The Script

INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION

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Power and Survival

Long-time ITAA member Alan Jacobs presented the keynote speech, entitled "Why Genocide? An Explanation," and a paper entitled "Paradigms in Conflict" at a symposium on "Genocide: History and Prevention" sponsored by Austrian National Radio on 9-11 November 2001 in Vienna. Well known in the transactional analysis community for his work on social applications of TA, Alan drew on his 1996 Eric Berne Memorial Award winning material on nationalism, autocracy, and power as well as a good deal of new material to discuss why people kill and commit genocide. Script *Editor Bill Cornell interviewed Alan about his speech and its relevance for our thinking in light of recent events.*



Alan Jacobs



Bill Cornell

BC: Alan, thank you for sharing with me copies of the keynote speech and the paper that you presented at the Vienna conference on genocide. I read them with great interest—and a knot in my stomach. I think it might be helpful to *Script* readers to hear a little about the conference itself. Was this an annual event, and who participated in it?

AJ: This was the first conference of its kind, but they hope it will have been successful enough to plan more. It was presented on Austrian National Radio and television, and participants included an interdisciplinary and international group of experts in the field.

BC: I was taken by the title of your paper, "Paradigms in Conflict," which I think is what you were referring to when talking about focusing on the Holocaust in a way that sets it apart as an extraordinary historical event created by Hitler and the Nazis, thus obscuring the broader genocidal forces of history. Would you say more about that?

AJ: After I presented my paper at the Vienna conference I was on a panel with two very well-know people in this field, Professor Henry Friedlander, author of *The Origins of Nazi Genocide,* and Professor John Weiss, author of *The Ideology of Death: Why the Holocaust Happened in Germany.* It was a little daunting, actually, being on a panel with men of such great achievement and reputation in the field. Since I have expanded my writing and professional contacts to those outside of the transactional analysis community and the psychotherapy world in general, I have experienced a greater understanding and acceptance of both my earlier work and new ideas on power and genocide and also on the issues regarding Holocaust Nationalism, that is, exclusionary uniqueness. This acceptance has been even among historians, who are usually loath to accept psychological perspectives. What I have tried to do is extrapolate all of my ideas more to the realms of anthropology, philosophy, and social psychology and in terms of being human. For example, ideas from my old article on nationalism (*TAJ,* October 1990) have been resonating well in the community that has often felt that we have to use the (h)olocaust as a platform for extrapolation to other genocides.

BC: At the start of your speech, you quote R. J. Rummel about how "power kills, and absolute power kills absolutely." Do you think that is the ultimate, inevitable outcome of power—to do harm, to kill?

AJ: No, not at all. All in power have the power to kill. The point Rummel makes is the less power the people have, the more their rulers will kill. It is a variation of "power corrupts, and absolute power corrupts absolutely." Killing is not necessarily the ultimate outcome of power. For instance, democracies have a check-and-balance system; if you don't agree with certain policies, you have the right to protest and to try and stop what you think is unjust. Democracies do not commit genocide. Totalitarian regimes do. There are, of course, exceptions, but they are not the rule, not inevitable.

> ***"The question is not what makes those who commit genocide different or special or evil, but what about us, to whatever small degree, is the same?"***

The issue is the power to survive. This is the great contribution that Canetti made, which I wrote about in my old piece on power and survival (January 1991 *TAJ*). Those who kill do so to survive. That is normal. It makes sense, doesn't it? The problem is, some people become addicted to the power one derives by surviving in the face of death. This is on a continuum, from the normal and human to the socially and politically pathological.

BC: Is there a distinction between homicidal power and beneficent power? I was taken by the contrasting images of Hitler's deepening isolation and homicidal/suicidal vortex and Churchill staying among the people and the ruins in England during World War II. Does one figure represent murderous, necrophilial power and the other something more constructive?

AJ: Hitler's survival needs were pathological. Churchill's were not. Both were attempting to survive the other. However, Hitler wanted to kill everyone, ultimately. Churchill just wanted to kill Hitler. Rummel would say democidal power is any murder of an innocent person or persons by a government. Beneficent power is applied in support of people. Pathological narcissism exists for the Master and Followers, despite the wishes of the majority.

BC: In your speech you said that around 160,000,000 people were killed this past century by governments. This, unfortunately, does not surprise me. But I am curious to know if there are geographic areas of the world or ethic or religious groups that have not participated in genocide. If so, what sets them apart?

AJ: Have a look at Rummel's stuff at http://www.hawaii.edu/powerkills/ . He writes, "It is true that democratic freedom is an engine of national and individual wealth and prosperity. Hardly known, however, is that freedom also saves millions of lives from famine, disease, war, collective violence, and democide (genocide and mass murder). That is, the more freedom, the greater the human security and the less the violence. Conversely, the more power governments have, the more human insecurity and violence. In short, to our realization that power impoverishes, we must add that power kills" (from Freedom, Democide, & War homepage: http://www.hawaii.edu/powerkills/).

BC: Eric Fromm made an important departure from Freud's death instinct in his descriptions of necrophilia, the love of death. Freud seemed to emphasize the self-destructive tendencies within humankind as in the death instinct. Fromm was focused on social forces and malignant narcissism. Fromm's concepts seem to reflect an attempt to compensate for and diminish the fear of death, an often counterphobic reaction. What do you think?

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New Research Supports Efficacy of Transactional Analysis

by Claude Steiner

I have mentioned before that Ted Novey is involved in a research effort to see if there is anything to recommend transactional analysis as a therapeutic approach. I noted that in its first trials (reported in the January 1999 *TAJ*), Ted found positive results for transactional analysis. Now he has completed his second, larger study, and while I cannot give details here, the results provide robust confirmation to his initial results: consumers of transactional analysis psychotherapy are substantially more satisfied than consumers of psychotherapy provided by psychiatrists, psychologists, social workers, marriage and family counselors, and physicians. This is good news for transactional analysis.

> ***"There is something about transactional analysis that results in higher consumer satisfaction."***

I would like to explain here what Ted's research is like and why we can be excited about it.

Consumer Reports (CR) is a highly reputable organization in the United States with an unblemished record of impartiality and accuracy. It ordinarily rates consumer items (e.g., cars, refrigerators, televisions, etc.), but in recent years it has cast its net wider to rate consumer satisfaction with insurance policies, health services, and psychotherapy. CR sends questionnaires to its huge list of subscribers and, based on sophisticated statistical methods, generates ratings that subscribers can use when purchasing items. For instance, CR publishes a yearly list of the "best buy" and "worst buy" in used cars. I never buy a car that is not on the best buy car list, and I have never failed to get excellent results.

When CR applied this relatively simple method to rating psychotherapies provided by various clinicians, the findings confirmed what far more elaborate academic research literature has found over the years. These findings, called the "Dodo effect" (as per the Dodo bird in Alice in Wonderland, who says, "*Everyone* has won and all must have prizes"), suggest that the outcome of psychotherapy

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Transactional Analysis at Ground Zero and Beyond

by Denton Roberts

When the call for mental health workers and chaplains went out immediately after the September 11 bombing in New York, ITAA Vice President of Development Edie Beaujon was one of the first on scene. Almost by accident she walked into the Red Cross office following the dismissal of a class she had been attending. With her dual credentials of mental health worker and chaplain, she volunteered to go to the site of the World Trade Center Towers attack immediately. In her unshy way she approached the tables where 30+ mental health workers sat under a sign that said, "Counseling." After a brief consultation there, she decided that sitting under a sign was not the way to go. Instead, she went out into the action and began talking to rescue workers coming off the "pile," as the huge stack of debris is called. She offered compassion, massages, hugs, prayer, and just plain conversation. She helped them talk through the horror, regroup their energies, and recover from the numbness and shock; she also let them know how much we (the whole world) cared. Soon the leader of the mental health workers came to her from the counseling table and asked, "How do you get them talking?" Edie replied, "By reaching out to them, going to where they are, and offering them whatever they need."

Day by day Edie went to Ground Zero and scouted out those who were hurt, troubled, and in need of the touch of human kindness. The second day she came on a man near the pile dressed in civilian clothes. His son, a firefighter, was under the rubble. He just needed to be there. He talked about his son and what a great father he was to his children; then he showed her a message he had written in the dust on the window of the American Express Building: "I am here with you, son. I love you. Dad." She stood by silently witnessing his pain, hugging him, and offering him prayer.

Edie never did bother to sit at the "Counseling" table, which was soon removed for lack of clients. And she experienced no lack of those who needed to talk and pray. The stories she heard were chilling, but each day she summoned her energy and went back to the horrific scene.

After several days, I arrived to help her. She oriented me, got me the right credentials, and before I knew it I was on the rubble pile with her. We offered words of praise and we shared our concern for the workers. They talked and we listened. If they needed something, we sought to provide it: If they requested prayer, we prayed with them; if they didn't want to talk, we stood side by side with them; if they needed space and quiet, we helped them find it.

We found one firefighter kneeling in a makeshift shrine for those who were lost; we stood quietly beside him as he reached out and touched several of the pictures. Nothing we could do but feel his pain and admire his love of his brothers and sisters.

In the rest area, a boat named "Spirit," we talked to police, firefighters, emergency workers, and workers hired to come in and work. One told of having to lug his tools up 65 floors to repair the emergency generators. "That must have been difficult," I said. "It was nothing compared...." He choked up and his voice fell off. His attitude was shared by everyone there: What they did was nothing. The real heroes were dead in the middle of the pile.

One man sat hour after hour with a transit level focused on the top of a skyscraper. Watching, ever watching, to see if it began to move. I asked, "Isn't that boring?" "Not when you think of the lives you'll save if it begins to fall," he said. So much for dumb questions.

Later Edie received a call from the mental health workers asking if she would go to a particular hospital and help the staff of emergency medical technicians (EMTs), who were in serious trouble fighting among themselves. Their frustration and fatigue had turned inward, and they were spewing their anger at one another. After several days, Edie worked out a time to go and do a workshop with them. She asked me to help.

We had a plan, but when we got there we realized that the situation was severe. One of the group's fellow workers had flipped out the day after 9/11 because the second tower had nearly collapsed on him and his partner. He had failed to show up for several days. Another worker had lost three cousins. Everyone was angry and frustrated, and they didn't know how to help. Most were troubled because they felt that they could have done much more. One felt guilty because a single day at Ground Zero was all he could stand. Almost all felt frustrated because they felt that their skills were not being properly utilized.

They were skeptical of us mental health workers/ministers, and we were unsure about what might be helpful. But Edie plugged away. She told them about her experience of Ground Zero being like heaven and hell, hell being the destruction and heaven being the unity of people there and the way people treated each other. The first thing the EMTs wanted to do was to complain vehemently about their supervisors and administration. After we doused this vitriolic blast, Edie told them what we had learned from Jim Allen about the recovery work in Oklahoma. (Jim, by chance, had been in New York to attend a neurological conference a couple of days before our meeting, and we had gone to dinner together). Edie offered them ideas on the short- and long-term adverse effects of what they had experienced and what they had to watch out for based on what we learned from Jim about what happened in Oklahoma City. I offered a framework to understand the effects of stress, to which the ten EMTs and two supervisors seemed to respond.

We gently pointed out that instead of helping one another, they, with their anger and frustration, were unintentionally escalating the stress. Edie told them that she had heard a lot of talk about the negative recognition they were receiving but wondered if they ever got "mandated" or written up for doing things well. They laughed. Then Edie suggested that they tell one another what they appreciated about each other. They hesitated, but first one volunteered and then another. Soon all had participated in a "stroke-a-thon," and they were a "gushing team" recalling incident after incident of how one of them had saved another. They even told the management staff what they liked about them and acknowledged that they understood how tough their job was in not being able to give direct services.

We concluded by telling them about some basic ways of helping themselves and others to decrease the stress. Edie left them with the thought that like Ground Zero, they could make their working environment either heaven or hell by the way they chose to treat each other. While there are certain things they can't control, they can control the atmosphere they create at work. She plans to go back and run a group for them.

What we did in transactional analysis terms was so simple. What they needed was so basic. We, like all the workers, felt that we did precious little, but we did what we knew to do, and we did it because transactional analysis has given us a sense of competency. Edie is action-oriented. She volunteered and refused to sit at the table or to cower in the face of hostility and turmoil. She may be that way anyway, but certainly her training as a transactional analyst reinforced that mode of responding, one that was especially useful in this kind of crisis.

Edie and I made friends at Ground Zero, friends we may never see again, but friends nonetheless.

Denton Roberts is a long-time ITAA member and recently served as Interim Executive Director. He lives in Los Angeles, California, U.S.A. □

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NEW RESEARCH

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is generally beneficial (on a par with medication), but that no one method seems to be more effective than any other. In other words, all psychotherapy works, and overall users are equally satisfied.

What is so exciting as that when the clients of transactional analysts were questioned by Ted, and the results were analyzed using CR's methodology and database, the results were that the clients of transactional analysts are significantly more satisfied than the clients of other providers. More exciting still is that in his second trials with a larger, international sample, the results are even more favorable.



Ted Novey

Ted's research is impeccable. Clearly, there is something about transactional analysis that results in higher consumer satisfaction. Although not yet proven, it is likely that transactional analysis is actually more effective in achieving results. Consumer satisfaction and actual results are not the same, of course, but unless transactional analysts brainwash their clients into being satisfied, it is reasonable to assume a strong correlation.

Why should all psychotherapy provided by various clinicians be roughly equal in terms of client satisfaction but transactional analysis more so? Ted's (Novey, 1999) hypothesis is that it has to do with the quality of transactional analysis training. I agree, but I also have an alternate hypothesis. I think that the reason why transactional analysis therapists are more effective is also related to our theory and methods.

In support of my theory I offer a brief, apocryphal story: A physician was called to visit a village in the jungle because of an epidemic of dysentery that affected 8 out of 10 people. After a brief tour of the town he called a meeting of the elders: "I notice that your latrines are next to the river. Here is what you must do. Always take your drinking water upstream of the latrines, and your problem will be solved." The villagers followed this basic, generic, public health principle and the epidemic abated. Still, 20% of the villagers continued to be ill. Later measures such as boiling the water, moving the latrines away from the river, drugs, and so on reduced the incidence of the disease by another 15%.

Most psychotherapies share a great deal of generic, beneficial, mental health principles. Therapists tend to be nurturing and endeavor to be attuned, thoughtful, and soothing while the client is encouraged to talk about his or her problems and vent her or his feelings. That alone will solve 75% of the difficulties and "all receive prizes."

But to achieve more, more is needed, and transactional analysis therapists have in common not only excellent training, but also powerful concepts and techniques that go beyond the shared, generic, mental health basics. We are a cognitive-behavioral psychotherapy that uses the analysis of transactions, OK/OK, strokes, ego states, games, the drama triangle, and scripts to achieve contractual aims. We know how effective these methods and concepts are. It is these concepts and techniques, which incidentally are incorporated into our training methods, that are the cause of Ted Novey's findings, in my opinion. Perhaps this should be the topic of the next research project.

I encourage you to look up Ted Novey's January 1999 *TAJ* article, study it, and get ready for the next installment, which is expected to appear in the *TAJ* in the near future.

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Educators Often Neglect the Child's Need for Relationship

In October 2000 the educational section of the German Association for Transactional Analysis (DGTA) organized a three-day conference for educators with the theme "Learning in Relationships—Relationship as the Key for Learning." Norbert Nagel, the conference convener, is a Teaching and Supervising Transactional Analyst (education) who lives and works near Heidelberg in Germany. The following is an edited version of an interview published in October 2000 by Psychologie Heute *(PH), a well-known magazine for psychologists and educators in Germany. (Translation: Servaas van Beekum)*

Psychologie Heute: What is behind the theme of the conference, "Learning in Relationships—Relationship as the Key for Learning"?

Norbert Nagel: The title reflects the fact that nowadays, both at school and at home, the need of children for relationship is often neglected. For example, when children fall and hurt themselves these days, they are often given a pacifier even before they begin crying. In contrast, when a child is hurt and it begins screaming, running to mummy, hiding in her arms, being heard, being met with compassion—that is relationship. A pacifier involves a quick fix through stimulation instead of relationship. Societal consumerism adds to children's desire and need for constant stimulation. One of the manifestations of this is overfilled children's rooms. Parents often give their children more material things than is good for them, and teachers tend to do the same.

PH: How?

NN: Many teachers make an effort to motivate their students. They work from the myth that they can catch up with the entertainment level of television by offering working materials filled with comics, films, or interactive experiences, and multimedia learning programs. In teacher evaluations, multiple media use is rated positive.

PH: What is negative about teachers making an effort to offer attractive lessons?

NN: They put themselves under stress and they "bet on the wrong horse." It is not the task of the school to invent the motivation for learning. According to transactional analytic motivational theory, the basic drives of the organism brings people to social action and to the learning places of life. Eric Berne stipulated three basic needs as basic hungers: the hungers for stimulus, structure, and recognition. In integrative transactional analysis, Erskine added the hunger for relationship. Good education that motivates students for active learning shows a healthy balance of all of these hungers.



"For our children, in many cases (over)stimulation has replaced relationship."

PH: What does such education look like?

NN: The hunger for stimulus can be met in education by actively playing music, painting, creating fantasy journeys, and putting on plays as well as through discussions about themes that not only address events as they occurred, but also connecting those with the student's inner experience of those events. The hunger for structure that guides our experiences, patterns, meanings, and ways of observing can be met by a clear time structure, consistency in teaching, an organized classroom, repetition in exercises, writing theses, and other forms of reflection. The teacher can also develop rules for dialogue, structure computer work, or take responsibility for creating a week schedule. Structure creates orientation, security, meaning, and predictability and supports the organization of new experiences. The hunger for relationship satisfies and strengthens self-esteem. Relationship in education does not show in methods and ways of working; it shows in between the lines.

PH: Can you be more concrete about these ideas?

NN: I'll give you an example of a break in relationship. A student asks, "How does that work?" The teacher answers, "Can't you listen?" The student's question is answered with an interpretation that is delivered as an offence. Instead, if the teacher thinks the student should listen better, he or she could say, "I wonder if you are asking this now because you did not pay attention before. Could that be true?" Such a reaction improves the chances that the student will think about his or her behavior—and maybe also tell the teacher what distracted him or her from listening.

PH: What happens when in the interaction between student and teacher the hunger for relationship is not given enough attention?

NN: In earlier times, schools replaced relationship with more structure; today schools replace relationship with more stimulation. Both reinforced societal tendencies of the time.

PH: What are the consequences for children?

NN: In a healthy form, the hunger for stimulation helps us be in good contact with ourselves and our environment. I know when I have had enough, when I am tired, and what helps me to concentrate. For our children, in many cases, (over)stimulation has replaced relationship. When the need for relationship is not met properly, then the next bowl of chips, a new pair of jeans, or a movie serve that purpose. However, this means that the child's internal reaction to his or her original need for relationship will be increasingly neglected, suppressed, and cut off. The quality of experience will be minimized, and the child seems to need permanently stronger stimulation from outside. From there, a desperate search for liveliness and meaning in life starts, a search that can end in addiction, destruction, or hyperactivity.

PH: How can teachers improve their relationships with students?

NN: I see four basic factors that facilitate contact in relationship between teachers and students: (1) check and ask questions from a position of interest and respect, (2) tune in to what matters for the student, (3) address and empathize with the student's feelings, and (4) provide containment and trust within the relationship. □

POWER AND SURVIVAL

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AJ: I think this makes sense. We are all afraid of the unknown, of death. We come to terms with it in various ways. Malignant narcissism and murderous necrophilia are devised to create the illusion that people have a kind of power over death. The more people kill, the more alive they feel, thus creating an illusion of invulnerability.

Freud was onto something important in *Civilization and Its Discontents,* though I think he exaggerated it. Fromm's ideas from "The Anatomy of Human Destructiveness" are an extension of Freud's. Berne's ideas about the Little Dictator in the Child are relevant here as well. There are differences, to be sure, but I think they all saw the dark-side urges in humankind. However, admitting these urges is one thing, and acting on them is something else. In fact, knowledge of something is not a license to do it; sometimes it is actually a protection against it. In psychotherapy this is called awareness.

We can't just keep saying everything is OK and everyone is OK without looking at ourselves, at our own capacity either to commit terrible acts or to stand by and watch others do so. I don't think the United States is exhibiting malignant narcissism at the moment—that is, the desire to kill for its sake alone. One may not agree with policy—for example, the current war against terrorism and especially the military action in Afghanistan—but I don't think it is driven by an urge to kill. I don't think it is fair to equate this action with genocide or democide. Intentionality is important here. Think about our encouraging and also delivering aid to Afghanistan—there is now talk of a "Berlin" air drop for the refugees in Afghanistan this winter—albeit with an eye to a kind of realpolitik. Would Hitler or Stalin have done this? I don't think so. Moreover, the United States and the worldwide coalition supporting the fight against terrorism is talking about a kind of Marshall Plan for Afghanistan.

I think the malignant aggression is being exhibited by al-Qaeda and the Taliban—that is, their killing is giving them the aforementioned sense of power. Prime Minister Sharon of Israel derives power from killing as well. Religious and secular fundamentalism breeds this, not only politically or in Islam, Hindu belief, Judaism, and Christianity, but in every aspect of life. I was not surprised when American fundamentalist media ministers Jerry Falwell and Pat Robertson said the day after the attacks on the World Trade Center and the Pentagon that they were God's retribution for all the decadence, homosexuality, drugs, nonbelief, and so on. Such thinking gives license to exclude and even kill those who do not ascribe to literal interpretation of texts—religious, political, or even psychological. It is no wonder that people have murdered physicians who have performed abortions. Fundamentalism kills one way or another, either symbolically or actually. Sometimes this only takes a milder form of exclusion: "You don't believe in the original texts, and therefore you are out." There is no room for critical thinking, just self-sealing doctrine (see Linda Riebel's article on self-sealing doctrines in the January 1996 *TAJ*).

BC: What do you see as the psychological, social, economic, and/or political forces that can minimize—personally, I think prevention is idealistic—genocidal tendencies within societies and governments?

AJ: I agree that prevention is a utopian dream, although we must try for it, always. I think the problem of genocide has been with humankind from the beginning of its history and will continue. The life task I have set for myself is to work toward an understanding of the nature of killing and how it escalates to mass murder and genocide and through this to understand the nature of power and its uses and abuses.

As far as minimizing democide and genocide, I think we need powerful, rapid-reaction strike forces that can step in quickly and intervene wherever and whenever genocide seems imminent. Hopefully, this will be an internationally supported United Nations force. Anticipation is another matter. That requires greater understanding of the problem, which is necessarily a multidisciplinary effort: anthropological, economic, political, social psychological, biological, and so on.

Power exists on a continuum from the family to the dictator. But in the end it is related to survival—of the family, a person's job, the corporation, the politician, the religion, the leader, the nation. There are degrees of this, but in the end, I think the greatest power one has is the power to survive. We all want to live. However, some people are so afraid of dying that they have to kill others to reaffirm their aliveness. And again it must be stressed that this happens on many levels and in varying degrees. Maybe it means kicking someone out of your club or family or manipulating someone who threatens your job or your ideas. Getting rid of someone in order to survive happens on many levels, and it comes from fear. It's natural. What is the first task of the newborn and its parents? Survival. And don't we dispense with the existence of harmful pathogens or poisonous insects? That is the urge, and then we learn all kinds of variations and expansions on it living in society. The power to kill, well, life eats life, doesn't it? That is how all life survives.

I say all this to convince that killing pathology, like all pathology, grows out of ordinary human instinctual need. I think we must all acknowledge these urges in ourselves if we are to legitimately hope for a better world. The question is not what makes those who commit genocide different or special or evil, but what about us, to whatever small degree, is the same? And what makes them exaggerate and put into practice what we all possess? □

Manuscripts Sought for *TAJ* Theme Issues

"Core Concepts in Transactional Analysis" with Coeditors Tony Tilney, BA, and Claude Steiner, PhD—Deadline 1 April 2002

"For Our Clients" with Guest Editor Carol Solomon, PhD—Deadline 1 July 2002

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Training and Certification

The Transactional Analysis Certification Council (TACC) is pleased to announce that three of the core competencies documents—for psychotherapy, education, and counselling—are now complete. They were drawn up by three task forces, each of which included representatives of the four bodies involved in training and certification standards: EATA's Professional Training and Standards Committee (PTSC) and Commission of Certification (COC) and ITAA's Training Standards Committee (TSC) and Board of Certification (BOC). The competencies were then sent for comment to numerous trainers and stakeholders and eventually passed by the TACC.

These are now the official core competencies and should be used as reference by all trainers and trainees. The one for psychotherapy was published in 1999 and is already in effect. Those for counselling and education are published here.

Our thanks go to the members of the task forces: for counselling—Hedi Bretscher and her team; for education—Trudi Newton (chair) and her team. The task forces are now working to ensure that our training and certification processes are compatible with the core competencies, beginning with the oral examinations. The psychotherapy oral examination was published in March 2001 and will take effect in April 2002.

Printed here are the new guidelines for hours of training and group tape requirements. Guidelines for ways of thinking about and examining the new oral exam are being prepared by Melanie Lewin, the new exam supervisor. Also included are the new guidelines for the Training Endorsement Workshop (TEW). These are much clearer and appropriate to the present day. Our thanks to Annika Bjork and Jonathan Stock Hesketh.

Core Competencies for the Field of Counselling

Fundamental Considerations

The core competencies formulated for the field of counselling will guide trainers in devising their specialist training curricula. This is not a list of the contents of the course; it is a description of interdisciplinary and work-specific knowledge, attitudes, skills, and values for addressing the needs of the client and client systems engaged in counselling. (The term "client system" refers to the client's context and the various groups and subgroups of which the client is part [e.g., family, extended family, work group, cultural/ religious group, etc.].)

These core competencies describe the professional activities of transactional analysts in the counselling field.

Transactional analysis in the field of counselling can be applied on two levels:

– Complementary counselling (for the use of counselling skills) as a subtask in various psychosocial and socioeducational professions, as well as in other social, psychological, medical, legal, and economic occupations.

– Primary counselling by professional counsellors working in private practice, counselling centres, voluntary, nonprofit, and for-profit organisations, etc.

To take due account of the holistic nature of training in transactional analysis, the description of the core competencies comprises

– three basic competencies: self-competency, social competency, and technical competency of counsellors, plus

– ten specific counselling competencies

Basic competencies are general areas of ability in which cognitive, personal, and social skills are organised and employed in the profession.

Counselling competencies are occupation-specific skills employed to meet the particular requirements needed for dealing with situations in the counselling field of application. Each of these counselling competencies is built on and related to the three basic competencies.

EATA Definition of Transactional Analysis Counselling

"Transactional Analysis Counselling is a professional activity within a contractual relationship. The counselling process enables clients or client systems to develop awareness, options and skills for problem management and personal development in daily life through the enhancement of their strengths and resources. Its aim is to increase autonomy in relation to their social, professional and cultural environment. The field of counselling is chosen by those professionals who work in the socio/psychological and cultural fields of practice. Some examples amongst others are: social welfare, health care, pastoral work, prevention, mediation, process facilitation, multicultural work and humanitarian activities." (EATA/ ITAA European and International Transactional Analysis Association, 1995)

CORE COMPETENCIES OF TRANSACTIONAL ANALYSIS COUNSELLORS

1. Basic Competencies–Interdisciplinary Skills

1.1. SELF-COMPETENCY

Personal, character-related skills: values, attitudes, behaviour and character traits such as initiative, activity, tenacity, willingness to learn.

Clarification: the ability to deal with his/her own personality traits, needs, and expectations, strengths and limitations and to follow the ethics guidelines of EATA and ITAA.

1.2. SOCIAL COMPETENCY

Basic social skills, such as cooperation, conflict resolution, negotiating skills.

Clarification: the ability to communicate and interact with clients, individuals, and groups as well as colleagues and other people in the professional environment on the basis of the philosophical assumptions of transactional analysis.

1.3. TECHNICAL COMPETENCY

Basic theoretical and methodical skills, such as managing process with regard to developing relationships, solving problems, and working contractually, including knowledge of transactional analysis philosophy and theory.

Clarification: the ability to grasp and organise facts and situations and to deal with them both methodically and strategically, as well as to monitor the quality of interactions.

2. Counselling Competencies–Specific Professional Skills

C1. KNOWING AND UNDERSTANDING THE FIELD OF APPLICATION

- Has in-depth technical expertise in their general and specialised field of counselling.
- Has professional experience in the field of application.
- Uses in-depth knowledge of group dynamics and client systems. (The term "client system" refers to the client's context and the various groups and subgroups of which the client is part [e.g., family, extended family, work group, cultural/religious group, etc.].)
- Has awareness of opportunities and limitations in the counselling field.
- Has a commitment to learning about and understanding sociocultural influences on the field of application.

C2. ASSESSMENT

- Realistically assesses the potential for development and change in the client system.
- Is familiar with the legal basis for work contracts, specific to the country of practice.
- Is familiar with the specific criteria related to the practice of counselling for offering counselling services in his/her field of application.
- Has awareness of own strengths and limitations as a transactional analysis counsellor.

C3. FORMULATING AND PRESENTING THE COUNSELLING CONCEPT

- Organises his/her different areas of counselling practice and presents his/her work verbally and in writing in an understandable format, highlighting his/her counselling priorities.
- Is familiar with a range of modalities suitable for dealing with the questions and problems which arise in his/her field of application, from initial contact through to the conclusion of the counselling.
- Is familiar with several counselling approaches in addition to transactional analysis and their effective applications.

C4. ESTABLISHING AND MAINTAINING THE COUNSELLING RELATIONSHIP

- Knows and applies the EATA/ITAA principles of professional ethics.
- Has sufficient insight into his/her own frame of reference to ensure adequate openness and transparency in the relationship with clients.
- Is familiar with the principles of getting to know and establishing a trusting contact with clients and clients' systems.
- Communicates on the basis of the OK-OK attitude.
- Facilitates a working relationship with the client and client-system.
- Is able to respond to and work with feelings, thoughts, and behaviour flexibly and in response to the client's personality.

C5. ANALYSING THE COUNSELLING SITUATION

- Chooses an appropriate method during the initial meetings to collect the appropriate data and record the case history.
- Applies transaction analysis and other theories for analysing the counselling situation.
- Is capable of using the collected data to formulate a resource-oriented definition of the problem and communicates it clearly to the client or client-system.
- Takes into account, respects, and understands the sociocultural influences on the counsellor, the client, and the client system.

C6. WORKING WITH COUNSELLING CONTRACTS

- Is familiar with transactional analysis contractual work and knows how to apply it professionally.
- Is able to explain the concept of the transactional analysis contract in the context of a specific problem.
- Can establish appropriate counselling contracts for different settings with individuals and groups.
- Works on the basis of a contract and is capable of updating the contract as necessary.
- Evaluates the contract during and at the end of the counselling process together with the client.

C7. PLANNING AND MAKING INTERVENTIONS

- Is capable of planning the counselling process in line with the agreed contract.
- Is able to apply transactional analysis theory and skills as well as being familiar with some other approaches to establish effective problem-solving strategies.
- Uses effective interventions to promote autonomy when working with the client or client system.
- Is capable of applying a range of interventions appropriate to the specific counselling situation with individuals and groups.
- Works with the Adult ego state of the client and contacts the Child and Parent through the Adult ego state.

C8. FOCUSSING ON RESOURCES

- Is able to utilize and build on the client's strengths as the agent for change.
- Identifies existing resources in the client and client's system and integrates them into the counselling process.
- Has working knowledge of other local resources in the community which could be of support to the client or to which the client could be referred, including medical, psychiatric, psychotherapeutic, and other services.

C9. DEALING WITH CRISES

- Identifies a crisis situation and makes appropriate interventions.
- Where indicated, refers clients who are in crisis or in need, without undue delay, to the appropriate professional.
- Protects clients from harm.

C10. MONITORING QUALITY AND PROFESSIONAL DEVELOPMENT

- Keeps clear and accurate records and reliable documentation about the counselling process according to professional and legal requirements.
- Has clear criteria to evaluate the effectiveness of counselling work, *routinely reflects* his/her work on this basis, and uses the results as a tool for personal and professional development.
- Shows awareness of economic circumstances in the counselling work.
- Reflects on her/his role as counsellor and presents her/his identity as a transactional analyst counsellor.
- Furthers his/her continuing professional development by attending courses and conferences, studying literature,-etc.
- Sets up professional supervision to monitor the quality of his/her work.

Task Force on Core Competencies in Counselling

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CORE COMPETENCIES FOR EDUCATIONAL TRANSACTIONAL ANALYSTS

Using his or her knowledge and understanding of transactional analysis theory, an educational transactional analyst will demonstrate the following abilities.

1. GENERAL REQUIREMENTS

A. Knowledge of transactional analysis theory and its application to education

B. Compare and explain relevant educational theories from a transactional analysis perspective.

C. Describe his or her own vision of education, how this correlates with transactional analysis, and how he/she promotes this in different settings, taking into account the historical, cultural and educational context in which he/she is practising.

D. Know the ITAA/EATA Code of Ethics, apply this to educational settings, and demonstrate ethical and professional competence. "Educational settings" include, but are not limited to, parent education, preschool, school, college, adult and community education, youth work, vocational and professional training, and both formal and informal contexts.

2. EDUCATIONAL RELATIONSHIP

Using an I'm OK–You're OK attitude, the transactional analysis educator will:

A. Establish a relationship of mutual respect that models caring, empathy, congruence, warmth, and openness and promotes empowerment and autonomy.

B. Exhibit enthusiasm and respect for the needs and interests of the learner as well as for the subject matter.

C. Behave in a respectful way towards self and others, including awareness of and sensitivity to different frames of reference, cultures, and social norms.

D. Have an understanding of the importance and potency of the educational relationship in the self-development of the learner and its difference from other relationships.

E. Demonstrate awareness of the boundaries of the educator's role (including when dealing with learners' needs).

F. Create an educational alliance by empathising with a student's frame of reference, without losing contact with their own frame of reference or with the goals of the learning situation.

G. Demonstrate potency, protection, permission, and perception and show understanding of their functions and importance and of the function and importance of practice.

3. TRANSACTIONAL ANALYSIS THEORY

H. Articulate an understanding of the basic theory of transactional analysis and its application in educational practice, including strokes, ego state analysis (structural and functional), transactional analysis, games, rackets, and scripts as described in the major transactional analysis texts; also of child and adult development, group development, transference and countertransference from an educational transactional analysis perspective.

I. Describe the different schools of transactional analysis and indicate their applicability in the educational setting.

J. Explain educational practice in terms of transactional analysis theory, showing how the methodology manifests transactional analysis concepts.

K. Apply transactional analysis theory to an understanding of the learning process.

4. CONTRACTING

L. Explain and use the concept of contracts and the three- (or more)cornered contract from an educational transactional analysis perspective.

M. Establish contracts for different types of educational settings to reflect awareness of needs, goals, context, culture, and the boundaries of each system.

N. Monitor, review, and, when required, renegotiate contracts.

5. PLANNING

O. Assess the educational and developmental needs of a particular group or individual.

P. Establish the aims and objectives for the program, when appropriate with the participant(s), in order to meet the assessed needs or mandated requirements.

Q. Design a program that carries out the established aims and objectives.

R. Design ground rules to be contracted with the group.

S. Demonstrate an understanding of group process and plan appropriately for different group stages.

T. Understand and use different styles of leadership, as appropriate.

U. Demonstrate awareness of different learning styles, the ability to identify these for individuals and groups and their implications for planning.

V. Plan content delivery in a variety of ways to enhance the learning process.

W. Evaluate the learning outcomes and their implications for future planning and practice.

6. IMPLEMENTATION

X. Operate from an I'm OK-You're OK position.

Y. Contract with the group so as to enhance the learning process, including agreeing or negotiating ground rules.

Z. Use and apply principles of androgogic adult education or suitable pedagogies as appropriate.

AA. Give permission and protection to learn, think, challenge, question, grow, and change.

BB. Demonstrate integration and use of transactional analysis concepts in practice.

CC. Present, apply, and teach transactional analysis concepts as appropriate for implementation of the program.

DD. Use self-awareness in appropriate transactional analysis interventions, including self-disclosure.

EE. Demonstrate congruence in interactions.

FF. Stroke students/participants for participation, cooperation, and respect for the group members to enhance motivation and creativity in the promotion of health and autonomy.

GG. Recognise and respond appropriately to games, discounts, crossed and ulterior transactions, and invitations to symbiosis.

HH. Consider the cultural script of an organization and identify how this may affect the content and process of teaching and learning within it.

II. Contribute theoretical information to empower students to understand their own behaviour.

JJ. Differentiate direct and indirect learning and decide when each is appropriate.

7. PERSONAL ATTRIBUTES

KK. Demonstrate a commitment to the philosophy of transactional analysis.

LL. Demonstrate self-reflective practice, congruence, and the ability to listen.

MM. Maintain and model OKness through respect, awareness, reliability, professionalism, and integrity.

NN. Articulate personal and social vision and goals for teaching.

OO. Recognise own personal strengths and limitations and those of the educational setting.

PP. Confront appropriately, including dealing with disruptive group process.

QQ. Understand the requirements for personal and professional awareness and development and demonstrate a willingness to learn, grow, and change.

RR. Be willing to accept feedback, confront personal issues, and undertake personal therapy, when indicated, in the process of becoming an effective transactional analysis educator.

Task Force on Core Competencies in Education
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INSTRUCTIONS FOR THE TRAINING PROPOSAL OUTLINE

These questions are intended to help you prepare for the Training Endorsement Workshop and will be used for group discussion and feedback from the staff.

Please type your answers to the questions, putting your name in the upper right-hand corner of each page, and mail one copy to the person indicated by the TEW Coordinator at least six weeks before the TEW.

If you are planning to be endorsed for Teaching only, you need not answer the questions about supervision, though you may if you wish.

If you are planning to be endorsed for Supervision only, please answer the questions about teaching in terms of your ideas about what should be included, even though you may not plan to provide the teaching yourself.

If English is not your first language, check with the TEW Coordinator to see if there will be a staff member speaking your language at this TEW and if you can write the TPO in that language. If you do this, you must add a summary in English.

Your TPO should not be more than 20 pages in length, including any diagrams and your bibliography.

These are guidelines for what you might include. The TPO will be marked as a whole and not on whether you do or do not include each suggestion.

A. Personal Factors

• What is your motivation in becoming a PTSTA? Say something about your professional life, psychological motivation, the economic implications, and your enthusiasm for transactional analysis.

• How does being a PTSTA fit into your mid- and long-range professional life planning? What are your plans for the next five or ten years?

B. Professional Factors

• Write about your own experience of being a trainee. Say something about its length, intensity, the range of transactional analysis taught, its integration with other theories, supervision, self-experience, personal growth, the personal style of your trainer(s), ethical issues, cultural diversity, attachment and separation. How will this experience influence your own outline for a curriculum?

• Describe your theoretical understanding of the teaching and learning process and say how you would apply this to the aims, contents, and methodology of your own training programme. Include some reference to adult learning and curriculum theory.

C. Curriculum and Teaching

• In what context will you start your training programme?

• Will you train alone or in cooperation with others? If in cooperation, say with whom and make clear what your personal contribution will be. Who will participate in your training programme?

• How will you select participants and what will your selection procedures be?

• What will your criteria be for taking a trainee into contractual training?

• Give an overview of the curriculum and subjects you plan to teach. Give a detailed time structure for the whole curriculum programme, including the organisation of the training days/seminars, special workshops, therapy marathons, supervision units, etc.

• Describe the methods you will use for teaching transactional analysis, including comments on your general and specific theory and practice. Say how you will lead experiential learning and encourage personal growth.

• How will you evaluate the level of your trainees at different stages of training? Include your ideas on basic competence, entering the examination group, and preparation for examination.

• How will you make sure that your methods fit the educational level of your trainees and how will you take into account the training levels of your trainees?

D. Supervision

• Describe your theoretical understanding of and method of doing supervision.

E. Therapy

• Describe your ideas about the role of personal therapy within the training programme. You might include comments on criteria and requirements for personal growth, the advantages and disadvantages of multiple personal relationships, and possible ethical problems arising from the above.

F. Research

• Outline your ideas about the relationship between research and transactional analysis theory and practice. What transactional analysis research has had most significance for you, and how will you integrate research into your training programme?

G. Fields of Transactional Analysis Practice

• How will you ensure that the four separate fields of transactional analysis practice are accounted for in your training and teaching?

H. Revisions

• How would you revise or add to this outline?

NEW TRAINING HOURS FOR CTA EXAMINATION

Passed by TACC and all training bodies of both EATA and ITAA (originally published March 2001; will take effect March 2002)

In the past, the total hours of professional development required was 2,250. This has been changed to 2,000. The breakdown of these hours will be as follows:

a) Hours of client contact (individual and group): 750, of which 500 using transactional analysis (previously 1500)

b) Hours of professional training: 600, of which 300 in transactional analysis (previously 600, of which 250 transactional analysis)

c) Hours of supervision: 150, of which 77 in transactional analysis (not changed)

d) Further professional development of flexible designation: 500 (for example, personal therapy, additional training or supervision, practice hours, psychiatric placement, etc. The designation of these hours will be dependent on the individual, their field of specialisation, and their local or national requirements.)

TOTAL: 2,000 hours

Further clarification of the requirement for hours of experience in running groups and in the requirement to provide a group tape for CTA examination.

PTSC/T&CC has recognised the need for flexibility in the requirement for a group tape for the CTA exam. Especially in the psychotherapy and counselling fields, it is sometimes difficult to obtain permission to tape record groups. In future, the group tape may be a recording of any developmental group facilitated by the CTA candidate. This may be a personal development or staff development group, a training group, an experiential or professional development group, etc. However, the PTSC/T&CC affirms the importance of transactional analysts developing the ability to understand and facilitate groups. It is important that the tape demonstrates the candidate facilitating group dynamics in an effective way and using transactional analysis in his/her understanding of group processes. It is the responsibility of both trainee and sponsor to ensure that the trainee has accrued sufficient appropriate experience in running groups (approximately 150 hours). □

Members' Forum

DISTINCTIONS NECESSARY FOR RECONCILIATION TO BE EFFECTIVE

Dear Editor:

Valerie Batts's article "Only Through Transformation Is Reconciliation Possible" in the September-October 2001 *Script* is thoughtful and, in my opinion, on target. It is certainly true we need "to create a vision for world peace" as well as "the conditions for an intervention of the spirit." Even the style in which the article is written conveys an attitude of acceptance that is essential for any process of reconciliation.

She implies that the reconciliation model is appropriate in all situations. I do not believe that to be the case. There are important distinctions that must be made between the different types of oppressive situations if the reconciliation process is to be successful. This is particularly true in the current global crisis. Her statement that "the United States must accept that we are viewed as using our power inappropriately in much of the rest of the world" is, of course, emotionally true, but as an argument, or as a basis for resolution of the difficulty, this statement is logically false. Her argument, if followed through to its conclusion, suggests we are somehow responsible for the current anger in much of the Muslim world. We are not! And it is not because, though true, the massacre was so heinous. It is because the anger and hatred so prevalent in the Muslim world is the fault of a failed political system and the anger that condition engenders. Our power, or as I have heard said, "our arrogance," is not responsible for a 3,000-year history of mutilation of young girls, horrible abuse and enslavement of women, abuse of power by the ruling elite in each of the countries, a failed education system, and many other ills. People in a world that has never known democracy are powerless, and powerlessness evokes rage, and rage finds any target of opportunity. We have only to look at the history of Osama bin Laden to make the point. His first and only target for many years was the ruling power in his homeland, the Saudi family. Later he focused on the United States, and he only recently added Israel to his list.

The distinction that needs to be made is clear. When we consider South Africa, where the reconciliation model gained momentum, the hatred was focused in the appropriate place: the people responsible for the oppression. The same is true with respect to the Watts riots, the US mistreatment of Native Americans, the criminal justice system, or even, on a smaller scale, the oppressive and sometimes abusive families we work with in our consultations to family-owned businesses. Failure to make these distinctions leaves us with an emotional response that feels good, but when our emotional response is disconnected from our thinking, it becomes difficult to do what is right. In the current crisis, the wrong that needs to be made right is the oppression of people by their government. Anything short of that will aim at the wrong target and likely further inflame passions.

Leslie B. Kadis, Carmel, California, USA

THE POWER OF "WE"

Dear Editor:

The events of September 11 here in the United States have stimulated some thoughts on my part about the tendency at certain times for human beings to develop what I call "the power of we."

Prior to World War II, I was able, via newsreel clips, to observe the ecstasy of the populace of Nazi Germany as they fervently proclaimed, "*We* are the master race!" At age 11 I heard President Roosevelt in a radio broadcast proclaim, "My mother hates war, my father hates war, even my little dog Fala hates war. We all hate war." Two manifestations of the power of "we."

I was puzzled, however, because President Roosevelt's proclamation that we all hated war seemed to be contradicted by the enthusiasm with which people undertook to go to war. In fact, with the beginning of World War II, the mood, energy, and vitality of everyone about me seemed quite elevated.

There were exceptions. A neighbor, the father of four who lived across the street from us, desperately tried to enlist in the military services. Having failed to gain acceptance from any of them, he went on a massive, prolonged drunk while lamenting, "I was too young for the First World War and too old for the Second."

Some 40 years later I became involved in the treatment of addiction and undertook to familiarize myself with the program of Alcoholics Anonymous (AA). It surprised me to discover that those rugged individuals whose character I personally found attractive, whose accomplishments prior to their descent into addiction had indicated a strength and willpower beyond the norm, often did not recover from their addiction, while others who seemed less endowed by nature did recover. The introvert—who is inclined to go his or her own way, to question or challenge the current status quo—seemed to be at greater risk of self-defeat in the recovery from addiction than were others. Why was that so?

In AA circles these individuals are often described as "too smart to get sober." This description is in response to the propensity of these individuals to critique or question every principle and the philosophy of the AA program rather than accepting the principles on faith, at least initially. They fail to affiliate themselves with "the power of we." Rather than accept and identify with the collective wisdom of a recovery program that has worked for countless others, they say, "Thank you very much, but I'm going to do it *my* way." Failure to accept and identify with the collective wisdom of the AA program, the power of we, and the attempt to do it my way is recognized in AA circles as "a case of self-will run riot."

Why does AA work for some and not for others? Included in the book *Alcoholics Anonymous* (1976) is the following quote by Dr. Foster Kennedy, a neurologist: "This organization of Alcoholics Anonymous calls on two of the greatest reservoirs of power known to man: religion and that instinct for association with one's fellows . . . the 'herd instinct' " (p. 571). The herd instinct might be defined as the will to identify with the collective and the status quo. It forges a common bond—the sense of *we*.

I offer an example. A gifted and prominent physician and surgeon, realizing that he had lost control of his drinking, began attending AA meetings. He quickly familiarized himself with all the AA literature and stopped drinking, yet he was still miserable. When he asked another member of AA how this misery could continue, the other person replied, "Individual accomplishments mean nothing. There is an organization that helps people like you. It is called Alcoholics Anonymous. *Why don't you join it?*" By failing to identify his own problems with alcohol and with recovery as *no different* from those of others in the AA program, the good doctor distanced himself from the fellowship of the group; hence, he was still miserable.

Throughout the AA literature one finds constant references to *"we."* The term "I" is conspicuous by its absence. Here are a couple of examples from *Alcoholics Anonymous* (1976) of the prevalence of "we":

> If *we* are painstaking about this phase of our development, *we* will be amazed before *we* are halfway through. *We* are going to know a new freedom and a new happiness. *We* will not regret the past nor wish to shut the door on it. *We* will comprehend the word serenity and *we* will know peace. (pp. 84-84, italics added)
>
> *We* thought *we* could find an easier, softer way. But *we* could not. With all the earnestness at our command, *we* beg of you to be fearless and thorough from the very start. Some of us have tried to hold onto our old ideas and the result was nil until *we* let go absolutely. (p. 58, italics added)

The power of a united sense of we cannot be denied. Whether the power of we is used for purposes of good or ill, or whether it is used wisely and appropriately, is another question. The destruction of the World Trade Center by terrorists was experienced with terror and rage by the whole world. The horror, terror, and rage generated by this act is something with which we all can identify. Out of this identification a new and powerful sense of *"we"* appears to be evolving.

However, I would have preferred that an attempt be made to include Afghanistan in this new sense of we. Recognition that the presence of bin Laden and al-Qaeda in Afghanistan created a mutual problem for the USA and Afghanistan seems to have been ignored and unused. The USA had little choice but to respond to the threat posed by bin Laden, while Afghanistan had little choice but to uphold its time-honored tradition of hospitality to its guests. Possibly efforts to find a mutually acceptable solution or compromise for this problem would have been fruitless. However, I don't see how anything would be lost by attempting to find a solution on which we—the United States and Afghanistan—could have mutually agreed.

Ken Woods, Belfair, Washington, USA

REFERENCE

Alcoholics Anonymous (3rd ed.). (1976). New York: AA World Services.

BEING THERE

Dear Script *Readers:*

I wrote an earlier version of this letter to my sons after returning from a visit to New York City with Mick, my partner. Our primary intention was to go to the World Trade Center site (Mick once lived a few blocks from there). I sent a copy of the letter to Script *Managing Editor Robin Fryer, as we had talked a great deal about the terroist attacks while working on recent issues of the newsletter. She suggested we publish it here as well.*

I dreaded that first view of the Manhattan skyline from the Jersey Turnpike, but the first sight was very different than I anticipated. The towers were, of course, gone—and yet I couldn't orient to where they had been. I expected some signs of the destruction at the river's edge. There were none. All looked normal. Mick, too, wondered aloud, "I can't tell where they were." So strange, almost macabre.

Our first view of the site itself, from the north, was shocking. Tears welled up. It was so different, so huge—no amount of TV coverage or photographs could capture it. Workers have already removed a remarkable amount of wreckage, but immense shards of building ruins remain. Much damage to surrounding buildings, now empty and shrouded in sheets of nylon netting—black, red, orange, blue—cascading from roofs to ground. And yet it was unbelievable that the surrounding buildings still stood at all. The Battery Park towers and the huge glass arcade between them were horribly damaged. All of the immediately adjacent buildings are now abandoned.

We walked the whole perimeter, heading west and then south down through Battery Park. I was surprised that at most points it is now possible to walk within two blocks of the site. Heavy police presence, mostly cordial, sometimes edgy. No photographs or video allowed. The buildings not covered by nylon all had window washing rigs attached and were being busily scrubbed clean. Battery Park itself looks like a ghost town. A huge, white decontamination tent now sits in front of a high-end hotel, the floor-to-ceiling windows of the empty restaurants now looking over the tent into empty space, the building entrance blocked, warnings posted that the building could only be entered wearing a respirator. A little farther away we could see people carrying things out of their apartments, stuffing car trunks with paintings, clothes, household items.

Coming around the edge of Battery Park, suddenly, very unexpectedly, there is the remnant of the spontaneous memorials to those who died. It had rained hard that morning, adding an even more horrifying cast to this scene of teddy bears, flowers, photos, letters, mementos, little shrines. It was heart breaking, wrenching. Later we saw these memorials all over the city—at St Vincent's Hospital, at each fire station. Each was moving, but the first one at Battery Park was shocking. We stayed there, looking, reading, touching, crying. I felt for the first time a real understanding of the plethora of American flags that are everywhere (including all through Manhattan, much to my surprise), when the sense of loss and helplessness were so close at hand.

As we walked around the second Battery Park tower, we came back to the site itself, the closest visage. There we found a huge wooden scaffold, like a parade viewing gallery, filled with people in hard hats looking over the site. Here we could begin to smell the smoke, dust, and, at times, the stench of decaying tissue. We were stopped by police, told that the people on the scaffolding were families and were now ready to leave the site. They were led past us, surrounded by police and Red Cross and Salvation Army volunteers; all were carrying photographs, letters, flowers, and teddy bears. My god. We realized that these groups are taken from the site to the area of Battery Park that we had just left to leave behind their personal memorials. There was nothing to do but cry. Over and over again, day in and day out, families are still being accompanied to the site, led through these rituals.

We walked east to Broadway in single-file lines through the dug-up streets and littered sidewalks. As we walked up Broadway, the scene became surreal. St. Paul's and Trinity Churches, beautiful old edifices within two blocks of the WTC, stood undamaged, now open for worship and prayer. Looking past them we could see the battered facades of the empty office buildings. Nearly all of the shops on Broadway were open, though the area is still filthy; food vendors on the street and a cookie shop were open, though the area was filled with the stench of smoke and flesh. A

block away the heavy equipment was at work, the shards of one tower still looming in view, the hulk of one of the smaller WTC buildings still a burned out hulk, waiting to be torn down. Remnants of the facades of the Battery Park towers now in full view, shattered. Vietnamese and Korean street vendors hawking American flags, huge glossy photos of the WTC, and every conceivable form of flag and patriotic schlock (I bought Caleb an American Flag zipper pull on the PA Turnpike, whose gift shops are also thoroughly stocked with Americana and postcards of the WTC).

The night before we went to the site, we saw Andre Serban's production of *Richard III* and *Henry IV* at Le Mama, in which he had three different actors portraying three different characterizations of Richard, each with a different motivation for his vengence—a shocking and disturbing play. After going to the site, we saw Tadshi Suzuki's production of *Electra*, yet another tragedy of murder and revenge. This play, done in classical Japanese style, was set in a mental hospital, all actors performing in wheelchairs—Electra, Clytemnestra, and Orestes each driven differently mad by the insatiable desire for revenge. Connections to the experience of 9/11 and since were very close.

At Canal Street at night, police and national guardsman stop all cars; every car going into the tunnels is checked. The pay phones south of Canal don't work, so there are portable microwave wagons with pay phones. Every block with a police station is now blocked to vehicular traffic. We walked past the United Nations Building on our way to see *Electra;* it and all access roads to it are barricaded with immense orange trucks weighed down with huge blocks of concrete.

Being there creates a profoundly different perspective. I hope I've been able to communicate a little of it.

Bill Cornell, Gibsonia, Pennsylvania, USA

RESPONSE TO STEINER

Dear Editor:

In the September-October 2001 issue of *The Script,* in the section of the Members' Forum that includes email messages following the 9/11 terrorist attacks on the United States, Dr. Claude Steiner mentions among many other legitimate claims of terrorist activity the bombing of the King David Hotel in Jerusalem in 1946. I take issue with Dr. Steiner's inclusion of this incident on two grounds: first as a student of those times and second as a student of terrorism and violence. That incident is hardly to be classified as terrorism. It was an attack against a military target and carefully avoided killing civilians; even the British were warned ahead of time.

The following paragraphs are quoted from *The Jewish Virtual Library* at http://www.us-israel.org/jsource/History/King_David.html:

The King David Hotel was the site of the British military command and the British Criminal Investigation Division. The Irgun chose it as a target after British troops invaded the Jewish Agency June 29, 1946, and confiscated large quantities of documents. At about the same time, more than 2,500 Jews from all over Palestine were placed under arrest. The information about Jewish Agency operations, including intelligence activities in Arab countries, was taken to the King David Hotel.

A week later, news of a massacre of 40 Jews in a pogrom in Poland reminded the Jews of Palestine how Britain's restrictive immigration policy had condemned thousands to death.

Irgun leader Menachem Begin stressed his desire to avoid civilian casualties and said three telephone calls were placed, one to the hotel, another to the French Consulate, and a third to the *Palestine Post,* warning that explosives in the King David Hotel would soon be detonated.

On July 22, 1946, the calls were made. The call into the hotel was apparently received and ignored. Begin quotes one British official who supposedly refused to evacuate the building, saying: "We don't take orders from the Jews." As a result, when the bombs exploded, the casualty toll was high: a total of 91 killed and 45 injured. Among the casualties were 15 Jews. Few people in the hotel proper were injured by the blast. . . .

For decades the British denied they had been warned. In 1979, however, a member of the British Parliament introduced evidence that the Irgun had indeed issued the warning. He offered the testimony of a British officer who heard other officers in the King David Hotel bar joking about a Zionist threat to the headquarters. The officer who overheard the conversation immediately left the hotel and survived.

Alan Jacobs, Chicago, Illinois, USA; Editor, H-Genocide,ajacobs@mail.h-net.msu.edu

BUILDING BRIDGES IN PERSON

Dear Editor:

During the Sydney conference, in one of the early morning discussion groups, we were talking about war, violence, how governments make their armies attractive to young men, and so on. In the spirit of restoration and relationship building, I had a need to concretize what we were talking about and to hear and voice what my heart has been feeling for many years. It was like a need to hear myself and to experience that others experience the same thing, almost a reassurance that my experiencing is OK. So my Little Professor voiced the idea that the ITAA could act as a global restorer of human dignity, wholeness, love, and respect by actually just consciously structuring what the organization is doing anyway.

Specifically, I suggest that:

• We create a network of people around the world who are prepared to take people of other cultures into their homes for a period of time

• These people then give their visitors an opportunity to get to know their culture and ways of living.

• The visitor's task is simply to learn and develop an awareness of the similarities and differences between cultures and to develop relationships.

The awareness and knowledge gained by this experiencing will enhance the capacity of both host and visitor to empathize with others and will build bridges, relationships, and understanding.

Membership in the ITAA and our Code of Ethics can provide members with a sense of protection and safety about taking "strangers" into their homes. Thus we or our family members could go all over the globe to learn in a safe environment.

With this letter I also want to voice my appreciation to the ITAA and offer some feedback about what the Sydney Conference did for me. I started my TA training in 1990 and almost ten years later passed the CTA exam in Sydney. To do this I travelled 90,000 km and spent what it costs to buy a house in England. What I gained was reaching parts of my dream, growth beyond aspects of my script, global connections, and self-confidence. I learned humility and how people grapple with the same issues all over the world. It was a beautiful experience. I also became aware that life is not only about receiving but also about giving back what you have to share.

Without your support I would never have reached this point in my life, and I'm very grateful for your financial assistance through the Scholarship Grant Fund.

Pierre Cloete, Kathu, South Africa

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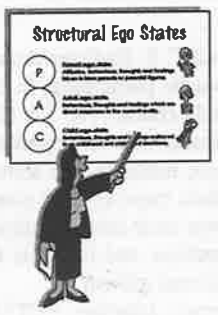

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Keeping In Touch



Coimbatore conference presenters (from left): I. A. Mohan Raj, Stephen Titus, Tehemtan Dhabhar, T. S. Radhakrishnan, Lalitha Mathew, P. K. Saru, Ali Ansari, C. Suriyaprakash, and Bipasha Biswas (delegate).

ASIAN/PACIFIC REGION

The Fourth Annual Conference on Transactional Analysis and Human Development was held 22-23 September 2001 at the Hotel Surya International in Coimbatore, India. The conference was organized by Asha Counselling and Training Services, pioneer in transactional analysis counseling and training in Coimbatore, in association with Relations-organizational TA facilitators. The theme was "Saying Hello!"

The program was a grand success, with over 100 delegates from all over South India participating in four different workshops that promoted several aspects of their personal growth and change. The highlight of the program was a TA 101 conducted by PTSTAs P. K. Saru, C. Suriyaprakash, I. A. Mohan Raj, and T. S. Radhakrishnan. The 30 enthusiastic participants in the program made it a lively course. The TA 101 provided participants with an opportunity to learn concepts, methods, and techniques that will help them improve their communication, empower their determination, enhance their relationships, and facilitate their personal and professional growth.

Tehemtan Dhabhar, PTSTA, presented the "Foundations of the Cathexis School" in an in-depth manner to the CTA trainees. This was an experiential workshop that provided the trainees ample opportunity to do personal work. Lalitha Mathew and Stephen Titus, CTAs, led a workshop titled, "Rocks? Pebbles? and Sand?" in which over 30 delegates from several organizations participated. The focus was on setting goals and clarifying priorities. The participants were involved in setting their own life goals and charting an action plan. Dr. Ali Ansari led "A Journey to the Far Side of the Mind" in which he highlighted the functioning of the brain and presented several exercises based on his new-found concept of "personal energy dynamics."

All of the programs were well received and appreciated by the participants. Many people evinced interest in advanced transactional analysis training and more such programs. Asha and Relations were able to repeat this successful conference because of the support, cooperation, and involvement of their team of volunteer trainees: Murali CS, Muralikrishnan PB, Ramachandran TM, Susheela and Ragavendra Rao, Ambrose D, Raguraman K, Prabavathy R, Anitha J, Beula Nithyananthini, Ramachandran S, and Karthik V.

The success of "Saying Hello! 2001" was memorable and fostered the growth and development of transactional analysis in South India.

NORTH AMERICAN REGION

Bill Cornell and a small group of colleagues have founded the Pittsburgh Psychotherapy Training Cooperative. The group is composed of senior Pittsburgh psychotherapists of diverse psychodynamic orientations, all dedicated to models of long-term, intensive psychotherapy. The group will provide free, weekly individual supervision to psychotherapists who work in contexts in which they are unable to provide long-term treatment and/or receive in-depth, psychodynamic supervision. In return, they agree to provide intensive treatment to individuals who are in need of psychodynamic psychotherapy but unable to receive it due to financial or managed care restraints. The program is intended as a direct, community-wide challenge to the encroachment of brief and managed care models of mental health services. The mission statement of the PPTC is "to foster and facilitate a creative and challenging learning environment committed to the importance of preserving diverse models of in-depth, psychodynamic models of clinical treatment."

Pam Levin writes that *Cycles of Power* is once again in print. The Nourishing Company, in cooperation with Fremantle Publishing in Australia, announces the republication of *Cycles of Power, A User's Guide to the Seven Seasons of Life*. It details the cycle of development material that won the 1984 Eric Berne Memorial Scientific Award. Copies may be purchased through The Nourishing Company, PO Box 1429, Ukiah, CA, or from Fremantle Publishing, PO Box 150l, Fremantle, WA 1501, Australia. Email information to perfectbones@pacific.net (Pam Levin) or towers@iinet.net.au (Kerry Towers). The French version, *Les Cycles de l 'Identite,* continues to be available through Intereditions, *Paris, France.*

IN MEMORIAM

Lisa Julian, PhD, CM, of Sun Prairies, Wisconsin, died recently. Our condolences to her family, friends, and colleagues. □

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EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA	BOC	Jan. 14, 2002	Chennai, India	Oct. 14, 2001
Oral	BOC	Nov. 2002	Perth, Australia	Aug. 2002
TSTA				
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	April 7-9, 2002	Edinburgh, Scotland	Dec. 7, 2001
	PTSC	July 1-3, 2002	Utrecht, Netherlands	March 1, 2002

* 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.