The Script

ITAA

INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION

VOL. XXXII, NO. 6 AUGUST 2002

World TA Conference 2002



Utrecht Conference Takes Unflinching Look at Violence

by Bill Cornell

As I write this column I'm on my way home from the World TA Conference held in Utrecht, Netherlands. It was a truly exciting conference—cosponsored by the Dutch Transactional Analysis Association (NVTA), EATA, and the ITAA—with nearly 500 people from 34 countries in attendance.

The theme, "Violence, Let's TAlk," was taken up from many perspectives throughout the course of the conference. The complex issues of understanding, treating, and preventing violence were addressed from the welcoming speeches through the keynote addresses and 70 papers, panels, and workshops. The Dutch organizing committee, headed by Marijke Wusten, did a remarkable job of creating a diverse mixture of presentations addressing therapeutic, cultural, and political aspects of violence within the clinical, educational, and organizational realms of transactional analysis, including a special day-long sequence of workshops within educational fields.

"The truth and reconciliation process carried out in South Africa offers an extraordinary model for complex conflict resolution between individuals, groups, organizations, and ethnic or nation states."

Moniek Thunnissen, President of NVTA, opened the conference with a welcoming speech entitled "The Challenge of Violence" in which she focused on the increase of violent behavior among adolescents and young

- *continued on page 2*

Living with HIV/AIDS: Transactional Analysis Does Its Part

by Diane Salters

I am sure readers of *The Script* are aware that HIV/AIDS is a major challenge facing South Africa at this time. While the government's response has been slow, civil society has been very active in a multitude of ways. I thought perhaps readers might like to know how transactional analysis is playing its part.

For the past year and a half I have been involved in workshops called "Caring for the Carers" for the Grail program. The Grail is an international women's organization based on spiritual commitment and active in many areas of social service. One of the services they decided to offer was a weekend workshop for HIV/AIDS workers and caregivers. Many organizations are doing wonderful work in the HIV/AIDS arena, but no one seemed to be offering the kind of respite and self-care that we thought was necessary.

"Most of the women have lived through great losses of one kind or another and constantly take my breath away with the sheer depth of their courage and compassion."

The weekend is offered free of charge to organizations to which the carers are attached—thanks to funding from the Irish government as part of their aid to Africa. They are open to anyone working with HIV/AIDS-affected people, and the intention is for participants to have a weekend in a beautiful natural setting where they can be looked after for a change. They have their basic food and comfort needs taken care of and are given the opportunity to unburden themselves of some of the stress to which they are exposed, to do some of their own grieving, and to learn some self-help techniques for future self-care.

The groups have 20-25 participants, mostly women, although we have had some men. The mix is quite amazing because we have people who are illiterate and those who are fairly well educated, trained counselors and people who have only been trained to wash and care for people (though, of course, they spend much of their time listening and counseling), people with nursing backgrounds and those with traditional healing skills. In all of the workshops we have at least three language groups; sometimes more, and translation is often necessary.

Many of the women are volunteers who receive only a small allowance for expenses. Most of them live in very poor circumstances themselves and yet are finding the capacity to give to others. Many of them are either HIV positive themselves and have come to the work because of that, or they have family members who have died of AIDS or are currently HIV positive. Many of them have been caring for someone since they were children. One young woman of 23, for example, had alone and from the age of nine, nursed her grandmother, who was dying of cancer out in the rural areas. On the death of her grandmother, this young woman was sent to Cape Town to live with an older sister. She ended up nursing her older sister through the process of dying of AIDS and had now become a volunteer to care for yet more dying people. I am pleased to say that as a result of the weekend, this particular young woman went away saying that she thought it was time she went back to her studies for a while and took a break from caring for others so unremittingly.

This woman's story is by no means unique. Most of the women have lived through great losses of one kind or another and constantly take my breath away with the sheer depth of their courage and compassion. Allowed time to unburden through collage or painting and sharing in small groups, many of them have an opportunity to do some of the grieving and healing that they need to do.

What also seemed to me to be vital was for them to learn some skills that they could take with them for future self-protection and self-



care. Part of this involved their understanding the need for good self-care and finding out what permissions they had (or needed to get) to look after themselves as well as others. I do not know a better way to do this than to teach people about strokes, the life positions, and ego states. I did wonder, however, if it would be possible to make the concepts intelligible to such a diverse group with such different levels of education. I know transactional analysis has proved itself to be wonderfully transcultural in many countries, but I had some concerns about whether I could teach it

- *continued on page 7*

Group-Centered Permissions

by Pearl Drego

"Pearl, Pearl," the young voice screamed on the phone. I switched on my light and looked at the time. Two AM. Between screams and sobs I managed to get the news that Sarinda had passed her high-school board exams with flying colors. "I got 93% in economics, and 82 in English," she yelled. I could imagine her jumping up and down with relief and excitement. After another ten minutes of staccato happy conversation peppered with "Wow!" and "I can't believe it!" I sank back with joy and gratitude. This young student—who had not done exams for most of her life, who had to change schools abruptly, whose mother had abandoned her two years before, who had failed in her pre-board exams—had finally made it. She had permission to succeed, gained in large part from the permission ritual group of transactional analysis.

"The group as a group became the locus of the permission, and the young person could then transpose this positive group experience to the family, classroom, and peer group."

The phone rang again and again over the next hour. All the youngsters who had worked with us over the last year to develop the permissions and abilities they needed to succeed at their high-school board exams had received unbelievably good marks. This success was not easy to come by for this group: All had problems at home and at school. Two had been dismissed from school for bad behavior, another had exam panic and would do his exams in the school infirmary, another was recovering from the death of an alcoholic father, and three others had been depressed. Most came from single-parent families. Now they were all dancing for joy.

Passing the high-school board exams in India is comparable in importance to getting married. It is the biggest milestone in a young person's life, looming large like a monster from outer space. Even those who are not prone to exam fever get anxiety attacks and memory blanks. My colleague, Os

- *continued on page 6*

UTRECHT CONFERENCE

continued from page 1

adults. She described the lowering of social tolerance toward adolescents at the same time there is also a rise in assertive and aggressive behaviors on the part of adolescents, a juxtaposition that greatly increases the likelihood of violence. While Moniek centered her talk on adolescence, the parallels worldwide among our would-be leaders as well as ethnic, religious, and national groups reflect the same intersecting arcs of decreased tolerance and increased aggressiveness.

Roland Johnsson, EATA President, quoted Freud's statement that "everything that promoted cultural development is working against violence and war" and extended the wish that this conference would promote the development of culture within the transactional analysis community and in the world. Gordon Hewitt, ITAA President, described an intense, three-day board of trustees meeting, verging at times on violent verbal conflict, but ultimately finding its way to a productive sense of community and cooperation. Gordon stressed the power of xenophobia, which he sees as a genetic predisposition among peoples, and the effort required to learn cooperation.

The Script ITAA

The Newsletter of the International Transactional Analysis Association
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Editor: William F. Cornell, MA
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Desktop Publishing: Stacy Jolles
Printing: MarinSun Printing

Subscription Rates: $10 as part of all ITAA membership dues; not available by separate subscription.

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Note: Publication of advertising in *The Script* does not imply endorsement by the newsletter, the Editor, or the ITAA.

The Script (ISSN 0164-7393) is published monthly except January, May, and September by the International Transactional Analysis Association. The subscription rate is $10/year as part of dues for all classes of membership. For information on dues rates for various membership classifications, contact the ITAA office at the above address. Periodicals postage paid at Oakland, California and additional mailing office. POSTMASTER: send address changes to *The Script*, 436 14th Street, Oakland, CA 94612-2710.

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Published on recycled paper

The presidential welcoming talks were followed by Jim Allen, who centered his keynote speech about the neuropsychological bases of transactional analysis on some of the social and neurological factors that heighten the likelihood of violence. This is an area of particular study and research for Jim since the 1995 bombing of the Murrah Federal Building in his home of Oklahoma City. Jim outlined the "malignant combinations of experience" that increase the likelihood of violence: ongoing exposure to abuse and violence, lack of attachment, excessive neurophysiological alarm reactions, the modeling of violence and the availability of guns, the reward and reinforcement of violent behavior, and use of alcohol or drugs. He outlined the neurophysiological bases of violent behavior but stressed the social and interpersonal responses needed to minimize the propensity toward violence.

In her keynote speech, Irene van Lippe-Biesterfeld, Princess of the Netherlands, decried the frequency with which national leaders tackle problems through the use of external power rather than developing inner power and promoting peaceful resolution of conflicts. I had to leave the conference before hearing Richard Erskine's closing keynote, "Bonding in Relationship: A Solution to Violence?" It is my hope that Richard's keynote and perhaps some of the others will be reprinted in upcoming issues of *The Script*.

I want to focus this column on the keynote speech entitled "Freedom for All" given by Priscilla Jana, the ambassador to The Netherlands from the Republic of South Africa. Ambassador Jana opened her speech this way: "To me, violence is not just an esoteric subject for debate. Violence is real. I know it, I have witnessed it. I have experienced it. I am a victim of it. I have seen how it maims, kills, and destroys people. But I have also seen and learnt the magnanimity of forgiveness in the process of finding peace and seeking reconciliation." I was deeply moved, disturbed, and educated by her talk. Ambassador Jana described the complexity of the tasks of reconciliation and recovery since the end of apartheid in South Africa. She did not minimize or idealize the tasks that have faced the nation and peoples of South Africa. She gave a searing description of the profound impact of government-sponsored violence that was, on the one hand, systematic and on the other, largely carried out in secrecy and denial. In addition to the arbitrary arrests, kidnaping, murder, torture, and imprisonment perpetuated by the government, "the victims of this systematic violence were also subjected to structural violence, such as inflicted poverty, emaciating malnutrition, inferior education, forced mass removals, and social strife in the areas in which they lived." We see the patterns Ambassador Jana described mirrored around the globe among our governments.

The violence in South Africa under apartheid was not, however, limited to the government, as many groups within the liberation movement turned to armed and violent struggle. When apartheid ended, South Africa had to recover not only from the violence of governmental apartheid, but also the fact that "this culture of violence in the political arena permeated the social and civil domain. Morals, values, and interpersonal relationships were defined by prevailing and all pervasive violence. Violence became a normally acceptable way of solving problems." It is not so different today in the United States, the Middle East, the Afghan/Pakistan/Kashmir/India region, and other areas of the world.

South Africa established the Truth and Reconciliation Commission to "break the culture of deafening silence" about the perpetrators of violence on both sides of the conflict and to move the nation toward the recognition of universal human rights and peaceful coexistence. Crucial to this goal was the decision to forego "a process of retributive justice, justice in its narrowest sense, justice that demands punishment and trial" so as to seek instead a means of "restorative justice, a collective or social justice that promotes national reconciliation, understanding rather than vengeance, reparation rather than retaliation." Ambassador Jana did not suggest that this was either simple or easy, stressing that "restorative justice requires compromise, a compromise of the individual's need for conventional justice with that of a greater collective interest where restoration is aimed at the victims and communities undergoing transformation." Restorative justice seeks to "restore relationships between perpetrators and victims collectively rather than individually" and "goes beyond a functioning criminal justice system and requires, for its effectiveness, a nation committed to a moral sense of values."

The truth and reconciliation process carried



"For differences to be truly resolved among students, it is essential that school officials and counselors 'not give leniency or power to either victim or bully.' "

out in South Africa offers an extraordinary model for complex conflict resolution between individuals, groups, organizations, and ethnic or nation states. Ambassador Jana's speech left me in a state of deep emotion and reflection, not only about the pervasive patterns of political violence masquerading as forms of justice and self-protection in the world today, but also about the tensions between the forces of blame and retribution with the forces of restorative justice and problem solving in my personal life, therapeutic work, and writing. It is my hope that we will gain permission to reprint the full text of the Ambassador's speech soon.

There was another moment of particularly deep emotion and meaning for me during the conference. As part of the day on educational perspectives, the conference committee invited my son, Caleb, to present a paper based on his essay entitled "Why Kids Kill Kids" (July 1999 *Script*), which he wrote after the Columbine High School shootings when he was 16. Caleb, now in college and studying to be a writer, was touched and excited by the invitation. He gave a remarkably honest, thoughtful, and at times disturbing reflection on the impact that the violence and bullying in schools has had on him. He did not mask his own anger, wishes at times for retribution and violent revenge, or the lingering damage to his self-confidence and his trust in friendships. Caleb spoke of how important it is that schools allow for conflict and difference between students in a way that promotes self-respect and mutual understanding among students. He proposed that when violence or bullying occurs in schools that the school provide the means for both parties to talk to each other with skilled guidance so that the bully can describe what he or she is trying to accomplish in turning to violence and the bullied can begin to understand why he or she is rejected, harassed, and marginalized. Caleb stressed the destructive power that develops when schools ignore the sense of elitism and privilege that is granted to athletes, popular cliques, and "good" (i.e., compliant) students. He argued that for differences to be truly resolved among students, it is essential that school officials and counselors "not give leniency or power to either victim or bully." The resonance between Caleb's presentation and Ambassador Jana's speech was unmistakable.

I thank the NVTA and the Dutch conference committee for the dedication and courage they showed in addressing the theme of this conference in such a rich and unflinching manner.

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Six Drivers

by Christopher West

Perfection
Blue ice in the eyes,
A smile that charms only the desperate;
Inside, terror at the anarchy of dreams.

Be Strong
Iron in the soul
Turns rusty, breaks because it cannot bend,
Sinks, when weak wood floats.

Pleasing Others
Joy in pain,
Sadness in loss: You never could do enough.
Put more acid in the cauldron of revenge.

Trying Hard
The chafe of stone on shoulder,
The aching back, unloved;
The balm of knowing: "This time, this time..."

Hurry Up
Don'tstopthey'reonlyonestepbehindyou
Firetootheddragonclawed
Don'tstopevenforamomentasyourun
Out into the road.

Undriven
Life: A dance,
A tree in spring,
A goblet passed on round, forever full.

Christopher West is a professional writer who studied transactional analysis for several years before deciding to concentrate on writing rather than a career in therapy. He can be reached at 6, Valingers Road, Kings Lynn PE30 5HD, United Kingdom or by email at chris@beermatentrepreneur.com .

Back Issues of the TAJ Available

Could you put back issues of the *Transactional Analysis Journal* to good use? The ITAA office has extra copies of journals (back to 1973) that it is happy to ship anywhere to individuals and groups—especially transactional analysis training programs—for $60. You may request individual issues or a set (although some issues are out of print and therefore the sets would be incomplete). For a list and order form, please contact Ken Fogelman by email at ken@itaa-net.org, by phone at 510-625-7720, by fax at 510-625-7725, or by post at 436 14th St., Ste. 1301, Oakland, CA 94612-2710, USA. If you or your group or program are unable to cover the cost, Ken can also tell you how to apply to the Eric Berne Fund for the Future for a grant to cover the expense.

Successful ITA National Conference Focuses on Groups

by Carole Shadbolt

We held this year's Annual Institute of Transactional Analysis (ITA) Conference in the beautiful city of Edinburgh at the Heriot Watt University Conference site, a venue we had used before and were well acquainted with as a comfortable and welcoming site.

The conference theme was "Living and Working in Groups," and the program, brilliantly put together for us by the conference committee, included a keynote speech by Carlo Moiso, three plenary sessions, five panels, 54 workshops, two day-long institutes prior to the conference, and a closing speech given by Adrienne Lee. We also held our annual general meeting and elected our new council. Alongside this there was a social program, a research room, a bookshop, a book launch, a trainers' meeting, and a book of conference papers. The conference was attended by over 400 delegates, the largest attendance yet at an ITA conference.

The theme "Living and Working in Groups" proved to be an inspired choice. Eric Berne originally envisioned and practiced transactional analysis as a group psychotherapy, and in some ways the theme brought us back to our roots and home ground. Indeed, for four days our activities reflected the theme, and I heard from many people that this conference was the most successful they had attended. This was certainly true for me.

Carlo Moiso was our honored keynote speaker. We heard he had been unwell, so we welcomed him and felt proud that he was with us. He called his opening address

"The transactional meaning of the group and religious wars.
The political implications of group activity and group belonging.
A transactional perspective of personal and social identity."

His speech was moving and inspiring and as fine a start to our transactional analysis conference as we could have wished for.

Prior to this the two institutes were on offer, both on the group theme. One led by Robin Hobbs and Christine Lister-Ford and another led by Charlotte Sills and John Harris (he from the Gestalt tradition) were well attended and well received.

Each day we had a wide choice of workshops to attend. One colleague spoke to me of his experience as a first-time presenter, describing it as the highlight of his career so far! This short personal report will not do justice to the evident hard work and commitment of each and every individual presenter, but talking over meals about the days' activities, friends and colleagues were all satisfied and stimulated by their workshops.

There were two panel discussions. The one chaired by Charlotte Sills, with distinguished panel members Carlo Moiso, Adrienne Lee, Jenny Robinson, Frances Bonds-White, and Martin Wells, discussed "Transactional Analysis as Group Psychotherapy" with a highly motivated and participative audience of over 65 delegates. I attended this myself and can personally attest to the enthusiasm of the audience and the high-quality discussion from the panel.

"Berne originally envisioned and practiced transactional analysis as a group therapy, and in some ways the theme brought us back to our roots and home ground."

There was a another panel discussion on the "Adult Ego State." I had the honor to chair this panel, and panel members included Keith Tudor, Graeme Summers, Kathi Murphy, Alice Stevenson, and Mellie Lewin. Again a large and participative audience listened, contributed, and challenged the panel, and we gave ourselves a good lesson in group dynamics as well as debating new and exciting aspects of the Adult ego state.

In addition to this feast of learning and stimulating teaching, the social program was terrific fun. The highlight, I think, was the group of women drummers at the celebration dinner who were so effective and loud that the majority of the banquet guests spontaneously left their seats to dance, first a few, then a few more, then a hoard! It was a moving moment as we joined together and danced as a community. I will also treasure memories of singing, mostly with my women colleagues, long into the night.

So, a highly comprehensive scientific program, a wonderful conference theme, a good venue, and lots of fun made for a highly successful time. As I made my own way from venue to venue, the atmosphere and character of the whole conference was one of collaboration, industry, stimulation, participation, enjoyment, attachment, and safety.

All of this was unobtrusively and professionally organized by the conference committee, to whom our thanks are due: Richard Reynolds and Wendy Robinson, joint coordinators; Alison Ayres, workshop program; Alastair Moodie, social program; Pat Daunt and Ginty Furmage, workshop space and presenter services; Helen Ralston, site liaison and delegate services; Nicki Baker, information officer and committee secretary; Kathy Leach, conference papers; and Richard Reynolds, conference program, including the lovely photographs of Edinburgh on the covers! They worked long and hard to bring us such excellence, from the larger events down to the smaller details, from the directions through the labyrinths of corridors down to the provision of rooms at the end of the conference for our luggage. Thank you, conference committee, and very well done to all who contributed to Edinburgh 2002!

PS: A date for your diary—The conference is returning to Edinburgh in April, 2005, we hope as an international conference with EATA and ITAA. Be there!

TEW Participants Sought

The ITAA training standards committee has approved a Training Endorsement Workshop (TEW) in Bangalore, India, during 16-17 January 2003. At present there are two members from India. A TEW can be held only if there are more participants. If anyone outside India is interested, please contact Suriyaprakash C, cochair of the TSC, at relations.taatwork@vsnl.com

Welcome to New Members

MAY 2002

New Member	*Membership Sponsor*
Kaiola Brunner	—
Barbara Cufer	Zoran Milivojevic
Rebecca Ding Chih Ing	Jessica Leong
Sue Eccles	—
Seow Gim Leng	Jessica Leong
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Rose Marie Holt	—
Dennis R. Hooker	—
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TRANSACTIONAL ANALYSIS CONFERENCES WORLDWIDE

November 13-17, 2002: Perth, Australia. Sixteenth Annual Australasian TA Conference. Contact: Kate Meredith, 10a Itea Place, Mindarie, W. Australia 6030; 08-93051160 (phone); 08-93051150 (fax).

April 11-13, 2203: Swansea, Wales. Institute of Transactional Analysis Conference. Contact: Doug Hampson: dhampson@glam.co.uk

"Dear Dr. S:"

A new, regular column coming to *The Script*!

Please join me in birthing a new **advice column** for the ITAA newsletter, one that will offer ongoing advice to and from readers. Anyone may write in with questions of any kind. While we would like to know your name and especially where you are from, you may also send questions in anonymously. All letters will receive a response, either personally or published in *The Script*.

In answering your questions, Carol Solomon, PhD, Teaching and Supervising Transactional Analyst (clinical), will draw on her 30 years of experience as a clinician and teacher as well as the expertise of transactional analysis practitioners throughout the world. She also encourages other transactional analysts from around the world to send in their advice to questions published in the column.

"Please join me in birthing a new advice column that will offer thoughtful, intelligent transactional analysis advice—for free!"

Please send your questions about life, work, relationships, childrearing, or any other topic and receive thoughtful, intelligent transactional analysis-informed advice. For free!

You can reach Dr. Solomon through email at drcsol@pacbell.net or by post at 3610 Sacramento St., San Francisco, CA 94118, USA.

To start the column off, we offer the following:

Dear Dr. S.:

There is a boy in my son's class at middle school who is often bullied and picked on by other kids. His mom is, of course, concerned and has spoken to the teachers and administrators and even some of the other parents. However, what she doesn't seem to realize are the ways in which her son initiates interactions that inevitably result in him being victimized. I'm concerned that without some kind of intervention, the violence toward this kid will continue to escalate until it becomes really dangerous. However, I am reluctant to approach his parents, whom I know only casually. Any ideas?

A Concerned Parent

Dear Concerned Parent,

This problem would best be handled at the school level. Talk to the teachers and head of school and let them know what you see. Then they can initiate "community meetings" in the classrooms (some small schools do this at the all-school meetings) in which teachers can help students talk about their feelings and frustrations while maintaining an attitude that everyone is OK. Children of all ages need for their schools to feel safe, and that means no teasing, no put-downs, and no violence. We all listen to each other.



Look for a paper in the January *TAJ* entitled "A Chance to Thrive" that explains how transactional analysis principles can be incorporated into the classroom resulting in growth and change even for the most troubled child.

Dear Dr. S.:

I've been in a relationship for five years and now I'm beginning to think that I don't even love the person. How do people fall in and out of love? How does that happen?

Helena

How would transactional analysis practitioners around the world answer this question from Helena? Look for answers to this and other questions in upcoming Scripts.

The International Transactional Analysis Association

Master Therapists at Work
Educational Video Series

Four Videotapes Featuring Pioneering Transactional Analysts in Action



Contracts with Muriel James

This program demonstrates the making of contracts, specific agreements for growth and change between therapist and client. These are the beginning stage of many transactional analysis groups: Muriel James creates an atmosphere of safety to interact with group members. She helps them clarify what they need to do to get what they want. In formulating self-contracts, they review events in their past, recognize the elements of the present they need to change, and plan how to act in order to achieve more successful futures.

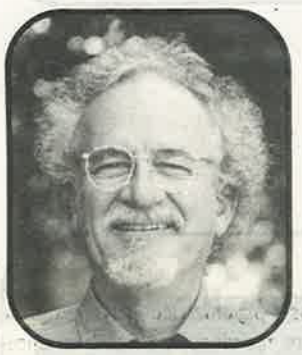
Transactional analysis pioneer Muriel Jeams has been a lecturer and consultant in human relations around the world. Dr. James is author or coauthor of 19 nonfiction books, including the classic best-seller *Born to Win: Transactional Analysis with Gestalt Experiences,* translated into 22 languages. She is widely acknowledged for her proven effective work in self-reparenting.

Permissions with Fanita English



This program demonstrates permissions, the forging of therapeutic alliances. Fanita English confronts racketeering transactions and supports self-possession and creative expression. Fanita challenges Phil's Child to stand up for himself and identifies Lois's racketeering pattern, "Gee, Aren't You Wonderful, Professor." Terri affirms her right to exist, while Sally realizes one way to cope with a significant change in her life situation. Jeanne surrenders to her grief over her husband's recent death.

An intuitive and innovative analyst, Fanita English trains therapists and organizational consultants. She has authored many publications in English, plus books in German, French, and Italian. Fanita is well known for developing racket and episcript theories and balanced energy therapy as adjuncts to transactional analysis.



Strokes with Claude Steiner

This program focuses on the significance of strokes, the positive recognition or love that people need for their well-being. Therapist Claude Steiner shows group members how to resist their Critical Parent's negative messages by giving each other and themselves strokes. Phil reaffirms his grasp of earlier work alleviating his despair. When Terri realizes she has felt undeserving to be alive, she asks for and receives wanted strokes. Lois gets support in overcoming her embarrassment to declare that she is indeed important. By disclaiming responsibility for bad things that happen around her, Sally confronts parental injunctions. Jeanne believes she has broken out in hives as a result of opening to her feelings of grief.

An early disciple of Eric Berne, Claude Steiner became his colleague, collaborator, and friend. Claude originated the Radical Psychiatry movement, developed the theories of the stroke economy and the script matrix, and leads emotional literacy trainings. His eight books include *Scripts People Live* and the children's fable *The Warm Fuzzy Tale.*

Redecisions with Mary Goulding



This program illustrates transactional analysis-redecision therapy to help clients change thoughts, emotions, or behaviors in order to free them from the restraints of old decisions. Therapist Mary Goulding also facilitates closure for group participants. Touching Jean releases her grief and her hives disappear. Lois creates a more effective inner Parent for her Child. Rick discovers his parents' injunction Don't Be Excited! and redecides to express his natural exhuberance. To conclude, Mary responds to questions from the audience about the work they have seen.

Mary and Bob Goulding ran the Western Institute for Group and Family Therapy in Watsonville, California, where they taught redecision therapy to licensed practitioners from all over the world. The Gouldings also conducted workshops in Europe, North and South America, and the Far East. They wrote *The Power Is in the Patient* and *Changing Lives through Redecision Therapy.*

These tapes were recorded during an all-day group led successively by four well-known transactional analysts who belong to the first generation of therapists who learned directly from Eric Berne. Grounded in a lifetime of successful practice, these master therapists employ a persistent clarity that helps people solve their problems. Clients rapidly come to recognize their life patterns and feel the potential empowerment of operating from a better position. These videos demonstrate an effective brief therapy.

Circle the titles you wish to purchase and the price of each

* Muriel James on Contracts (44 mins.):	$45 NTSC/VHS or $50 PAL
* Fanita English on Permissions (34 mins.):	$45 NTSC/VHS or $50 PAL
* Claude Steiner on Strokes (49 mins.):	$45 NTSC/VHS or $50 PAL
* Mary Goulding on Redecisions (49 mins.):	$45 NTSC/VHS or $50 PAL

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Members' Forum

RESPONSES TO THE MAY-JUNE *SCRIPT*

Dear Bill:

Congratulations on the May-June 2002 issue of *The Script*, which I received today. It is really moving and a continuation of your good work as editor. I really like the way you address important themes in a way that invites reactions of thinking and feeling. Since you have been editor, I always enjoy *The Script* and read it immediately. Thank you for giving us an interesting lecture over and over again.

Jan Hennig, Johannesberg, Germany

Dear Bill:

I just finished reading *The Script* for May-June 2002. My heart was touched by the messages of Fanita English, Robin Maslin, Jonathon Wagner, Bertram Christoph, Tom Frazier, and Nancy Porter-Steele. Thank you to all of them for their inspiring words.

As I read Steve Karpman's letter titled "Political Spam" my heart was again impacted—this time with extreme heaviness. For me, an attack on the integrity of an individual is appalling and the lowest form of human encounter.

What you have brought to *The Script* is a sense of openness and freedom for all of us to think critically and to create. I value your invitation to challenge our ways of thinking and behaving. I have witnessed other members of the organization being attacked. I can no longer sit back and watch this type of destructive behavior.

My question is this: Could these types of attacks on our members be a reason that our membership is diminishing?

Marye O'Reilly-Knapp, Devon, Pennsylvania, United States

Dear Editor:

I thoroughly appreciated the latest *Script* (May-June 2002) with its many moving and motivating stories about transactional analysis people who had experienced tragedies and illness and how they dealt with them. Thank you to all who contributed their stories and especially their honesty.

Anne Teachworth, New Orleans, Louisiana, United States

Dear Bill:

The May-June 2002 *Script* is the best one I've ever read! Thank you so much. I was late for my first patient the day it arrived because I couldn't put it down. I love your willingness to speak and write from the heart, and that you encourage others to do the same!

Carol Solomon, Oakland, California, United States

Dear Bill,

The recent attack on your editorship of *The Script* is reminiscent of the attacks leveled at my own person during the 1970s and 1980s for having the temerity to question the ethics and the morality of the treatment being provided by one of the original founders of the ITAA. Those unfounded and unjustified attacks on my person were one of the reasons leading to my formal resignation from the ITAA in 1985. The second reason for my resignation was the fact that the theory at that time was not evolving and seemed to be going nowhere.

For myself, I experience no inner compulsion to take sides pertaining to your editorship of *The Script*.

Ken Woods, Belfair, Washington, United States

PAT CROSSMAN ON PERMISSION AND PROTECTION

Dear Editor:

I want to follow up on my letter and your response in the May-June 2002 *Script* by explaining in more detail why I returned my Eric Berne Memorial Scientific Award (EBMSA) in 1979. I did so because the paper for which that EBMSA was awarded—"Permission and Protection" (Crossman, 1966)—is not scientific. It is only two pages long, contains no reference list, and the case histories are hypothetical and based on "spectral evidence" (by which I mean the concepts of "witch mother" and "troll father"), which has been inadmissable in US courts since 1694. It is based on unproven assumptions that I now have reason to believe are false. More important is the fact that in it I fail to warn of the potential risks associated with the procedure described in the paper. These risks *can* be grave, involving a minefield of transference and countertransference. In any court of law, willful failure to warn amounts to "gross negligence."

I am aware that this might cause some problems with the "Three Ps" (permission, protection, potency), but maybe it's time for a general overhaul!

Pat Crossman, Kensington, California, United States

REFERENCE

Crossman, P. (1966). Permission and protection. *Transactional Analysis Bulletin, 5*(19), 152-154.

MOVING BEYOND A DICHOTOMOUS VIEW

Dear Editor:

Some time ago you reported in your *Script* column (Cornell, 2001) about a book called *Bowling Alone* (Putnam, 2000). It was reported that this book shows us the positive consequences of social capital (mutual support, cooperation, trust, institutional effectiveness) and the negative consequences of social capital (sectarianism, ethnocentrism, corruption). I have not read this book, but from your description, I have come across many like it over the years. In my view it presents a myopic view of human nature with the depiction of humans as having a "good" bit and a "bad" bit. Surely it is time psychological theory moved beyond this dichotomous view of humans and we accept that we cannot separate the two opposites out. Instead they are really just two sides of the same coin.

These books and theories, which litter our bookshop shelves, represent the conflict-phobic species that we are. It is time we went beyond this dichotomy and accepted the not OKness or the dark side of human nature as vital for our survival. Sectarianism, ethnocentrism, and corruption are vital for our survival. Endeavoring to minimize them is not only fruitless but an unproductive approach. It would seem that it is time for something new.

As any psychotherapist will tell you, change does not happen unless there is pain and unhappiness. What client would change something that did not feel bad? Change at a societal level is the same. It does not happen in any serious way without conflict and collision. We would still be fighting in Vietnam if people did not see their way as the right way and the other way as the wrong way—egocentrism. Such a state of affairs lead to clashes in the streets, at times violent, but if they did not happen we would still be in that war.

These good part/bad part theories of human nature are also shortsighted. We have a large natural bush-land park right in the middle of the city where I live. Three years ago some disgruntled individual set it on fire and burned half of it down. There was an outcry at the horrible senseless destruction, with TV images of huge flames, fleeing rodents, and so forth. About a week later people started saying that while the bush is burned bare, let's clean up the old car tires, bottles, and cans thrown there over many years. Then after the next rains people made public comment about the beauty of all the new growth on trees and so forth. These were the same people who had just complained loudly about the destruction of the fire and how it was such a terrible event. We could have never had the clean up and new growth without the death and destruction in the first place.

Our current psychological theories are this shortsighted as well. Transactional analysis is similar to *Bowling Alone*. It postulates life script versus autonomy. These theories sound like the "God versus the devil" line the church has been selling us for centuries. Without sectarianism, fight, conflict, and struggle nothing will change. These are not pleasant or nice, but as humans we must never lose our ability to do such things. So let's stop theorizing that they are so bad, or for the politically correct, that they are unhealthy or unproductive. We cannot have life and construction if we do not have death and destruction.

One of the most profound things I have read in the transactional analysis literature over the years is found in the last sentence of *Games People Play* (Berne, 1964): "This may mean that there is no hope for the human race, but there is hope for individual members of it." I am suggesting the same, and if we loose this trait, then we as a species are in very deep trouble.

Tony White, Leederville, Western Australia

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Berne, E. (1964). *Games people play: The psychology of human relationships*. New York: Grove Press.

Cornell, B. (2001). Bonding and bridging: Social capital and the ITAA. *The Script, 31*(2), 2.

Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. New York: Simon & Schuster.

MORE COMMENT ON NOVEY'S RESEARCH

Dear Editor:

The research article "Measuring the Effectiveness of Transactional Analysis: An International Study" by Ted Novey (2002) has left me somewhat bewildered—not with its results, but with its methodology.

Although the results as described in the article are pleasing, I am concerned about a number of design flaws in this study that make it necessary to be cautious about what conclusions we draw from the results. I offer a few here as examples:

- The questionnaires sent out in the *Consumer Reports* study were initiated by an anonymous and unrelated entity. The questionnaires sent out in the transactional analysis comparison were not anonymous; they were sent to former clients by their former therapists.
- The questionnaires in the *Consumer Reports* study were sent to randomly selected and anonymous individuals. The questionnaires sent out in the transactional analysis study were not randomly selected but were sent to known former clients by their former therapists.
- The therapists in this study had the option of being selective as to which former clients might or *might not* be included in this study.
- The process by which transactional analysis therapists were identified or selected to participate in this study remains unclear.
- Clients in this study were asked to return the questionnaires unsigned, yet according to Novey, a small number of the respondents actually did sign the questionnaires.
- The participants in the transactional analysis survey were invited to fill out the questionnaire as objectively as possible and *without regard to the therapist's feelings*. This communication could be interpreted as a duplex transaction. In a duplex transaction we cannot always tell what is meant by what is being said. Also, we have no indication that similar cautions were provided in the *Consumer Reports* study.
- In the questionnaire sent out in the transactional analysis study, questions on insurance coverage were deleted for countries in which these questions were deemed not relevant. Third-party payments and third-party participation in the therapeutic relationship are *always* relevant pertaining to any course of treatment, and therefore this issue should have been thoroughly addressed in both studies.
- The *Consumer Reports* data received did not differentiate for training or experience. The therapists were divided into educational/degree groups—psychiatrists, psychologists, social workers, marriage and family counselors, and physicians—without any indication of the kind of therapist training, supervision, and personal therapy these professionals had received. Since we can only speculate about the effect of training, supervision, and personal therapy on the competency of the groups of *Consumer Reports* professionals, it is impossible to draw any comparative conclusions with regard to the CR groups and transactional analysts.

Although the analysis of data from the transactional analysis study when compared with the data from the *Consumer Reports* study would seem to favor transactional analysis strongly, we need to exercise caution in our interpretation. As Novey (2002) reminds us, "If it were possible in the *Consumer Reports* study to select from the groups of psychiatrists, psychologists, and social workers those who were specially trained and examined for competency as therapists, the results could be expected to be quite different" (p. 23).

It is tempting to say that this study proves what we already know in our hearts. It is tempting to say that this study proves that treatment provided by certified transactional analysts is a preferred treatment modality. At best, statistical tests in psychology are known to be inexact and subject to contamination. Therefore, as long as a statistical study remains vulnerable to critique and dispute by critics, I, for one, will avoid the temptation to point to any statistical study as proof that transactional analysis is a much preferred treatment modality.

Ken Woods, Belfair, Washington

REFERENCE

Novey, T. B. (2001). Measuring the effectiveness of transactional analysis: An international study. *Transactional Analysis Journal, 32*, 8-24.

GROUP-CENTERED PERMISSIONS

continued from page 1

Summerton, and I felt grateful to Eric Berne and the ITAA because we knew that these youngsters had succeeded, in large part, because of group work based on transactional analysis concepts such as stroking the Rebellious Child, using the internal Nurturing Parent for permission giving, Adult ego state contracts, Child-to-Child support transactions between group members, two-chair work, analyzing games, and changing Parent messages.

The fact is, the basic transactional analysis "tool kit" is a primary source for the intense connectedness, warmth, and togetherness these young people develop—a connection that is so strong that they begin referring to the permission ritual group as "my family." Although we were the group leaders, we felt we did not do much except be there and provide the beginnings and endings for the groups.

The rise of teasing and bitter competitiveness in secondary schools here has made the lives of these youngsters increasingly harassed and fear filled. In addition, since the general social attitude toward one-parent families is condescending and even condemning, children from such families need extra help to build up their self-esteem and social identity. The need for alternative group experiences, in which support and nurturance are guaranteed, becomes imperative for their well-being and for their success in academics.

Storytelling and permission giving were the core elements in the process. We used the list of transactional analysis permissions and subpermissions given in *Talk to Me Mum and Dad* (Drego, 1994), and group members could make up their own as well: "I want permission to obey orders from a healthy authority," "I want permission to sleep late," "I want permission to stop listening to the criticisms in my head," "I want permission to feel OK when my friends reject me," "I want permission to feel that obedience is not humiliation," "I want permission to accept my skin color." Comments such as "Read me the permission to feel my feelings," "I need permission to say 'No' to my friends," and "I gave myself permission to be OK and to walk alone" were constantly heard in the group. The intensity of the togetherness feeling gave strength to the permission-giving authority of the group. Permissions belonged to all, were given by all, and each one had a right to ask for permissions needed.

We called our group a "permission ritual group" because we used permission rituals a great deal to simulate positive experiences from which children incorporated new and healthy Parent messages. If the teacher had been abusive at school, or a classmate had poked fun at success, the youngster would tell the story, express the negative feelings around it, and then have the group give permissions for acknowledging self-importance, existence, success, and so on. We sometimes called ourselves a "permission metaphor group" when storytelling was the dominant theme, and the stories were like metaphors that expressed the permissions that should be part of the normal course of children's lives. We felt that the group itself was a metaphor for what a real family should be like at home. The permission group was a metaphor that transmitted a new reality for the Parent, Adult, and Child to the youngsters—especially a new phenomenological Child ego state that was geared to the present and the near future while disentangling from the remote and immediate past of injunction-filled transactions at school.

As I rejoiced at the exam outcomes, I remembered how we had encouraged the youngsters to keep to their schedules, reduce television watching, and control their time on the telephone and Internet. They made weekly plans and phoned each other to get strokes for implementing their study contracts. We grown-ups kept out of these exchanges as much as we could so as to avoid the "locked transaction," namely, an interaction in which the therapist is heard as saying, "You should succeed in your exams" and the Rebellious Child in the youngster replies, "Why should I?" We were aware that positive permissions from an authority figure can trigger the same feeling of unfair expectations in youngsters. It was important to let them take responsibility for themselves and to seek their own Adult ego state goals.

Doing well in exams became the children's own agenda and stopped being a pressure from parents and teachers or the internal Controlling Parent. The classic transactional analysis question, "What do I want for me?" became more important than "What do they want from me?" Their goals, their efforts were important. It was their group, not ours. The success of one inspired the others to go ahead. They received strength from knowing that other children were also victims of teacher negligence, peer group rejection, or parental expectations. Mutual sympathy for laziness and lack of concentration was fuel for overcoming lethargy. When one identified a problem, this often triggered new awareness in others and generated options for change.



"Group solidarity and cohesion for permission work are antidotes to the social forces of destruction and division."

The trust and potency of the group was evident when members did the caring and confrontation themselves, for example, when one youngster confronted another saying, "Don't you think that's a 'Kick Me'?" or "I just refuse to take calls from my friends when I am studying and you can do the same," or "I just ignore the librarian's sour face and get on with my reading," or "I know you can make it. You're good at it." I recall when one glibly announced, "I studied five hours a day last week." There was a collective gasp of admiration. I felt this was a permission metaphor, that is, a story that motivated the others toward effective change. Success was indeed infectious; when one student reported how she refused the temptation of going on a picnic before an exam, and another reported how he had stopped TV viewing, the others were inspired to do the same. Their ability to help each other increased their self-confidence.

The group was important for them because life opened up its secrets as one shared, another wept, or a third boasted about a positive outcome. The anecdotes of success became paradigms for change or metaphors for permissions in action. It was the group's collective power of permission giving that made it the new Permission Parent for its members. Practical steps for making the permission to succeed real in daily life were shared, such as ways to wake up early, study timetables, revision strategies, memorizing techniques, self-assessment methods, and so on. Therefore, the group as a group was important to the members to gather their energies, focus their attention, and hold the boundaries of time and contracts.

I had a tiny off-pink uncomfortable chair into which the students could project their P_1 tirades as they got in touch with internal dialogues. I remember the day when one child agonized in rebellion against his P_1 pressure to perform and "Be perfect." Two other group members suddenly had an insight into their own do-nothing and say-nothing behaviors and began to externalize their suppressed Parent injunctions. The bonds forged were instantaneous and empowering. That day opened the flood gates of positive change for the whole group. The success and challenge of one child avalanched into the success and strength of all, which in turn spiraled into energy and attention for the job of study, memorizing, and getting results. As their love for each other grew, so did the power of the permissions. Dealing with family problems and explosions became easier for the group members when they could rely on the sympathy and understanding of their peers.

The group, rather than the therapists or other grown-ups, became the authority for holding to contracts. Transposing Berne's permission transaction from the client-therapist relationship to the group member-group member relationship gave the transactional analysis permission work more potency as well as more flexibility of application. The group as a group became the locus of the permission, and the young person could then transpose this positive group experience to the family, classroom, or peer group. The social extension of the positive group experience became possible through the simplicity of the structure of permission giving. "You can . . ." could be said anywhere, anytime. One youngster, who had to participate in an interschool debate in a hostile environment, decided to imagine the permission group was present around her, thus shielding herself from peer-group jealousy. She had created her own metaphor of protection by using her imagination. She also went to her teacher and said, "Please tell me that I can do it and that you want me to do well." The teacher happily obliged and the child received her permission. The positive authority of the permission group became more powerful than the negative authority of her peers.

For me, a permission metaphor group is one in which members share their daily struggles with injunctions, negative strokes, and negative cultural expectations; have structured ways of receiving permissions; and design events that secure the foundations of their new way of life. For example, a simple exercise such as placing a person in the middle of the group and having each member say, "You are intelligent and important," can help the person deal with daily nagging at home from an abusive parent. Decisions not to give away power to the abuser, to use the Adult to solve problems, and to continue a self-reparenting program provide the foundational therapy. A child who is studying in a class in which she is discounted daily by prefects and peers may need this foundation to be reinforced at various intervals during the year.

For a young man to say "I refuse to marry a girl from the newspaper matrimonial columns and want you, Mum and Dad, to wait till I find my true love," requires not only a personal redecision in therapy to break free from the male script and to choose permissions to Grow Up, Be You, and Be Close; it also requires a new social environment to persist for weeks and months against the daily onslaught of the family and relatives who bring photographs and details of potential brides complete with biographical data, genealogies, and even medical certificates. To keep saying "No" and to continue feeling OK with permission to exist and succeed, such a young man needs a daily commitment to his autonomy and integrity. He also needs a group in which he can hear the voices and feel and touch of other human beings who support his new Parent values and Adult contracts, who counteract the voices in his home and give him an alternative culture in which he can reinforce his new-found transactional analysis wholeness. When such a group exudes permissions through "I'm OK, You're OK" attitudes, Child-to-Child positive strokes, Adult-to-Adult understanding and empathy, Nurturing Parent caring, and Controlling Parent critiquing of the bombardment he is under, the young man feels sustained and supported in the commitments that he made in transactional analysis therapy.

From my experiences with this group I am even more convinced that transactional analysis permissions need to be given at the following levels:

– Intrapsychic level, using a new Adult ego state empowered with positive energy, a permission-giving positive Parent to a permission-receiving Child

– Transactional levels of interpersonal interaction between two persons and the group interacting with each other

– Family level, where the messages, attitudes, rituals, events, celebrations, and activities of a family are permission empowering for children and parents

– Community level, where the school, religious institutions, and the media communicate positive messages

Permission work moves from its metaphoric phase in the transactional analysis group to an active phase in real life when the family begins practicing the permissions at home. Permissions are sustained not only by preventive transactions prior to an action; stroking after success is vital. For a child to receive the permission to succeed in its full power, it is important that after the exam results the family spend time to acknowledge the success, mention the signs of preparation and planning that preceded it, recognize the effort and attention given by the child and the creativity and perseverance expended, and express joy at the outcome. Spending time as a family to celebrate what the child has accomplished in an exam, on the sports field, or in school dramatics and giving verbal rewards for success complete the permission ritual work. Children are more likely to sustain personal changes if their teachers as a group are drawn into the process together with their peers, parents, and grandparents. I have, therefore, made special efforts to bring permission theory into the schools and colleges in the neighborhoods and cities in which I work.

This year several high-school children in Delhi committed suicide, and from March onward the massacres in Gujarat have dominated the national psyche. Drawing-room conversations have largely ended up justifying the massacres, even though the people affected were innocent targets of collective rage. Many transactional analysts in India have become acutely aware of the need for reemphasizing the right to life, for teaching that we cannot be silent bystanders when women and children are being slaughtered for the imagined crimes of previous generations. I find it is inadequate to train youngsters to succeed and let them enter systems that justify burning shops, roadside killings, looting neighbors' homes, and so on.

Developing the group Parent ego state on permissions is a social task I have, therefore, continued with increased vigor, including training teachers to give permissions, especially the permission to exist and the permission to help others. By using posters and slides for the permission texts, a whole school assembly recites the permission words and facilitates the entry of the permission into the group's Parent ego state. When teachers of a school as an academic community make a special effort to be permission givers, the effect is tremendous. In the midst of a culture of death and revenge, permission to exist and permission to be a Child can create a culture of life and nourishment. Repeating the permissions aloud and in public, calling the names of spouses and children in public,

reinforces the metaphor of permission giving and increases the likelihood of it being used in daily life.

Having had the opportunity to work with over 2000 parents, teachers, and students in recent weeks, I requested that they learn the exist subpermission messages by heart:

- You have a right to exist.
- I am so glad you were born.
- You are wanted and loved.
- You are precious.
- You are safe from harm.
- You can live with joy.
- You can protect all forms of life on this earth.

I realized that to provide people with the theory and techniques related to no-suicide contracts and no-killing contracts was inadequate without giving positive alternatives and ways to implement life-giving activities in the natural and social environment. I thus invited all participants to commit themselves to a country in which each citizen would be guaranteed the right to exist and to live in safety and security and to give this permission to other caste and religious groups as well as to the environment—the trees, rivers, birds, animals, and all forms of life. They made a commitment "to be responsible not only for what I make happen but also for what I let happen" and to work to make amends for the atrocities that had been committed on human life and security.

Parents and teachers needed permission to discuss openly the events in the country and the Hindu-Muslim paranoia, to protest against injustice and cover-ups, to challenge the tide of popular apathy, and not to succumb to the polarization forces that play third-degree games of "Let's You and Them Fight." Parents needed to be told that silence can mean collusion with abuse, and while the permission "You can struggle for justice and heal the world" begins at home, it must continue into the national scene and the international community.

In a culture of fear and suspicion, the power of the group and assembly to see the contaminations of prejudice and the futility of revenge, to develop a vision of harmony and an atmosphere of peace in which wounds can heal and truth can be spoken without fear seems an impossible task unless we unite with human compassion and mutual respect. Panic and confusion thrive when people are isolated from each other. Group solidarity and cohesion for permission work are antidotes to the social forces of destruction and division. Transactional analysis permissions provide a positive structure and technology for constructing a new family culture that is sustained by a healthy social fabric.

Berne's group psychotherapy is a well-defined laboratory in which individuals can explore new behaviors, talk about changes made, and obtain the permissions that they missed in childhood. In the last ten years of my work as a transactional analyst, I have become convinced that when clients move out of transactional analysis group psychotherapy into a permission group for a year or more, they receive ongoing protection and nurturance for changes made in therapy. However, the process of societal and community change needs to go hand in hand with personal growth and interpersonal harmony if we are to build a world in which what is a personal right is also guaranteed by national and global realities.

Pearl Drego, PhD, TSTA, lives and works in New Delhi, India. She can be reached at 40 Tughlakabad, Institutional Area, MB Rd., New Delhi 11062, India; email: obsndpad@nda.vsnl.net.in .

REFERENCE

Drego, P. (1994). *Talk to me mum and dad: Permissions for young people.* Bombay: Alfreruby Publishers.

LIVING WITH HIV/AIDS

continued from page 1

simply enough and still make it useful. Some small changes were made for cultural relevance. For example, the OK Corral became the OK Kraal (a South African equivalent), and the Parent is described more in terms of elders since many people would have been raised by grandparents, aunts, uncles, or older siblings.

I am happy to report that the workshops have been such a success that we are now swamped with requests and are also running phase two workshops for those who attended the first round. One of the responses that stands out in my mind came from a woman who is a *sangoma* or traditional healer. She said how much she had valued the weekend because now she finally understood why she feels like a child when the sister at the clinic calls her in to talk about one of the patients. Historically, traditional healers have been dismissed as "witch doctors" or charlatans. This woman's knowledge of English is limited and her schooling minimal. So, although knowing herself to be a knowledgeable and powerful traditional healer, she experienced herself as being back in a bad schooling situation every time she had to meet with the sister in charge. However, as a result of the workshop, she felt confident that simply having her new awareness would enable her to remain in Adult and handle herself quite differently the next time. Fortunately, the attitude of Western-style health workers toward traditional healers is slowly changing. Skills are being shared and in some areas traditional healers have attended special courses, are being integrated into the HIV/AIDS awareness and prevention program, and are also cooperating with clinics in treatment plans.

In the phase two programs, participants learn about discounting, transactions, and games (drama triangle). In all the workshops singing, dancing, and ritual—all essential elements for any group activity in Africa—are included, and a special affirmation ritual using both Pam Levin's and Jean Illsley Clarke's ideas is especially well received. My understanding of this is that in a large group ritual of this kind, the group itself offers its members protection and permission in a particularly potent way.



Samkele Marrangane

In all of this I am aided by my colleague and translator Samkele Marrangane, my sister in the Grail. She is coming to appreciate transactional analysis as much as I do, and her presence is vital because she helps me to be culturally attuned. She is the "open door" through which participants can easily enter, whereas I, as a white woman, may well represent a barrier. At the end of the first workshop—in the closing round of comments and after hearing all the appreciations that flowed, I said, "I want to thank all of you for the gift of your trust. I am sure, given our history, that it can't be easy for you to extend your trust in this situation to a white woman (vigorous nodding of heads and an audible "Yes" rippled around the room). So for you to have taken the risk to trust me as much as you have is a gift I will treasure." This was followed by tears, hugs, and yet more dancing. I feel myself privileged to be working with women with such huge hearts.

Diane Salters is a psychotherapist, certified transactional analyst, and organizational consultant who lives and works in South Africa. She can be reached at 15 Disa Rd., Murdock Valley North, Simon's Town 7975, South Africa or by email dsalters@iafrica.com .

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* ***Perspectives in Transactional Analysis* by Muriel James:** Includes 20 essays covering a wide range of topics, including basic transactional analysis principles/techniques, fascinating accounts of Muriel's own life and her relationship with Eric Berne, the drama of cultural scripts, techniques for personality structural change, spirituality and the human spirit, and special applications of transactional analysis in clinical and organizational settings. *Cost: $25.00 US plus shipping.*

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For details contact the ITAA office: itaa@itaa-net.org; tel: 510-625-7720, fax: 510-625-7725; 436 14th St., Suite 1301, Oakland, CA 94612-2710, USA.

EXAM CALENDAR

Exam	Exam Adm.	Exam Date	Location	App. Deadline
CTA Oral	BOC BOC COC	Nov. 12, 2002 Jan. 12, 2003 Apr. 10, 2003	Perth, Australia Bangalore, India Swansea, Wales	Aug. 12, 2002 Oct. 12, 2002 Jan. 1, 2003
TSTA Oral	BOC COC	Nov. 12, 2002 Apr. 10, 2003	Perth, Australia Swansea, Wales	Aug. 12, 2002 Oct. 1, 2002
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	TSC PTSC TSC PTSC	Nov. 17-19, 2002 Nov. 23-25, 2002 Jan. 16-17, 2003 Jul. 6-8, 2003	Perth, Australia Arezzo, Italy Bangalore, India Malmo, Sweden	Jul. 17, 2002 Jul. 23, 2002 Sept. 12, 2002 Mar. 6, 2003

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

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

To make arrangements to take a BOC exam, contact the T&C Council, 436 14th Street, Suite 1301, Oakland, CA 94612-2710, USA. **To arrange to take a COC exam,** contact your EATA Language Coordinator. Check with the EATA office or the *EATA Newsletter* for the name of the appropriate Language Group Coordinator. **TSC Training Endorsement Workshop fee:** $395 payable in US dollars to T&C Council, c/o the T & C Council office, 436 14th Street, Suite 1301, Oakland, CA 94612-2710, USA. **COC Training Endorsement Workshop:** to take a COC TEW, contact the European TEW Coordinator, c/o the EATA office.

Keeping In Touch

EUROPEAN REGION

Christine Lister-Ford has just had a new book entitled *Skills in Transactional Analysis Counselling & Psychotherapy* published by Sage Publications. It is one of a series called "Skills in Counselling & Psychotherapy" edited by Francesca Inskipp. This "is a new series of practical guides for trainees and practitioners. Each book takes one of the main approaches to therapeutic work and describes the core skills and techniques used within that approach. Topics covered include how to establish and develop the therapeutic relationship, how to help the client change, and how to assess the suitability of the approach for the client." The other book published so far in this series is *Skills in Gestalt Counselling & Psychotherapy* by Phil Joyce and Charlotte Sills.

Elizabeth Cleary, in her June 2002 online newsletter about transactional analysis in Ireland, wrote that their 27 June meeting would focus on "Three Internal Motivators" and was based on the interview *Script* Editor Bill Cornell did with Fanita English about her experiences following her burn accident (see the May-June 2002 *Script*). We are delighted to hear that *Script* material generated such interest.

Isabelle Crespelle taught the first TA 101 in Tehran, Iran, in December 2001 (as described in the June 2002 issue of the *EATA Newsletter)*. She was invited by the association of French-speaking doctors of Tehran and traveled with an Iranian student of hers who served as her interpreter and guide. She writes that the most surprising thing about Iranian life was that she was obliged to wear a scarf on her hair at all times. She goes on, "When I entered the small teaching room, there were about 70 people desirous of learning a theory which gives opportunity to think, to feel, and to behave freely. The group was composed [of] a third women, doctors, teachers, students. Even [though] I was told there was a spy or two in the audience, they asked many questions around couple and family problem solving and received with great interest the introductory course to TA." Isabelle describes being nicely welcomed and having the opportunity to visit Tehran and Isphahan. She met several doctors who described life in Iran as more difficult than in the past—less income and less freedom, although in her hotel there was a swimming pool and sauna that were reserved for men! She concludes, "I was strongly invited to continue the transactional analysis training not only in Tehran, but in other towns. . . . Transactional analysis is . . . needed in Islamic republics!"

IN MEMORIAM

Darryl Jones of Sacramento died 26 February 2002 of pneumonia after a long battle with cancer. Robin Maslen, who met Darryl in 1972 at Mt. Madonna, writes, "Although he didn't have much to do with the ITAA, he was a keen transactional analysis therapist in the Youth Authority and later the health system. He was a member of a small group that met with Bob Goulding until he died."

Colin Tatton, MA, CTA (educational) died recently after a short bout with cancer. His widow asked Ken Hills, former chair (British) of the Institute of Transactional Analysis (ITA), to submit a statement about Colin, which we excerpt here.

"I met Colin in the early 1970s. For a while we worked closely together in a fairly unique set-up at Aston University in Birmingham—an ecumenical chaplaincy set up in partnership by the student body, the university, and the major churches. The ecumenical experiments of the churches, in the hands of Colin and the rest of us, reached out beyond the boundaries of religious orthodoxy to a real engagement with the world around us, sometimes to the startlement of the churches and the then-chancellor and the more religious students! 'Religious' is not a word I would use to describe Colin. 'Spiritual, grounded, pragmatic,' yes, and deeply and searchingly so, but increasingly he needed 'The Faith' of orthodoxy less and less as he searched for and found faith in life, in himself and in relationship with other searchers on the way. He was a wry, dry, funny, serious, deep, enquiring, totally reliable, dear friend. I had a great love and appreciation of Colin and am deeply grateful for having had him as my close colleague and confidant. 'Win-win' was often on Colin's lips, and I think he always tried to live his life that way. A great many people know him in transactional analysis circles, so I'll not go on about those years, except to say how proud I am to have had a significant part in introducing Colin to ITA and TA circles. I am pleased, also, to have introduced Colin to transactional analysis itself, which became a big part of his life. Thank you for your life and your friendship, Col. Love, Ken (Hills)."

Jacqui Schiff Dies

Just before we went to press we learned that Jacqui Schiff passed away on 19 July 2002. A nonreligious memorial event will be held on Sunday 11 August 2002 at 2 pm at Casa De Olson 462 O'Farrell Dr., Benicia, CA 94510. Those who wish more information should contact Jacqui's son, Chuck Olson, at 707-751-0766 or email him at olson86@yahoo.com

ITAA Website

The ITAA website provides comprehensive information about every aspect of the ITAA. Recent additions to the site include links to upcoming international, national, and regional activities as well as membership criteria and an application form. Please share the website address with nonmembers. The website is located at www.itaa-net.org .

In Memoriam: Maureen "Hogie" Wyckoff, 1944—2002

by Pamela Levin, Darca Nicholson, and Melissa Farley



Hogie Wyckoff, a major contributor to the theory, organization, and gender makeup of the transactional analysis movement, died in her sleep June 7, 2002, a few weeks before her 58th birthday. The Heartland, where she lived, is a community she founded in 1976. She is survived by her son, Michael Teller, age 21; her husband, David Teller; and her brother, Tom Hogarty.

Born Maureen Patricia Hogarty in Queens, New York, on July 12th, 1944, Hogie graduated from the University of California, Berkeley in 1969. During this time she began a collaborative relationship with Claude Steiner, joined the original TA Seminar with Eric Berne, and became an active contributor to radical psychiatry and transactional analysis. She edited *Love, Therapy and Politics: Issues in Radical Therapy—The First Year*. She was a coauthor of *Readings in Radical Psychiatry, an Anthology* (Grove Press, 1975). In 1977 she authored *Solving Women's Problems* (Grove Press), later revised as *Solving Problems Together* (Grove Press). She collaborated with Claude Steiner on the theory and writing of *Scripts People Live* (Grove Press, 1974). Her brilliant contributions to both theory and practice continuously appeared in the quarterly journal, *Issues in Radical Therapy*.

Hogie Wyckoff's article "Women's Scripts and the Stroke Economy" continues to be the definitive work on this subject in the transactional analysis literature. She observed that women are under a constant stroke deficit because we are enjoined by our scripting as women to give more strokes than we receive and that we are scripted not to use our Adult capacities, but to instead develop our Nurturing Parent. She maintained that women's scripts promote social exploitation of women, turning us into "stroke cows." Wyckoff delineated five basic women's scripts: "Mother Hubbard," "Woman Behind the Man," "Plastic Woman," "Poor Little Me," and "Creeping Beauty." She helped shape the concepts of Pig Parent, now called Critical Parent, and the notion of the stroke economy.

She noted that the majority of people who seek psychiatric help are women because women as a class are grossly and subtly oppressed and therefore break down more readily under the stress of it. She insisted that women must take care of our own heads and souls—that we must seize the means of producing and preserving our own mental health. She pointed out that at this juncture in history (late 1960s and early 1970), women feel that men who are sexist and classist cannot help free women and that we can and must free ourselves. To that end she founded and developed women's groups and wrote about how to conduct them. A renowned physician, observing her at work, remarked that she was the finest therapist he'd ever met.

Her contributions were far more than intellectual, however. Her gift for potent, effective political action shaped the lives of women around the world, a fact exemplified by the events immediately following the death of Eric Berne in July 1970. The ITAA conference was due to take place in August 1970, and Eric had asked Pam Levin to present a paper on "the woman question" (see *Transactional Analysis Journal, 7*, January 1977), a paper Eric would comment on afterward. His request followed her and other women's comments about sexism in his then forthcoming book, *Sex in Human Loving*, to which he had subsequently responded by including a footnote dialogue between "E.W." (Emancipated Woman) and "E.B." (Eric Berne). During the month of shock and confusion prior to the conference, the paper Pam was to present was replaced (without consulting her) with a panel that now included three men who would speak on the subject of women's experience. Hogie organized women at the conference, virtually shutting it down until the men, seeing that Hogie and the women would not back off, finally stepped down and allowed women to speak for ourselves.

Hogie's vision and commitment to women's empowerment subsequently guided the newly formed Women's Caucus of the ITAA (which eventually became the Social Action Committee). Hogie and the ITAA women made a list of recommendations that included,

- that one woman be on each examining board,
- that the number of women nominated as officers and women members of the board of trustees be in nearly equal proportion to the number of women members of the ITAA (an action that resulted, by 1972, in 25% of the board being comprised of women),
- that we have a woman managing editor for the *Transactional Analysis Journal* (in 1970 there were no women involved in the *Journal* decision-making process; by 1977 there were 4),
- to edit out all sexist language from all official transactional analysis literature,
- to hire women for the top paying professional positions in the ITAA,
- to incorporate a women's consciousness into transactional analysis literature,
- and that the *Journal* publish a special journal issue with a woman editor about "Women and TA." (This occurred in January 1977.)

Hogie Wyckoff made invaluable contributions to the field of group psychotherapy, to script theory in transactional analysis, and to the feminist reworking of Reichian bodywork practice. As a direct result of her political activism, women became Clinical Members, then Teaching Members of the ITAA.

Those who knew her were inspired by her political passion and by the clarity of her analysis of the oppression of women. Her books and workshops empowered women all over the world. She was formulating a book about friendship when she died. Her contributions are beyond counting, and her spirit lives through those she helped empower.