The Script

ITAA

INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION

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Touched by Love

by George Kohlrieser

As the old saying goes, all good things must come to an end. So it is with my term as president of the ITAA. It has been a great three years. And as with all significant separations, I am both sad about what I will miss and glad about what I can do with the extra time I will have.

One of the best things about being president has been meeting people from all over the world who are deeply engaged in helping change lives through transactional analysis. I have also appreciated the opportunity to lead and work with the executive committees and the boards of trustees as we faced the many challenges and dilemmas confronting the ITAA over the last three years. I have been deeply impressed with the complexity and variety of the work to be done and with the dedication of our volunteers and the commitment of our office staff in responding to the multitude of requests and demands they receive. At this level, there is a day-to-day vibrancy about the life of the ITAA that most of our members never experience directly, although the positive results are enjoyed by us all.

One of the highlights for me of my term was the peaceful reconciliation of the ITAA with both EATA and USATAA after many tension-filled years. The Zürich Major International Transactional Analysis Conference in 1998 reflected this new attitude of cooperation.

Others high points included the activities of many committees and task forces to promote transactional analysis in the larger professional community, among them the violence prevention initiative following the Littleton high-school shootings; our online journal, *TAJnet;* our Web page; the ITAA Forum discussion list; the Jamaica program; various research projects; our CEU program; and recently the task force for developing new financial resources.

The most demanding and personal challenge I faced as president was negotiating the departure of our executive director in August 1999. This followed a sober, intense process of reflection undertaken by the board, one that ultimately led to the decision to end our contract with the ED. After so many years of relying on an executive director, it was a challenge for all of us to accept more responsibility for the activities of the association. Then on top of this, we faced moving the office. Needless to say, without the hard work of acting executive director Denton Roberts, our publications consultant, Robin Fryer, and long-time staff member Ken Fogelman, the last year would have been impossible. Because of them, the office not only survived but is flourishing in new and sometimes delightfully unexpected ways. It has been a pleasure working closely with them during this transition and now with Elaine, who was added to the staff last January. Like the association as a whole, the office continues to be in transition, but I am excited by the skills and commitment that exist there for supporting the work of our volunteers.

"I am deeply convinced that the worldwide transactional analysis community is filled with good people acting with good intentions."

While I have the utmost respect for our members, whom I believe are among the most competent professionals in the world, during my term I was repeatedly frustrated by the lack of trust among a small number of members who seem to thrive on creating problems instead of solutions. While the transactional analysis philosophy espouses mutual respect and cooperation, there were too often exchanges in which people personalized conflict and looked for negative intentions. I like to think that it is our philosophy to disagree without necessarily being disagreeable. I hope we will continue working to create that kind of tone in all of our interactions, not only for the good of the ITAA, but also to model that we "practice what we preach."

Another disappointment I felt as president was that so many good ideas were put on the table with the expectation that someone would automatically implement them. The fact is, as a volunteer organization we depend on everyone to help if good ideas are going to be realized. Unfortunately, too often when an idea is not picked up in an active way, the initiator feels let down and the process deteriorates into blaming transactions. This is always sad for me because usually I would love to see these projects brought to fruition; it is also frustrating because, as you can imagine given the busy lives of our members, it is seldom easy to find all the volunteers we need for various projects. Nevertheless, my overwhelming experience has been of the commitment and dedication of people who have given tirelessly to the ITAA. As president I am deeply convinced that the worldwide transactional analysis community is filled with good people acting with good intentions. I would like to see us celebrate that fact and to work together from that position.



Finally, my greatest regret as president is that during the last three years we were unable to reverse the decline in membership, especially in the United States. However, as my term ends, I am even more optimistic we will be successful in this effort because of the incredible work being done by our members to reach out to students, lay people, and other professionals. We have a vital, creative US membership committee under the tireless leadership of Mary Goulding, and efforts are underway as I write to develop similar membership committees for other regions of the world. In addition, there have been wonderful interactions at recent conferences with major figures from outside the transactional analysis world—including Gary Yontef and Lynn Jacobs in San Francisco and James Gilligan in Halifax; these individuals have been impressed with what they have learned about our theory, our practice, and our members, and they will serve as excellent spokespersons on our behalf as they return to their own communities.

The fact is, during the 30 years that I have been an ITAA member there has been an ever-changing tide of influence and growth in transactional analysis around the world. During this ebb and flow, many of the core concepts of transactional analysis have moved into mainstream public and professional awareness, often without knowledge of either their origin or connection to the transactional analysis community. Along the way the ITAA has been perceived, at best, as a secure base for the worldwide transactional analysis community and, at worst, as an obstacle to the development of regional and national organizations. After the long-range planning committee meetings of the last three years, I am glad to report that the latter perception is finally changing. Following on the 1999 long-range planning meeting, which led to the Barr report, the Halifax long-range planning committee proposed and the board agreed to strengthen the relationship with local

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Respectful Contracting for Men Who Batter

by Duncan Bremner

Imagine yourself leading a group of men who are there, initially, not because they choose to be, but because they have been told by the courts that they must participate due to the violence they have shown in their relationships. Now consider how you would develop therapeutic contracts with these men—contracts that were both useful and realistic—without alienating them or forcing false compliance. Quite a tall order, in my experience.

At the Halifax Conference last August, I offered a workshop that presented a contracting process that is designed to engage such individuals and to facilitate their taking responsibility for their abusive behavior. I have been asked by *The Script* to summarize some of these ideas. Before I begin, I want to acknowledge here that the attitude of respect and sensitivity I am suggesting toward male perpetrators of abuse also holds true for the victims of that abuse.

I began the workshop by asking participants to identify obstacles facing clients and facilitators completing a contract phase in mandated groups for batterers. Using dyadic exercises, we explored how facilitators model permission in their choice of life position, ego state, and transactions. I then introduced the narrative therapy model developed by Alan Jenkins, which fits well with and enriches the transactional analysis contracting process.

"These men are capable of choosing to take their own 'medicine' when given the opportunity for reflection in a safe space and when provided with the proper communication tools."

Jenkins's model uses an inquiry process that invites clients' "responsible stories," declines invitations to engage in "irresponsible stories," and acknowledges and highlights taking of responsibility. His goal in engaging batterers is similar to Berne's idea of social control in terms of decontaminating the Adult. The model Jenkins uses follows nine steps: (1) invite the man to address his violence, (2) invite the man to argue for a nonviolent relationship, (3) invite the man to examine his misguided efforts to contribute to the relationship, (4) invite the man to identify time trends in the relationship, (5) invite the man to externalize restraints (contaminations), (6) deliver irresistible invitations to challenge restraints, (7) invite the man to consider his readiness to take new action, (8) facilitate the planning of new action, and (9) facilitate the discovery of new action.

If clients are willing to face these challenges, contract, and move through this process, they will have achieved what I call "decontamination plus." The Adult ego state is decontaminated, a therapeutic contract is in place, and the stage of deconfusing the Child

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JOURNAL ENTRY

by Tony Tilney

Let Us Now Praise Famous Men

Ecclesiasticus (Aprocrypha 44:1) wrote, "Let us now praise famous men and our fathers that begat us ... men renowned for their power, giving counsel by their understanding ... wise and eloquent in their instructions."

Sigmund Freud was a genius whose insight transformed the twentieth century view of the world and our whole way of looking at the human condition. He was a doctor specializing in neurology whose aims were at first purely therapeutic, but as his curiosity engaged with more of the problems of human existence, his view spread wider. Most of those who chose to study his system of psychoanalysis also had therapeutic objectives, but many also became fascinated by the rich and extraordinary system of ideas that Freud created. Thus, from the beginning the literature of psychoanalysis was rich, diverse, and at times not well focused on therapeutic objectives. However, as a result, psychoanalysis has made great contributions to other branches of social science. Freud wished to found a science but underestimated the difficulties of proceeding scientifically in the therapeutic field. Nevertheless, in the tradition of science, he constantly criticized and reworked his own ideas and those of his colleagues. He was an outstanding writer with a clear but rich style. He preferred down-to-earth language (e.g., what we have come to call "the ego," he called "the I"). At times Freud's writing has the evocative power of poetry, as in this famous passage quoted by Bollas as an epigraph at the beginning of his 1987 book:

> Thus the shadow of the object fell upon the ego, and the latter could henceforth be judged by a special agent, as though it were an object, the forsaken object. In this way an object loss was transformed into an ego loss and the conflict between the object and the loved person into a cleavage between the critical activity of the ego and the ego as altered by identification.

Most people find that they are deeply moved by this passage, although it yields up its full meaning only to repeated reading and careful thought.

A figure of such stature as Freud was bound to have a profound influence, leading others to use and develop his ideas or to rebel against them (while often finding when they did so that they were still within the intellectual frame he created). It is difficult to overestimate his impact on the theory and practice of psychotherapy, but classical therapeutic psychoanalysis had limited usefulness. In the main it tended to be slow and costly, moving toward long-term objectives of insight but too often without sufficient regard for current suffering. New schools emerged (e.g., object relations) that attempted to address these issues, but many problems remained.

Eric Berne was a psychiatrist who saw in his daily work the urgent need for quick, effective methods of therapy. He had trained in psychoanalysis and had a profound respect for Freud and the richness of psychoanalytic insights. However, he also felt exasperated by the slowness of psychoanalytic therapy and the vast and unwieldy nature of much psychoanalytic theory. He was widely read in other modalities, and he turned to them for more condensed, accessible theory and for effective short-term interventions. Transactional analysis as it emerged in the 1950s drew heavily on these sources: Adler and Jung (scripts), Fairbairn and Federn (ego states), Watson and Skinner (transactions), plus many others. The central framework of transactional analysis, however, is Freudian. Transactional analysis is much more than a condensed, pragmatic version of psychoanalysis, but Freud is assuredly its father (or grandfather). As we modify, develop, and extend transactional analysis, we continue that process of continual revision of ideas that characterized Freud's life work. As we seek more effective therapies or special fields applications and theoretical structures that support them, we also continue Berne's work.

The vast, rich literature of psychoanalysis—which at times seems needlessly complex and obscure and at other times seems stimulating, informative, and profound—is part of our heritage to use as seems fit within our time and the therapeutic framework we have chosen. Transactional analysts have sometimes taken a disparaging stand toward psychoanalysis, carrying Berne's difficulties with the US psychoanalytic establishment forward into the present. I prefer to look on transactional analysis as one of the most effective psychodynamic approaches to grow out of Freud's work. It was also one of the first approaches to take a truly integrative stand and effectively bring together concepts and practices from a variety of disciplines.



"I prefer to look on transactional analysis as one of the most effective psychodynamic approaches to grow out of Freud's work."

Sigmund Freud 1856–1939. Eric Berne 1910–1970. Let us now praise famous men and the fathers that begat us. Or to choose words more fitting to our century, let us now praise famous men and women and the parents who gave us life and meaning.

REFERENCE

Bollas, C. (1987). *The shadow of the object: The psychoanalysis of the unthought known.* London: Free Association.

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Websites of Interest

Here are some web references that people might find useful: Psychwatch Newsletter was selected as Link of the Day (20 October 2000) National Institute of Mental Health (NIMH) and was featured as a "Website of the Month" in the September issue of the *APA Monitor*. It has many listings relevant to our work, including many on advances in the field and the results of neuroscience research. It can be found at http://www.psychwatch.com/ .

Have a look also at the Harvard Medical School Website at http://www.hms.harvard.edu/ . If you wend your way past the front page, you can find psychiatric research at http://www.hmcnet.harvard.edu/psych/redbook/ . There you will find many descriptions of research, such as:

"Neuroscience Projects in Aging and Dementia" (M. S. Albert, et al.)

"Neuropsychology of Age-Related Diseases" (W. P. Milberg, et al.)

"Clinical Research in Alzheimer's Disease and Associated Psychopathology" (A. Satlin, et al.)

"Corticolimbic Circuitry in Relation to Schizophrenia" (F.M. Benes, et al.)

"Sex Differences in Psychotic Disorders: Epidemiology, Genetics, Brain Function, and Brain Structure" (J. M. Goldstein, et al.)

"Psychosis: Neuropharmacologic Studies" (A. I. Green, et al.)

"Collaborative Studies of Schizophrenia" (P. L. Holzman, et al.)

"Schizophrenia and Bipolar Disorder: Obstetrical, Neurological, and Familial Risk Factors" (D. Kinney, et al.)

"Developmental Psychobiology" (C. K. Deutsch, et al.)

"Project on Human Development in Chicago Neighborhoods" (F. Earls, et al.)

"Trajectories of Health and Illness: Developmental Psychopathology Studies of Adolescent Psychiatric Patients" (G. G. Noam, et al.)

"Longitudinal Studies of Inhibited and Uninhibited Infants: Psychopathology, Psychophysiology, Neurochemistry, and Behavior at Adolescence" (C. E. Schwartz et al.)

"Child and Adolescent High-Risk Behavior in Developmental Perspective: Psychosocial Assessment and Intervention" (R. L. Selman, et al.)

"Studies in Discourse and Narrative Analysis: Structures and Functions of Language in Professional Contexts" (E. G. Mishler)

"Behavior Therapy Research Program (M. W. Otto, et al.)

"The Naturalistic Response to Treatment of Patients at the Austen Riggs Center" (J. C. Perry, et al.)

"Desipramine in Children and Adolescents with Attention-Deficit Hyperactivity Disorder and TIC Disorders" (T. Spencer, et al.)

This is a small sample of what is available on this website, and the site itself is merely a small example of what is available on the Internet.

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The Script ITAA

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New Address for TAJ Manuscripts

As a result of changes in the ITAA office, TAJ manuscripts should now be sent directly to Publications Consultant Robin Fryer at 1700 Ganges Ave., El Cerrito, CA 94530-1938, U.S.A. She can also be reached by email at robinfryer@aol.com or by phone or fax at 510-232-0310.

Happy Holidays and Best Wishes for the New Year from ITAA Staff members Ken Fogelman and Elaine Frances and ITAA Consultants Denton Roberts and Robin Fryer

Transactional Analysis and Meditation

These articles were submitted independently to The Script, *but we thought that they offered such an interesting counterpoint to each other that we decided to present them together. We hope they will stimulate your thinking on this topic and that you will write us with your comments.*

Halifax 2000: A Meditation on the Adult and Its Corruption

by Claude Steiner

I have long wondered about the nexus between transactional analysis, a theory and practice fundamentally based on human interaction, on the one hand, and meditation, the foundation of which is the lone, individual experience, on the other.

In early 2000, after a very difficult 1999, I had occasion to attend a 10-day silent meditation retreat from which I emerged with some insights that I can truly say changed me and my life, at the root. A great deal happened that I will not go into here, but I derived one particular insight that I here develop into an essay about the Adult ego state and, for lack of a better way to put it, its corruption.

One of the puzzles of meditation for me has always been that its proponents seek a state they call egolessness. I do not wish to quibble with a fundamental concept or capriciously modify a respected tradition of meditation. However, one important discovery I made for myself is that the meditation, instead of producing a state of egolessness, seemed to produce something that I could only describe as ego-fullness.

The method of meditation that I pursue is Vipassana, which means "seeing things as they are." Indeed, it was my experience that as I progressed in my meditation practice, the state that I achieved was one of perceptual clarity, not only about myself, but also about the world that I inhabited.

I was able to see things as they were by setting aside what in Vipassana are called attachments, aversions, and ignorance. In the light of transactional analysis concepts, attachments and aversions are contaminations of the Adult by the Child's emotional responses. Attachments are positive emotional responses affecting the Adult, and aversions are negative emotional responses affecting the Adult, while I interpret ignorance as Parental prejudices (Critical or Nurturing) affecting the Adult.

The Adult in its pure state has strong boundaries and is uncontaminated by either the Parent or the Child. Emotionally, it is essentially neutral. At a seminar meeting in which the question was "Does the Adult have emotions?" it was Berne's opinion that it did not, in the usual sense of the word. He allowed for what he described as a subtle, pleasant feeling that accompanies an elegant insight, as experienced when solving a complex mathematical equation, and that he likened to a diffuse blue light. This described perfectly the experience that I had toward the end of my ten-day meditation practice, which I characterize as ego-fullness: a pure Adult filling my consciousness, pleasant but free of strong emotions and prejudicial thoughts to interfere with my perception of things "as they are."

Only after I discussed this experience with two expert mediators at the Halifax conference did I realize that the traditional egolessness referred to in the meditation tradition, in which the person gives up his or her material attachments, is the same as the one I had experienced as ego-full. Simply stated, in transactional analysis terms, I would say that it is the pure Adult, fully cathected.

Being able to see things as they are, without the emotional attachments and aversions of our Child and without the prejudices of our Parent (be they that I/You are OK or not), gives us the power to make decisions on the basis of the closest approximation to reality that we can attain given our experience at the moment. Of course, different people will see different things, and all of our experiences of a lifetime, everything we have learned and how long and well we have lived, inform the Adult regarding things as they are. Our Adult information may be as naive as a three year old's or as wise as an oft-reincarnated avatar; it still is the best basis for decisions when decision time comes. When we make our early-life script decisions, we make them based on the way we see things, and if and when we redecide years later, we again base our decisions on what we see things to be, hopefully in a more enlightened state.

> ***"I discovered for myself that meditation, instead of producing a state of egolessness, seemed to produce something that I could only describe as ego-fullness."***

My experience with this pure Adult is that it is keenest in the midst of a long sequence of disciplined meditations, but also that once cathected, it is far easier to recathect in situations that require ego-fullness. I emerged from the ten-day silent meditation retreat with a view of my world that was serene yet eager to take on life in all its complications and armed with a tool for understanding—a purified Adult ego state—that facilitated dramatic forward movement for me and my loved ones.

Lest I give the impression that this state of ego-fullness was easy to achieve, let me say that only the discipline of 4:30 AM awakenings followed by eight hours of strong, determined



daily sitting punctuated by an hour and a half daily discourse from the teacher was able to break me away from the attachments, aversions, and ignorance clouding my Adult's vision. I spent the hours between meditations pacing and repacing the small circular path in the California Sierra wilderness like a caged animal: silent, eyes averted, thinking only of how to escape what seemed hard time in prison. I spent sleepless nights feverishly reviewing every aspect of my life from every possible perspective. And when equanimity finally came, it went unnoticed and only recognized when I returned to the real world and experienced its effects on my daily life.

I fear that this brief essay will be seen by some who are disciples of the meditative experience as a Philistine's plucking of one ripe peach from a large, ancient, beautiful tree and showing it off as if it represented the full spiritual experience. Far be it from that: I see it simply as a first small step in building a cognitive bridge from the discipline of my devotion—transactional analysis—to another equally respectable discipline, meditation.

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Stroke Theory and Egolessness

by Nancy Porter-Steele

For those of us who are both transactional analysts and Buddhists, a subject that persistently gives us a lot to think about is how to work out a bridge between our transactional analysis understanding of the requirement for strokes versus the Buddhist recognition of the nonexistence of any actual self.

I asked for some opinions about this from members of the transactional analysis community here in Halifax.

"Maybe the transactional analysis community at large won't be interested in the question. After all, most people don't question the existence of the self. If you're going to write about this for people outside our contemplative transactional analysis community, you'll have to make it clear why the question exists."

Responding to this challenge, another said: "As contemplative transactional analysts, we are a community of some dozens of people in Halifax (and we don't know how many more around the world). We practice meditation as taught in the Shambhala/Buddhist tradition because we have discovered for ourselves that what the Buddha taught—about suffering, its cause, how to become free of it—is profoundly important in our lives and the lives of others. We are members of the Shambhala/Buddhist community, and our friends within this community care deeply that whatever is offered to people not cause an increase in suffering. Some of them challenge us about this directly. Therefore we need to clarify—for ourselves as well as for them—that what we are doing with transactional analysis is not in conflict with what the Buddha taught.

"The Buddha pointed out that 'dukha,' which means dissatisfaction or suffering, is an ongoing experience in life so long as there is clinging to 'self.' The way to be free from dukha is to be free of clinging to 'self.' Furthermore, very, very careful observation leads to the discovery that no such self is to be found. Thus, to Buddhists, anything that tends to solidify the clinging to an actually nonexistent 'self' is unkind and leads people further into suffering rather than away from it. It is easy to see stroking as solidifying 'self.'

"Is it? Always? Sometimes? Never?"

> ***"How do we work out a bridge between our transactional analysis understanding of the requirement for strokes versus the Buddhist recognition of the nonexistence of any actual self?"***

These questions require careful answers. To begin, here are some suggestions from among our colleagues.

If we stroke a racket, a game, a driver, or other script manifestation, we are contributing to solidifying the "self" that the person has identified with so far.

When we stroke qualities of the being of the person, or stroke nonadapted yet naturally healthy behaviors of all kinds—which include creativity, playfulness, generosity, caring kindness, on-the-spot intelligence, and so forth—we are stroking the basic goodness, which is unconditional. It is called unconditional because it exists in everyone whether or not it has yet been manifested. This is taught by the Buddha, it is directly discovered in meditation, and it is what is spoken of in transactional analysis as OKness.

When people identify the strokes they want and ask for them, they are breaking rules about how to get needs met, and these rules have been part of the "self," too.

Another challenge: "When a person has fully recognized the nonexistence of "self," will he or she still need or want strokes?"

It is not clear whether anyone among us is in a position to answer this. What seems more relevant is the recognition of "path"—that each of us is somewhere along the way from fixed belief in "self" to complete recognition of egolessness. To be effective, it is necessary to work with our minds in a way that is appropriate to where we are. *Start Where You Are* is the title of one of Pema Chödron's books on contemplative practice. In transactional analysis we work to identify where the problem is and to address it appropriately.

The necessity for strokes is unquestionably a fact for quite a long way along the path. People who try to ignore this need wind up going after strokes in covert ways and reinforcing old habit patterns in the process. Therefore, skillful understanding of how to ask for strokes, give strokes, accept strokes, refuse strokes, and not stroke habitual patterns is valuable for everyone.

Nancy Porter-Steele can be reached at steele@ns.sympatico.ca or at 706-6095 Coburg Rd., Halifax B3H 4K1, Nova Scotia

Jamaica Program Offers Exciting New Paradigm

An innovative new training program in transactional analysis is being premiered this fall on the island of Jamaica. Sponsored by the United States Transactional Analysis Association (USATAA), the ITAA, and Grainger Weston, the hope is that it will serve as model that can be adapted to the needs of local groups in countries and regions around the world.



Some of the participants from the January 2000 TA101 in Jamaica

The full program, which was described in detail in the November 2000 *Script*, is comprised of six modules on major areas of transactional analysis theory and application: structural and functional analysis, transactional analysis proper, games and rackets, scripts, applications (to couples, short-term therapy, and small groups), and evaluation and review. Although the program is designed to provide an comprehensive overview of transactional analysis if all the modules are taken, people may choose to register for any session(s) they wish. Only the final module, which focuses on learning how to teach others to use transactional analysis, is limited to those who complete the rest of the program. The only requirement to attend one of the modules is a TA 101 (in Jamaica arrangements were made to offer a 101 there this fall before the first module begins in early 2001).

"It is hoped that this program will serve as a model that can be adapted to the needs of local groups around the world."

The seeds of the idea for this program grew out of a USATAA-sponsored TA 101 course presented in Jamaica in 2000 just prior to the annual USATAA Gathering there. Sharon Brown and Joyce Thompson handled the local arrangements and publicity so well that 31 participants attended, including two instructors from the University of the West Indies MSW program, one class of MSW students, therapists in private practice, the head of the police chaplains, school counselors, and a group from a women's center. The course was taught by Valerie Chang, Barbara Little Horse, Marian Weisberg, Curtis Steele, Duncan Bremner, and Jon Weiss, who were impressed with how quickly the participants picked up the concepts and applied them to their own situations and culture.

Seeing the excitement the participants had about transactional analysis, Grainger Weston asked Valerie Chang to develop a continuing training program. Grainger has been a long-time supporter of transactional analysis activities, especially in Russia and Eastern Europe (for which he was honored with the Hedges Capers Humanitarian Award in 1999), and he offered generous financial support for presenting the program in Jamaica. He also offered the use of his facilities at Frenchman's Cove, a lovely retired resort near Port Antonio that has been the site of the USATAA Gathering for some years. In addition, the ITAA Eric Berne Fund for the Future has provided financial support to help defray the costs of travel for the trainers, who are donating their time and expertise.



During the following week in Jamaica, Valerie, Marian, Duncan, Barbara, Felipe Garcia, and Denton Roberts began to develop the proposal for the training program, to be taught during seven three-day weekends over the course of two years. Each module runs Friday 2-6, Saturday 9-5, and Sunday 9-1, and CEUs are available for an additional charge of $10 per module.

While this program is in no way intended to take the place of Board of Certification training, the hope is that both the financial underwriting and the structure of the program will make transactional analysis training available to those who might not be able to afford regular training programs. This may be particularly relevant in countries and regions where financial resources are more restricted and a way to get beginning graduate students interested in further transactional analysis training.

Although this inaugural program, which begins in January 2001, is targeted to reach helping professionals in Jamaica, participation is open to anyone who wishes to register. However, space is limited, *so if you are interested, please see the November Script* for registration details or contact: (from the USA) Lyman Rigby, 1103 Fortune Ave., Panama City, FL 32401-1831; phone: 850-769-6188; email: L.J.J.Rigby-P.C.@worldnet.att.net; (from Jamaica): Sharon Brown or Joyce Thompson at thompsonjoyciet9@hotmail.com.

The cost is $120/module (does not include room/board).

Special Note: For those attending the USATAA Gathering at Frenchman's Cove 25 February to 4 March 2001, a special rate of $80 per module is available for Module 2, just prior to the Gathering, and Module 3, just after the Gathering. If you wish to register for the Gathering, contact Dianne Maki, 657 Mountain Dr., South Orange, NJ 07079-1125; phone: 973-763-7973; email: Makisethi@aol.com . The cost of the Gathering is $495, which includes registration, seven nights lodging, breakfasts and lunches, two evening meals, and gratuities. □

ITAA/WPATA CONFERENCE 2001



Reconciliation:
Restorative Processes, Relationships

The Landmark Parkroyal, Sydney, Australia
Pre-conference: 21-25 July, 2001
Main conference: 25-29 July, 2001
Post conference: 30 July-1 August, 2001

The International Transactional Analysis Association (ITAA) in association with the Western Pacific Association of Transactional Analysis (WPATA) are pleased to host the 2001 Annual Conference on "Reconciliation: Restorative Processes; Relationships".

The conference will focus on how this theme touches all our lives in diverse ways and will be explored from socio-political ideas through to economic and psychological perspectives.

Key themes include:

- World Trends in Reconciliation
- Political Processes
- Equality in Education
- Healthy Workplaces
- Multiculturalism
- Making Peace with the Past
- Creating a New Future
- Handling Conflict in Relationships

The conference will be held at The Landmark Parkroyal in Sydney in July 2001. Sydney is a vibrant, friendly international city, home to over 4 million people, and besides being one of the world's most beautiful cities, it has been named the "Number One Convention City in the World" for two consecutive years by the International Congress and Convention Association.

Life in Sydney, Australia's oldest and largest city, revolves around the Harbour, one of the most famous waterways in the world. The Harbour is Sydney's magnificent centrepiece and the Opera House is the jewel in Sydney's crown.

Sydney's climate is extremely mild by North American, Asian and European standards. It has an average 340 sunny days per year with summer temperatures staying above 20°C (70°F) for the most part, and the winter temperatures around 16°C (50-60°F). Winter is June to August.

There will be two exciting post conference tours. One to the Great Barrier Reef – one of the seven wonders of the world – in tropical Queensland and a trip to incredible outback Australia.

ITAA•WPATA ANNUAL CONFERENCE• SYDNEY, AUSTRALIA

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Book Selling at ERTAA Conference: If you want to sell your books at the Stamford, Connecticut, conference 19-22 April 2001, please contact Ken Fogelman at the ITAA office: ken@itaa-net.org; fax: 510-625-7725; phone: 510-625-7720

Members' Forum

APPLAUDS FOCUS ON TRANSACTIONS

Dear Editor:

Claude Steiner's comments in the Members' Forum (September-October 2000) were welcome and thought provoking. They also reflected some of my own sentiments.

After a 23-year absence, I recently rejoined the ITAA. As a former "insider"—and now a kind of "outsider"—I have the opportunity to "step into the same river twice" and to take advantage of this special, albeit brief, perspective.

The articles I read in the three recent *TAJ*s I have received thus far ran the gamut: from reaffirming basic transactional analysis concepts and principles, to useful practice applications, to tortuous theoretical arguments, all the way to complex diagrams that were hard to grasp, let alone appreciate. More than once I was reminded of what a clinical supervisor told me after I presented some theoretical "improvement" I was proud to have developed: "Suppose you're right, what difference does it make?"

Berne did make a profound difference by charting a new course in "dialectical opposition to psychoanalysis." He challenged assumptions about therapy and the nature of cure and brought about sea changes in the architecture of therapeutic engagements. The innate logic, user-friendly language, and basically up-beat tone of transactional analysis helped open doors to organizations, institutions, and communities that had previously resisted all clinical influence.

Although, in some ways, transactional analysis became a victim of its own success, that success would not have been possible unless it enabled people everywhere to achieve greater personal power and interpersonal mastery. To millions of readers and clients alike, transactional analysis stood for options and moving forward—a welcome alternative to "playing archeology" to better understand the past and the reasons behind one's diminished capabilities and expectations.

It is worth noting how difficult it seems for some of us to transcend more individualistic and insular forms of psychotherapy, that is, psychoanalysis or its psychoanalytically based cousins. Perhaps we consider ourselves so fascinating that we assume that prolonged absorption in one's past will interest and benefit our clients. Or, perhaps we find the opacity of speculative causality more comfortable than the transparency of personal responsibility and action. Or, we confuse what is interesting with what is meaningful and what is complex with what is significant.

Whatever the reason, I agree with Claude that "transactional analysis thrives wherever it is taught because it is transactional analysis" and not something else.

In contrast to countless self-help and management techniques du jour, transactional analysis has stood the test of time. After more than 40 years, it remains intellectually sound, experientially valid, and applicable across cultures.

During my 23 years away from the ITAA, I never stopped using transactional analysis as a basic frame of reference for working with people and organizations. First as a clinician and now as a business and executive coach and family business consultant, I look to transactional analysis to bring more focus, clarity, and discipline to my work. Simply put, "thinking TA" adds value. Occasionally, I reread Berne. His elegance of thought, prickly compassion, and irreverent humor inspire me today as much as they did 30 years ago.

Claude, I am grateful for your words. They helped to strengthen my commitment to honor Berne's legacy, not from a position of sentimentality, but to remind me and others what transactional analysis stands for, what it was meant to be, and what it can deliver now and in the future. Like you, I don't believe that the power of transactional analysis was or ever will be in "developing its psychoanalytic roots." Nor do I think that its potential will be more fully realized by pursuing "psychoanalytical tendencies."

Based on more than two decades of professional experience, I propose without hesitation that transactional analysis practitioners and the ITAA would be wise to realign the focus and direction of transactional analysis to "learn more about people through their transactions." In a seamless world that is moving at warp speed, few things are as universally important and globally relevant as how people talk and relate to one another.

Marta Vago, Santa Monica, California

ASKING THE HARD QUESTIONS

Dear Bill:

In response to your column "Fulfilling Our Purpose" (*The Script*, August 2000), I am glad that you represented transactional analysis on a panel in a wider context and that, as you point out, some of our members are now willing to take up serious clinical, theoretical, and professional issues, at least with one another. I have missed that in the past. I am also glad that you dared to challenge the use of no-suicide contracts and that you stayed thinking your own thoughts and engaged with Mary Goulding's forceful reply. Like you, I believe that we do not engage sufficiently with non-TA professionals in the fields of psychotherapy, psychology, and psychiatry, and like Frances Bonds-White, I too have been disappointed when working to stimulate interest among transactional analysis practitioners to engage in the wider field.

On that subject I want to thank Tony Tilney for another delightful and thought-provoking contribution in his *Script* column "The Hidden Mind" (August 2000). His closing paragraph, in which he writes, "Failing to acknowledge and deal with unconscious processes may reduce the appeal of transactional analysis as a theory," reminds me of my experiences and perceptions at the EATA summer conference in Paris this past summer. I want to ask questions that I hardly dare to voice. I wonder what unconscious processes are at work in our organization when we plan conferences so that the same charismatic presenters, responding to our lionization, draw huge audiences time after time, while in other rooms some very worthwhile workshops are poorly attended. Why does time-tabling at successive conferences allow this sort of competition? Why is it that I keep hearing these same famous presenters answer defensively and closing down further exploration when their ideas are challenged by questions? Why do we agree to participate in such a process? Am I the only one who is uncomfortable with this? Are we the children of a narcissistic system in which there is no room for a second generation to develop? Can trainers let their trainees blossom? Are there built-in injunctions, such as Don't Think and Don't Grow Up in transactional analysis? Is this the legacy left us by Eric Berne? Did he demand a blind following? Did anybody dare to disagree with his ideas?

Berne was a charismatic leader like those described by Antony Storr in *Feet of Clay: A Study of Gurus* (1996, Glasgow: HarperCollins). Storr describes such leaders as demanding of constant admiration and having a capacity to draw a following of people who believe in them without asking for objective evidence. Furthermore, he gives many examples of their seductive certainty and inability to tolerate conflicting views, which appeals to those of us who are looking for an ideal parent. Could this be an explanation as to why senior transactional analysis people have not shown much interest in presenting at non-transactional analysis conferences, where their ideas would be seriously challenged, or in participating in scientific research that demands scrutiny of their theories? Is transactional analysis a cult or a psychological model?

Ki Harley, London, England

A VIOLENT PREMONITION?

Dear Bill:

I want to let *Script* readers know of recent activities in my training institute in Cochabamba, Bolivia, el Instituto Social de Promoción Integral (ISPI). "Ispi" is the Aymara Indian work for "fish." In the early Christian community, the fish was a sign of healing and wholeness.

Cochabamba is a modern city of 200,000 in this land-locked Andean country in South America, 7500 feet above sea level. I have lived here since 1952, when I arrived as a missionary of the United Methodist Church. I have been a member of the ITAA for 25 years and a member of ALAT, the Latin American Transactional Analysis Association, for five. I am a licensed marriage and family therapist and a clinical member of the American Association of Family Therapy.

In September I gave a three-day workshop on integrative family therapy in Cochabamba. The following describes how it began, the contents and process of the workshop, how it ended, and unfinished business remaining.

To begin the workshop I made a three-cornered contract (à la Fanita English), first with the organizing committee of the Society of Family Medicine of Cochabamba, which was sponsoring an international conference on family medicine, and then with the 200 family doctors who attended. These doctors were from the national health system of Bolivia (La Caja Nacional de Salud), which serves the health needs of the citizens of this third-world country. The concern of some of the doctors present was that following the neoliberal guidelines of the government, as promoted by the International Monetary Fund and the World Bank, La Caja would be privatized and put in the hands of the private sector, and medical care would be limited to those who could pay for it.

My part of the contract was to briefly present the theory of integrative family therapy (systemic family therapy, transactional analysis, and gestalt therapy) as I had previously applied it with families of alcoholics in hospitals and families of delinquents in a juvenile family court system in the States and with dysfunctional families in my private practice in Bolivia. Their part was to divide into small groups to select families from their family practice, dramatize them in socio-dramas, and then present the dramatization before the whole audience and together discuss the relevance of theory to practice.

After some discussion and dialogue, and some hesitation (most of these doctors were accustomed to more formal, didactic presentations in workshops of this type, to what is called in Bolivia "conferencias magistrales"), 50 of the participants agreed to this procedure. They divided into small groups and proceeded to describe dysfunctional families from their practices and to create scripts and characters of fathers, mothers, grandparents, and children who came to their clinics for treatment, families affected by poverty, alcoholism, unwanted pregnancies, and family violence. They then selected casts, acted out these family dramas before their peers with enthusiasm, creativity, and humor, and analyzed them in terms of symbiosis and family script (from transactional analysis theory), interruptions to contact (from gestalt therapy), the rules and roles in dysfunctional families (from structural family therapy), and "the poisonous pedagogy" of Alice Miller, a Swiss psychiatrist who has worked intensively with abused children.

Well into this fascinating experiment with group dynamics and integrative psychotherapy, the analysis and discussions not quite finished, the workshop abruptly came to an end as violence erupted in the country. The army and police were called out to quell the disturbances. Rural teachers, influenced by Trotzkyite teachers' unions, were demanding a 50% pay increase from their present $85 a month. In addition, farmer producers of coca leaves, prodded by drug traffickers angry at the government for stopping their lucrative trade in cocaine for the drug markets of Europe and the United States, were blocking the roads, throwing stones, and puncturing tires. Campesinos from the national federation of campesinos were cutting off communication between Cochabamba and the tropical lowlands, the source of the city's fruit, vegetables, and meat. Three groups, ordinarily separated, were now united in a common cause: to force the government to listen to their demands.

Their leader was an Aymara Indian campesino named Felipe Quispe, known popularly as "el Mallku" (the Condor), who had formerly been involved with a revolutionary group named after Tupac Katari, an indigenous patriot of the eighteenth century executed by the Spaniards in 1791. The story of how Tupac Katari had been drawn and quartered by the Spaniards for opposing Spanish oppression—a story similar to that of the Scottish national hero William Wallace, who fought against the English in the fourteenth century and met a similar death—had been told and retold in Quispe's family since he was small; it was part of his family script, passed on for generations, and the source of his intense anger at his white oppressors.

Cochabamba was completely isolated from the rest of the country; roads to Peru, Chile, and Argentina were blocked; and merchants were unable to export their merchandise. Farmers were unable to get their produce to market, chicken farmers were unable to feed their chickens, and the chickens died. One exasperated chicken farmer, in protest against the inconvenience of the road blockage, dumped his rotting chickens in the public plaza of Cochabamba because he had been unable to feed them. On that note of chaos and violence, my workshop on integrative family therapy came to a close, and the family doctors and I returned to our homes to wait out the disturbances.

Today, October 5, three weeks after the breaking out of violence, the newspaper announced that two of the groups—the teachers and the campesinos—had reached an

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MEMBERS' FORUM

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agreement with the government, which had given in to most of their demands. However, the coca-producing farmers were still holding out. The latter, the cocaleros, were threatening to open an armed front of guerrilla warfare. They accused the campesinos of treason and of succumbing to pressure from the United States. The government was threatening a state of siege, which would achieve by brute force what they had been unable to accomplish by means of negotiation and dialogue.

On a related note, I also want to thank you for introducing me to James Gilligan's book *Violence: Reflections on a National Epidemic*. I was unable to attend the Halifax conference where he was the keynoter, but felt that by reading your fascinating interview (April 2000 *Script*) on the origins of violence with this renowned psychiatrist I could participate vicariously in the excitement. His book was particularly relevant to what I have just described about the violence in Bolivia. One phrase from his book, a quote from Gandhi, stands out in my mind: "The deadliest form of violence is poverty." The "powers that be" (the United Nations, the World Bank, the International Monetary Fund, and the governments of the world) must find solutions to the poverty and unemployment created by the inexorable process of globalization that is sweeping the planet.

American sociologist M. D. Lisonjua describes this process of globalization as creating a new elite, a privileged class that controls the information technology—"symbolic analysts" he calls them (software engineers, biotechnology scientists, design engineers, and investment bankers)—and who form the basis for the transnational corporations scattered all over the world.

They live in guarded, gated enclaves. They work in ultramodern offices and research centers. They fly from airport to airport in search of profit and pleasure. They are what Jaques Attali has named the modern "nomads," who travel light with regard to family, church locality, and even nation.

In contrast, Lisonjua describes those who are unable to participate in the benefits of the new global economy, a "sea of other nomads, impoverished nomads—boat people on a planetary scale—condemned to ply the planet in search of sustenance and shelter" (M. D. Lisonjua, "Global Capitalism: The New Context of Christian Social Ethics," *Theology Today*, July 1999).

What is happening in Bolivia today may be just a premonition, a foretaste, of what could happen on a global scale in a world where poverty and violence go hand in hand.

Charles McFarren, Cochabamba, Bolivia

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TOUCHED BY LOVE

continued from page 1

organizations and support them in their delivery of goods and services.

I have often been asked whether, given what I know now, I would have chosen to serve as ITAA president. The answer is an unqualified "Yes!" I have learned a great deal both personally and professionally, and I am so proud of how today, for the most part, there is a sense of enthusiasm, warmth, and energy among our members. I was deeply moved that this warmth and enthusiasm were extended to me in Halifax when I was given standing ovations at both the business meeting and the banquet. I was touched by the love of so many and the recognition that I gave what I could.

The list of people I want to thank is so long that it would fill the whole *Script*. Although I will not try to acknowledge each one, I cannot end without mentioning a special few. Ted Novey has been invaluable to this organization while serving in so many roles; it is thanks to him that our journal was revitalized, and it is because of him that we are in such a secure financial position, including ending this year with a surplus far above the estimated budget. Thanks, Ted, you are truly a miracle worker. Denton Roberts has also filled many positions in this organization brilliantly, most recently as ITAA acting executive director; he is always there willing and eager to act, and we all owe him a huge debt of gratitude for the time, energy, and leadership he has provided over the last few years. Thanks, Denton, you are a one-of-kind friend. One of my pleasures as president was writing my semi-regular articles for *The Script;* without Robin Fryer's help, this would have been a much more difficult and much less enjoyable task. She has always been there with her encouragement, skill, and knowledge. Thanks, Robin, for your wisdom and generosity of spirit. To all the committee members, trustees, and executive committee members, I say a heartfelt thanks; we have made a great series of teams. And to all of you with whom I have had contact by letter, fax, phone, email, and at conferences, I also say thank you. Your interest in and concern for this organization has sustained and inspired me.

Lastly, I want to thank my dear family, who gave up countless hours of family time and were endlessly patient while I made the phone calls, responded to the emails, and attended the meetings necessitated by doing the work of the ITAA. Cinzia, Guilia, and Andrew, you also have given a lot to the ITAA and continue to teach me what unconditional love is. Your support flows deep in my heart and soul.

In my role as president, I now say a fond farewell. The organization will be in good hands with Gordon as I pass the torch to him with confidence. And as long as I can, I will be active in this organization, which I love so dearly.

George Kohlrieser can be reached at georgak@datacomm.ch or Arabienstrasse 15, 4059 Basel, Switzerland

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RESPECTFUL CONTRACTING

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ego state is underway. Relating to the stages-of-therapy model developed by Harry Boyd, it is safe to say the men would be entering the fourth stage: exploration. At this stage clients need permission to safely and appropriately experience the adaptations and decisions made in childhood to which loyalty is no longer useful. The client's thinking is clarified at the same time his emotional needs are included in the process. The client understands how restraining beliefs (Parent and Child contaminations) have interfered with his need for intimacy.

Transactional analysis and Jenkins's model work well together to provide a therapeutic context that is balanced by including all ego states in the contracting process. By developing a context that allows men to take responsibility and to change behavior, we avoid the trap inherent in the "educational model," which is currently the dominant paradigm in use with men who batter. In this model, facilitators often find themselves inviting resistance from and conflict with their clients, similar to a parent with a child who refuses to take his or her medicine. The irony is that the educational model has much to offer in its understanding of power and control, the cycle of violence, and the cultural scripting of men and women in North American society. The missing piece is the recognition that men who have abused their partners are still fundamentally OK: They are capable of choosing to take their own "medicine" *when given the opportunity for reflection in a safe space and* when provided with the proper communication tools.

To personalize the process a little—and to emphasize that I believe we all face issues of violence in our lives and our relationships—I want to share a recent experience of my own. In a group situation with colleagues, I was reminded of how quickly I can become tangled up when the Child in me believes he must rescue the weak and pursue justice. It was painful to realize that any good intention in my communication was lost when I began verbally abusing a colleague and friend. It was difficult for the little John Wayne in me to give up the intense strokes gained from my internal melodrama and to accept that these kinds of situations were Adult responsibilities. I share this snippet of personal process as a prelude to consideration of several important issues.

First, I believe that it is stressful and dangerous for facilitators to understand their role as someone who is supposed to confront and change the "wrong-headedness" of group members. Particularly if a group's purpose is to address the violence and abusive behavior of group members, taking on the heavy responsibility of reeducating and changing those individuals may lead to a parallel process in which the facilitator ends up being abusive. If the facilitator takes the position that others are wrong and need to be told what is right, this may also invite resistance and other unconscious and unhelpful interpersonal processes in group members. The responsibility for educating and changing behavior belongs to the group members themselves. It is better for the facilitator not to assume responsibility for others but rather to find respectful ways of inviting group members to acknowledge their abusive behavior.

Second, I wanted to show how helpful transactional analysis is to me in developing an understanding of my own process as well as in making healthy adjustments that support

26th EATA Kongress
Vienna, 6-8 July 2001
"Acceptance in Europe"

In Europe, the "old" continent, the word "acceptance" is rarely used. Many countries, many peoples live together in this Europe, and every one of them is proud of its history. In our time, a new Whole-European Identity is being sought. This search will be successful if a basic principle of transactional analysis is realized: "I'm OK, You're OK" and, consequently, "We're OK, You're OK." The acceptance, the tolerance, and the acknowledgment of others are more relevant than ever. The aim of this congress is to consolidate acceptance in Europe. This congress is devoted particularly to the city of Vienna, the city of Sigmund Freud, Alfred Adler, and Viktor Frankl.

Schedule

July 6	Morning:	Arrival, welcoming of participants, introductory speech
	Afternoon:	Workshops
	Evening:	Walk through "Old Vienna"
July 7	Morning:	Lectures/ Keynotes
	Afternoon:	Workshops
	Evening:	Festive reception with dance and buffet in the "Rathaus"
July 8	Morning:	Keynotes, workshops
	Afternoon:	Saying farewell

Services for Participants

* Simultaneous translation of the plenary sessions in four languages (German, English, French, Italian)
* Translation during some of the workshops
* Recreational breaks during the congress
* All workshops and keynotes will be in the Austria Center Vienna (ACV)
* Lunch in ACV is possible
* Baby-sitting facilities
* Hotel reservations with suitable public transport facilities

Further information and registration: "EATA 2001" Austria, 1020 Vienna, Karmeliterplatz 1/6;
Tel: +43/676/4502617; Fax:+43/676/4502717; email: eatakongress2001@hotmail.com

and nourish me in taking full responsibility for my behavior. Seeing clearly my existential position of "I'm OK, You're Not-OK" and knowing how that plays out in game and miniscript theory informs me of the danger in my behavior. My understanding of ego state theory allows me to identify, with Adult ego state awareness, the Parent in the Child (P_1) who believes he is responsible for changing others. Using stroke theory, I understand my need for intense strokes, and I structure my time and psyche to obtain such intense stimulation in healthier, more useful ways.

The following example provides a concrete idea of how Jenkins's process-of-engagement model works and how a transactional analysis background can enrich this model. The transcript, which presents part of a role play that occurred in the Halifax workshop, illustrates the three aspects of Jenkins's inquiry process. As the therapist (T), I am inviting the client, "Joe" (J), to own up to his abuse as the first stage of contracting. (Process notes are shown in brackets.)

T: Why are you here today? [Inviting responsible stories]

J: I'm here because my probation officer sent me.

T: Oh, you didn't have any choice in the matter? [Declining invitation for irresponsible stories; in transactional analysis language, catching the con]

J: Well, I guess I did have a choice.

T: So, you chose to come here. [Acknowledging and highlighting taking responsibility or as we say in transactional analysis, strokes]

J: (Nods)

T: What kind of guts did it take for you to come here today, Joe? [Inviting and acknowledging]

J: Well, I dunno. . . I came here and . . .

T: How does it feel? Do you mind my asking you? Is it OK for me to ask these questions? I know they're personal questions. [Inviting]

J: I don't know what you're going to ask. . . . So far, it's OK. [Accepting invitation for responsible stories]

T: You let me know if things get too personal, OK? If it gets too hard for you to answer the questions. [Acknowledging and inviting further]

J: (Joe nods)

T: OK, I appreciate that. (Pause.) So, how is it to answer these questions in front of all these people in this room today? [Acknowledging and inviting]

J: It's not easy. [Responsible story]

T: OK, so maybe it does take some guts to sit there in that chair. [Acknowledging]

J: I guess so.

T: There are strong feelings that are happening for you?

J: Hmmm, I feel a little tense.

T: Huh uh, there's kinda. . . . You'd like to get up and get out of here kind of feeling? [Language of an eight year old]

J: (Joe nods) Huh uh.

T: So, it's taking something for you to be here. (Pause.) So, if you don't mind my asking, I'm going to ask some further questions, which may be hard for you to answer. [Again using simple language from a Nurturing Parent that strokes and invites further responsibility]

J: (Nods.)

T: What is it . . . why are you here today?

J: Well . . . (pause), my wife was . . . ah . . . she's a mess with the banking, and I got into this thing with her . . . that, ah . . . you know, a couple of weeks ago, and she didn't follow through.

T: I'm going to interrupt you here for a minute, Joe. I'm not really interested in what happened. . . . What's your wife's name, by the way? [Declining invitation to join in an irresponsible story]

J: Jane.

T: Jane.

J: But it's her fault (with a rising voice), just every time, every time, you know?

T: I hear that you have a real conflict with Jane. I understand that. I don't mean to minimize that. That's not why I'm interrupting you. What I need to know, because you're new to the group, I need to know why it is that you're here. I don't really need to know about your conflict right now. Maybe we can talk about that later. [Again, declining invitation to engage in irresponsible stories]

J: Well, I'm here because that's what my probation officer said I should do. My wife . . . friends of the family . . . so I'm here to check it out.

T: Hmmm, OK, so I need to ask you this further, because I have no idea. Was there something that happened between you and Jane that brought you here today? [Declining and inviting]

J: (Mumbles.)

T: You're mandated by the court? Is there something specific that happened? [Inviting]

J: A few weeks ago . . . ah . . . she called the police after I hit her and threatened her. [Responsible story]

T: How do you feel about Jane? [Invitation]

J: I love her. [Responsible story]

T: So, you love Jane and you hit her? [Acknowledging and highlighting]

J: Yes (softly). [Responsible story]

T: Uh huh, so what kind of courage is that, to talk about that right now? [Acknowledging and inviting]

J: I dunno.

T: You say you don't know. (Pause.) Well, I really appreciate your telling me about that. Being straight about that. I think it takes courage. [Acknowledging and highlighting]

Developing a genuine, healthy stroke environment fits well with Jenkins's idea of acknowledging and highlighting men taking responsibility. Just as I believe that everyone has basic goodness or OKness, I also believe that abuse exists on a continuum, and we all fit on it somewhere. Understanding how shame leads to blame is not foreign to any of us.

In group work, the narrative approach of respectful inquiry provides both nurture and clarity while declining invitations to respond to irresponsible stories of minimizing and denying abuse. In effect, it offers a chance for Parent and Adult to work well together. As a number of attendees at my conference presentation pointed out in the final discussion, transactional analysis—and particularly the sophistication of ego state analysis—has much to offer in a healthy contracting process that invites men to take responsibility for their abusive behavior.

Duncan Bremner is a Provisional Teaching and Supervising Transactional Analyst (clinical) as well as a therapist, trainer, and supervisor in Halifax, Nova Scotia, Canada. He has a strong interest in intervention with violent behavior and since 1995 has been doing group work with men who batter. He is also on the faculty of EastWind Institute in Halifax, and his most recent project is group process that integrates transactional analysis with contemplative or transpersonal psychotherapy. He can be reached at 7008 Churchill Dr., Halifax, Nova Scotia B3L 3H5, Canada; email: marion.duncan@ns.sympatico.ca .

Notes: The author would like to acknowledge Rory Batcholder's powerful performance in Halifax as Joe. A revised version of Alan Jenkins's book Invitations to Responsibility *is in the works and will be available from Dulwitch Centre Publications, Hutt Street PO Box 7912, Adelaide, South Australia 5000.* □

Dues Increase

The ITAA Board of Trustees has approved a $5 dues increase for all membership categories. As of 1 January 2001, dues will be as follows: $85 Associate Member, $105 Regular Member, $145 Clinical Member, and $245 Teaching Member.

SAVE THE DATE

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MARCH 29 (Thursday)
MARCH 30, 31 (Friday & Saturday)
LOCATION: Dallas Parkway Hilton, Dallas, Texas

TRANSACTIONAL ANALYSIS CONFERENCES WORLDWIDE

February 25-March 4, 2001: Frenchman's Cove. Jamaica. USATAA Gathering. Contact: Dianne Maki, 657 Mountain Dr., South Orange. NJ 07079-1125. USA; phone: 973-763-7973; email: Makisethi@aol.com .

April 5-8, 2001: Keele. England. Institute of Transactional Analysis Conference. Contact: Richard Reynolds at rreynolds@edinburghhealth.co.uk .

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); website: ERTAA.org .

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; website: www.itaa-net.org .

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	BOC	Jan. 22, 2001	Coimbatore, India	Oct. 2000
	COC	April 5, 2001	Keele, England	Jan. 1, 2001*
	BOC	April 19, 2001	Stamford, Connecticut	Jan. 19, 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	April 5, 2001	Keele, 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	Apr. 8-10, 2001	Keele, England	Dec. 8, 2000
	PTSC	July 2-4, 2001	Vienna, Austria	March 2, 2001
	TSC	July 30, 2001	Sydney, Australia	March 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.

Keeping In Touch



Jim and Barbara Allen in late August 2000

Barbara Allen

by Alan Jacobs

Are you righteous? Kind? Does your confidence lie in this? Are you loved by all? Know that I was too. Do you imagine yourself things will be less because you loved goodness? Truth? (James Jones in *The Thin Red Line*)

Barbara Allen is dead. There, I finally said it, had to write it down to seize my head and turn it to reality.

The drive from Chicago to her burial in Custar, Ohio, starts not far from the blazing furnaces and stacks of US Steel in Gary, Indiana, amidst the gently rolling hills and curves of I-90, the major artery to Manhattan. It reminds of Barbara as one crosses into Ohio, becoming flat and clean and straight and simple. You can see a long way.

Toledo, Bowling Green, Custar—the road narrows to a rural two lanes in the rainy morning as I make my way to the St. Louis Church. Jim and his son Michael arrive, with the weight of it on them. The service is Catholic, and it, like the priest, is clean and simple, sincere and moving. The drive to the cemetery is about three city blocks. The rain has stopped. The service there is Ohio; Barbara's gathered family and friends, simple, honest, and understated. It is short, and as people walk to their cars, Jim walks to his and gets books of Barbara's and gives them to friends and relatives. It is so like him, doing this before returning to the coffin for a few moments alone.

And then it is over, finally, after the two years with cancer. I asked her once what it felt like to know one was dying. She said, "Well, we all have to die, don't we? And it's just that I know about when it is going to happen. So all I can do is be alive today and go on being alive without causing too much discomfort to others." It reminds of the following:

> **We say that the hour of our death cannot be forecast, but when we say that we imagine that hour as placed in an obscure and distant future. It never occurs to us that it has any connection with the day already begun or that death could arrive this same afternoon, this afternoon which is so certain and which has every hour filled in advance. (Proust, *Remembrance of Things Past*)**

Driving back, I think about something that connects us—all of us. I read it to her after we all knew what was happening. It is about a carbon atom.

> **It lies bound to three atoms of oxygen and one of calcium, in the form of limestone. Then it was cut out, went through a lime furnace, and took wing. The atom was caught by the wind, flung down onto earth, lifted ten kilometers high. It was breathed in by a falcon, dissolved three times in the sea and again was expelled. It then stumbled into organic adventures. It had the good fortune to brush against a leaf, penetrate it, and be nailed there by the Sun. In an instant, like an insect caught by a spider, the carbon atom was separated from its oxygen, combined with hydrogen, and finally inserted in the chain of life. It enters the bloodstream, knocks at the door of a nerve cell, enters, supplants the carbon that was part of it. The cell belongs to a brain and it is my brain: the cell in question, and within, the atom in question, are in charge of my writing, in a mysterious game that nobody has described. It guides this hand of mind to impress on this paper, this dot here, this one. (Primo Levi)**

Barbara is buried in the rich, black earth near the road in Custar, in Ohio, where people grow food for all of us. She is near her family and her beginnings. May the earth rest easy on you, dear Barbara.

Note: Those who wish to contact Jim Allen may do so at 201 SE 89th St., Apt. 703, Oklahoma City, OK 73149, USA. □



Ksenija Popadic Mihailovic, who passed her CTA exam in Halifax, was honored with a celebration given by her training group at the Instituto Privado de Análisis Transaccional in México City. Ksenija is from Yugoslavia, where she began her training with Zoran Milivojevic. Five years ago she came to live in México City, where she completed her training and supervision with Gloria Noriega and Emilio Said. From left to right, top: Leticia Escobedo, Patricia Hernández, Rocio Arroyo, Cecilia Barra; bottom: Dean Mihailovic (Ksenija's husband), Ksenija Popadic, Gloria Noriega, Sebastian (the Institute's pet), Emilio Said, and Estela Moreno (taking the photo).



Photo: Richard Wheeler

Muriel James Awarded Honorary Degree

Muriel James, MA, BD, EdD, TSTA (clinical, educational, organizational) was awarded an honorary Doctor of Divinity degree on 26 October by the Church Divinity School of the Pacific, the Episcopal graduate seminary in Berkeley, California. The award ceremony was held in the context of a Eucharist service at the seminary followed by a festive reception and dinner. Although Muriel is well known in the ITAA for her work in transactional analysis and psychotherapy, fewer members probably realize that, after beginning her own higher educational journey in her mid-thirties, she eventually earned a BA, an MA, and her doctorate in adult education from the University of California as well as her Bachelor's of Divinity from CDSP. In giving this honor to Muriel, CDSP cited her dissertation on the history of ancient Hebrew adult education, her work as founder and dean of the Laymen's School of Religion in Berkeley, her service as a US delegate to the World Council of Churches in Switzerland, and her many books. They wrote, "Her long and fruitful ministry witnesses to the best of our school: an involvement in scholarship, in teaching, in interfaith education all over the world." Muriel is a licensed psychotherapist, a consultant, and the author of 22 books that have been translated into 26 languages. She is also an internationally known conference speaker to diverse audiences, including United Nations staff in Bangkok, US Navy chaplains, the American Medical Association, and innumerable universities, corporations, and professional and lay groups throughout the world. □

Redecision Conference Honors Dr. John Gladfelter

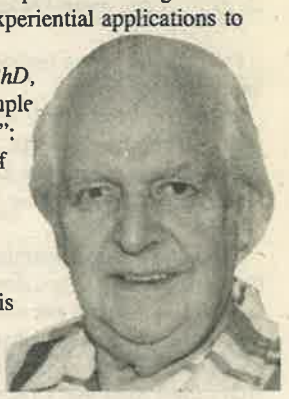
An exciting event is occurring in Dallas, Texas, USA, on 29-31 March 2001. The Dallas Group Psychotherapy Society (DGPS) is presenting the 2001 Second International Redecision Conference on the theme of "Healing as a Redecision: Mind, Body, and Spirit" (experiential redecision and related therapies). DGPS is proud to announce that this conference will honor Dr. John Gladfelter for his many contributions to the field of psychology, including his contribution to the many lives he has so profoundly influenced through his teaching, training, and supervision in the fields of transactional analysis and redecision therapy. Presently, John maintains a private practice in Dallas, where for the past 33 years he has conducted therapy, training, and supervision for other therapists. In fact, he is known here as the therapist's therapist! Additionally, Dr. Gladfelter is on the faculty of the Fielding Institute in Santa Barbara, California, which he helped found and where he has taught for the past 27 years. He is also a former faculty member of the Southwestern Medical School in Dallas, Texas.

John was raised in northern Wisconsin and received the 96th psychology license issued in the state of Texas. He also enjoys performing as a magician, a hobby he particularly loves. John trained in redecision therapy with Mary Goulding and the late Bob Goulding. The Gouldings, creators of redecision therapy, taught and trained in many countries around the world. Mary Goulding will be the keynote speaker at the conference and will also conduct an institute.

On Thursday, 29 March, four institutes will be offered:

Tess Castleman, MA, Diplomate in Analytical Psychology, C. G. Jung Institute, Zürich, Switzerland, on "How Therapy Can Facilitate Redecision and Healing by Working with Dreams in a Group Setting": This experiential institute will consider the resources of dreams and their profound images in therapy and will demonstrate how dreams can be a meaningful experience for both therapist and client.

Felipe N. Garcia, MA, on "The Responsive Process: Group Therapy to Foster and Support Life-Giving Redecisions": The responsive process and internal and external communication processes will be presented along with their didactic and experiential applications to redecision groups.



John Gladfelter, PhD, "Group of Two: Couple Redecision Therapy": There will be a brief discussion of the theoretical formulation of the method and experiential demonstration of this approach.

Mary Goulding, MSW, on "Redecision and the Healing Process": Although redecision therapy is usually one-on-one in a group, this process may be enhanced when group members assume roles in the client's fantasy scenes, dream work, game reenactments, and early childhood and/or current life scenes. This is an experiential institute.

The conference will be held at the Dallas Parkway Hilton, Dallas, Texas. The fee is $295.00 with an early-bird special of $250 if you register before 15 February 2001. The institutes are $95 each. For more information or questions, please email Viki at vrogers@wt.net, call Rhonda at 972-226-6339, or write Alice Frazier at 8330 Meadow Rd., Suite 202, Dallas, Texas 75231, USA.

Please join us in Dallas, Texas, in March 2001 for this wonderful conference honoring John Gladfelter! □