gilligan. Thanks for taking the time to talk with me. I want to use this interview to introduce you and a few of your ideas on violence to our membership before the conference in Halifax. I've just finished your book, *Violence: Reflections on Our Deadliest Epidemic*, and found it full of rich, complex, and challenging ideas. I realize it may not be easy to do them justice in a brief interview such as this, but I've pulled from the book what I thought were some key quotes to ask you about. Before we do that, however, I'd like you to tell us a little about your professional work.

Dr. Gilligan: Sure. Let's see, I'm a psychiatrist and have been on the faculty of the Harvard Medical School for some 30 years now, 25 of those working full- or part-time with violent individuals in one aspect or another of the prison system. I've been director of mental health services for the Massachusetts prison system and director of Bridgewater State Hospital for the so-called criminally insane. I've worked mostly with men, not so much by choice but because the prison population is 95% male. I also worked for five years as a psychiatric consultant for violent and mentally disturbed teenagers, and in that context I was able to work with both sexes. All of that was between 1967 and 1992. Since then I've spent my time writing and lecturing, teaching, doing research, and that sort of thing. I am currently president of the International Association for Forensic Psychotherapy, a mental health group focused on seriously violent offenders. It was begun in Britain and now has members in both Europe and the United States.

Bill: I'm always curious how people get into their "line of work." Did you begin your work with violent criminals as an intentional choice at the start of your career or did it happen somehow by chance?

Dr. Gilligan: Intentional? No. Not intentional from the beginning. When I started my career as a psychiatrist, my assumption was that I would become a psychoanalyst because that is where my interests lay and most of my friends and colleagues were pursuing that route. However, during the second year of my psychiatric residency I was already married with three children. I figured it out once: At that time I think I was being paid about $1.25 an hour. So there was this problem of how to pay the rent and cover the basics. I'd heard that I could earn more money doing an elective rotation in prison psychiatry, so I signed up for one. At that point I believed what I'd been taught—that this population was untreatable, unmotivated, and unreliable, that they would lie to you to get to parole, that sort of thing. I assumed that I would be bored working with such individuals, but I needed the money, so I went ahead and did it.

When I started working with violent criminals I discovered, to my surprise, that it was the most emotionally moving experience I had had in psychiatry. I was confronted by and called on to work with the deepest of human tragedies day in and day out. I mean by that both the tragedies of the victims created by the violent actions of these men, but also the tragedies in the lives of the men themselves. The suffering and abuse that these men had gone through was stunning. The level of child abuse in their histories was horrendous.

I also found the most intellectually challenging problems that I had run into in psychiatry. I found the questions that have dogged me throughout my career: What leads a person to treat someone else in such an inhuman fashion? How does it happen? And why? What makes it possible? I don't pretend to have all the answers, but I think I have developed some important understandings of violence.

> ***"I began to realize that the motives that underlie violence are the same as the motives underlying punishment."***

The problem of violence is one of the most important problems to solve socially, that is, in terms of its implications for societies. All the human suffering that psychotherapy and psychoanalysis address are important, of course, but the questions of human violence are about human survival and are of great social importance.

Bill: In your book you place the origins and problems of violence squarely within the social fabric in a very compelling manner.

Dr. Gilligan: Working with that population, you cannot ignore it. Social factors, the impact of poverty and other environmental factors, were not emphasized in my psychiatric training.

Bill: I don't think they are now either in most professional training. One of the things I found so moving in your book was how personally and passionately you've written. I was very moved, often shaken up.

Dr. Gilligan: Thank you. I am, indeed, very involved. I feel passionately about these questions, about these men, and I don't pretend otherwise. How can you be objective about the truly terrible things adults are capable of doing to one another and to children? The terrible child abuse that adult offenders have endured is astonishing. This



Dr. James Gilligan

does not excuse their behavior, but their histories cannot be ignored. How often as I've worked with these men have I thought, "There but for the grace of God could go I." I don't mean that as a cliche, but as a reflection of my awareness of how this could quite literally be true. Often the only thing that differentiates those who become violent from those who don't is that the latter have nonviolent means available by which to maintain or restore their self-esteem, such as education, skills, a good job, or other sources of social status and self-respect, and an upbringing that made it possible for them to develop an internalized conscience and a capacity for feelings of guilt and remorse, and of love and empathy. The tragedy in our society is that so many people

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The Party's Not Over 'Til the Band Stops Playing

by George Kohlrieser

How we respond to loss has been the focus of anecdote, literature, myth, magic, and now science. Being tossed around on the sea of life has profound effects on the way we think and behave as well as on how long we live. For example, by all statistical criteria, 103-year-old Frank Parsons should have died a long time ago. How much is his story of longevity the result of genetics, destiny, lifestyle, or because in his heart and mind he truly believes that for him "the party is not over yet"?

Inspiration often comes from the life stories of ordinary people. In fact, transactional analysis was developed by Eric Berne and others largely through studying the lives and stories of real people. For example, a script reveals itself through all the ups and downs, twists and turns that are part of the life story a person experiences from birth to death. Frank Parson's story and script have influenced me deeply, and I think they have something to teach our organization as well as each of us individually.

> ***"Frank provides us as individuals with a model of how to avoid victimization by living in a healthy balance of ego-state energy and with a vibrant, interesting, and energetic story or script."***

My colleague and friend, Alice Stevenson of England, had for some time frequently talked about and quoted Frank (who is her neighbor) in her training programs, using him as an illustration of someone who lives by the principles of transactional analysis. Needless to say, I looked forward to meeting him and asking him about his secret for living a long and positive life.

That opportunity came when I met Frank at Alice's house just as he was turning 90. From the moment we shook hands, I knew this gentle soul was a special person. He had the spirit of a young man and the laugh and smile of a truly happy person. What struck me most was his appreciation of the beauty and joy of life and his interest and curiosity about everything around him. On first impression, Frank showed such a lack of victimization and such profound joy in living that he seemed not to have suffered any loss or pain in his life.

Over the years, I got to know Frank at ever deeper levels, and as I did, I discovered that the amount of loss and pain he had overcome were quite impressive. His mother died when he was only ten, a factor that put him at high risk for later health problems in life. As an adult he fought in World War I and still sheds tears over friends he



Frank Parsons and friends at his 100th birthday party (George Kohlrieser back row to right of Frank).

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EDITORIALLY YOURS

by Bill Cornell

The Centrality of Shame in Violence

Here in Pittsburgh many of the transactional analysis-centered therapists are deeply involved in work with domestic violence, child abuse, and sexual abuse. I lead a monthly reading and consultation group, most of the members of which work with the victims or perpetrators of violence. To focus each month's discussion, the group reads articles or book excerpts that address various aspects of violence and aggression. Within the movement against domestic violence in the United States, the therapists in Pittsburgh have often been at the leading (and controversial) edge with regard to treatment issues.

On a recent book-buying binge, on the lookout for new material for this group, I picked up *Violence: Reflections on Our Deadliest Epidemic*, taken by its table of contents but paying no attention to its author. Once I started it, I couldn't put it down. I was still in the midst of reading it when I got a phone call from Robin Fryer asking me to interview James Gilligan in advance of his presentation at the ITAA conference in Halifax this August. Gilligan, I realized, was the author of this book that held me transfixed. It gave me great pleasure to do the interview, which you'll find in this month's *Script*.

Dr. Gilligan has devoted his professional life to a population of patients often disregarded in our field because they are viewed as undesirable and untreatable. What has emerged from his work is a body of thinking that is passionate and confrontational, full of lessons not only about the roots of criminal violence but about the fabric of social and interpersonal values. As I spoke with Dr. Gilligan, I was reminded of the ethical/political stance taken by Morris Dees, the founder of the Southern Poverty Law Center here in the United States. Dees has devoted his life to fighting racially motivated violence, aggressively pursuing and convicting hate groups such as the Ku Klux Klan. In his commitment to the elimination of individual, group, and social violence and the rationales for such forms of violence, he has been known to convict Klansmen of murder and then defend them against the death penalty. I'll never forget the impact of going with my son, Caleb, to hear Dees speak in a local church, where he stood at the altar surrounded by bodyguards because his life is in constant danger from the Klan and other racial and religious hate groups.

Dees, I am sure, would agree with Gilligan's comment, "I will argue that some of the violent measures in legal punishment are a deadly counterpart to the violence that we call crime. I can understand if you, the reader, are skeptical of my view that punishment is the mirror of crime, emotionally, motivationally, and symbolically" (p. 140). Gilligan defines the violence of punishment as "the infliction of physical or mental pain or injury on anyone beyond that which is an unavoidable consequence of keeping him from inflicting violence or pain on himself or others" (p. 140). He challenges our legal system, which is intent on inflicting various forms of punishment and pain on criminals (with more than one million inmates now in US prisons) rather than offering protective restraint, responsibility, dignity, and education/rehabilitation. It is not possible to read this book without being thrown back on one's own values and beliefs about right and wrong, morality and immorality. My only frustration with the interview for *The Script* was that I could not explore with Gilligan all of the questions raised for me in reading his book.

I want to use the rest of this column to take up another of the key tenets in Gilligan's understanding of violence—the centrality of shame. I want to talk about that here both because it touched me personally and because conceptualizations about shame have received important attention recently in the transactional analysis literature.

Gilligan writes, "I have yet to see a serious act of violence that was not provoked by the experience of feeling shamed and humiliated, disrespected and ridiculed, and that did not represent the attempt to prevent or undo the 'loss of face'—no matter how severe the punishment, even if it includes death. For we misunderstand these men, at our own peril, if we do not realize that they mean it literally when they say they would rather kill or mutilate others, be killed or mutilated themselves, than live without pride, dignity, and self-respect. . . . The emotion of shame is the primary or ultimate cause of all violence, whether toward others or toward the self" (p. 110). He continues, "Most people do not commit any acts of significant violence in their entire lives, despite the fact that shame is experienced throughout the life cycle. The theory I am presenting here suggests that most people have nonviolent means available to them to protect or restore their wounded self-esteem. . . . Even the most violent people on earth, the most intractably, frequently, and recurrently assaultive or homicidal criminals or maniacs, are not violent most of the time. . . . It only happens when an incident occurs that intensifies their feelings of being humiliated, disrespected, or dishonored to the point that it threatens the coherence of the self, or when they find themselves in a specific situation from which they feel they cannot withdraw nonviolently except by 'saving face' to a catastrophic degree" (p. 114).



"The combination of social and economic factors that maintain shaming, powerlessness, and poverty with the easy availability of firearms creates an environment of extraordinary lethality."

I could not read this chapter of Gilligan's book without recalling the articles in the July 1999 issue of *The Script* on the slaughter in Yugoslavia and the killings in Littleton, especially Caleb's words, and the horrid *Time* magazine cover decrying Dylan Klebold and Eric Harris as "The Monsters Next Door." Caleb described his repeated ostracization and humiliation by his peers and his consequent rage and murderous fantasies. Unlike the men whose stories fill Gilligan's book, my son had the good fortune to live in an environment that had the psychological and economic means to provide him with nonviolent ways to protect and restore his self-esteem.

In a recent essay, "Gun Violence and the American Dream: A Psychology of Bullets," Glen Slater observes, "The promise of success and the lack of means to obtain it form a volatile mix. In the dark poetics of gun violence, it therefore seems no accident that a disproportionate number of mass shootings occur at schools and in the workplace, perhaps the two institutions that are most likely to expose those who are displaced in this world of rigidly defined achievement" (p. 22). The day before I interviewed Dr. Gilligan, a six-year-old boy shot and killed a six-year-old girl at a school in Michigan. Handguns kill 13 children a day in the United States; handguns kill 13 people a year in Sweden. Statistics show that gun violence among young males in the United States is 10 times that of Canada, 15 times that of Australia, 28 times that of France or Germany, and 50 times that of Japan. As Dr. Gilligan stated in his interview, the United States has a great deal to learn from other societies about reducing the conditions that promote violence. The combination of the social and economic factors that maintain shaming, powerlessness, and poverty with the easy availability of firearms in the United States creates an environment of extraordinary lethality.

The day after I interviewed Dr. Gilligan, a lonely, isolated man in Pittsburgh suddenly emerged from his apartment—after the custodian apparently refused to repair his apartment door—to murder the custodian and then go on to the neighborhood Burger King and McDonald's, systematically shooting strangers in the head, killing two more and permanently maiming two others. One of the people killed was 71-year-old Joe Healy. Joe was a radical Roman Catholic priest many years ago in Pittsburgh who eventually left the church, married, and raised a family. A long-time community activist, he spent his retirement years still active in the community and a favorite story-teller for kids in local libraries and churches. Immediately after the killing, his family issued a statement of compassion for all who died, were wounded, or put at risk and a statement of compassion and forgiveness for the gunman. It was a remarkable and deeply moving public gesture. It changed the tone of the public and media reaction in this area. There have been remarkably few outcries for vengeance and the death penalty in this case. We heard and read over and over again from people who knew Joe: "He would have been proud of how his life was celebrated and his death given meaning."

If you are unable to attend the Halifax conference and hear James Gilligan in person, read *Violence: Reflections on Our Deadliest Epidemic* (published in 2000 by Jessica Kingsley Publishers of London). It will make you think. Among other things, it will remind you that our work as psychotherapists, trainers, teachers, and consultants should never be too far removed from the daily social/economic/political fabrics of our clients' lives.

I also urge you read the community and school guides, *Responding to Hate at School* and *Ten Ways to Fight Hate*, developed by and available free from the Southern Poverty Law Center through their Teaching Tolerance program, which provides free video and text education packages to school districts throughout the United States. These materials can be obtained from the SPLC at 400 Washington Avenue, Montgomery, Alabama 36104, USA, or on the web at www.teachingtolerance.org .

Reference

Slater, G. (2000). Gun violence and the American dream: A psychology of bullets. *The Salt Journal*, 2(1), 19-24.

Script Series on
"Reconsidering Basic Transactional Analysis Constructs"

June 2000: "Contracts"
(including no-suicide contracts).
Manuscript Deadline: 1 May 2000

July 2000: "Game Theory"
Manuscript Deadline: June 1, 2000

August 2000: "The Unconscious"
Manuscript Deadline: July 1

We hope by these deadlines to receive some initial articles, but our goal is to generate on-going dialogue, so submissions after the deadlines above are still welcome. Please send articles to 1700 Ganges Ave., El Cerrito, CA 94530, USA or to robinfryer@aol.com.

TA PSYCHOTHERAPY WORKSHOP, with Joanna Beazley Richards, TSTA(c), Nirwana Cottages, Candi Dasa Beach, BALI, Indonesia. January 2001. $1100 inclusive for 6 days, 5 nights, for beginning or seasoned practitioners. Price includes air-conditioned traditional poolside accommodation, Balinese entertainment, and 30 accredited advanced training hours. For further information contact Joanna Beazley Richards, e-mail: jbrich@dircon.co.uk or tel/fax: 01892 655195.

RESEARCH ASSOCIATE WANTED

I am looking for a graduate or postgraduate 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.

The Script ITAA

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NET CONNECTION

by Claude Steiner

Email and the Emotions

For some time now I have been encouraging ITAA members to get online because I believe that the more of us that are Internet capable, the more our organization and our point of view as transactional analysts will be put forward and asserted among the many voices that yearn to be heard in our professions.

There is no question that going online presents challenges. First, you must choose a server. You want to pick one that will endure, because if it fails, you will have to change your email address when you choose a new server. Yet if you pick one of the mega-servers (AOL, Compuserve, etc.) chances are that—because it already has so many subscribers—you won't be able to call yourself something simple like "csteiner" or "claudes." Instead, you may have to settle for claudes2901 or some such forgettable email address. An elegant, short, and recognizable email address is definitely an asset these days.

Most of you have probably received in the mail one or more offers to subscribe free to some Internet service provider (ISP) along with an installation disk. Assuming you have the necessary hardware (a computer with a modem, a phone line, and the all-important credit card), start by putting the disk in your CD-ROM drive and then following the simple instructions. Once you are connected, you usually have some period of time to decide if you want to stay with that ISP and to settle on a permanent email address.

Next you have to choose an email program and/or Internet search engine, although many services come with those included. For example, Microsoft Explorer is annoyingly built into just about every new PC. If you want an alternative, there are many, two of the best known being Netscape and Eudora. They are all similar, but each has different features.

When you finally send your first email message—to someone across the world or just next door—you may be amazed at how quickly you receive a response, sometimes only a few minutes later. Wonder of wonders, what a feeling! And as you learn the different features of your email program—responding, forwarding, cc'ing, blind cc'ing, the address book, and the in, out, sent, draft, and trash files—you will become increasingly sophisticated in what you can do with email and web browsing.

Meanwhile, you can enjoy corresponding with friends, family, and colleagues and/or even join a discussion group. At first you will probably log on hoping to find email waiting for you, and if there is none, you will be disappointed. Eventually you may be overwhelmed by email and need to develop methods of keeping up.

A few words of advice, however. Email is designed for speed, so saving keystrokes can become important; the temptation to become extremely spare in one's written language is strong. Nevertheless, I have found that it is worth the time and effort to open with a "Dear" and to close with my signature. I also make sure to include at least a few words that have some emotional content, such as "Thanks," or "Take care," or "How are you doing?" As a transactional analyst, I realize that this is not just more humane, but it makes more sense as it acknowledges the existence of more than Adult content in communication.

On another point, early on I started saving time in answering messages by writing my response into the original message with capital letters so that my words could be easily distinguished from the sender's text. Some people insist that in email communications, writing in all caps represents shouting and therefore should be avoided. When I may be misinterpreted, I will warn the reader: "Pardon the caps, I am not shouting." I wish we could agree that using caps for the purpose of distinguishing one's response is reasonable, especially given that there is no other method that I know of that is as simple, straightforward, and clear.



" Nothing will prepare you for the deadly combination of your limbic system—the emotional brain—your Child, and the "Send" button."

Finally, as much fun as it can be to go online and use email, there are two demons lurking nearby: one inside of you and the other inside the machine. Together they can make a big mess. Never mind netiquette, even with regard to capital letters. The rules of cyberspace are widely available (try www.albion.com/netiquette/corerules.html) and worth heeding. But nothing will prepare you for the deadly combination of your limbic system—the emotional brain—your Child, and the "Send" button.

True story. Big Thanksgiving party. Olga, college age, is cornered by Uncle Ted, in his forties and recently divorced, with one drink too many under his widening belt. He makes some comments about her t-shirt and "Friends," the television show. Olga takes offence and emails Ted's ex-wife, Gloria, complaining. Gloria writes Ted a scolding, somewhat self-righteous letter. Now Ted's Child is in, and out, of control. He writes an irate "none of your business" flame back to Gloria. Gloria responds and "oops!" She cc's all three letters to the whole family. She probably did not mean to, but it's so easy to click the wrong button and "Presto!," everyone is reading about Ted, Olga, and Gloria. Now the trouble really starts. Olga said, Ted said, Gloria said, Wolfgang said, and so on. By the time Christmas came around, this family was in need of a highly skilled transactional analyst. Better they should go back to pen and paper. The same thing can and has happened among the best and brightest in our organization.

All of which is to say, watch your Child. Hopefully you will know when it is getting involved. (Hint: increased heart beat, heavy breathing, feverish late-night writing.) Give any negative emotional correspondence at least eight hours', preferably overnight, reflection and, even more preferably, another person's feedback. Never send any e-letter you are not prepared to have read by everyone in cyberspace. Watch your "send" button and who you are sending to carefully. Finally, learn how to take responsibility and apologize effectively.

Happy cybercommunicating.

Claude Steiner, Internet Committee Chair: csteiner@igc.org or 2901 Piedmont, Berkeley, CA 94705, USA

JOURNAL ENTRY

by Tony Tilney

The Language of Psychotherapy

Psychotherapy and science have grown up together (although science is the elder). By the end of the 19th century, science had established a dominant position as a source of explanations for everything in the known universe, a role previously claimed by religion.

In 1893 Sigmund Freud, an Austrian doctor, published (with J. Breuer) his first paper on the psychological treatment of neurosis, the beginning of his attempt to use scientific method to understand and ameliorate mental distress. His work was to provide the foundation for most contemporary systems of psychotherapy, including transactional analysis.

Freud saw himself as a scientist. His theories were rigorously argued and supported by clinical data, and he used scientific ideas to provide metaphors for mental processes. He talked extensively of energy, drawing on the then emerging energy physics of Helmholz, and his drive theories derived models from Newtonian mechanics. In writing of psychic organs he used a metaphor based on biology. However, supporting a theory by (selected) clinical observations is not the same as experimenting, and basing an approach on scientific metaphors (e.g., energy) does not make it any more scientific than does basing it on unscientific metaphors (e.g., fairy stories). It is still a description, in whatever symbols prove convenient, of a system of ideas. These may be good and useful ideas, but they are not the validated scientific theories that their formulation suggests.

Currently, psychotherapists recognize that they need to validate themselves in ways that are relevant to contemporary culture, which must include scientific validation. Too little quality research has been done on psychotherapy. This needs to be remedied, but in doing so we need to remember past mistakes. Behaviorism dominated academic psychology for a quarter of a century by adopting what looked like impeccable scientific credentials. The behaviorists decided that since the mind could not be observed objectively, it should be ignored, and research should be concentrated on behavior, which is measurable. Thus we had the bizarre situation in which a dominant psychological theory ignored the mind.



"Psychotherapists need to claim both scientific and literary language as rich contributors to their heritage."

At this point we have learned how to pursue research qualitatively (e.g., looking at unique experiences) as well as quantitatively (e.g., asking how many times something happens within a group of people). We realize that analysis (the breaking down of data into small units), although it has been of crucial importance in the development of science, can sometimes miss the point or even destroy the pattern. Fortunately for those of us who use transactional analysis, these two approaches can be used to supplement each other, for example, with regard to scripts: A script can be viewed analytically (employing quantitative method) by using the script matrix to consider what units (such as injunctions) make it up, or a script can be viewed in terms of the way meanings are gathered together into a story (using a qualitative approach).

The ability to combine both techniques is important because human life is about meaning. We are continually making meaning, and the tools for doing this are words. Most of us experience a continuous flow of unvoiced speech—which we call our thoughts—passing through our minds. Psychotherapy, which is a talking cure, intervenes in this perpetual meaning making by joining the never-ending internal dialogue.

Psychotherapy has roots (via psychology) in philosophy, which aims to understand the mind and clarify thinking. I believe it has other important roots in literature by way of the stories through which meaning is conveyed and created. We in transactional analysis know about this connection through the narrative view of script and Berne's identification of the significance of myths and fairy stories.

Science has sought to turn language into a precision tool. This has required restricting and specifying meanings through precise definitions. For example, when studying for my chemistry degree, I had to learn scientific German, which seemed to me poorly equipped for conveying subtlety and complex meaning. In fact, I wondered how Germany could ever have acquired a major literature, especially poetry. Years later I came across a book of poems by the great German poet Goethe, and what I discovered was that the poems were written beautifully in the original German, before scientists had laid their hands on it!

Psychotherapy has assimilated the scientific method, created technical vocabularies, and then tried to use these to describe the subtleties of human experience (which only the greatest literature comes near to expressing adequately). Psychotherapy needs to take its place among the sciences, but to do this, must we restrict ourselves to the reductive language model of the physical sciences? The great literary critic William Empson (1930) proposed that a significant feature of literary languages is their ambiguity. Through this ambiguity, words can carry more than one meaning and can evoke a whole range of possible associations, conflicting meanings, paradoxes, even states of confusion. The difference between reductive scientific language and literary language is rather like listening to music in mono and then in quadraphonic sound.

What I am suggesting is not that psychotherapy must inhabit a single camp. On the one hand, the search for precise and clear

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ITAA News

What's Your Area of Expertise?

We frequently receive requests in the office from students, researchers, authors, and other professionals who are looking for information about individuals who use transactional analysis in relation to particular areas or populations. For example, recently we have had inquiries about transactional analysis and grief work, hypnotherapy, child therapy, translations, and classroom applications.

We would like to be able to respond to such requests more quickly and directly, so we are establishing a database that lists members who have an interest or expertise in certain areas. To do this we need to hear from those of you who would like to be included in this database. Please note that these inquiries are not for clinical referrals, but for scholarly assistance or consultation. Please send a short statement that indicates your areas of interest and expertise to Elaine Francis at the ITAA office: email to elaine@itaa-net.org, fax to 510-625-7725, or send to ITAA, 436 14th St., Suite 1301, Oakland, CA 94612-2710, USA.

We also need volunteers to help with this project; if you're interested, please let Elaine know.

TAJnet News

We are pleased to announce that under the able guidance of *TAJnet* Editor Alan Jacobs, our online version of the *Transactional Analysis Journal* has recently been added to OpenHere, one of the ten largest index and search sites on the Internet and one specifically focused on creating resources for the family. In its listing, OpenHere will also include a link so that those who visit the site can, with one click, go directly to our *TAJnet* site. To visit the OpenHere entry for *TAJnet*, go to www.openhere.com/health1/mental-health/professional-resources/publications/ . And, of course, to visit *TAJnet* directly, go to www.tajnet.org .

Nominations Sought

The ITAA nominating committee is seeking nominations for the positions of vice president of operations, vice president of research and innovation, treasurer, and trustees from the USA and "Other" regions ("Other" refers to non-USA and non-Europe). If elected, these individuals will begin to serve 1 January 2001. All officer and board members are elected at large by the ITAA membership (all members will be invited to cast their votes for all positions). Nominations deadline: 31, May 2000.

Job Announcement

The International Transactional Analysis Association—a worldwide confederation of therapists, educators, organizational development consultants, and counselors—is searching for an executive officer who will lead the organization in a worldwide program to strengthen awareness of transactional analysis in the professional and academic communities.

We are looking for a person with strong leadership skills who will focus primarily on external activities for our international organization by:

- developing innovative and creative options for expanding awareness of transactional analysis
- developing expanded activities and products
- coordinating information services in diverse media
- reaching out to professionals and universities
- reaching out to students and the general public
- reaching out to present and former members of the ITAA
- supporting the earning of professional continuing education credits for our membership
- reaching out and supporting regional membership organizations
- fund raising and grant writing
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This job requires outreach or marketing experience, international sensitivity, and the ability to work with strong leader-type volunteers as well as some travel. Knowledge of other languages and cultures would be useful. Salary range is $50K–60K.

Persons interested in this position should forward a resume and cover letter that illustrates their experience. Application deadline is 15 April 2000. Principals only please. Send applications by fax, surface, or email to: SEARCH COMMITTEE, International Transactional Analysis Association, Inc., 436 14th Street, Suite 1301, Oakland, CA 94612-2710; email: itaa@itaa-net.org; fax: 510-625-7725.

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--Kenneth Blanchard, Ph.D.
Coauthor,
The One Minute Manager

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Members' Forum

FANITA ENGLISH RECOVERING



Dear Friends:

I cannot tell you how touched I am at all the messages and good wishes I have received from so many of you following my accident in early October.

According to the doctors and the physical therapist, my recovery to this point has been almost miraculous. Given my age and the severity of the burns, they did not believe the nerves and skin would regenerate, but they have so dramatically that I am convinced that all of your thoughts and wishes have somehow communicated to the cells of my body and gotten them working. I am grateful and overwhelmed to have received so much.

In the face of this much support and love, I feel a bit guilty for not responding personally to your cards, letters, and calls. But I have had to use all the energy I had first on my recovery and more recently on preparing to move to a new apartment in a lovely retirement community about 25 minutes south of San Francisco. My new apartment is as large as my current one, and I will have access to full services and excellent dining.

After 20 March my address will be One Baldwin Ave., Apt. 516, San Mateo, CA 94401, USA, and my phone will be 650-685-8418. My email address will remain the same (fanita@ibm.net), but I won't be ready to respond to email probably until late May or early June.

On April 10 I will be having additional surgery, after which I will have about three weeks of recovery. After that I look forward to being finally pain- and drug-free for the first time since the accident on October 8.

Eventually, I look forward to writing again professionally and also to responding personally to those of you who have written and called. In the meantime, please postpone any further cards, letters, or calls until I am recovered from the April surgery and detoxification. By late May or early June I will be glad to connect with people again.

Once again, thank you for everything. I feel truly blessed!

Fanita English, San Mateo, California, USA

OUR LEGACY

Dear Bill (Cornell):

All of us wonder, from time to time, whether or not our efforts and concerns for the ITAA are worth what we go through to keep transactional analysis alive and well. Recently I was inspired to keep on keepin' on by Felipe Garcia's Christmas letter. He wrote, "My wish for you for the new century is that we learn as individuals and as a culture to appreciate and work for peaceful coexistence. That we appreciate and respect how we are different and how we are alike, that we avoid polarizing and making enemies. And that, instead, we work toward common goals, that we understand and avoid the destructiveness of competition in relationships, that we reflect to each other our dignity as humans, especially when we disagree. And most importantly, that we believe that this is possible and we work together to create such a world. Let this be the most important legacy we leave for posterity."

Felipe's letter says it all. We are about establishing a new paradigm that will be our legacy. And, I am convinced it is well worth our efforts.

Denton Roberts, Los Angeles, California, USA

MORE TEXTBOOKS THAT INCLUDE TRANSACTIONAL ANALYSIS

Dear Tim (Schnabel):

I thought that you might like to add a couple of textbooks to your list of books that mention transactional analysis (see the December 1999 *Script*, p. 8):

1. Scott Simon Fehr, *Introduction to Group Psychotherapy: A Practical Guide*, published in 1999 by Haworth Press, New York. This book includes a page on Eric Berne in a section on the history of group psychotherapy, a page on transactional analysis as a group modality, and a case study of a group incident from a transactional analytic point of view.

2. K. Roy MacKenzie (Ed.), *Classics in Group Psychotherapy*, published in 1992 by Guilford Press, New York. This book reprints Eric Berne's 1958 article, "Transactional Analysis: A New and Effective Method of Group Therapy," and credits Berne with moving the "subject of group interest from intrapsychic phenomena to interpersonal transactions. Underneath the catchy phrases, this represented a major shift. . . . Most psychotherapy researchers have now moved to the same position" (p. 199).

For me it is important to highlight these two books because so much of the discussion about transactional analysis theory within our ranks today focuses on individual processes. Many of us have discounted/forgotten that Berne saw transactional analysis as a group psychotherapy. How many of us teach transactional analysis as a group modality any more?

Frances Bonds-White, Philadelphia, Pennsylvania, USA

TESTIMONIALS APPRECIATED

Dear George (Kohlrieser):

As a PTSTA and the director of TRACK, a transactional analysis study circle in Coimbatore, India, I have enjoyed the effectiveness of transactional analysis as a methodology and the support and opportunities provided by the ITAA. However, due to personal reasons I contemplated discontinuing my ITAA membership. Thanks to the testimonials about renewing one's membership from you, Gordon Hewitt, Vince Gilpin, Gloria Noriega, John Parr, Vann Joines, and Jan Hennig, I changed my mind. I do believe that we need committed persons to continue to represent the transactional analysis world and to contribute to the well-being of the community at large as well as to spread the good message of transactional analysis. I agree that renewing my membership is one of the best ways of supporting the ITAA's programs.

I also want to take this opportunity to share with you the efforts I have made as an educator to apply transactional analysis among students, teachers, and parents. TRACK has over 100 members, mostly youth who are students from different professional colleges as well as family members, teachers, and other professionals. We regularly meet on Tuesday evenings when regular transactional analysis programs, counseling sessions, periodic 101 courses, yoga, and annual transactional analysis conferences are conducted. I also publish a transactional analysis monthly called *Mind Watch* and organize transactional analysis-based programs for teachers and students at nearby colleges and schools. The programs are much appreciated and popular.

As a teacher I apply transactional analysis methodology in the classroom. I am currently doing research on strokes and creativity. My hypothesis is that appropriate strokes enhance the creative abilities of students. My findings are that positive unconditional strokes have a high positive relationship with creativity in students and positive conditional strokes enhance the creative thinking and skills of students. In this study I focused on students of class VII, IX, and X from both rural and urban schools in Coimbatore. I will be submitting my thesis to the Bharathiar University by April 2000.

The members of TRACK would be happy to have anyone interested in transactional analysis come to our study circles, including visitors from outside the country.

My sincere thanks to the ITAA, to you, George, and to my other ITAA friends for the warmth and support extended to me and my friends in India.

Jones Bosco, Coimbatore, India

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THE PARTY

continued from page 1

lost in that horrible conflict. Although he was too old to fight in World War II, he still suffered once again over the loss of friends and those about whom he cared. He lost his beloved wife, Caroline, after 54 years of marriage, another loss which in itself put him at high risk for premature death. And there were many other less dramatic and emotionally shocking losses, all of which Frank weathered with grace and personal determination to stay bonded to life and "enjoying the party."

But even knowing about all these did not prepare me for what I was to learn about Frank in the autumn of 1993, some three months after the death of my 23-year-old son, Doug. I was again at the home of our mutual friend, Alice. As Frank entered the room he came toward me with open arms and tears streaming down his face. We embraced, and after recovering enough to speak, he looked me directly in the eyes. What followed is etched in my heart and mind forever. He said, "George, I understand what you are going through. I never told you this, but I also lost my son." Like an earthquake, we two fathers held each other in an embrace for life as the grief uncontrollably poured from our hearts. No words were necessary to convey what we both knew and understood about each other.

In transactional analysis, we understand the importance of ego states. These "states of mind" profoundly influence our physiology. We also understand how perception and interpretation of events and life experiences are at the heart of resolving losses, trauma, and dilemmas and how the role of the past (e.g., "rubber bands") can influence emotional states in the present. We have all seen how the pain of the past can be projected onto the future in a kind of anticipatory grief and how this ongoing process can be transformed into an identity based on suffering or victimization with a resulting loss of joy for living. Yet here was Frank, seemingly immune from the potential negative effects of loss and grief even though he had suffered a great deal of both. For him, the party continues. How does Frank turn sorrow into joy and keep "the party" going?

The outline of Frank's life is not complicated. He was born in 1896 to a working class family in England and was educated privately by the Quakers after his mother died. When grown he worked as a carpenter, a surveyor, and a member of the Royal Engineers until starting his own construction business at the age of 49. His willingness to take risks and his pride in his work made him successful. He was involved in village life, participating in the dramatic society and standing as a candidate for the local council, but he did not garner any particular recognition or fame until after his 100th birthday. At that point he was honored with a flight on the Concorde for his service to his country, and he began connecting with young people as he visited primary schools to teach youngsters what life was like at the beginning of the 20th century. He also appeared in several BBC television shows about centenarians and gave speeches for veterans, delivered prayers on memorial days in Europe, and was the ceremonial leader in laying many memorial wreaths. He even visited Number 10 Downing Street and met Cherie Blair. While Frank did not seek celebrity status, when the world came to him, he was ready to share his story and his enthusiasm for life.

"One of the ways Frank makes meaning in his life is that he always lives with goals in his mind and heart. For example, he was eager to live until he was 104 so that he would have lived in three centuries."

However, these "facts," this outline of Frank's story does not reveal what makes him special, the substance that gives his life (his script) such resilience and meaning and joy. One of the ways Frank makes meaning in his life is that he always lives with goals in his mind and heart. For example, he was eager to live until he was 104 so that he would have lived in three centuries. On the way to that goal in the summer of 1999, Frank suffered a stroke that left him temporarily unable to speak; he has also lost his eyesight. However, with the support of many family members and friends, he did live to celebrate that important benchmark: 1 January 2000.

Frank now lives with his 78-year-old daughter, Audrey. In a recent conversation, he wept as he spoke of losses he has experienced since his stroke: his eyesight, his home, his ability to live independently and to watch TV. Yet Frank's zest for living shines through. "I am rediscovering how wonderful it is just to listen to music or to the songs of birds." This is another of the lessons Frank has to teach us, another of the ways that he has of making life meaningful and fulfilling: He remains determined to reconnect continually to the joy of life, no matter how deep the pain and grief may be. His intention is to find new attachments and the emotional connection that drives a never-ending search for the joy beneath the pain.

Frank's motto has always been, "The party isn't over yet." When I spoke to him last, I asked him if he felt that it finally was over. "Oh my goodness, George, no!," he responded. As for his current goals, Frank offered, "I enjoy living and life so much that 104 just isn't going to be long enough. Besides, I have so many books to read" (by which he means listening to books on tape). "I have so many friends around me and so much to enjoy. After all, I am blessed with such good health, I have nothing to complain about." And with a spirited laugh he continued, "The party is only over when the band stops playing—and the band is still going strong!"

Frank is a model for turning sorrow back into joy. I speak about Frank in almost every workshop or training that I do. In fact, most workshop participants report that they remember my stories about Frank more than any of the theory I discuss. Thus he has become an inspiration to people in over 50 countries around the world. With so much pain and suffering in life, people often use Frank's inspiring story as an anchor to hold onto in times of trouble in their own lives. He provides us as individuals with a model of how to avoid victimization by living in a healthy balance of ego-state energy and with a vibrant, interesting, and energetic story or script.

I also think his story has some important lessons for our organization. Many of us remember only too well the exciting early days—when transactional analysis was one of the most popular of the new humanistic therapies; when the theory was still being actively created and refined; when membership, training programs, and conference attendance swelled; when bookstores offered dozens of books on transactional analysis; and when many college and university psychology programs had transactional analysis in the curriculum. Sometimes it is easy to fall into nostalgia for the "good old days" and to forget all that we have in the present. Rather than using our energy longing for the past, we need to find the will and determination to create new goals for the future and to "keep the party going," as Frank would say.

It is up to us as an organization to honor the legacy that was left to us, even to grieve for some of what we have lost, and then to reconnect with what is ultimately important: the value of transactional analysis theory and practice and its ability to transform individuals and groups. It is up to us to hear the band still playing—to hear the desire out there for ways to build better lives and a better world—and to respond by sharing what we have in transactional analysis. We need to develop common goals for how to do this, and we need to constantly remind ourselves of the deeper meaning of what we and our organization are about. By doing so we reduce the chances of wasting our energy on internal disputes and victim posturing and optimize our chances of finding once again the joy so many of us experienced when we first connected to transactional analysis and each other. As with Frank, for us the party isn't over yet because the band is still playing!

You are welcome to write to Frank Parsons at 11 Grange Ave., Cheadle Hulme, Cheadle, Cheshire SK8 5EN, United Kingdom.

TRANSACTIONAL ANALYSIS CONFERENCES WORLDWIDE

July 2000: Paris, France. EATA Conference. Contact: EATA, c/o Martine Huon, Les Toits de l'Aune Bat. E, 3, rue Hugo Ely, F-13090 Aix-en-Provence, France; IFAT2000@aol.com .

August 9-13, 2000: Halifax, Nova Scotia, Canada. ITAA Conference. Contact: ITAA, 436 14th St., Ste. 1301, Oakland, CA 94612-2710; phone: 510-625-7720; fax: 510-625-7725; email: itaa@itaa-net.org .

November 23-26, 2000: Auckland, New Zealand. Australasian Transactional Analysis Conference. Contact: Janet Redmond, 571 Sth Titirangi Rd., Titirangi, Auckland, New Zealand; phone: 09-817-5800.

April 19-22, 2001: Stamford, Connecticut, USA. ERTAA Conference. Contact: Fred Clark, 261 Spring St., Cheshire, CT 06410-2722, USA; 203-271-3733 (phone/fax).

July 6-8, 2001: Vienna, Austria. EATA Conference. Contact: EATA, c/o Martine Huon, Les Toits de l'Aune Bat. E, 3, rue Hugo Ely, F-13090 Aix-en-Provence, France.

July 23-29, 2001: Sydney, Australia. ITAA/WPATA conference. Contact: ITAA, 436 14th St., Ste. 1301, Oakland, CA 94612-2710; phone: 510-625-7720; fax: 510-625-7725; email: itaa@itaa-net.org .

BOC Exam Successes

Congratulations to the following individuals, who passed their BOC oral examinations in Coimbatore, India on 18 January 2000:

R. Uma Priya, CTA (educational)
Lalitha Matthew, CTA (clinical)
Nina M. Hehta, CTA (educational)
Stephen Titus, CTA (clinical)

The BOC wishes to thank the following for their help with the Coimbatore exams:
Exam Supervisor: P. K. Saru
Exam Coordinator: C. Suriyaprakash
Process Facilitators: P. Kunhunni (first half), Josephine Dhanasamy (second half)

Examiners:
Charlotte Daellenbach, Chair
Elana Leigh, Chair
Candida Kandhthil, Chair
Sashi Chandran
Jones Bosco
I. A. Mohan Raj

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	COC	July 13, 2000	Paris, France	April 1, 2000*
	BOC	Aug. 9, 2000	Halifax, Nova Scotia	May 9, 2000
	COC	Oct. 26, 2000	Malmö, Sweden	Jul. 1, 2000*
	BOC	Nov. 2000	Auckland, New Zealand	Aug. 2000
	COC	Nov. 5, 2000	Belguim	Aug. 1, 2000*
	COC	Nov. 18, 2000	Salzburg, Austria	Sept. 1, 2000*
	BOC	Jan. 2001	Bangalore, India	Oct. 2000
	COC	April 5, 2001	England	Jan. 1, 2001*
	COC	July 5, 2001	Vienna, Austria	April 1, 2001*
	BOC	July 25, 2001	Sydney, Australia	April 25, 2001
	COC	Nov. 17, 2001	Germany	Sept. 1, 2001*
TSTA Oral	COC	July 13, 2000	Paris, France	Jan. 1, 2000
	BOC	Aug. 9, 2000	Halifax, Nova Scotia	May 9, 2000
	COC	April 5, 2001	England	Oct. 1, 2000
	COC	July 5, 2001	Vienna, Austria	Jan. 1, 2001
	BOC	July 25, 2001	Sydney, Australia	April 25, 2001
CTA Written	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
TEWs	PTSC	July 10-12, 2000	Paris, France	March 10, 2000
	TSC	Aug. 15-17, 2000	Halifax, Nova Scotia	April 15, 2000
	PTSC	July 2-4, 2001	Vienna, Austria	March 2, 2001

* 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.

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, 436 14th Street, Suite 1301, Oakland, CA 94612-2710, 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, 436 14th Street, Suite 1301, Oakland, CA 94612-2710, USA. **COC Training Endorsement Workshop:** to take a COC TEW, contact the European TEW Coordinator, c/o the EATA office.

VIOLENCE

continued from page 1

don't have access to these resources.

Bill: That brings me to a point you make in your book again and again as you challenge the traditional moral/legal models of responding to violence and criminality and present the model of tragedy as an alternative.

Dr. Gilligan: Yes, absolutely. Let me say first that I mean several things when I use the model of tragedy in understanding violence. One of the traditional, conventional ways that human beings have responded to violent behavior—this is the morality play—is to divide the world into good guys and bad guys. The good guys punish the bad guys to restore justice in the world. The problem is that all the punishment in the world doesn't help the victims or society deal with the impact of violence. It doesn't restore justice. The only true help is the effort to understand violence so that we can decrease or prevent it in the future. We have to ask what the tragic flaw is in the protagonist, which in conjunction with circumstances in his life led to the behavior we are trying to understand.

Putting violence in the model of tragedy reflects the reality that violence is tragic for everyone involved. There is the destruction in the lives of the victims of violence, of course. But those who enact the violence don't escape. Their lives are destroyed by their own acts of violence and have already been destroyed by the violence of others, the violence that permeates their lives.

And again, if one thinks about the nature of tragedy—this is something I quote from the philosopher and literary critic George Steiner—a tragedy is irreparable; once it is done, it cannot be undone. Once a tragedy has occurred, all we can do is engage in mourning, in grieving for the loss. We cannot restore what has been destroyed or killed.

The morality approach dominates our criminal justice system. It's a kind of magical thinking: If we punish people we restore good, restore justice. It doesn't work that way. We have to mourn the loss and try to understand how violence happens so we can increase our odds of preventing it in the future.

Bill: You write that "the first lesson that tragedy teaches (and that morality plays miss) is that all violence is an attempt to achieve justice, or what the violent person perceives as justice, for himself or for whomever it is on whose behalf he is being violent" (p. 11).

Dr. Gilligan: I want to emphasize that as a central point in what I am trying to say. Violent behavior, whether it's the violence of the criminal or the violence of the criminal justice system, is intended to achieve some notion of justice. As I said earlier, before I actually started working with violent individuals, I believed what I had been taught—that people become criminals because they just never developed a moral value system—the idea of the sociopath, the antisocial personality, the psychopath. Once I went into the prisons, I realized that I had never met a group that was more constantly preoccupied with moral issues. I began to understand that these people would literally go to their death, or take others to their death, to stand up for what they thought was moral and just. Of course, I am not saying that violent criminals think about justice and moral issues the way we do. Their emphasis is less on what is unjust for others than on injustice to themselves. But I began to realize that the motives that underlie violence are the same as the motives underlying punishment. It is essential to understand that.

As I say this, I think back to when I was writing this book while in England as a visiting Fellow at Cambridge. John Majors was Prime Minister then, and he was always saying that we have to teach criminals the difference between right and wrong. Well, violent criminals already have a concept of right and wrong: They think that what they have done was right because what others did to them was wrong. Violent criminals will most often readily admit the "crime," but they don't think there is anything wrong with what they've done. It was warranted by someone else's behavior—"The bitch deserved it," that sort of thing.

If we limit our approach to the moral and legal point of view, to passing moral judgment, we limit our understanding of motive and how to prevent violent behavior. Moral and legal perspectives ask certain questions: "How evil is this?" "What is the appropriate level of punishment?" They don't ask, "What causes people to act this way?" The questions I ask are an effort to understand. I don't mean that to understand all is to forgive all. What I am trying to do in understanding violent behavior has nothing to do with excusing it. I am not interested in excusing or accusing. Excusing and accusing teach us nothing.

> ***"Violent behavior, whether it's the violence of the criminal or the violence of the criminal justice system, is intended to achieve some notion of justice."***

Bill: I'm sure that psychotherapy with this population is very complex, but could you say a little bit about treatment issues? For example, do you primarily use individual, group, or milieu treatment?

Dr. Gilligan: All three. However, my personal clinical experience with prisoners was mostly in individual therapy because a lot of the work I've done has been in emergencies and crisis intervention. Sometimes I was involved with hostage situations. What we established in the Massachusetts prison system was a series of psychiatric emergency rooms. So mostly I did crisis interventions, but given the horrors of the prison setting, seeing so many individuals in crisis so often, I would actually see certain individuals quite regularly and frequently over extended periods of time. So I might see people as often as I would have in a more conventional setting, but not by appointment. The prison setting is violent and chaotic, there is much high drama, but using the emergency room/crisis intervention model, we could defuse violent behavior quite effectively and limit the degree of violence. We had a staff, of course, who worked with people more regularly, at the calmer times, in regularly scheduled therapy, but I was usually called in at points of impasse and crisis.

> ***"Once I went into the prisons, I realized that I had never met a group that was more constantly preoccupied with moral issues."***

Bill: I found so much of your book moving, but I think what was most disturbing was your discussion of the relationship between the structural violence in social structures and individual violent behavior. You wrote something in your book that says it well: "By 'structural violence' I mean the increased rates of death and disability suffered by those who occupy the bottom rungs of society, as contrasted with the relatively lower death rates experienced by those who are above them. Those excess deaths . . . are a function of class structure, and that class structure is itself a product of society's collective human choices" (p. 192). You list eleven social/political policies that maintain structural violence and increase the probability of individual violence. Those policies are essentially the same as the contemporary political agendas of both the Republican and Democratic parties in this country. So the current political climate runs directly in the face of what you recommend. That must be incredibly discouraging.

Dr. Gilligan: That's true, no question, absolutely. But I'm very heartened and encouraged by many of the people I've met since the book came out. There are many more people than I realized who are disillusioned with the current discourse and policies. How can I put it? The myth of Sisyphus comes to mind. Often throughout the time I've worked in prisons I have felt frustrated about pushing that boulder to the top of the mountain only to have it roll back down again. But I began to see that while the boulder rolled back, it didn't roll down quite so far each time. The prison systems now are not as bad as when I entered that world 30 years ago. I guess I would say I have long-term optimism in the face of short-term pessimism.

Much of the basis for my optimism is what I see in the countries of western Europe. In the first half of this century, western Europe was the site of probably the worst violence in human history: two world wars, the Holocaust, even worse if we include the Soviet Union and Stalin. It was just this huge, ongoing slaughter. If we look at what's happened in the second half of this century in western Europe, we now see one of the least violent areas of the world in all of human history. The rate of individual violence there now is the lowest in human history. For example, the homicide rates in western Europe are 10% of those in the United States, 20% of those in Canada. And Japan, Australia, and New Zealand are in this range too. These countries have shown us that it is possible to have a society in which collective and individual violence can be taken well below historic levels. And all are well below the levels of violence in the United States. Our policies in this country have been moving in

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TAJ Theme Issue:
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* Guest Editor: Charlotte Daellenbach *
Manuscript Deadline: 1 June 2000

Please send articles to *TAJ* Managing Editor Robin Fryer, 1700 Ganges Ave., El Cerrito, CA 94530-1938, USA.

THE LANGUAGE

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expression is often valuable. On the other, psychotherapy already deals with the stuff of human experience and uses an extensive range of metaphor to do this. Unfortunately, sometimes it mixes these two processes up, pretending to be scientific when using metaphors, especially when borrowing scientific terms such as energy which have no precise meaning in psychotherapy even though they do in physics. Some psychotherapists have acknowledged this confusion and have contrived a way of being in both worlds. An outstanding contemporary example is Christopher Bollas (1995), whose rich and evocative writing catches the quality of experiencing while at the same time being immensely insightful.

I propose that psychotherapists need to claim both scientific and literary language as rich contributors to their heritage. We can feel comfortable in the middle ground without pretending that our metaphors are scientific (and so misleadingly reifying abstract ideas) or being pompously exact when dealing with experiences and the stories through which our clients create and hold meaning in their lives.

Tony Tilney: aatilney@aol.com or 63 Victoria Rd., Sutton Coldfield, W. Midlands B72 1SN, England

References

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"Berne à la Recherche des États du Moi [Berne Searching for Ego States] and "Cyprian St. Cyr: L'Inconnu du T.A.B. Eric Berne" [Cyprian St. Cyr: The Unknown Eric Berne from the *Transactional Analysis Bulletin*]; and in 1984 "Berne: Un Vrai Médecin" [Berne: A True Doctor].

Raymond was a man of action and openness who was oriented toward multiculturalism. He developed "Training Groups," "Psychodrama," "The Rogerian Approach and Carkhuff," "Transactional Analysis," "NLP" (neurolinguistic programing), and "Tales and Metaphors."

He set up think tanks and gathered around him transactional analysis pioneers in France and Belgium. His message as a trainer was to push the limits and to become curious about new disciplines.

A marvelous tribute was paid to Raymond in 1987 when EATA created the Raymond Hostie Award "to honor during his lifetime the man who did so much work to introduce and to spread TA in Europe."

Keeping In Touch

Conference and TEW in Coimbatore Were Glorious

by Dr. T. S. Radhakrishnan

From 8-12 January 2000, Trichur in Kerala, India, was transformed into a place with a festive learning atmosphere. The reason was not the famous elephant parade festival of "POORAM," but rather the most recent ICTA National Conference on Transactional Analysis. Under the leadership of Dr. Joy Mathew, with the blessings of Father George Kandathil and Sister Anne Maria, along with the colorful inauguration and workshops presented by Julie Hay, the development-oriented live therapy process demonstration by Elana Leigh, and sessions by Kunchita, it was as if we were being escorted through wonderland! We experienced vast space both in the venue so ably created and maintained by KILA (Kerala Institute of Local Administration) and in the hearts of the organizing team from the Trichur TA group. The arrangements were simple, precise, and meticulous. The hospitality was unparalleled, the locale serene, the service delightful the sessions enlightening—we could not ask for more! We missed the ever-enabling presence of Charlotte Daellenbach due to a visa problem, but some of us were fortunate to be with her later at Coimbatore. Our hearty thanks to Fr. George Kandathil, Sr. Annie Maria, Julie Hay, Elana Leigh, Charlotte Daellenbach, Kunchita, Dr. Joy Mathew and the team for making the conference a truly loving, sharing, and respecting experience, quite in line with the conference theme.

In the days following the conference, the Training Endorsement Workshop in Coimbatore from 13-15 January offered a pinnacle of OKness. The best part was that we witnessed 100% OKness—flowing, playing, and living—in the form of Charlotte Daellenbach and Elana Leigh. They created a beautiful, light, clean, clear, "fluffy" atmosphere for us to flow through at our best. In spite of long hours of work, they maintained the freshness in their smiles. They were so positive and firmly rooted in autonomy that there was no question of non-OKness. It was almost a fairytale experience. In fact, at some point they even wondered if it was all real or if they were being seen as superhuman! For us this was an expression of their awareness and humility at its peak and a confirmation of the OKness already being experienced by us all. This gave me an insightful reaffirmation that "in Adult autonomy there is only OKness," and in that state, I'm OK, you're OK as well. All non-OKness (the other three quadrants of the OK Corral) lie outside of it. We want to thank Charlotte and Elana for their excellent processing capabilities and to Saru and Lillian for making this event a reality in India despite the odds against it. We in India say, "Long live transactional analysis, long live OKness, long live Charlotte and Elana!"

A Tribute to Raymond Hostie

The following article was originally written in French by Jacques Dekoninck and Chantal Mérat and published in the February 2000 EATA Newsletter *under the title "Hommage à Raymond Hostie." It is reprinted here with permission. Our thanks to Frédéric Wieder for translating it into English.*



Raymond Hostie

Many transactional analysts all over the world knew Raymond Hostie well. Since the early 1970s he participated in most of the important events of the ITAA and EATA. He was the driving force behind the foundation of the European Association for Transactional Analysis (EATA) when the first meetings were organized in 1975 and also when ASSOBAT (French-speaking Belgium), VITA (Flemish-speaking Belgium), and IFAT (France) were created. He also actively participated in all the meetings of ARIATE, an association for transactional analysis in education active primarily in French-speaking areas. At Bordeaux in May 1997 he expressed his affection for ARIATE, which presents transactional analysis "as a stepping stone and not as an enclosure" and where he found "this seriousness, openness, and creativity."

Raymond was born in Antwerp on 9 March 1920. He joined the Jesuits on 23 September 1937, became a priest on 24 August 1950, and eventually became a university professor. He died 27 April 1999.

Much research and time would be required to describe completely the work of Raymond. Our intention here is to relate in broader strokes something of his personality and activities.

What a man of humor, loyalty, curiosity, attentiveness, warmth, and creativity! From 1945 to 1951 he wrote several articles on impressionism and, in particular, the Belgian painter James Ensor, for whom he held a lifelong admiration. This work led to a study entitled, "La Psychologie de l'Art" [The Psychology of Art].

In 1955 he wrote his first book, *Du Mythe à la Religion* [From Myth to Religion]. From then on he worked with Jung and wrote several articles about him. Another book was published in 1962: *Le Discernement des Vocations* [The Discernment of Vocations].

Raymond went on to teach as a professor at Louvain University where, between 1957 and 1965, he reviewed and summarized more than 100 books on psychology. That is when he developed the "Training Groups" in Belgium and later created the CFIP, a private psychology and training institute in Brussels.

In 1963 Raymond wrote *L'Entretien Pastoral* [The Pastoral Interview]. This led him to write more than 20 articles between 1963 and 1976 on religious psychology.

In 1968 his book *L'Epanouissement Affectif de la Femme* [The Emotional Development of the Woman] came out, followed in 1972 by *Vie et Mort des Ordres Religieux* [The Life and Death of Religious Orders] and in 1974 by *Session de Sensibilisation aux Relations Humaines* [Introduction Session to Human Relations].

In 1977 Raymond wrote a presentation on transactional analysis for the French *Encyclopédie Universalis*. That same year he launched the French-language transactional analysis journal *Actualités en Analyse Transactionnelle* (AAT), which he had been preparing for more than two years. This was also the time when he participated in the founding of EATA.

Between 1977 and 1992 he wrote some 50 articles on transactional analysis for a variety of journals. In 1979 he created "Les Cahiers du CFIP," in which he wrote the following articles: "Dix Années de Traveil de Groupe" [Ten Years of Group Work], "Le Jeu de Rôle" [Roleplay], and "Le Sociodrame" [The Sociodrama]. In 1987 he wrote his book *L'A.T., l'Age Adulte* [The Adulthood of TA].

Raymond Hostie was a Bernian to the core. In 1979 he wrote, "Le Sceau de Berne: Limpidité, Systématisation, Créativité" [The Hallmark of Berne: Clarity, Systematization, and Creativity]; in 1980 "Eric Berne: Le Martien" [Eric Berne: The Martian]; in 1982

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