the SCRIPT

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White Collective Guilt, Black Innocence, and the Gender Parallel

by Diane Salters



Two excellent articles on race and racism by William Gumede (2015) and Buhle Zuma (2015), published in the South African newspaper the Mail & Guardian, *prompted me to add a third voice to the discussion: a white female perspective. An edited version of the article here was published by the* Mail & Guardian *on 23 January 2015 under the headline "Blacks Gave Whites the Gift of Freedom: South Africans Need to Work with Each Other to Resolve Our Collective Guilt and Innocence."*

Buhle Zuma makes the point that blacks gave whites a huge gift in 1994: the gift of forgiveness. He is correct but underestimates the extent of the gift. Blacks also gave whites the gift of freedom. I vividly recall the palpable sense of liberation of most whites (not all, of course, and this is the problem with racial generalizations) during the elections as we all queued to vote. For many whites, it was also their first time to vote, and there was a sense of liberation, not just relief, in the air. As Mandela reminded us, the oppressor too is imprisoned. Black South Africans freed themselves and in the process freed the whites.

The gift of freedom thus added to the collective white guilt both Gumede and Zuma address. How do we deal with this guilt? As one of the not insignificant number of white people who opposed apartheid in ways great and small, I paid the price of 25 years of exile but was still aware of the extent to which I had benefitted from the apartheid system. I returned in 1993 determined to offer restitution in whatever way I could. But can any individual act lift collective guilt? I grieved that de Klerk's apology was so grudging and so inadequate. I had never voted for him, but in so far as my whiteness made me an accomplice, he was the person who could have uttered the heartfelt apolo-

gy I deemed necessary. I regretted too that there was not a once-off reparation tax that would have addressed, however inadequately, the need for restitution. It was talked of but never implemented. Perhaps that would have gone some way toward lifting white South Africans' burden of collective guilt.

However, when some years ago a group of white people, many of whom had been active in the struggle against apartheid, started the "Home for All" movement, they were shouted down by many whites who simply refused to face their guilt. On the other hand, the initiative was scorned by many black intellectuals as "just white guilt." Black people cannot have it both ways, they insisted. Either collective white guilt is valid and reparations appropriate or it is not. Would they prefer whites did not feel any guilt? Or is the implication that the crime

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> *"Forgiveness frees the forgiver of bondage to the oppressor and also gives the oppressor the opportunity to engage in a new way with at least the possibility of a sense of absolution."*

is so vast that white people can never make adequate amends? There is truth in this, and that is precisely where forgiveness comes in. Forgiveness frees the forgiver of bondage to the oppressor and also gives the oppressor the opportunity to engage in a new way with at least the possibility of a sense of absolution. Have whites taken up this opportunity? Some I meet have, but far too many have not.

This valuable gift of freedom also brought burdens of individual responsibility that many, both white and black, have found difficult to carry. So, the other side of white collective guilt is something I identify as *black collective innocence*. William Gumede (2015) refers to this in his article, although he does not actually call it that. If all guilt rests with white people, then all innocence rests with black people—never mind that Bantustan chiefs and functionaries benefitted greatly from apartheid or that individual blacks were spies or collaborators or that some current black leaders are incompetent or corrupt. Just as individual whites are blanketed within white collective guilt, so individual blacks are blanketed within collective innocence. Sadly, this has, as Gumede makes clear, allowed for levels of guilt within the ranks of the liberators to be excused and brushed over. He writes, "There is often the temptation for black people to hide behind racial solidarity to support undemocratic practices by black leaders or organisations, merely because they are black and publicly condemn global white privilege" (para. 18). He contends that when wrongdoing by South African leaders is challenged, they should not be allowed to "use racism to hide their own incompetence, personal self-enrichment and oppression of their own black people" (para. 33).

So what do we do with this collective guilt/innocence? Zuma (2015) suggests that we should go our own ways: "Let us focus on solving our own problems—and let the white community attend to its own" (para. 16).

I disagree. Steve Biko's principle that black people have to free their own consciousness still holds true. However, we must remember that Biko saw black consciousness as a tool for freeing humanity, not just black people. I am afraid black people still have to keep on giving here, brother. White consciousness still needs your challenges and an active engagement with black people and opinions if there is to be any real transformation. It is no use for you to ask, "Why should we go on giving?" That is just how it is.

> *"There is work to be done by men in their own groups to come to terms with how they need to change, but, ironically, it is women's determination to free themselves from patriarchy that will also set men free."*

I say this because of my work in gender reconciliation, to which there are many parallels. Men share a collective guilt for centuries of patriarchy that have damaged (and continue to damage) women so profoundly. Of course, like white oppressors, men too are damaged by this oppression even as they benefit from it. Like whites, they find it hard to under-

> *"This valuable gift of freedom also brought burdens of individual responsibility that many, both white and black, have found difficult to carry. So, the other side of white collective guilt is something I identify as black collective innocence."*

stand and acknowledge the collective pain of women or the collective guilt of men. As individuals, many find ways to listen, apologize, and change their ways. In this there is work to be done by men in their own groups to come to terms with how they need to change, but, ironically, it is women's determination to free themselves from patriarchy that will also set men free.

Collectively, for men there is no possible way to undo the centuries of damage to women. All they can hope for is that women will forgive them. This is hard for women to do while the abuses continue, and yet it is only through the forgiveness of that collective guilt that women can both free themselves from bitter bondage and begin to hold individual men accountable for their individual, current actions. In gender reconciliation workshops, women frequently ask, as Zuma does, "Why should we keep on giving?" The response is, "Sorry sister, that's just how it is."

In doing this work to free and heal themselves and their oppressors, women are also required to forego collective innocence and fully account for their own wrongdoing. Recently, a female judge in the United Kingdom raised a storm when she suggested that young women should refrain from becoming drunk and helpless as a way to protect themselves from the likelihood of abuse or rape. She was castigated by women's groups for "blaming the victim." As I see it, she was calling on women to empower themselves through assuming personal responsibility rather than taking refuge in collective innocence.

What I have witnessed in gender reconciliation workshops is the deep healing that comes from men and women engaging with each other in truth telling, deep listening, and forgiveness of both self and other. In this process, collective guilt and innocence are acknowledged, admitted to, and dissolved in the healing work of meeting each other as human beings and taking personal responsibility for our lives.

This is what we need between blacks and whites. Let us not go our separate ways; let us engage honestly, robustly, and generously with each other. This is the real transformation we need if we are all to heal.

Diane Salters, TSTA (psychotherapy), is ITAA Vice President, Research and Innovation, and a psychotherapist and trainer who has run many workshops on race, diversity, and gender with South Africans from all walks of life. She can be reached at saltersdiane@gmail.com .

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TA Conferences

10-12 April 2015:
Edinburgh, Scotland.
UKATA National Conference.
Contact:
www.uktransactionalanalysis.co.uk

9-11 July 2015:
Rome, Italy.
EATA Conference:
First TA Research and Theory Development Conference.
Contact:
www.eatanews.org

29 July–1 August 2015:
Sydney, Australia.
ITAA/FTAA Conference.
Contact:
www.2015taconference.org

30 September–3 October 2015:
Lima, Peru.
XXXII Latin American Congress of Transactional Analysis (CONGLAT 2015).
Contact:
conglat2015@gmail.com

3-4 October 2015:
La Rochelle, France.
National IFAT Conference.
Contact:
www.ifat.net

7-9 July 2016:
Geneva, Switzerland.
EATA 40th Anniversary Congress.
Contact:
www.eatanews.org

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Come together
the power of group dynamics

2015 Sydney ITAA/FTAA Conference

29 July - 1 August | The Menzies Hotel | www.2015taconference.org

Key Dates

28-29 July: TA 101, Exams

29 July-1 August: ITAA Conference (starts the evening of 29 July **with a cocktail reception)**

2 August: Postconference Workshops

2-4 August: TEW

Key Information

Conference website: www.2015taconference.org

Conference Facebook page (for frequent updates on conference preparation): www.facebook.com/pages/ITAA-Conference-2015-Sydney/298228757035196

Conference Registration

With the conference only 4 months away, it is definitely time to be making your plans to join us for what is shaping up to be a world-class program. In addition to registrations from Australia and New Zealand, people are signing up from Japan, Singapore, Russia, India, South Africa, France, and Sweden. This is a lovely representation of the global gathering we have planned in the spirit of the conference theme "Come Together: The Power of Group Dynamics." We would love you to be part of this truly global and inclusive event. Register for the conference here .

Hotel Reservations

Book your accommodation by accessing the venue through the conference website or look for alternative accommodations through sites such as www.wotif.com or www.bookings.com . Just search in the Wynyard Station, Sydney CBD area, and then expand your search as you see fit.

Speaker Spotlight

Beginning with this issue of *The Script*, we will focus on some of the exciting presenters who will be on the conference program in Sydney. The first three begin on the next page.



GROUP THERAPY FOR GAME ANALYSIS AND TA SOCIAL SKILLS

Stephen Karpman



The drama triangle games of childhood are reenacted, analyzed, and solved in a large group setting using new social skills.

Stephen Karpman, MD, is a psychiatrist and has been a Teaching and Supervising Transactional Analyst (psychotherapy) for over 40 years. He was a colleague and student of Eric Berne weekly for 5 years in San Francisco and was twice the recipient of the Eric Berne Memorial Award, first for the drama triangle and later for options. Stephen was a vice president of the ITAA, a member of the board of trustees for 13 years, and the first ongoing editor of the Transactional Analysis Journal.

GO IT ALONE? COME TOGETHER! A TA PERSPECTIVE ON CRIMINALS AND DELINQUENTS

Izumi Kadomoto



Criminals and delinquents are not only seen as not OK by society but often they see themselves as not OK and refuse to see the world as OK. We eliminate them from our groups and they do the same. How can we understand and live with them as a group? This workshop will explore our images, emotions, and thinking about people who deviate from the law and offer ways to use transactional analysis theory and concepts to facilitate their reentry. Some clinical examples will be offered to illustrate the presenter's work in prisons.

Izumi Kadomoto, Teaching and Supervising Transactional Analyst (psychotherapy), is a clinical psychologist/psychotherapist working within the judicial system in Tokyo, Japan. Previously she worked with juvenile delinquents and young offenders for 20 years and is now on a special team for supporting staff providing offender treatment in Japanese prisons. She is also a researcher in the fields of criminology and criminal psychology.

GREAT PARTIES, THERAPY GROUPS, AND BUDGET MEETINGS: WHAT MAKES THEM WORK?

Lucy Freedman

Authentic group participation requires a balance of coordination and autonomy. Intended for both new and experienced group leaders in all fields, this presentation will awaken our intuition and skill for designing and leading groups that people want to be part of. Combining basic ideas of group dynamics from Eric Berne's *Structure and Dynamics of Organizations and Groups* with the five essentials for good groups, this will be an experiential workshop in which strategies and considerations are pointed out along the way. We will delve into a deeper knowledge of the groups in which we work, play, and commune.



Lucy Freedman leads groups in corporate and community settings and designs workshops that engage participants in personal and organizational growth. She is a past president of the ITAA, past general coordinator of the USA TA Association, and organized the 2014 World TA Conference in San Francisco. She is author of the book Smart Work: The Syntax Guide to Influence *(2nd ed., 2012) and president of Syntax for Change, which has provided training, coaching, and consulting services to companies and agencies for over 30 years. She lives in the Santa Cruz Mountains in Northern California and is writing a new book on leadership.*



A Child Therapist at Heart: The Development of My Clinical Work

by Richard Erskine



I am a transactional analyst because TA offers an array of methods that guide us in providing psychotherapy and counseling at the cognitive, behavioral, affective, and physiological levels of the client's development. How I practice TA today is the result of years of blending the theories of transactional analysis with what I have learned from my clients, learnings that have helped me appreciate the richness of Eric Berne's ideas.

I began my professional career in 1964 working from a developmental perspective with emotionally disturbed and socially maladjusted children. Developmental psychology is the foundation on which my clinical practice is based. I began as a child therapist and am still a child therapist at heart, even though my clients are adults. I am always thinking from a developmental perspective and, eventually, with most clients, the work addresses their Child ego state experiences.

During the 1960s I received extensive supervision in client-centered therapy and also trained with Fritz and Laura Perls in gestalt therapy. These two approaches created a constant dilemma about how to engage with clients: either nondirectively and empathetically or by creating a therapeutic experiment by using such gestalt techniques as the "hot seat."

In 1969 I began TA training with David Kupfer, who offered a clear understanding of how developmental, behavioral, and ego state concepts could be integrated in practice. Transactional analysis provided a theory by which to understand the outcome of developmental conflicts while also offering useful methods to help clients grow and change.

From 1969 to 1972 I practiced at Wabash Valley Hospital with Edger Stuntz. Most of our patients suffered from depression and/or anxiety. We ran several transactional analysis groups each week in which we experimented with the multiple-chair method (Stuntz, 1973), which integrated the gestalt empty-chair technique with the concept of ego states. We had from three to nine empty chairs, and clients moved among them expressing their feelings and reactions from each ego state. The therapy focused on resolving conflicts between Child and Parent ego states as well as conflicts between NC and AC and CP and NP. Our aim was to strengthen the client's Adult ego state. With the multiple-chair technique, our depressed and anxious clients seemed to change dramatically.

From 1972 to 1976 my psychotherapy practice was with adults in a large university community. This was when TA was very popular, with many people attracted by its simple language and the opportunity for change it offered. In doing psychotherapy with university faculty and students as well as people from the community, I developed the racket system (Erskine & Zalcman, 1979) (later called the script system) as a way to illustrate the emotional, cognitive, behavioral, and physiological levels of the client's life script. My groups met for a semester, and I began each by teaching material from the TA 101. The work was cognitive and emotional, interactive and experiential, and clients changed both internally and externally.

During those years I also ran a TA-based therapeutic community with male inmates in a maximum security prison and provided group psychotherapy to delinquent adolescent girls in a residential treatment

home. With these two populations I emphasized an understanding of crossed and ulterior transactions, focused on how games were a form of manipulation, and used a good deal of confrontation aimed at behavioral change. In the early 1970s, confrontation was central in the clinical practice of transactional analysis. Since then, we have learned a lot about the shaming effects of confrontation, so today I use it judiciously.

In 1976 I moved to New York City, and in my clinical practice I worked primarily with borderline clients. I emphasized clear contracts, ego states, cognitive understanding, and behavior change and used the script system frequently to help clients understand how their behavior continued to reinforce their script beliefs and create relationship conflicts. As with the prisoners and delinquent girls, the TA therapy with borderline clients was cognitive with the aim of behavioral change.

It was with borderline clients that I became interested in the effects of neglect and abuse in early childhood and the insecure attachment patterns that resulted. I focused on how the borderline client's games are a transference drama reflecting their early avoidant or disorganized attachment patterns. Much of my work was in the arena of transference and countertransference. My therapeutic aim was to help clients understand their unconscious story as it was being acted out in both the therapy and other relationships.

Richard Erskine is a Teaching and Supervising Transactional Analyst (psychotherapy) who lives in Vancouver, Canada. He can be reached at integpsych@earthlink.net .

By the early 1980s, many clients were displaying symptoms of posttraumatic stress disorder stemming from childhood sexual abuse, parental neglect, and/or physical punishment. These clients, several of whom had multiple personalities, seemed to benefit most from psychotherapy that was based on integrating developmental knowledge and the concept of ego states. Each dissociated "personality" was the expression of a traumatized Child ego state (and these clients had multiple traumas). In working with these individuals, it was necessary to shift to a relational perspective. I was often treating two or three traumatized Child ego states in a session. Not only was I working from a developmental perspective, but I also emphasized choice and protection as well as attunement to rhythm and affect while providing normalization, validation, and involvement. I strove to create a reparative relationship for the wounded Child ego states.

In the mid-1990s, my work again shifted, this time in response to clients who displayed more schizoid or narcissistic traits. Like those suffering from posttraumatic reactions, clients with schizoid or narcissistic characteristics also required a therapy that centered on empathy and an understanding of their needs, affect, and behavior patterns. They did not respond to explanations of TA concepts, so instead I began focusing on the cumulative neglect they experienced in childhood, their developmental needs, and how games are an expression of consistently unsatisfied relational needs. Patience and presence became important in the work. Throughout these 5 decades, I continued doing weekend therapy marathons that often included body therapy, supportive regression aimed at disconnecting emotional rubberbands, and/or redecision work.

Today I have only a few individual clients but conduct several 5-day marathons each year. My approach to psychotherapy can best be described as an integrative and relational transactional analysis informed by the findings of child development research. My aim in psychotherapy is to build interpersonal security in the therapeutic relationship through respect, providing choice, and attuning to the client's affect, rhythm, and relational needs. Such a relationally focused psychotherapy provides the protective and supportive brackets necessary to hold all experiential, regressive, and/or redecision therapy together. I have concluded that the centrality of the therapeutic relationship must both precede and follow any work with Child or Parent ego states or any focus on changing the client's script.

I am always asking myself Eric Berne's question: "Who is my client?" I am continually thinking developmentally. Is my client really 40 or is he 4 years old or perhaps only 4 months old? My focus is on the neglected or traumatized Child ego states and what that child needs in order to heal from the confusion, neglect, or trauma he or she experienced. Although my practice has evolved in response to my clients' needs, I am still deeply influenced by the theories of transactional analysis.

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IMAT workshop with Sari van Poelje (from left, back row): Patricia Miralrío, Jorge Nava, Edward Manteuffel, Sari van Poelje, Obed González, and Gerardo Fernández; (middle row) Tila Pérez, Gloria Noriega, Juliana Rivera, Ana Laura Sosa, Rosario Chávez, Isaac Torres, Victor Valdés, Francisco Juárez; (front row) Araceli Torres, Alejandra Guzman, Luz María Torres, Conchita Villa, and Leticia Martínez

International TA Workshops in Mexico: The Instituto Mexicano de Análisis Transaccional (IMAT) was honored to have Sari van Poelje and Richard Erskine as guest presenters for workshops in two different fields of transactional analysis. Sari returned to do a 2-day workshop on family business on 24-25 January 2015. Then Richard came for the first time to do a 3-day workshop on integrative psychotherapy on 19-21 February 2015. Gloria Noriega writes, "At IMAT we remain enthusiastic about keeping updated on transactional analysis theory and practice and look forward to the continued development of TA in the four fields in this part of the world. Thank you Richard and Sari for your willingness to come and for your successful contributions!"

TAJ Theme Issues

"The Practitioner's Vulnerability: Professionalism and Protection"
Guest Editors: Steff Oates and Ann Heathcote
Deadline: 1 January 2016

"The Sense and Nonsense of Research in the Human Sciences"
Coeditors: Bill Cornell and Mark Widdowson
Deadline: 1 July 2016

Please make sure to follow the submission requirements posted here. Email manuscripts to *TAJ* Managing Editor Robin Fryer, MSW, at robinfryer@aol.com



IMAT workshop with Richard Erskine (from left, back row): Rolando Barrenechea, Gerardo Fernández, Richard Erskine, Javier Monroy, and Rubén Parra; (middle row) Alejandra Guzman, Carlos Pérez Tagle, Anamar Orihuela, María Josefa Búa, Clara Freyre, Clarissa Ruggieri, and Ana María Castanedo; (front row) Tila Pérez, Diana Morales, Gloria Noriega, Alva Ramírez, Patricia Rincón Gallardo, and Sally Witemberg

In Memoriam: We have just received word that Claire Marsh died on 31 January 2015 in Cleveland, Ohio, and Margaret Turpin died on 1 February 2015 in Barbados. We hope to have more remembrances of them in future *Scripts*.

Researching Trauma and Resilience at The Hebrew University

by Günther Mohr



In 2014 I spent some time at a research institute dealing with trauma and resilience at The Hebrew University in Jerusalem. I went there to compare my practical experience with current understandings about this field in the hope of finding ways to apply recent research to organizations. Where else besides Israel, with so many Holocaust survivors and others who are still exposed to war (in July 2014) and terror, can such a wealth of experience dealing with these difficult situations be found?

People, Organizations, and Trauma

Employment entails professional growth and other benefits, but most people do not work voluntarily. This state of dependence can result in certain feelings of constraint. In addition, most organizations are created to balance conflicts and differing interests (Simon, 2013). There are many conflicts in organizations, which can even find themselves in existence-threatening situations (e.g., in times of economic crisis). And all of this affects people who have experienced trauma in their lives, some of which they may not even be aware of because it occurred at a young age or involved transgenerational dynamics (Mohr, 2014). In addition, the common belief that "nothing bad is going to happen to me" is a systemic illusion (Brom, 2014), because everyone experiences at least some trauma in life. Resilience—the ability to deal with adverse conditions—is thus an important field of training.

Resilience and Trauma

Like stress, resilience is a term borrowed from material science. It is defined as "the capability of a strained body to recover its size and shape after deformation caused especially by compressive stress. An ability to recover from or adjust easily to misfortune or change" (Baum, 2006, p. 4). This is a challenge that is also common to individuals and organizations.

There are four characteristics of resilience (Baum, 2006, p. 5):

1. Mind-body bond with an emphasis on relaxation
2. Empathy, that is, developing a profound understanding of personal emotions
3. Resources or expanding one's personal coping strategies
4. Finding meaning and hope in the face of difficult situations

Resilience occurs when a person experiences severe problems and is able to maintain relatively healthy functioning during that period and also make a positive adjustment afterward (Bonanno, 2012, p. 755). One of the most important factors in resilience is social support. Trauma leads to someone being in "survival mode." Most people find a way out of this condition with the help of their self-healing abilities and their socio-emotional connections and support. Those who do not may develop post-traumatic stress disorder.

Life within an organization is not traumatic in and of itself, but circumstances such as bullying, constant criticism, burn out, and/or other people's psychopathology can have a traumatizing effect. In addition, retraumatization may occur to those who have already been traumatized, even if they are unaware of it. Thus, understanding trauma and resilience is important for working in organizations.

I would now like to offer some personal impressions from my time in Israel (especially in July 2014 when the war began) that relate to issues of trauma and resilience.

On one day, we visited three communities to learn about projects developed there to deal with issues of trauma and resilience. The first was located in Rahat, a Bedouin city in the Negev desert. The Bedouins, who are nomads by nature, face many challenges fitting into the modern world. In Rahat, easily recognizable from afar by its many beautiful minarets, about 60 percent of the population is young, and most people there experience problems connected to forced settlement. The project in Rahat offers trauma therapy as well as assistance for handicapped children and their parents. The medical care, an important factor when dealing with severe disabilities, seems excellent, and the psychological support is also good and very caring. There is a good deal of trauma there, including some resulting from polygamy (e.g., the neglect of a first wife and/or her children once a second or third wife comes into the family).

The second project was in Ofaqim, a city built practically overnight in the desert. In that area, which has suffered increased missile bombardments since 2006, people do not tend to close ranks in times of danger but instead withdraw and seek diversion using whatever means are available (e.g., TV, smart phones, etc.). Since social support is the most important factor supporting resilience, a program of group activities and mutual support was developed in Ofaqim. With a lead time of only 15 seconds in case of bombardment, there has to be a detailed plan, especially for children and sick or old people. Some families began living in bomb shelters all the time, bringing their household goods downstairs and not coming out at all. But that is no solution, because then there is not any communal life.

The third project was in Sderot, which is situated on the border with the Gaza Strip. Sderot is located within range of the Quassam missiles, 120 of which were shot daily from the Gaza Strip into Israel. The Israeli "Iron dome" defense system could intercept some of them, but it was harder in Sderot due to its proximity to Gaza. The Israelis responded by trying to disable the launch pads with airstrikes. This has been the cycle ever since Israel ceased to occupy the Gaza Strip. A woman from Sderot presented her six-step resilience model, which, surprisingly, is based on play. With her group she demonstrated several games. The subliminal message is that even in the face of the bombardment, people should continue to enjoy life. The deeper message is to constantly refocus. The flexibility and ability to appreciate easy, beautiful, joyful aspects of life, even in a stressful context, is one of the characteristics of resilience.

Back in Jerusalem, I lived on the ninth floor of a large building. Another apartment on that floor was designed as the shelter, and in case of bombardment, earthquake, or another emergency, everyone had 1.5 minutes to get there. When I was first caught in front of the building by the alarm siren, I realized that there was no time to take the lift or climb nine floors on foot. From then on, whenever I was outside or working in the computer room, instead of going to the shelter, I went to an approved staircase on the second floor. You are supposed to keep two walls between yourself and the outside, and staircases are usually sturdily built. I often sat there talking to a friend who works for the coexistence program until someone shouted "It's over!" For the night, I prepared by putting my shoes where I could slip into them easily. I put all my valuables (wallet, passport, visa, Israel and German SIM card) in my shoes so I would not forget them in my sleepy state, and my computer was in a rucksack next to my shoes. By the end of my time in Jerusalem, I had much more practical experience regarding resilience than I ever expected to have!

Günther Mohr is a Teaching and Supervising Transactional Analyst (organizations) living in Bonn, Germany. He can be reached at info@mohr-coaching.de .

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Livestreaming at a TA Conference: Broadcasting Around the World

by Lin Cheung



A hotel room at the United Kingdom national conference in Harrogate, Friday 5 April 2013. Five presenters nervously wait to take their turn to present to an audience live over the Internet. Our first livestream.

As conference chair that year I had wanted to bring in some new initiatives, and making greater use of technology to support the conference was one of them. I also wanted to make the conference more inclusive. Not everyone can afford to attend conferences, and this was a way to take the experience to trainees, practitioners, and people in the transactional analysis community around the world. We have some great presenters and speakers in the UK, so it seemed useful to provide a platform through which their ideas on transactional analysis could be made available to people who would not be attending in person.

So, how does it work? Quite simply, a livestream broadcast involves filming a presenter and streaming the presentation live over the Internet. We do this in partnership with Onlinevents, an organization that specializes in online counseling and therapy events. People who want to watch the broadcast sign up for the livestream via the Internet. They book a ticket through the conference website and are directed to a specific site where they can watch the video live on the day.

> *"Not everyone can afford to attend conferences, and this was a way to take the experience to trainees, practitioners, and people in the transactional analysis community around the world."*

This year we are pleased to offer livestreaming from the national TA conference in Edinburgh, Scotland, on Friday 10 April 2015 beginning at 9 am UK time. It will include our keynote speech by Keith Tudor, who has traveled from New Zealand to be with us, as well as presentations by Mark Widdowson, Giles Barrow, and Karen Minikin.

In the 3 years that we have done livestreaming from the national conference, we have had people join us from around the world. We have had over 80 online delegates watching at any one time, with a strong presence from Eastern Europe and people tuning in from as far away as New Zealand, New York, and California.

The night before the day of the event, the livestream team begins setting up by testing out the cameras and sound equipment, checking to make sure all the technology is working. On the day, presenters check out the space and how the room is laid out. We talk through the technology to anyone who has not been involved in livestreaming before.

Because this is a broadcast, the workshops are in a presentation format. There is an audience in the room and a chat room accessible to people watching over the Internet. In the chat room it is possible to interact with other people watching. Where possible, there is a screen in the room with the presenter so he or

Lin Cheung is a Provisional Teaching and Supervising Transactional Analyst (psychotherapy) who has a private practice in Chesterfield, UK.

she can also see the comments in the chat room.

In our format, the presenter speaks for about 40-50 minutes. There is some interaction with the audience in the room, but due to confidentiality (since this is a broadcast) this is kept mainly to questions and answers. Questions are invited from the chat room, and often the more experienced livestream presenters will respond and interact directly with chat room participants.

Giles Barrow, who has previously done a livestream presentation, shares his thoughts on his experience: "As an educator I have enjoyed the challenge and potential of livestreaming. To do it well means letting go of much that I have learned about being effective 'in the room.' There is a different type of energy required in engaging both through the material while also holding the live chat process. Accounting for both is exhilarating!"

The 2015 UKATA national conference will be the fourth time I have worked on a livestream program. Along with being involved in the organization of it, I will be introducing the speakers again this year. I am looking forward to an exciting program and hope that once again we will have people from around the world join us to share ideas about transactional analysis. It is free to sign up (though we welcome contributions toward our costs), and tickets can be booked via our website at https://uktaconference.wordpress.com/livestream-our-online-broadcast/

Call for ITAA Board Nominations

The following positions are open for nominations. ***Deadline: 31 May 2015.***

Officers (nominations allowed from any region and elected at large by all ITAA voting members)

- Vice President Operations (2016-2018)
- Vice President Research and Innovation (2016-2018)
- Vice President Professional Standards (2016-2018)
- Treasurer (2016-2018)

Regional Trustee (nomination and election only by members of the region)

- North America (2016-2018)
- Latin America (2016-2018)
- Africa (2016-2018)

Nominations require the name and consent signature of the nominee (it may be yourself) and the names of the person making the nomination and the person seconding it. To be eligible, trustees may not have already served two consecutive terms in any board position. Officer nominees should read the charters describing the function/selection criteria for officer positions available from ITAA Secretary Mandy Lacy at mandy@lacyconsulting.net . Send nominations to nominations chair Sumithra Sharatkumar at sumithrask@gmail.com . Nominees must email a written statement (250 words maximum) and digital photo to Sumithra by 31 May 2015. If you have not already submitted a Consent to Use of Electronic Transmissions so that you are eligible to vote electronically in case of a ballot, we urge you to do so immediatly by visiting here .

EXAM CALENDAR

Exam Date	Exam	Cert. Body	Location	Application Deadline
8-9 Apr 2015	CTA	COC	Edinburgh, UK	*
7-8 Jul 2015	CTA	COC	Rome, Italy	*
28-29 Jul 2015	CTA	IBOC	Sydney, Australia	28 Apr 2015
6-7 Nov 2015	CTA	COC	Venue Louvain La Neuve, Belgium	*
13-14 Nov 2015	CTA	COC	Roesrath, Germany	*
8-9 Apr 2015	TSTA	COC	Edinburgh, UK	8 Oct 2014
7-8 Jul 2015	TSTA	COC	Rome, Italy	7 Jan 2015
28-29 Jul 2015	TSTA	IBOC	Sydney, Australia	28 Jan 2015
6-7 Nov 2015	TSTA	COC	Venue Louvain La Neuve, Belgium	6 May 2015
13-14 Nov 2015	TSTA	COC	Roesrath, Germany	13 May 2015
13-15 Jul 2015	TEW	COC	Rome, Italy	*
2-4 Aug 2015	TEW	IBOC	Sydney, Australia	2 Apr 2015
5-7 Dec 2015	TEvW	COC	TBA	*
9-11 Dec 2015	TEW	COC	TBA	*
19-21 Mar 2016	TEW	COC	TBA	*
11-13 Jul 2016	TEW	COC	Geneva, Switzerland	*
2-4 Dec 2016	TEW	COC	TBA	*

* For CTA and TEW deadlines see the EATA Handbook or contact the EATA Supervising Examiner.

For more information about IBOC exams, see www.itaaworld.org .
For further information on COC exams, see www.eatanews.org/examinations/ .