Nominations - for 2002 - 2003

The Script

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INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION

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Gill Straker

Reconciliation Theme Addressed by Sydney Keynote Speakers

by Bill Cornell

In anticipation of the ITAA/WPATA conference in Sydney from 25-29 July 2001, Script *Editor Bill Cornell interviewed two of the three keynote speakers: Gill Straker and Valerie Batts. Gill's connection to transactional analysis comes from her many years of collegiality with Maria Gilbert and Diana Shmukler in South Africa and more recently with Elana Leigh in Australia. Valerie is a long-time ITAA member and the executive director of VISIONS, a nonprofit organization offering multicultural services to organizations, groups, and individuals. In keeping with the conference theme, "Reconciliation, Restorative Process, Relationships," both of them talked with Bill about some of their ideas related to the process of reconciliation.*



Valerie Batts

The Complex Process of Reconciliation

Bill: Hi, Gill. Thank you so much for making the time to do an interview for the ITAA *Script*. Before discussing your keynote speech at the Sydney conference, could you tell me a bit about your work now in Sydney and previously in South Africa?

Gill: Certainly. I'm now a clinical professor at the University of Sydney. When I lived in South Africa, I was chair of the Applied Psychology Department at the University of Witwatersrand in Johannesburg. In South Africa I was deeply involved in the antiapartheid movement, working with township activists, refugees, and torture victims.

Bill: I gather that your emigration to Australia is fairly recent.

Gill: Yes, I emigrated here two and a half years ago, rather reluctantly, I must say. It was difficult to leave South Africa. Although many factors were involved in my decision, I do believe that by vacating my position at the university a space was opened up for others to carry forward the transformation process. I feel very positively about this. However, leaving the university also allowed me a space to think through radical transformation for myself, and it was within this context that the decision to emigrate was taken.

> ***"The process of reconciliation involves actions at the social/political, interpersonal, and intrapsychic levels. All three must interface."***

Bill: While I am not yet familiar with your work, I gather from the title of your Sydney keynote speech—"The Dream of Reconciliation: The Reality of Fragmentation"—that you see reconciliation as a rather complicated process.

Gill: I do. The process of reconciliation involves actions at the social/political, interpersonal, and intrapsychic levels. All three levels must interface with one another for true reconciliation and forgiveness. It is quite important to identify where you are positioned in the cultural context of an event or social structure: victim/survivor, oppressor/perpetrator, or beneficiary. The process of reconciliation is very different depending on which of these three positions you come from because each has a different psychological resonance.

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Understanding Multicultural Processes as a Step Toward Reconciliation

Bill: Hi, Valerie. I wonder if we could start this interview with your talking about what you hope to emphasize in your keynote speech at the Sydney conference this July.

Valerie: Sure. I'm going to talk about aspects of the model we use at VISIONS, aspects that we consider crucial to our work to overcome oppression. Reconciliation is a part, one way of talking about the healing of oppression.

In the VISIONS model we emphasize the need to address and overcome oppression at four levels: the personal, the interpersonal, the institutional/systemic, and the cultural. Transactional analysis is a powerful tool for working with people for self-understanding at the personal and interpersonal levels.

The individual work we do is based on transactional analysis—analyzing ego states, patterns of transactions, games, scripts—all of that is important.

Then we look at this personal understanding through a cultural frame of reference. The cultural frame of reference is also a very powerful tool, an essential perspective in dealing with oppression. Transactional analysis has tried to look at cultural issues from the beginning, but I sense there has been a push-pull throughout the development of transactional analysis in dealing with cultural and political issues.

> ***"It is crucial that people understand that we all see the world through cultural filters or perspectives."***

Bill: In speaking of a push-pull, are you referring to the tension between transactional analysis as a social psychiatry as Berne presented it and as an individual psychology and psychotherapy?

Valerie: Yes. If we look at transactional analysis as a social psychology, if you review the literature—even in Berne's books—you find references to how cultural influences shape peoples' scripts. That has been a subtext in the transactional analysis literature. There has been awareness of differences within transactional analysis and questioning of political and cultural issues, but there has been no clearly articulated theoretical model for how to apply transactional analysis to

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Escape Hatch Closure and No-Suicide Contracts

by Helena Hargaden

The following article presents excerpts from two columns on clinical topics published in recent issues of the Institute for Transactional Analysis (ITA) newsletter, TA UK *(Transactional Analysis in the United Kingdom) (No. 58 Winter 2000 and No. 59 Spring 2001). The author, Helena Hargaden, drew on the views of and discussions with the clinical practice subcommittee of the ITA in combination with her own experience and clinical observations. Since the topics considered in these columns were stimulated, in part, by articles, columns, and letters published in recent issues of* The Script, *we wanted to bring them to a wider audience by reprinting them here. We do so with the permission of the author and the ITA.*

The intention of this column is to encourage speculation, questioning, and discussion of theory. At our meeting in August we discussed escape hatch closure, which on the whole was felt to be treated regularly as though it were a law or a legal requirement rather than as a piece of theory that may or may not be useful depending on an individual patient. Why has this theory been turned into a ritual? We wondered if closing escape hatches creates an illusion that we and our patients are in control of forces and experiences that are unconscious and therefore beyond our control.

> ***"Maybe it is the therapist's anxieties rather than the patient's needs that are best served by a no-suicide contract."***

In particular, we discussed the "no-suicide" contract. We thought it possible that it was the anxieties of the therapist rather than the needs of the patient that were sometimes best served by such a contract. The question is, who are we really protecting? What has become clear from our

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Ordinary Miracles

by Edie Bogusky-Beaujon

It was a cold, snowy day in New York. They were predicting the worst blizzard in 50 years. Outside was bleak, with light snow and drizzle falling. It was the winter of my divorce. After 15 years of trying to work out many difficult obstacles in our marriage, we parted. Although the last five years of the marriage had been particularly difficult, and it was probably time to end it, the actual separation meant many transitions, pain, and lots of soul searching.

It had been a difficult six months, but I am a survivor. I have a strong faith in God, but had at times felt my faith wavering. Where had God gone? I felt at loose ends in my life wondering where to go next. I still had my video production business in Aruba and was in the midst of opening another advertising business in New York that my heart was not into. I had been ordained as a minister in 2000 and had my first offer to give the sermon at a church in St. Louis in the spring.

Many years ago I wrote a column for a magazine, and I realized that I missed writing. Creativity is important to me, actually more than important—essential is a better word. However, I had given up many of my creative endeavors when I opened a business and became an entrepreneur. I had felt at times like I was selling my soul to the devil. Now my soul was screaming out to God for direction. Where do I go with my life? Do I follow my heart and express my creativity in whatever form that takes, or do I stay in the business world? I kept asking God for direction, but nothing came.

Then on a snowy, freezing day in New York, I received my answer. It was miracle that I almost missed.

I decided to go for a steam bath, as I had been snowbound all day. I bundled up and walked out the door of my apartment on 57th street. The wind and snow hit me in the face, and I pulled my scarf up and buttoned my coat. As I turned the corner by Starbucks, I saw a man on his knees doing something in the doorway of a store that had been closed. I glanced at him, then walked quickly past, hurrying in the cold. Something made me look back at him, and as I did, I stopped and turned around and walked toward him, pulled by some invisible force. When I got to him I saw that he had some canvases with cardboard frames and was painting away with oils. I asked him if I could see his paintings. He looked up with the most wonderful smile, then pulled out two 11" by 14" paintings, which he proudly showed me. One was of a ship in New York harbor in the summer. Another one was a copy of a Van Gogh painting with the street artist's original renditions underneath.

In the midst of winter this man was expressing his creativity outdoors, in the freezing snow, totally absorbed in his task with such a look of contentment on his face that it was almost holy. He took great pride in showing me his work. I asked him if he lived on the street and he said he didn't, that he lived in a apartment hotel where there were many homeless people, some of whom were mentally retarded and followed him around prohibiting him from doing his painting. So he came here to have some privacy. I admired his painting and he beamed. I left and he went back to his painting, smiling and again totally absorbed in his work. As I walked, I kept seeing his face in my mind's eye—the happiness and joy that shone from his eyes. In contrast, I looked at the people passing me on the street. Many looked angry and harried.

It was only later while meditating that I realized that God had sent the answer to me. The message came through loud and clear. I must express myself to be happy. Here was a man who had almost nothing, but he seemed so happy because he was living his story, doing his thing, expressing himself on cheap canvases with cardboard frames in a door stoop in New York City in the middle of winter in the snow. I felt without a doubt that I was being guided in the direction of my soul, and I had the answer that I had been praying for. I marveled at God's grace and wondered how often our prayers are answered and we don't realize it because we fail to look at what is right in front of our eyes. We think God has deserted us when really it is we who have deserted God.

Robin Fryer asked me to consider submitting this story to *The Script*, and I thought that since this newsletter goes out to members of the ITAA, it would be interesting to somehow tie it into the theory and application of transactional analysis.

First of all, I invite you to substitute the word "God" in my article with whatever feels comfortable to you. For me, at this point in my life, I believe in a higher power that I call God, but if you don't, perhaps you might substitute your inner guide or inner voice where I use "God."

To tie this into theory, I invite you to take a journey with me. Let's pretend that I am the client coming in for therapy and that first I go to Mary Goulding or someone from the redecision school. Let's say the presenting problem is that I am depressed and going through a life crisis (which happens to creative people when they are not expressing themselves creatively). After exploration, what emerges is that I am not doing what I want to do with my life, that what I really want to do is workshops, speaking, and writing. Someone from the redecision school might explore the decisions I made as a child that are preventing me from doing what I want. In my case this might revolve around growing up poor and not being willing to take the risks to make the necessary transitions. So the therapist might take me back to the original scene and help me to make a redecision.

But let's say the reality today is that survival issues for me are taken care of. Then perhaps some decontamination work is needed, looking at the Parent messages and Child fears that are preventing me from making the wanted shifts in my life. So, we continue our therapeutic journey and go to Muriel James or someone trained by her. Perhaps one of the things she might do is look at my Parent ego state and see that in my family I had to be the strong one who took care of everyone else's needs and put my own aside. Muriel might do some self-reparenting work with me to help me give myself permission to make my needs important—at least as important as those of other significant people in my life.



"I can't imagine what my life would have been like had I not been led to the brilliant teachers and lifelong friendships I've found in the transactional analysis community."

Finally, I might go to see Fanita English, and she would look at my problem from the perspective of her drive theory, which states that our life force gets channeled through three drives: the survival drive, the expressive drive, and the quiescent drive. These three drives are constantly operating, with one or two being in front and the other being in the background. After exploration she might determine that my survival drive has been taking a lot of my energy, that it has been in the front of the troika leading the pack for the last few years so that my creative or expressive drive and perhaps my quiescent drive were in the background. When this happens, especially with creative people, depression might be the result.

Some people have more of a need to express themselves, and when they are not doing it, they get into trouble. Ideally, the survival drive and the expressive drive can hold hands, so to speak, and the person can do what he or she loves for a living. Unfortunately, this is not always the case. So Fanita might make a contract with me to be aware of what I really long to do and to give myself permission to explore various things. Hopefully, the end result of this awareness journey would be that I could find the same joy that I saw in the eyes of the street artist. Or perhaps Fanita might ask me to spend 15 minutes a day mediating and honoring my quiescent drive, which could, as it did in my case, lead me to get in touch with what I perceive to be God's answer to my prayer.

This is what might have happened had I gone to some of the people who have been my mentors and from whom I have had the marvelous opportunity to learn over the years. All of them would have been helpful, and each would have looked at my life crisis from her own unique perspective. Since they weren't immediately available to me, I had to use what I had learned from them and do some self-reparenting—replacing some of the more punitive messages with more nurturing ones, making some redecisions about making myself important, and giving myself permission to get up at 6 AM and sit in front of the computer hoping that my need to express myself will take precedence over my need to sleep.

I want like to take this opportunity to offer public recognition and heartfelt thanks to the wonderful teachers and friends in the transactional analysis community who have played such a significant role in my life, including those mentioned here but not excluding the many more who are not mentioned. Thank you all. I can't imagine what my life would have been like had I not been fortunate enough to have been led to the brilliant teachers and lifelong friendships I've found in the transactional analysis community.

Edie Bogusky-Beaujon has been involved in transactional analysis since 1974 and is a Certified Member of the ITAA. She has her master's degree in social work, is an ordained minister, an Emmy Award-winning documentary maker, and owner of a video production business. She has a daughter and three grandchildren. She is currently living in New York City having fun and enjoying her life. She can be contacted by email at ecbb@mindspring.com . □

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BETWEEN THE LINES

by Tom Frazier



This is the story of well-known transactional analyst Tom Frazier, who although raised in Germany during Nazi times, returned to his homeland as an American soldier in World War II, passionately fighting for the ideals of his adopted country. It includes high adventure in the Alps working with Partisans while rescuing Allied soldiers behind enemy lines. Later in Germany he confiscated many important Nazi documents and took photos of the frightful tragedies that involved his native land. It is a story told with much personal feeling about the nature of war and the decisions that are made about it both individual and collectively.

Available through bookstores or Regent Press at 6020 A Adeline, Oakland, CA 94808; email: regent@sirius.com

ESCAPE HATCHES

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discussions, the ITAA Forum on the Internet, articles in *The Script*, and feelings expressed by therapists in training and supervision over the years is that, at the very least, there is considerable ambivalence about the use of the no-suicide contract.

However, it seems that many therapists going for exams feel that they "must" and "should" close escape hatches no matter what they understand about their patients. I think it is time to question this practice. Instead, I would like to see the routine closure of escape hatches, and in particular the no-suicide contract, become as much a matter for inquiry in examination as the lack of such a procedure. Not only therapists in training, but also examiners, supervisors, and trainers can feel hamstrung by the insistent requirement—often heard, but not very clearly referenced—that escape hatch closure be automatic.

"Each case is unique, which requires us to cocreate with our patients the most therapeutically effective environment."

As a fledgling therapist, I, too, made attempts to "do" escape hatch closure. One of my first patients, whom I shall refer to as Sophie, had already tried to commit suicide before coming to see me. She had a manic-depressive diagnosis, and we contracted that she would not commit suicide no matter how difficult she found it to manage her life. Many years on in her therapy I asked her how it had felt for me to initiate a no-suicide contract with her and what it had meant to her. I was at the time seriously doubting the whole idea. I was surprised when she said that it had meant a lot to her; she felt it had kept her safe and that she had, to a certain extent, given over some of the responsibility for her life to me. It seems that for Sophie the adaptation to me supported the part of her that wanted to live and that held authority over the aspects of her that were suicidal. Subsequently, she became a psychiatrist (a career change she made as a result of therapy) and said that she regularly used this contract with very disturbed patients, and it seemed to be of considerable help to them. This case lends credence to the view that the no-suicide contract is a valuable way of supporting the patient to live.

These days I take the view that the no-suicide contract, made within the relational frame and authentic and attuned to the patient, can be very therapeutic. In some ways it can help the person feel really cared for, held, and wanted. And such a contract need not preclude, indeed should not preclude, being with the person in his or her despair. However, because this contract can sometimes prove appropriate, does this mean that we should apply it to every case? I remember working with a frightened young woman (one of my first patients) and routinely going through the "formula." She froze even more than she had before and looked terrified as I outlined catastrophic outcomes the likes of which had never entered her mind. (It was at that time a seed of doubt about this theory started to grow in me!) At best, such routine practice is plainly absurd, but as in this case, it can be damaging to the patient to conceive of ideas and practices before he or she is ready to assimilate them consciously. Even more alarming is the possibility that such a practice might feel limiting and potentially shaming for the patient, who may feel that his or her despair, hopelessness, and futility are in some way bad or that such feelings are just not permitted.

It seems to me that it makes more sense to view each case as unique, which requires us to cocreate with our patients the most therapeutically effective environment. For instance, I remember with Sophie that I felt it was "right" to propose the contract. She felt held and cared for, and it did not prevent us from entering into the despair. However, what happens when the person will not adapt to the therapist's frame of reference although expressing suicidal feelings? What then?

I recall a patient whom I shall call Anthony. He simply could not or would not agree to any kind of contract. I continued working with him, which involved me in feeling uncertain, powerless, and uncomfortably attuned to him in his alien and isolated world. Retrospectively, I think my capacity to tolerate and contain the uncertainty, powerlessness, and feelings of alienation *was* the therapy. However, at the time I did not understand this and mostly felt the therapy to be a failure since there were no redecisions, no apparent decontamination, and particularly disappointing for me at that time, no ability to whack a cushion and explode with anger. After spending two years in a despairing, hopeless place, one day toward the end of his session he thanked me very much for my patience, tolerance, efforts, and attention but said that he had had enough. He said that he was off home where he would take some tablets with his bottle of whiskey and that I would not be seeing him again. I sat with him feeling panic stricken. I trawled my memory for some theory, hint, idea, concept, quote that could help me. I attempted to hide behind a much used, so-called "therapeutic phrase" that I had picked up: "Well, of course I would be very very sorry if you decided to commit suicide, but if you do, it won't make any difference to my life." I did not sound very convincing as I said it, and when it made no tangible difference I decided to change tack and begged him not to do it, asked him if he wanted a hug, even cried. We went 15 minutes over time but we had to end as I had to pick the kids up from school. I told him I would ring his doctor, which I did, and his doctor rang him and told him not to do it and then rang me to say that there was nothing else he could do.

Next week Anthony returned. Sometime later when he decided to end therapy I asked him what the therapy had meant to him. He responded, "You saved my life." I asked him how I had done that and he said simply, "You cared, you cared enough to want me not to commit suicide." So, in this instance it seems clear that it was *evidence* of my caring that mattered. Because he was unwilling or unable to be controlled or influenced by my frame of reference, I was thrown back on my resources as a human being, without theories, concepts, or beliefs to protect me from potential loss. I responded the way I would to anyone who was threatening to take his or her life.

These days, coming from a different place of understanding, I think that Anthony probably felt alienated by my attempts to formalize the therapy when I brought up the no-suicide contract or indeed any contract; at those times I believe his sense of isolation was reinforced. I now recognize that he needed me to demonstrate to him how much I cared, and that my emotional availability to pick up on the feelings of despair, hopelessness, and panic and to respond to him emotionally were what were required therapeutically—and not, as I had thought then, that I should try to control and manage the frightening feelings with contracts.

When we discussed the no-suicide contract in the committee, we wondered how such a contract may limit the potential for transformation and generally agreed that it was more the holding power of the relationship that kept the patient alive. This seems to be borne out in the case of Anthony. Could it be that it is our feelings in making the contract that are the important aspect of contract making rather than the contract itself? In other words, by having such a theory are we in danger of mistaking the form for the substance of the therapy? Could it even be that such a theory, when used routinely and automatically, encourages complacency in the therapist and leaves the patient more vulnerable to his or her feelings of suicide if the real work of therapy is not acknowledged?

I would like to share the following quotation, which feels to me reflective of the timbre of our discussion and is certainly reflective of my experience:

> *Compassion is hard, because it requires us to go with others to the place where they are weak. We desire to do away with suffering by fleeing from it, or finding a quick cure for it. We want to earn our bread by making a real contribution. This means first and foremost doing something to show that our presence makes a difference. And so we ignore our greatest gift, which is our ability to enter into solidarity with those who suffer.*
>
> Henri Nouwen
> from *The Way of the Heart*

Several people have either written or spoken to me about their feelings in response to what I wrote about escape hatches. Those who have spoken to me say that they feel relieved to read that the idea of escape hatch closure is not etched in stone. That there may be some leeway in how we understand this theory seems to offer hope and support to those who feel ambivalent and uneasy with the routine closure of escape hatches. However, there is also unease about going against the grain. For instance, one person who agreed with what I had written said he still felt that he "should" close escape hatches because his former supervisor had told him to, and he feared being disloyal to the supervisor if he changed his mind. In addition, he admitted that by routinely closing escape hatches he avoided feeling a sense of incompetence.

I wonder if this reaction is common and maybe even forms part of our unspoken and unconscious scripting as transactional analysts. Could it be that in some ways we have responded to an unconscious injunction "Do Not Think for Yourself" and a driver of "Please me—do as I say"? A recent study showed that "the majority of people have a psychological tendency to obey and conform" (cited by McDonald in *The Observer*, 17 December 2000, p. 6).This research draws on experiments done decades ago when Jane Elliot, a primary school teacher, divided her class into blue-eyed children, who were told they were superior, and brown-eyed children, who were told they were stupid. Within hours the blue-eyed "in group" were bullying their classmates. Another piece of familiar research in this area is Milgram's 1961 experiment in which volunteers in a learning ability study were told to administer electric shocks to a stranger behind a screen when she or he failed to perform a simple memory task and to increase the severity of the shocks if there were more mistakes. To Milgram's horror, two-thirds of the volunteers were ready to administer potentially lethal doses of electricity when encouraged to do so by a researcher in a white coat. The conclusion psychologists have drawn is that such crude loyalty to our social group and blind obedience makes tyranny possible anywhere.

"Could it be that our feelings in making the contract are the important factor rather than the contract itself?"

I wonder if we are under a sort of tyranny of a piece of theory that has its origins in some rather dubious premises. For instance, the origin of escape hatches seems to reside in the belief that change can be controlled and made to happen cognitively. While Alice Stevenson suggests in her letter that blanket closure is not necessary, she pinpoints "decisions" as the fundamental process by which we construe our understanding of the need for escape hatch closure. However, new research



Helena Hargaden

on the brain reveals that early "decisions" are not necessarily made in the cognitive part of our brain.

For example, recent research by Dr. Martin Teicher (cited in *The Observer*, 31 December 2000, p. 4), who led a study team at McLean's Hospital (a psychiatric center affiliated with Harvard Medical School in Massachusetts; www.mclean.harvard.edu), suggests that "adverse experience will sculpt our brain in a different way. . . . These changes are permanent. It is not something people can just get over and then get on with their lives." This research is based on hundreds of brain scans from children who had been admitted to the hospital after suffering neglect or physical or sexual abuse as compared to scans of young people who had not suffered anything similar. It seems that early trauma results in an underdeveloped brain. People who have suffered in early childhood can end up "residing" in one hemisphere rather than moving between hemispheres as is more usual. On the whole, the left-brain hemisphere controls the right side of the body where logical, rational thought and use of language take place, whereas the right hemisphere controls the left side of the body and is the location of creative and emotional thought. Individuals who have suffered trauma often "reside" in the left hemisphere, where they can function well, but when they move into the right side of the brain they become emotional without the use of logic to guide them. This research raises questions about how we help and cure people. Insisting that our patients keep themselves safe, and then refusing to work with them if they are unable or unwilling to agree to this course of action, is not useful to people who are traumatized and have come to us for help. As part of our continuing professional development, we, of course, need to keep up with how new research affects our theoretical perspectives. You may be interested to read *Affect Regulation and the Origin of the Self* by Allan N. Schore, an excellent book on this subject that looks at the neurobiology of emotional development.

Katherine Murphy's thought-provoking letter suggests that it is important that, as practitioners, whether in training or qualified, we engage with our Adult ego state and devise a treatment plan based on each patient's uniqueness and the specific dynamics of his or her script. The concept of uniqueness that Katherine underlines seems to me to require that we also broaden our cultural scope. In other words, I wonder if the theory of closing escape hatches is located in a masculine, linear model of thinking (associated with left-brain functioning) that excludes any "other" who disagrees with it, the type of thought that would compromise a therapist who is working with someone for whom this theory does not fit. For example, in her letter Steff Oates describes scenarios that seem not fit this model.

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ITAA News

Representation and the Board of Trustees

by Gordon Hewitt

In my last article I continued the discussion of the balance between the fees we charge members and the services we provide. The other major issue before the board is representation. The ITAA Board of Trustees, at the request of the large group who attended the long-range planning committee meeting in Halifax, are examining options for better representing members on the board.

Present Situation

At the moment the board consists of the president, the past president, four vice presidents (one each for operations, development, research and innovation, and training), secretary, treasurer, two United States representatives, two European representatives, and two representatives for the rest of the world. Although six members are referred to as "representatives," the only requirement is that they live in the part of the world they "represent." They are, in fact, voted on by the whole membership. Many people do not know the individuals they are voting for, and this leaves some feeling that they are not truly represented at the board level.

Options

The status quo: We could continue as we are. This gives all members a direct vote on all members of the board (with the exception of the vice president of training and certification, who represents and is appointed by the Training and Certification Council, and the EATA president, who is automatically a nonvoting member of the ITAA Board of Trustees). The disadvantage of our current system is that people may think that they do not have a direct representative on the board whom they can approach with suggestions, appreciations, or complaints.

The EATA model: In the European TA Association any national or regional group with enough members to affiliate has a delegate and a vote on the EATA Council, and their officers are elected from among these representatives. This makes the council highly representative but also very large. It also means that members have no direct vote on the officers of the association. If we moved to this system we would also have great difficulty with the considerable number of countries that have only a small number of members in the ITAA and that would, therefore, not qualify to affiliate.

Some mix of the two models:

Example 1: We could continue to have all the membership vote for the officers of the association but have regional representatives voted on only by people in their regions. We could also consider some slight increase and greater specificity in these, for example, North America could have three representatives, Europe two, Asia and India one, and Australia and New Zealand one.

Example 2: We could have all the membership vote for the president, secretary, and treasurer but have the vice presidents elected from among the regional representatives, with the number of regional representatives increased to, say, ten. This would allow us to have smaller groups voting for people they would be likely to know personally or at least by reputation and ensure a very international board.

If you have a view on these options, please write to or email me or one of the other board members or write to *The Script*.

What Will Happen

The long-range planning committee and the board will consider these options and any views expressed in the meantime by the membership. They will then put recommendations to the membership who will have the final say, either at an Annual General Meeting or perhaps in a postal ballot.

Gordon Hewitt, Ph.D., is ITAA President. He can be reached at 30 Totara Street, Eastbourne, New Zealand, or at gordon@wn.planet.gen.nz

Nominations Sought for 2001 Election

The nominating committee is soliciting nominations for the positions of two trustees from the European region (2002-2003). Nominations require the name and consent signature of the nominee (it may be yourself), the name of the person making the nomination, and the name of the person seconding the nomination. Send nominations to Nominations Committee Chair, c/o ITAA, 436 14th St., Suite 1301, Oakland, CA 94612-2710, USA; fax: 510-625-7725; email: itaa@itaa-net.org . *The deadline for nominations is 31 May 2000.*

Election Procedures: All board members are elected at large by the ITAA membership (all members will be invited to cast their votes for all positions). As per the ITAA bylaws (revised 1996), if there is no more than one candidate per position, there will be no ballot, and the results of the election will be announced in *The Script* newsletter. If there is more than one nominee for a position, a ballot will be mailed to all voting members within 60 days of the close of nominations. The deadline for return of ballots is 60 days from the date of mailing. The results of the election will be announced to the candidates within 30 days after the election results are determined and to the voting membership as soon as practical thereafter. □

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- All Conference Sessions
  (Plenary, workshops, papers, panels)
- Conference Program Book

To register: see the Jan-Feb *Script*, contact ITAA, email caroline@corpfonf.com.au or see www.corpconf.com.au/itaa

Members' Forum

MEMBERSHIP AND OKNESS

Dear Editor:

I was afforded the opportunity to see a copy of Tim Schnabel's letter prior to its publication in *The Script*. I well remember my own frustrations a number of years ago that prompted my own formal resignation from the ITAA. Vince Gilpin approached me shortly after and stated, "We keep losing men like you." Vince was one of the first, if not the first, to infer that I was OK even if I had resigned. There were some others who seemed to question my OKness for having resigned. I did what I thought I had to do at that time, just as I am sure that Tim is now doing what he thinks he needs to do. Time has passed since my own resignation.

When I left the ITAA, transactional analysis was being promoted as a "complete" theory of personality. In the July 1995 issue of the *Transactional Analysis Journal,* Sterrenberg and Thunnissen clearly refuted this position: "Since transactional analysis is still relatively underdeveloped, it continues to be necessary to use additional psychoanalytic concepts."

I am personally delighted by the solid advancements in transactional analysis theory I see being put forward in recent issues of the *TAJ*. Those suggested by Graham Barnes seem particularly relevant to me.

I will be renewing my own ITAA membership shortly.

Tim is making a strong statement with his very public resignation and this statement must be honored. His concerns deserve careful consideration. For myself, I find it perplexing that an organization that has professed to train and certify clinicians to treat ailing organizations and groups has taken so long to get around to treating its own ailing organization.

When I review what is known of the history of psychoanalysis from its earliest years up to the present, I see that dissension and foment were always present within the movement. Yet despite (or perhaps because of) all the conflict, the psychoanalytic movement has prospered.

I wish Tim well, and he is OK in my book.

Ken Woods, Belfair, Washington, USA

HAPPY TO FIND THE ITAA

Dear President Hewitt:

Thank you very much for your message, "The ITAA: Challenge and Opportunity," published in the January-February 2001 *Script* (p. 1).

First of all, I extend congratulations for your new post. Your article is short, sweet, and very much reality oriented rather than the "lip service" presentations published by new leaders in many organizations.

Second, I feel somewhat emotional and nostalgic for reasons that have nothing to do with transactional analysis. I am not an expert in guessing people's ages, but after seeing your photo I am guessing that you and I are about the same age. I am a 58-year-old transactional analysis-oriented psychiatrist whose paternal grandfather, Major Celal Ulus (57th Infantry Regiment of 19th Turkish Infantry Division) was in the opposite trenches during the ANZAC's Dardanelles/Gallipoli campaign in 1915. I'll bet that you, too, have some relative(s) who participated in that horrible chapter of World War I. I salute the soldiers (not necessarily the politicians) who sacrificed their lives there for what they believed.

Third, I would like to make some comments about the experience I have had since I became an ITAA member a couple of months ago. Transactional analysis has been my professional as well as personal guide in many different venues. Spiritually, I try to walk on the path of Sufism, and transactional analysis has been an invaluable tool for that. It has always been a mystery to me why this beautiful diagnostic, therapeutic, and prognostic system has never received the recognition it deserves in the United States. It has helped my patients, clients, and consumers a great deal, and I believe it is one of the most effective empowerment devices ever invented.

Until recently, I did not know about the ITAA. I always associated transactional analysis with EATA, an organization I distanced myself from for political, social, and personal reasons. When my full-time employment was terminated last summer following corporate America's merger mania, I sought part-time positions and independent contractor posts. I ended up with five contracts and started to promote myself as a speaker and coach specializing in workplace stress and its management using transactional analysis. At that point I began surfing the Web to seek additional resources and found the ITAA; I immediately became a member. My plan is to discuss transactional analysis's application to industrial psychology with my fellow transactional analysis enthusiasts.

I was extremely disappointed to learn from your article about the number of ITAA members lost in recent years. However, I was equally elated when I read of your willingness to recover what can be "salvaged." I, for one, was surprised that the ITAA does not have a simple listserve whereby members can automatically communicate with each other. All we need is a webmaster/mistress to coordinate and regulate the communications. Many Internet organizations are offering these services free of charge. By the same token, the ITAA does not have web conference tools either! I am not a computer wizard, but even a stone-age cyberspace participant like me realizes that the ITAA cannot survive without providing these simple, inexpensive services to its members.

And how about the email list(s) of ITAA members? The American Association of Community Psychiatrists has a listserve and also provides email lists to participants. Although I expect to see our leadership taking us to the levels we deserve, I would also like to communicate with my fellow members so that we can learn from each other as well.

Fuat Ulus, Bethlehem, Pennsylvania, USA

Dear Fuat:

Thank you very much for your thoughtful letter. You are right about me being close to you in age. My grandfather fought in France rather than at Gallipoli and was gassed with mustard gas, an injury that finally killed him when I was a young boy.

I am delighted that you have found the ITAA and we welcome you as a new member. It is gratifying to hear how you have found transactional analysis to be so useful in your various professional endeavors. I wish you continuing success.

You raise some important points in your letter about the future of the ITAA, especially with regard to services provided to our members and the public. It is certainly one of my goals as president to find ways to increase services while reducing costs, and the Internet is one of the main tools by which I think we can accomplish that.

In fact, I have just returned from a week spent in the San Francisco Bay Area visiting the office and talking with staff and local members. I will be writing much more about that later, but for now I just want to let you know that we are in the process of updating our website and adding significant new features to it. We are especially interested in exploring ways that the website can provide members with timely information and ways to communicate with the ITAA itself as well as with members and transactional analysis organizations worldwide.

In the meantime, I see that you have discovered our ITAA Internet discussion list, the ITAA Forum, and are making good use of it to communicate with others interested in transactional analysis. For other readers who wish to join, you may do so by sending an email message that has only the word "Subscribe" in the subject line and in the text to ITAA-forum@egroups .

Thank you again, Fuat, for writing. I hope other members will send me their thoughts and ideas too.

Gordon Hewitt, ITAA President, Eastbourne, Wellington, New Zealand

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Enhance your professional skills and watch master transactional analysts at work in these outstanding videotapes. (Please check the ones you wish to order; all prices include tax and air mail postage.)

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RECONCILIATION

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Bill: Would you speak to each of those positions?

Gill: A person needs to approach and explore reconciliation from all three positions. If you are a perpetrator, reconciliation has a very different resonance than it does for a victim/survivor. In reconciliation, the person who is most in need of grappling with reconciliation is the perpetrator. It is the perpetrator who is in need of forgiveness and yet cannot expect it. I think this is difficult for us to think about. Most of us prefer to focus on the victims/survivors, but it is not they who are in need of forgiveness, nor should there be any requirement on them to forgive.

Bill: Why do we tend to focus in this way?

Gill: I think because it's so difficult to tolerate within oneself the tendency to be a perpetrator. It's much more difficult psychologically for people to make the identificatory move that is required to think through the oppressor/perpetrator position than the move required to think through the position of the victim/survivor. It taxes us emotionally. But we must be able to think through for ourselves, within ourselves, the tendency to oppress others if we are to achieve reconciliation and forgiveness. We prefer to focus on the victim because it is easier to identify with the victim than with the perpetrator. I suppose I am saying there is great resistance to thinking about these things, to examining the capacities each of us has to be a perpetrator. This is a very brief summary of what I hope to talk about at the conference.

Bill: I think this will be a timely and powerful topic for the transactional analysis community.

Gill: That's helpful to hear. When speaking to a group, it's so important to find the right language, to use language with which the audience can identify. Perhaps in transactional analysis vocabulary we could talk about the disavowal of the punitive Parent and identification with the victimized Child, though I don't know that I'll take it up that way in my talk.

Bill: The overidentification with the victimized Child and the turning away from negative intent is also an important issue in transactional analysis theory these days. If I understand you correctly, I think that you're saying that in the political process of reconciliation, the social, political, and interpersonal issues can come up against powerful intrapsychic limits.

"We must be able to think through for ourselves, within ourselves, the tendency to oppress others if we are to achieve reconciliation and forgiveness."

Gill: Yes, exactly. That's a lovely, succinct way to put it.

Bill: Could you reflect on the processes of reconciliation in South Africa as they are evolving now?

Gill: I'd say that I'm not unoptimistic about it. Unoptimistic is an awkward phrase, but probably the right one. I can't quite say I'm optimistic, but I'm not pessimistic. I think South Africa is going to have to work through its legacy of apartheid. No one who grew up in South Africa during apartheid was not damaged in some way. All of us, regardless of our positions with regard to apartheid, were infected by it and by racism. We were all damaged, black, white, for apartheid, against apartheid. Race is in the foreground as a category in your mind, conscious and unconscious.

The Bible tells us the Jews wandered in the desert for 40 years before reaching the promised land. It took that passage of time to reach a truly new land. It's a powerful story or metaphor in our history and mythology. I think it's about the time it takes, at least one generation, to create a generation free of the social contaminations of the past.

In South Africa now, we are socially and politically redressing the imbalances of the past, including economic imbalances and redistribution and utilization of resources. All of this is essential. But the thinking is still, of necessity, in racial terms. We need to begin thinking, or rethinking, in other terms, including class terms. Race, power, and dominance all converge in class.

And there is a parallel process in the intrapsychic work that needs to be done, the shifting of filters through which we process information. Whether you were for apartheid or against it, race was the filter through which you saw others. It remains the dominant filter, and it is foolish to think we can do away with such categories consciously. The degree to which race is in the foreground as a filter is a serious imbalance in how we perceive choices. Both at social and intrapsychic levels, these filters and the damage they cause take a long time to overcome. They are pervasive beyond the material injustices of an apartheid society and economy. To change how people think and feel, justice in economic and material existence is essential, but not sufficient. Intrapsychic change is necessary as well because the social and intrapsychic are deeply connected. To accomplish change, you have to confront yourself, to move among the categories of perpetrator, victim, and beneficiary within your own mind as well as with regard to the external and the social. The intrapsychic process involves being able to entertain and examine the possibility of engaging oneself in each of these categories of action: perpetrator, victim, and beneficiary.

Bill: Would you say more about the category of the beneficiary?

"To accomplish change, you have to confront yourself, to move among the categories of perpetrator, victim, and beneficiary within your own mind."

Gill: The concept of the beneficiary relates to the old term "bystander," which should be replaced. "Bystander" is too neutral, and I don't believe a position of political neutrality is possible. In fact, there is nothing neutral about being a bystander; there is some hidden benefit to doing nothing, so I refer to this position as the beneficiary.

Bill: So you use the term "beneficiary" to place this as an active position, not a passive one.

Gill: Right. It is not passive. It is to achieve a gain, perhaps an unacknowledged gain. It is a disavowal of activity, of intention, but it is for a personal gain all the same. It is a chosen position, a choice by default, perhaps, but still a choice.

Bill: Is there anything else you would like to say here in anticipation of your speech in Sydney?

Gill: I don't think so, Bill. I think we've covered a lot in a short time. These are the issues I will be addressing.

Bill: Thanks so much, Gill. I think what you've had to say here and will elaborate in Sydney presents a powerful and important point of view, one very relevant to issues being discussed in the transactional analysis community today. Thanks again. □

Sydney T & C Meeting

The meeting of the Training and Certification Council in Sydney will be held on Sunday 22 July beginning at 10 am rather than on Saturday 21 July as previously announced.

Now Available

Volume of Selected Articles from the *Transactional Analysis Journal*, 1981-1990

The ITAA is pleased to announce the release of a second *Volume of Selected Articles from the Transactional Analysis Journal,* this one covering the decade from 1981-1990. In his insightful editor's letter, Seán Manning of New Zealand offers this perspective:

> Again and again, writers throughout the eighties revisited and questioned concepts previously taken for granted. In reaction to the "me decade" [of the seventies], contributions to a responsible social theory emerged. By the end of the decade there were at least two distinct movements toward a recognizable transactional analysis psychotherapy. The first . . . appeared to seek to complete Eric Berne's work as it was understood in the seventies, elaborating on and extending classical, redecision, and reparenting transactional analysis. The second was revisionist, often relying on Berne's earlier writing to refine and renew his metaphors and to question the reification that was evident in his and later writers' work. . . . While most of the writing presented here from the 1980s is understandable, and some of it is beautifully crafted, it is not simple in the sense of the "simple TA" of the 1970s. There is reflected in these articles an increasing complexity, although that may not be the same thing as complicated.

The 45 articles in this 333-page volume were chosen with three guidelines in mind: to reproduce articles that are otherwise out of print; to reproduce articles that are essential to transactional analysis training; and to reproduce other important, timeless articles, including those related to the EBMSA. Person/author and subject indexes are also included.

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MULTICULTURAL PROCESSES

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issues of social justice and the relationships between oppression, justice, and mental health. There has historically been a pull away from understanding the political and cultural contexts of psychology in general and also in transactional analysis. There has also been a push to keeping it more purely personal.

Clearly the Southeast Institute, which is where I learned more about transactional analysis, started out doing work of this kind, and they did it well. Muriel James long ago was writing about cultural scripting and women's scripts. Denton Roberts has worked for social justice and wrote an article years ago on white supremacy and scripting. Felipe Garcia has written about community and cooperation. There was also the work and writings of the Radical Psychiatry movement. Erika Stern in Holland is applying transactional analysis in the service of social justice and teaching hundreds of students a year how to do so as well. All these are parts of transactional analysis, but subgroups within the ITAA. There are many other individuals: Rosa Krausz, Alan Jacobs, Pearl Drego; I could go on. So far, though, we haven't found a way to put social and cultural issues at the center of what our psychology can do to make an impact. Transactional analysis also typically backs away.

Bill: How do you understand this?

Valerie: I wonder if it is related to privilege. One of the elements in the model we use is identifying what we call the "subtle barriers."

Bill: The subtle barriers?

Valerie: That's the term we use in addressing what we call modern racism and oppression. So often it is these subtle barriers, these unintentional attitudes, that keep us from moving forward. One of the ways modern racism plays out is in the lack of understanding or the denial of the relevance of justice and inequality issues in mental health. So many mental health professionals have the attitude that, "Well, it's there, but it's not that important. It's not as important as the parents, as the script." Or, "It's not important to my life, so why think about it?" This attitude is an expression or form of privilege. We collude with oppression and exclusion without consciously intending to. As mental health professionals and communications specialists, we are a privileged group. In a 1967 speech to the American Psychological Association, Martin Luther King, Jr., appealed to psychologists, saying, "You are the good guys. How can you be so uninvolved in these issues?" The speech was reprinted in the *APA Monitor* last year. It's very powerful. King was appealing to APA members to become explicitly focused on justice issues and to take an activist position. I do wonder where the United States might be now if we had taken heed of his words. And, of course, there is the question of whether we as social healers will use our organizations differently in the next 50 years to impact oppression in the world.

At VISIONS we are trying to use transactional analysis and other models explicitly for social justice and equity work. My own work has been to make this a main thrust in the use of transactional analysis. We get very positive feedback about providing a model to help people talk about complex issues and for problem solving at multiple levels.

Bill: You were speaking about the use of transactional analysis at the personal and interpersonal levels. Would you describe work at the institutional and cultural levels?

Valerie: At the institutional level the central question is who controls the power and resources within an institution. What is most powerful is to engage people in institutional settings in problem solving from positions of equality. People need to differentiate when to take an individual approach and when to take an institutional approach. When individuals tackle institutional change from an "I'm OK, You're OK" position, the results are more powerful.

Bill: Are there particular models you draw on here?

Valerie: Many of us at VISIONS draw on systems theory models, because most of us came out of mental health backgrounds. Others have community organizing and legal background from which they draw. We also use the cooperative model developed by Jo Lewis and Felipe Garcia from the Radical Psychiatry movement as interpreted to them by Claude Steiner. As you see, we try to combine several perspectives.

Bill: And at the cultural level?

Valerie: The cultural level is about who gets to determine what is right and beautiful, who sets the standards for what is normative. We ask people to examine which cultures influence them and how any culture can be exclusive to other groups. The cultural level is like the "water we swim in," like a fish that doesn't know it's swimming in water.

Bill: Until it's taken out of the water—then it's very aware of the water.

Valerie: That's right. It's the hardest thing for people to get ahold of and see.

Bill: Our cultural influences are so familiar that they become invisible.

Valerie: Yes. It is crucial that people understand that we all see the world through cultural filters or perspectives. We ask people to examine, "What are the cultural influences my group has on me?" It's so hard to move forward on this. We teach something we call "cultural humility," which includes recognizing that we are all cultural beings. We cannot escape the influence of culture, but we can ask how our cultural influences can help us relate to historically excluded groups. We must also ask how our cultural influences help create distance from and judgments of historically excluded groups. An understanding of our relationship to any unfamiliar, traditionally excluded group helps us understand the impact of culture. As a heterosexual woman, for example, I can learn about exclusion by examining my feelings and beliefs about gay people, a historically excluded group. This kind of examination allows us to meet people across lines of exclusion. This is perhaps where our work relates most closely to the goals of reconciliation.

"There has been no clearly articulated theoretical model for how to apply transactional analysis to issues of social justice."

Bill: Could you give us an example?

Valerie: When we worked in South Africa in 1992—before Nelson Mandela was released from prison and before all the changes that have been happening since then—we worked with groups using this model. People began opening up to the idea that we are all cultured beings—not just the targeted, excluded groups, but all of us—and that being the majority does not mean we are the norm. When people can open up to examine the influences of their cultures, it makes for a different kind of interchange and problem solving. People could begin to account for their roles in the social process, which was the beginning of reconciliation. I would have to say that for the white people in that process, there was an intense need to go back to the personal level over and over again, first because there was so much defensiveness and then so much guilt and shame about it all. Getting through the defensiveness and guilt at the personal level was part of what was necessary for reconciliation. People had a deeply ingrained belief about black inferiority. Often they were taught this lack of humanity through abusive parenting. We have found that people who do the excluding have pain, as well as those who are excluded, though it is often easier to see the pain of those who've been excluded.

We in VISIONS encourage exploration through a cultural lense as well as a psychological lense. We want people to understand the personal impact of culture, to feel the personal impact of social conditioning that is usually multigenerational. The lense of culture creates a kind of space that is characterized by less self-blame than when the psychological lense alone is used. We found that people could begin to find a way to forgive themselves, and forgiving yourself is essential for reconciliation.

"Getting through the defensiveness and guilt at the personal level is part of what is necessary for reconciliation."

Bill: I think that's a powerful application of the cultural frame of reference; it is such an important distinction for people to grasp, the difference between the impact of social conditioning and the realities of social responsibility. Thanks so much for this perspective, Valerie. Is there any thing else you'd like to say to bring this interview to a close?

Valerie: I was pleased to be invited to speak at the Sydney conference. I am very interested in how these issues play out in other areas of the world, and I want to go and support places where people in transactional analysis are thinking in these ways. It's getting scarier and scarier to witness how difficult it is to challenge oppression and monoculturalism around the world. I want to support groups that challenge the monocultural model in every way they can. □

ESCAPE HATCHES

continued from page 3

We all develop our own styles and feel free to do so once qualified. However, in our discussions the clinical committee is of the opinion that we have a serious situation on our hands. We are particularly concerned that there seems to be some underlying idea that if the patient is unwilling to make a no-suicide contract, then we are not competent to work with him or her. Because a person cannot/will not agree to keep safe is not a reason, in our view, not to work with him or her. For instance, such an idea could put our membership in the United Kingdom Council for Psychotherapy (UKCP) in jeopardy since, if we want to call ourselves psychotherapists, we can presumably expect to work with people who are sick/ill/regressed as a result of trauma of some type.

Finally, we are most concerned about the position of trainees who may be deferred at examination on the basis of being unsafe practitioners because they choose not to follow rigidly the formula of escape hatch closure.

What do you think?

Comments may be addressed to Helena Hargaden at 43, Brockley Park, London, SE23 1PT, England or at helena@netcomuk.co.uk; or to Script *Editor Bill Cornell at 36 Corbriwood Lane, Gibsonia, Pennsylvania 15044, USA; bcornell@nauticom.net .* □

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	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. 2, 2001	Grenoble, France	Aug. 1, 2001*
	COC	Nov. 16, 2001	Neustadt, Germany	Sept. 1, 2001*
	BOC	Nov. 17, 2001	Christchurch, N. Zealand	Aug. 17, 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 29-31, 2001	Sydney, Australia	March 25, 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.

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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

REGION I—ASIA, THE PACIFIC, AFRICA

Charlotte Daellenbach of New Zealand writes, "I agree entirely with the lovely report from Servaas van Beekum about the very special Australasian Transactional Analysis Conference in Auckland last November. I would just like to make a minor correction: The indigenous people of New Zealand are called Maori. The word mauri also exists and means life principle." Thanks for that clarification, Charlotte.

REGION V—UNITED STATES

ERTAA Conference Clarification: The workshops during the 19-22 April 2001 Eastern Regional Transactional Analysis Association Conference will be on Friday and Saturday, not Thursday and Friday as previously announced. For details about the conference see the ERTAA website at ERTAA.org or contact Fred Clark, 261 Spring St., Cheshire, CA 06410-2722, USA; phone/fax: 203-271-3733.

Sam Lloyd, ITAA Secretary, reports that the third edition of his popular book, *Developing Positive Assertiveness*—which has been one of Crisp Publications top sellers since 1988—will be released in early 2001. Congratulations, Sam!



Bill Cornell, MA, TSTA, gave a presentation in November 2000 to the Pittsburgh Psychoanalytic Institute and Society on "Entering the Gestural Field." His paper was paired with one by James McLaughlan, a well-known member of the Pittsburgh psychoanalytic community, who commented that the event marked an important evening for the psychoanalytic society, with issues regarding the body and touch being discussed so openly and thoughtfully. The discussant was Laurie Reich Reuben (Wilhelm Reich's daughter), who expressed her appreciation at how Bill brought her father's work into contemporary dialogue and across theoretical boundaries. Over 70 people attended the presentation, which Bill spoke rather than read. Bill, who was introduced as a transactional analyst at his own request, reports that the questions from the audience were challenging, serious, and respectful. Bill was invited to serve as a discussant at a subsequent presentation by James McLaughlan and to join a local analytic study group. All in all, it was a very successful evening of bridging between transactional analysis and psychoanalysis.



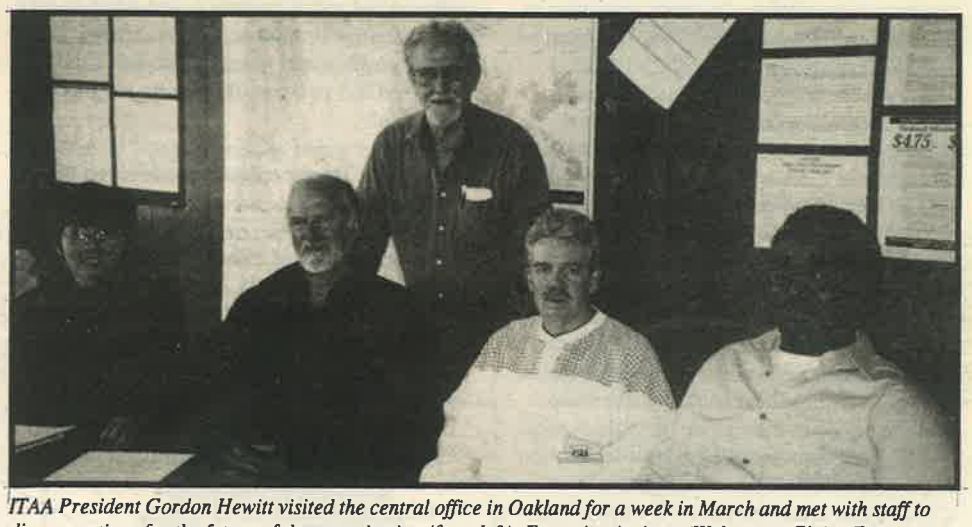
Muriel James was honored on 19 November 2001 as an inductee into the International Educator's Hall of Fame. She joins inductees from twenty countries on five continents and was the only Caucasian among the Bay Area group inducted this year. In the announcement of the award, coordinator Carolyn Ash Stokes wrote, "Our Youth-on-the-Move are fortunate to be able to see your accomplishments and passionate interests, as their role models and mentors. We are attempting to broaden the concept of education to include those who are teaching others to make a difference in their communities, beyond the call of duty and money. . . . We are also recognizing our increased life expectancy and the need to reeducate ourselves toward more healthy, active, fulfilling years beyond retirement."

In addition to her work as a psychotherapist and transactional analyst, Muriel has a long history in education, having received her doctorate in education in 1964 from the University of California, Berkeley, with her dissertation on "The Effect of National Crisis on Hebrew Adult Education During the Biblical Period." During her multifaceted career Muriel worked in education as a Red Cross staff member during World War II teaching first aid, as a consultant on nursery school development and a substitute teacher, and as the founder and dean of the Laymen's School of Religion in Berkeley. She has taught in numerous universities and colleges worldwide, and many of her 19 books are used widely in educational programs.

Congratulations, Muriel, on yet another well-deserved award and for continuing to inspire by living out the ideals and principles of transactional analysis in every field you enter!

IN MEMORIAM

Ray Poindexter, MD, died on 6 November 2000 at his home in Carlsbad, California, USA. He had been suffering from pancreatic cancer. Midge Poindexter writes, "Ray was a long-time ITAA member and one of the original group at Eric Berne's Tuesday night seminars in San Francisco. He was a true user of transactional analysis in his psychiatric practice." Our condolences to Ray's family and friends. ☐



ITAA President Gordon Hewitt visited the central office in Oakland for a week in March and met with staff to discuss options for the future of the organization (from left): Executive Assistant/Webmaster Elaine Frances, Gordon, Interim Executive Director Denton Roberts, Chief Financial Officer/Office Manager Ken Fogelman, and Office Assistant Ahmed Osman.

WELCOME TO REJOINING MEMBER

Yoriko Onishi of Japan has recently rejoined the ITAA. Welcome! ☐



At a San Francisco reception for Gordon Hewitt hosted by Mary Goulding, long-time members heard some of the new president's ideas for the future development of the ITAA and offered their feedback and suggestions in return. Shown here with Gordon (far right) are (from left) Natalie Haimowitz, Fanita English, Denton Roberts, Mary Goulding, Delphine Frazier, Tom Frazier, and Len Campos.

Would You Like to Get Your *Script* Via the Internet?

We are well aware that some members, especially those outside the United States, have to wait weeks or even months to receive their copies of *The Script*. While second-class, nonprofit mail is significantly less expensive than other classes of mail, it can also be extremely slow.

Therefore, we are considering various options for improving the situation. One is to make *The Script* available on the Internet for those members who would like to receive it that way. To evaluate the feasibility of this option, we need to know how many members might be interested. Please email the answers to the following questions to: robinfryer@aol.com, or fill out the form below and send it to Robin Fryer, 1700 Ganges Ave., El Cerrito, CA 94530-1938, USA.

1. Would you be interested in receiving *The Script* by logging on to a password protected section of the ITAA website? Yes ☐ No ☐

2. If you received *The Script* via the Internet and back copies were archived on the ITAA website, would that be sufficient or would you also want to receive a hard copy via the mail?
Internet sufficient ☐ Want hard copy also ☐

Information Wanted . . .

Please send information to Robin Fryer, 1700 Ganges Ave., El Cerrito, CA 94530-1938, USA, or robinfryer@aol.com .

On Your Area of Expertise

We frequently receive requests 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. These requests come from all over the world, many of them via email. 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 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/expertise and let us know how people can contact you. Possibilities include postal address, phone and/or fax numbers, email address, and website address.

On Transactional Analysis Publications

We are interested in updating our listing of transactional analysis publications to include, in particular, textbooks or chapters in textbooks on transactional analysis. If you know about or have written a textbook or chapter—or have information about other books, articles, and chapters about transactional analysis (especially those published in non-transactional analysis journals or books)—please send us the book title/subtitle, the chapter title and inclusive page numbers if relevant, name(s) of author(s), year of publication, and name and city of publisher.

On Transactional Analysis Training and/or Groups

Please let us know if you run transactional analysis training and/or groups, and if you have a mailing list, put us on it. ☐

SCRIPT SUMMARY ON ITAA WEBSITE

Beginning with this issue of *The Script*, you can find a summary of the content of each issue on the ITAA website at www.itaa-net.org . Once you are at the home page, look for the notice and link to the *Script* summary site. This summary will allow readers with Internet access to keep abreast of time-related items (such as deadlines for board and award nominations, early-bird conference registration information, and exam/training dates) as well as to find out a little about the content of articles and columns. We hope you will find this new website feature helpful. We'd love to hear your comments: robinfryer@aol.com .