Separateness and Belonging in the Dance of Life

by Diane Salters

We are pleased to publish here an edited version of the keynote speech given by Diane Salters at the Institute of Transactional Analysis (ITA) conference in Exeter, England, in April 2006.

When Carole Shadbolt, on behalf of the conference committee, asked me to give this keynote address, she said the theme would be “Autonomy and Homonomy.” Well, thanks to Eric, we all know what autonomy means, don’t we? But homonomy? “We’re subtitling it ‘Separateness and Belonging,’” she said. Ah, that was better, and I was immediately engaged.

My own lived experience has inevitably been shaped by the peculiarly intense form in which the dynamic of separateness and belonging has been expressed in South Africa. “Apartheid” literally means a state of separateness. Indigenous African society, on the other hand, emphasizes a deep sense of belonging expressed in the term “ubuntu” and revealed in the saying, “Umuntu gahuntu”—a person is a person because of other people.

However, I still needed to find out more about this strange word “homonomy.” Writing in 1941, Andras Angyal (1941/1972)—one-time resident director of research at Worcester State Hospital in Massachusetts—defined autonomy in the biological sense as “self-government”; by this he meant that “the organism itself is, to a large extent, the cause of its functions... endowed with spontaneity” (p. 173). This speaks of our need to belong—to family, village, tribe, nation, and so on. It recognizes our need for strokes, recognition, structure, and intimacy.

In fact, these two trends, although apparently in opposition, cannot exist alone. We cannot be apart from something unless we are or were in some sense a part of it. Why is this dynamic between separateness and belonging important? Well, for me it opens the door on a lifelong project:

■ The Script

Ted Novey Honored with 2006 Berne Award

The ITAA is pleased to announce that well-known and long-time ITAA member Ted Novey has been awarded the 2006 Eric Berne Memorial Award for his international research project to evaluate the effectiveness of transactional analysis psychotherapy. This work was presented in his January 2002 TAJ article entitled, “Measuring the Effectiveness of Transactional Analysis: An International Study.”

In their statement nominating Ted for ITAA’s most prestigious award, Denton Roberts and Claude Steiner wrote of his project:

“This is the first, large-scale study of the effectiveness of transactional analysis. It is based on the widely used and validated database and methodology used by the Consumers Union in their evaluation of a large variety of consumer products... The results of... Novell’s research confirm the results of an earlier study... namely, that transactional analysis [as practiced by 27 advanced members of the organization] is judged significantly more effective by 932 clients than the psychotherapy practiced by psychiatrists, psychologists, marriage counselors, physicians, and psychoanalytic psychotherapists as measured by Consumer Reports in previous studies. This highly innovative, pioneering research project is a crucial contribution to the transactional analysis movement. With a large number of psychotherapeutic approaches and disciplines available in the marketplace, it is critically significant that consumers of trained transactional analysts have evaluated it as significantly more effective than other approaches... This research points to additional, important questions to be investigated regarding the factors (theory, methodology, training) that determine the effectiveness of transactional analysis.

Unfortunately, Ted will not be able to attend the Istanbul conference to receive his award in person, although he has written an acceptance article that will be published in the July 2006 TAJ. However, in a letter that was sent to Ted with his award plaque (see photo above), current ITAA President Jim Allen and ITAA President-Elect and acting chair of the EBMA committee Gianpiero Petrigni wrote, “On behalf of the International Transactional Analysis Association, our sincere appreciation and gratitude for your significant work on behalf of transactional analysis.”

Games and Lovelessness

by Claude Steiner

Stroke Procurement: The Basic Function of Games

Games, as discovered and carefully described and named by Berne, can be regarded from a number of perspectives: as interpersonal gimmicks and switches that people play on each other, as self-destructive behavioral patterns that people pursueously pursue to confirm existential positions, as strategies with which people en-sure each other in their scripts, or as clever names for socially inept and obnoxious behavior.

In this article I present the stroke-centered view of games, which holds that:

■ The primary result of playing a game is the acquisition of strokes.
■ People are starved for positive strokes due to their adherence to the restrictive rules of the stroke economy.
■ The rules of the stroke economy are enforced by the Critical Parent.
■ Stroke-hungry people, much like people starved for food, will accept negative strokes if they cannot obtain positive ones.
■ Every time a game is played it reinforces the banal, existential position of the loveless script: “You’re not OK. You will not love or be loved.”

■ The best approach to help people stop playing games is to teach them how to obtain strokes in a game-free, direct manner.
■ Not playing games interrupts the loveless script and opens the heart to the Nurturing Parent and the experience of love, loving, and being loved.

We play games to obtain strokes and to confirm our scripts. According to Berne (1964), “The advantage of a game consists in its stabilizing (homeostatic) function. Biological homeostasis is promoted by the stroking and psychological (homeostasis) is reinforced by the confirmation of position” (p. 56). We play games because they produce needed strokes, “a distressing but apparently effective way to maintain the health of nervous tissue” (p. 56).

The other reason Berne gives for playing games is that they confirm the existential position embodied in the script. Berne (1964) defined the existential position as “a simple predicative statement which influences all the individual’s transactions [and in the long run determines his destiny and often that of his descendants as well]” (p. 45).

The predicative statement that influences all of our stroking transactions and thus influences our destiny is “You will not give or take positive strokes” or, in other words, “You will not love or be loved.” When obeyed, these statements result in a script of lovelessness. Lovelessness is an exceedingly common, banal script, as common and banal as the not unrelated, gender-based “masculinity” and “femininity” scripts described by Wyckoff (1971; see also Steiner, 1974) that affect us everyday, everywhere.

The Stroke Economy Rules and the Loveless Script

Lovelessness is caused by the fact that we individually and as a society obey the injunctions of the stroke economy.”

continued on page 2
Autonomy and Community in Transactional Analysis

I t is a pleasure to reprint Diane Salters’ thought-provoking keynote speech from the April 2006 Institute of Transactional Analysis conference in Exeter, England. She invites our transactional analysis communities to consider the ongoing interfaces of separation and belonging within psychological, social, racial, and political structures. Deeply reflecting the roots of transactional analysis as a social psychology, Diane’s speech—within the context of the complex social and political upheavals that have transpired in South Africa—presents a challenging and compelling narrative of the emerging racial, and political structures. Deeply reflecting and belonging within psychological, social, and political settings. It has been the intent of our political structures, training and certification procedures, and professional publications to ensure broad reach and application of transactional analysis. This has not always been an easy or comfortable undertaking. Diane’s speech—with her attention to the inevitable and ongoing interface of the human needs for both autonomy and belonging and to the concept of the developmental forces of cultural memes—illuminates the realm of cross-cultural and interdisciplinary organization such as ours.

As I read what Diane wrote, I also thought of my role as editor of The Script and coordinator of the Transactional Analysis Journal. Berne’s conceptualization of human hungers for autonomy, recognition, and stimulation has long been an organizing principle in my work as an editor of our professional publications. I see our theories, and their demonstration through our training and examination procedures, as meeting the need for professional structure. I have understood a primary function of our publications to meet the recognition hunger of our membership (belonging). When our publications are really workable and engage our membership in professional debate and dialogue, stimulus hunger moves to the forefront.

I found Diane’s description of the spiral dynamics and tensions between autonomy (separateness) and homeonomy (belonging) fascinating. Her descriptions of the levels of cultural memes ("the social ‘gene’ that is passed on culturally and that defines the values, worldview or consciousness of individuals within a social group") helped me to understand the tensions and conflicts I often experience as an editor of our publications. Most of us have been drawn into and devoted to transactional analysis because it has, in some personal way, contributed significantly to our psychological survival and well-being, which fosters a deep sense of loyalty to traditions and teachers/therapists. Many turn to transactional analysis organizations and training and certification for power and authority (structure and validation/recognition). Theory can serve important functions at this level, but when this is its primary personal or organizational function, theory gets stuck and becomes endangered as dogma. I see the primary function of our professional publications as supporting rationality (competence/enterprise, i.e., as community) and autonomy (cooperation/equality, i.e., homeonomy). The move to these stages of social and cultural function can threaten the more basic levels of loyalty and authority, often feeling like cracks in the foundation or betrayal of tradition.

Games continued from page 1

the strokes we want, from rejecting strokes we do not want, and from giving ourselves strokes. Individual and collective obedience to these rules produces widespread stroke hunger. Stroke hunger motivates us to obtain strokes at any cost, even if they are the negative strokes generated by games. A stroke-hungry person will accept negative, toxic strokes, much like a starving person might accept spoiled or toxic food.

Transactional analysts, uniquely equipped to analyze transactions, can help people interrupt their games by pointing out every “gamey” stimulus and response. Berne spoke of social cognition as the initial step of transactional psychotherapy, in which the analyst encourages the client to stop playing games by offering transactional options to game transactions. However, such options are difficult to exert for a stroke-hungry person. People can, while stroke starved, attempt to stop playing games because their Adult and Parent agree they should. The problem is that the Child will be constantly tempted to play its favorite games to try to get the strokes it craves, and the person will frequently give in to the Child’s need.

Learning to Acquire Positive Strokes
Far more effective in helping people stop playing games is to teach them how to procure strokes directly by a systematic program of emotional literacy training (Steiner, 1997), which demonstrates in transactional analytic detail how to offer and give wholly positive strokes, how to ask for strokes, how to accept wanted strokes and refuse unwanted ones, and how to give oneself strokes. Once nourished and free of stroke-hunger cravings, the person is better able to exercise Adult control over the habitual, game-ridden modes of interaction learned in early childhood and adolescence.

The rules of the stroke economy are promoted and enforced in each person by the Child Parent—variously called the ogre, the witch, the electrode, the Pig Parent, the Enemy, and so on—which is committed to keeping us “not OK” and alienated from each other as a way of controlling us. The Critical Parent will try to interrupt every positive stroke transaction with threats that tap into the basic, atavistic fear that we will be cut off from the herd and left to die alone and unloved. “You’ll be seen as needy and weak.” “You can’t trust people’s strokes,” and so on.

It is difficult to countermand the Critical Parent within a social group that insists on following stroke-economy rules. Therefore, the stroke-hunger project needs to include others who have similar interests in obtaining positive strokes directly, in a game-free culture in which the Nurturing Parent has sway, free from the influence of the Critical Parent. A therapy group or a small organization or school is an excellent venue for such a project. Family, friends, intimates, and intimate couples are others. Again, transactional analysts are uniquely trained to help enhance such positive, cooperative OK/OOK cultures in therapy groups, workplaces, schools, and organizations.

Conclusion
When people are taught emotional literacy, they learn to defy the rules of the stroke economy in a nurturing, emotionally safe environment of cooperation, devoid of power plays, lies, or Rescues. The result is that people have the capacity to decline game behavior and at the same time gain access to that most longed-for experience: to love and be loved.

Games are loveless procedures to acquire life-sustaining strokes, while an absence of games clears the way for the heart to open and for love to enter our lives.

Claude Steiner, Ph.D, TM, is putting the finishing touches on his latest transactional analysis book, Confessions of a Transactional Analyst: Long Life of Love, Sex and Psychotherapy on Five Continents, and planning to focus all of his energies to bring about the end to George W. Bush’s Age of Ernte Claude Steiner is the author of the book, Men who Make the World Go Round, 2901 Piedmont Ave., Berkeley, CA 94705, CA, USA; e-mail: csteiner@igc.org; Web site: www.claudesteiner.com.

REFERENCES

Upcoming TAJ/Theme Issues
“TRANSACTIONAL ANALYSIS AND SUPERVISION”
Coeditors: Bill Cornell and Carole Shadbolt
Deadline for Manuscripts: 1 September 2006

“TRANSACTIONAL ANALYSIS AND THE BODY”
Coeditors: Jan Morrison and Mary Goodman
Deadline for Manuscripts: 1 January 2007

Please follow the instructions to authors on the inside front cover of any recent issue of the TAJ. Please e-mail manuscripts to TAJ/Managing Editor Robin Fryer, MSW, at robinfryr@jol.com.
Finding Out about Eric Berne

by Ann Heathcote

One of my passions during my transactional anal- 
ysis journey has been to find out about Eric Berne 
the man. I want to learn as much as I could 
about him, the man who had theory that had such an 
impact on me and my life and work. To this end, 
during 1998 and 1999, I read everything about 
Eric Berne I could get my hands on and contact- 
ed all the people I knew of (at that time) who 
actually had the pleasure of meeting him. I asked 
them for any memories, anecdotes, photo- 
tographs, tapes, and so on of Berne that they 
would be willing to share. Many transactional 
analysts groups were very generous, and I had a 
marvelous time presenting the material at the 
1999 United Kingdom annual conference.

The following sections offer a few examples 
from Eric Berne’s life that I found particularly 
impresive, touching, poignant, or funny.

Ann Heathcote is a Certified Transactional Ana- 
lyst (psychotherapist) in private practice and 
the founder of The Worley Centre for Psycho-
therapy and Counselling in Manchester, Eng- 
lend. She is also one of the co-ordinators of 
the Transactional Analysis Journal. She can 
be reached by email at ann.heathcote@bittner- 
et.com.

REFERENCES


Master gamesman.


If you have a story to share, send it to Pam Levin at 
perfectbones@pacific.net.

EXAM CALENDAR

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<td>Istanbul, Turkey</td>
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<td>6 Oct. 2006</td>
<td>Florence, Italy</td>
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Note: Subjects must be completed by 30 September before the exam date. 
Exam fees are not included in the exam fee. 

EXAMINATION: 

Three written examinations are required for all CTA and COTA exam candidates. 

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by Joaquín Granados-Rossi

This article, another in our series about members of the ITAA Board of Trustees, is by Joaquín Granados-Rossi, the trustee elected to represent the Central/South American Region. Our hope is that by knowing a bit more about our officers and trustees, you, our readers and ITAA members, will be encouraged to contact them with your ideas and concerns.

I joined the ITAA Board of Trustees about a year ago at a critical moment, when serious financial problems threatened its very existence. Some friends thought that I could be of some help because of my background as an accountant and administrator. So, I jumped onto the train and started working with ITAA President Jim Allen and his team, first by e-mail and then in person at the wonderful 2005 World TA Conference in Edinburgh.

The experience of sharing their working table has been an honor. First, I had the opportunity to meet most of the officers and trustees in person, and I can say without hesitation that I learned a lot, especially since most recent board members have been senior transactional analysts and many of them—including Jim himself, Fantia English, Claude Steiner, Vern Masse, and others—are major figures in the founding and development of transactional analysis and the ITAA. The board has worked hard to put in place the necessary tools and policies to reverse the problems faced by the association, and along with a capable management team and advisors, they have helped to guide the ITAA toward a better future.

This new activity—becoming an ITAA board member—came into my life after many years of doing organizational transactional analysis. I first heard of transactional analysis through the high schools attended by my children. It felt like a small change, the latter of which included a chance to participate in summer camps and student exchange programs.

For me, transactional analysis is charming, fascinating, and can be beneficial for everyone once it is known and practiced by ordinary people, such as taxi and bus drivers, policemen, judges, teachers, counselors, work- ers, parents, students, friends, front-desk clerks, and so on. I would like to see ways developed of communicating transactional analysis ideas and tools to those kinds of people, in person, via the Internet, and through the news media.

Reading this brief article, you might ask if I have lived out my own life script. I was born in a loving family along with two brothers and one sister in a fun and respectful neighborhood filled with relatives. All the families there gave us much comfort and love. At home, I was in the “sandwich position,” third in line, not the only boy, not the oldest, not the youngest. I think that we “sandwich kids,” from the time we were quite young, learned how to make our way out and around in order to thrive and succeed, even if the hard way. At the same time, I have always had a sense of belonging to working groups. During my school years, I was happy to participate in 4-H club activities, a good extracurricular complement for my education in many fields, including agriculture, cattle showing, natural resources conservation, community improvement, public speaking, and leadership, the latter of which I developed by working in the democratic, self-governing board of directors. I also participated in summer camps and student exchange programs, the latter of which included a chance to live and share activities for several months with farm families in the United States (Illinois and California) just after high school. It was the culmination of that whole theme that helped me so much in the formation of my personality. There I learned to do group work and to develop projects following certain disciplines and better and more efficient ways of doing things.

Writing this article, I look forward to learning about the activities of the ITAA members of the Central/South American Region. Joaquín Granados-Rossi can be reached at PO Box 5614, San José–1000–Costa Rica; e-mail cpagranados@racsa.co.cr.

Joaquín Granados-Rossi with his grandson Ricardo José as a baby.

I think that transactional analysis is charming, fascinating, and can be beneficial for everyone once it is known and practiced by ordinary people.”

After that, I began working for a bank and went through college for 8 years in the afternoon and evenings until I completed my degree in economics and social science, with a major in business administration and accounting. During this time I married my wife, Elizabeth, in my hometown of Cartago (the former capital of Costa Rica during Spanish colonial times). We had four children, three girls and a boy, and now are blessed with six grandchildren. We live in western San José.

I am pursuing transactional analysis certification, though I have a way to go yet. I want to have a stronger base from which to promote transactional analysis, especially to ordinary people, to share with them the transactional analysis concepts and tools that can be useful in promoting healthy everyday relationships as well as helping to reduce intrafamily violence, country violence, and world crazy violence.

As I said for me, transactional analysis is both charming and useful.

ITAA WEB SITE:
www.itaa-net.org

The ITAA Web site 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. If you want your Web site linked from the ITAA site, please forward the site address (URL) to webmaster@itaa-net.org. Please also forward any suggestions, feedback, and information for upcoming events.

ITAA NEWS

Introducing Members of the ITAA Board of Trustees

The Charm of Transactional Analysis

by Joaquín Granados-Rossi
USATAAA Launches Educational Project

by Denton Roberts

The USA Transactional Analysis Association (USATAA) is launching an educational program to reintroduce transactional analysis to relevant professional communities nationwide. With a grant from the ITAA, the USATAA is developing an aggressive campaign to inform counselors, educators, and organizational specialists about the basic concepts and applications of transactional analysis.

Due to the complexities of US licensure laws and requirements and because transactional analysis was labeled a “pop psychology,” there currently exists a generation of professionals who have not had in-depth exposure to transactional analysis and do not know the powerful tool it is for human growth and development. To correct this problem, USATAA has developed a program tailor-made to the needs of US professionals and students. Based on the modular program developed by senior transactional analysts and successfully applied already in Jamaica and Canada, this program meets the needs of those who require in-depth training beginning with the classic TA 101 course and continuing through advanced application of transactional analysis theory in treatment and consultation.

The program has three distinct stages:

1. An evening presentation by a certified transactional analyst that provides an overview of the theory and application of transactional analysis in action
2. A two-day course in basic transactional analysis that provides a comprehensive overview of the essential components of TA and how these concepts apply to treatment and training
3. Four two-day, in-depth training modules

The basic training modules will cover classical transactional analysis (structural and functional analysis, transactional analysis proper, games, treatment contracts, racketeers, and scripts). The two-day advanced training modules will cover using transactional analysis with couples, in short-term therapy, and with small groups.

The program is designed for licensed/certified professionals and graduate students in the clinical field. Participants from other disciplines are welcome to participate and can receive certification in their field of application. Participants who complete all the modules will be awarded a certificate as a transactional analysis practitioner and will qualify for a final module in order to learn to be a transactional analysis trainer. In addition, continuing education units will be awarded for each session.

Leadership for the modular presentations will be provided by senior transactional analysts—transactional analysis “masters” with at least 25 years of experience using TA in private practice—who volunteer (pro bono) their time and expertise. The program is relatively low cost (with some scholarship aid available)—$25 for the initial one-day presentation and $50 for each of the modules (or $300 for all seven)—so as to be accessible to as many students and professionals as possible.

Recently, one of the first training sessions was held at Sing Sing prison (one of America’s most notorious correctional institutions) with leaders Edie Beaunou, Vince Gilpin, and Denton Roberts. Currently, programs are being established in Dallas, Texas; Portland, Oregon; New York City; Kansas City, Missouri; Boise, Idaho; and several other locations. (If you are interested in establishing a program, contact Dentonrob@aol.com).

Bill Krieger and Mary Westphal are developing publicity and a database for this project. Bill is currently arranging for the project to be initiated as a postconference workshop in New Mexico, and Mary is developing a database of academic institutions at which transactional analysis is being taught. If you have information that might assist them in these tasks, they would be glad to hear from you. Bill can be reached at wkrieger@aol.com and Mary can be contacted at mbwestphal@netscape.net.

For further information on any aspect of this exciting development in the United States, please contact Denton Roberts at dentonrob@aol.com.

2006 WORLD TA CONFERENCE

ISTANBUL, TURKEY
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TRUST AND UNCERTAINTY IN THE 21ST CENTURY

Organized by The International Transactional Analysis Association (ITAA)
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Send conference questions to info@ta2006.org
Visit the conference Web site at www.ta2006.org

See the January-February 2006 issue of The Script for more information

Therapeutic Journey: Practice and Life

by James Allen and Barbara Allen

“This extraordinary book is a must read! From an introductory guide to the therapeutic encounter for the novice to clear and accessible expositions of such topics as constructivism and the inner neurobiology of intersubjectivity, it does, indeed, offer us a therapeutic journey full of insights, wisdom, and joy.”

Mary Goulding, MSW

This book is a collection of papers by Jim and Barbara Allen, who spent 40 years integrating mental health principles into their public and private lives and their teaching. The topics they write about range widely and include what to do after meeting the patient, types of treatment, trauma, social constructivism, working with children and adolescents, the biological underpinnings of transactional analysis and mental health interventions, family therapy, transference, recreation therapy, and social issues related to drug use. American Indian adolescents, the Oklahoma City bombing, war, and the Tulsa race riots of the 1920s. While neither solely a textbook nor a memoir, these papers can be used by both beginning and experienced practitioners.

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engagement with the personal and the political — an intense interest in the inner, individual journey and the social question of how we can build just, sustainable, and sustaining societies.

The year of my birth, 1947, was one of significant political changes in South Africa resulting in the world’s most notorious organized separation of people based on race. Already existing segregationist laws and practices were now built on a more comprehensive understanding of the “separate development” of whites, Indians, coloreds (people of mixed race), and blacks. Specific areas of land and spheres of employment were reserved for each group, and further subdivisions were made among tribal groups: amaXhosas, amaZulu, ubuPedi, and so on. That this system had nothing to do with “development” and much to do with ensuring white privilege and power was obvious to the majority of black South Africans and to the rest of the world.

What was less obvious, perhaps, was how close—by this system of separation relied on and exploited people’s need to belong. Whites feared not only loss of power and privilege but also the loss of their sense of belonging to a particularly and obviously “superior” group. Coloreds and Indians could be neutralized by an appeal to their special group sense and relative superiority — threatened and forced from their homelands to present a united front by emphasizing tribal loyalties. (And, of course, these divisions have far disappeared in the 12 short years of our democracy.)

Separateness continued from page 1

Apartheid clearly revealed that separation does not necessarily have anything to do with autonomy. Within that closed system, autonomy in any meaningful sense was impossible, even for white people. Any expression of dissent resulted in prison, exile, or ostracism. For black people, the consequences were often lethal. Equally, the limited kind of belonging that was emphasized could hardly be said to have anything in common with the concept of autonomy in the fullest sense, which is about being “subject to the same or a similar law.” (Oxford Shorter Dictionary).

I want, therefore, to make a distinction at this point between autonomy and homonony as larger, deeper concepts and separateness and belonging as the processes by means of which these trends unfold.

In all of nature, growth can be viewed as a series of separations and belongings—from one whole to become part of a larger and more complex whole. The term that philosophers and scientists use for this is (wait for it . . .) “holonomy.” This is derived from the word “holism,” originally coined by a South African, Jan Smuts, in 1926 to describe the “unity in diversity in nature to produce wholes from the ordered grouping of units”—units that are themselves wholes (Oxford Shorter Dictionary).

The embryo is a holon within the holon of the mother’s body. Yet it cannot be birthed to its next stage of growth without separation from that holon to become part of the new holon of the dyadic relationship . . . and so on. This is a process with which we are all familiar. If separation is forced or premature, the infant is at risk; if belonging is maintained too long, healthy birthing cannot take place. The processes of separation (from one holon or stage) and belonging (to another holon or stage) are, if developmentally appropriate, the means by which we may attain expanding realms of autonomy and homonomy.

To take this further, let us now look at the South Africa of more recent history. In 1993 I returned after 25 years of exile to be part of that holon to become “miracle”: the transition to democracy without the bloodshed that everyone had anticipated. When people stood side by side in those endless processions, this was the sense of relief and possibility. When the results came out, the joy exploded. This was not just liberation for black people. Though some whites still feared the change, this nonetheless felt like a release for us all. The Truth and Reconciliation Commission conducted by Archbishop Desmond Tutu emphasized for forgiveness. The public holiday formerly celebrating the “Battle of Blood River” on Vos and the Boers became the Day of Reconciliation. The Rainbow Nation emerged as a symbol of hope for the world.

What made this “miracle” possible? Many complex factors, of course, but I will focus on the ones that I think were most important. First, we were blessed in our leaders at that time; Desmond Tutu and Nelson Mandela were the most visible and famous, but there were many other exceptional men and women who took part in the negotiations that led to change.

Second, I think the concept of ubuntu, together with a deep spirituality, allowed black South Africans to be inclusive, to emphasize collective healing, and to show a generosity of spirit that was quite awe inspiring. (Sadly, white South Africans have been less open to acknowledging the damage done.) I remember the first workshop I ran for HIV and AIDS care workers in 1996. I was cofacilitating with a Zulu friend, and although I had shared with my group my personal history regarding my own skin (I was the only white person present) still represented something very painful for those women. Nonetheless, they all participated and shared deeply in the process. I walked the circles, I said that I imagined that it must have been difficult to place their trust in a white woman; a deep murmur of assent went around the room, yes, it had been hard. I helped them for their generosity in giving me a chance to share my humanity with them. Several of them rose to come and hold me, and soon we were all weeping together for the sorrows of the past, the relief of the present, and the hope for the future. That is the spirit of ubuntu, the impulse to homonomy.

The same spirit was evident in the South African Women in Dialogue project spearheaded by Mrs. Zanelle Mbeki (wife of our president). This initiative brought women of all races, classes, and faiths together to tell their personal stories and to build a common vision for the new South Africa. It was an extraordinary process involving thousands of women from all over the country (although sadly, few white women came). At the opening dinner, people were asked to wear traditional dress. Mrs. Mbeki chose to wear a Voortrekker costume, the dress of her people’s initiated Zulu. (Photo by kind permission of Mike Boon)

I hope that these examples from South Africa past and present show that while autonomy and homonomy are both essential aspects of human growth, societies at different stages and for many reasons may emphasize one over the other.

Traditional tribal society values homonomy, modern capitalism values autonomy and homonomy, my, modern capitalism values autonomy. And in any society, forced separation or belonging are ab ducted by our uncles and forced to take part.)

Where does that leave us as transactional analysis practitioners? How are we to know when about their fears and the potential risks and rewards of the experience, I felt for them. These Are not rural boys used to staying out in a weather with the cattle, and they were well equipped to face physical hardship of the kind they would have to endure. Both of them clearly had serious reservations. I asked if they had consid ered not going. One of the boys said longingly, “I wish we had that kind of choice. We would be instructed: we could never be recognized as men.” So, despite the cost in health and sometimes lives, this traditional practice remains a symbol of hope for the world. The bloodshed that everyone had anticipated. For me, this was the sense of relief and possibility. When the results came out, the joy exploded. This was not just liberation for black people. Though some whites still feared the change, this nonetheless felt like a release for us all. The Truth and Reconciliation Commission conducted by Archbishop Desmond Tutu emphasized forgiveness. The public holiday formerly celebrating the “Battle of Blood River” became the Day of Reconciliation. The Rainbow Nation emerged as a symbol of hope for the world.

Figure 1

What we lack in transactional analysis is a model that enables us to apply this kind of developmental theory to a social level. I would, therefore, like to introduce you to one that I find compatible with transactional analysis and that has enriched my work in a culturally diverse context. It is called “spiral dynamics,” and it was developed by Don Beck and Christopher Cowan (1996/2002), who, interestingly, were actively engaged in negotiations for transformation in South Africa.

Their model is based on the work of Professor Clare Graves—a contemporary of Eric Berne and a similarly independent and creative thinker—who developed what he called “neopy- chosocial systems perspective” for understanding human patterns of development.

Beck and Cowan (1996/2002) combined Graves’s original ideas with Dawkins’s (1976) concept of the “memetic” or “social gene” that is passed on culturally and that defines values, worldview, or consciousness of individuals within a social group. Spiral dynamics thus proposes that all human societies develop along a spiral path of increasingly complex economic and social stages over time and that each has an associated set of characteristic values and thought structures—a “mind” of its own. Beck and Cowan described this in terms of a “wave-like meta-meme—a systems or ‘values meme’ (vMEME) that structures the thinking system, political forms and world views of cultural civilizations” (p. 32). They further ascribe an associated color to each vMEME wave (see Figure 1).

You will notice a strong resemblance to Pam Stewin’s (1988/2001) work on individual development as well as a number of important differences. Please remember that this is a very basic introduction to spiral dynamics; I urge those of you who are interested in more detail to do some further reading.

The SCRIPT

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Mrs. Mbeki in Voortrekker costume (the dress of her people’s traditional enemy). (Photo by kind permission of Mike Boon)
The need to build a more equal and caring society. We find people organizing in hunter/gatherer bands.

PURPLE is all about tradition and values loyalty to kin and ancestors. We find people organizing in tribal groups.

RED is all about power and values heroes and rich elite. We find people organizing in empires (large or small).

BLUE is all about authority and values hierarchies and rules. We find people organizing in centralized structures and states.

ORANGE is all about rationality and values competition and enterprise. We find people organizing in multiparty states.

GREEN is all about community and values cooperation and equality. We find people organizing in social-democratic states.

These bands or waves of VMEMES develop sequentially, often merging into each other and overlapping. Once established, all the memes are potentially available to everyone, and people may move from one wave to another depending on circumstances. Ideally, this may demonstrate the blue wave in my strict adherence to the teachings of my faith group, orange in the company for which I work, and green when I sign up with a group to buy produce.

In general, however, it is difficult for a society or group whose members strongly occupy a particular wave to appreciate the value of other waves. Hence the difficulty some church leaders (purple or blue) may have in finding common ground with those of their faithful who are in favor of gay marriage or women priests (orange/green).

“We cannot be apart from something unless we are or were in some sense a part of it.”

In South Africa, tribal people (purple) were often in direct conflict with the Khoi San hunter gatherers (beige). Later British soldiers—wandering what color coats? (red)—added by the church and colonial government (blue) were fiercely destructive of the tribal peoples’ way of life. However, Graves proposes that we are gradually developing a whole new tier of consciousness, the first point at which human society has the ability to reflect on, accept, and integrate prior waves. This takes us to the last two waves.

YELLOW is all about integration and values freedom with responsibility. We find people organizing in partnership structures.

TURQUOISE is all about holism and values universal connectedness. We find people organizing in whole earth networks.

This is the latest wave to emerge and one about which we are still learning—and who knows where we are headed? Beck and Cowan also proposed a coral wave, but they frankly say they do not know yet what it will be.

Returning to South Africa, I said we were there were heralding just such a shift. Also, as a country in which all the social forms as well as the VMEMES are so actively present—from beige to yellow—we represent a microcosm of the challenges the whole world faces. And those challenges are daunting. If we cannot keep the spiral healthy, there is the risk of implosion, disintegration, or regression.

So where can we find inspiration? The year 1947, where I began, revealed the worst of separateness but the best of belonging. A crucial archetypal discovery by Dr. Robert Broom at Sterkfontein in South Africa led to the idea that Africa might have been the “cradle” for all of humankind. Later genetic work has confirmed that we are, indeed, one family subject to the same laws of being (Oppenheimer, 2004). So, at a biological level, we are both self-regulating and totally embedded in our evolutionary past. As Elisabeth Saltours (1966) put it in her wonderful book Earth-Dance, “Every creature is a holon within the larger holons on which it depends” (p. 133). The question is, can we hold to this reality in the face of the many political, social, and environmental challenges we face? Can we move to the second tier of consciousness that Graves envisioned?

Thirty years ago, Clare Graves, warning of some of these blockages, nevertheless sounded an optimistic note: “The present moment finds our society attempting the most difficult, but at the same time most exciting, transition the human race has faced to date. It is not merely a transition to a new level of existence but the start of a new ‘movement’ in the symphony of human history” (as cited in Beck & Cowan, 1996/2002, p. 39).

Part of the reason, I believe, that the rest of the world was so inspired by South Africa was that we were there heralding just such a shift. Also, as a country in which all the social forms as well as the VMEMES are so actively present—from beige to yellow—we represent a microcosm of the challenges the whole world faces. And those challenges are daunting. If we cannot keep the spiral healthy, there is the risk of implosion, disintegration, or regression.

In the Great Dance of Life, we come together and we separate, we choose our steps but we are guided by a rhythm that has its own reality, and as we move along our spirals we are as much danced as dancing. If I may be so bold as to rearrange the words of T. S. Eliot: “Neither from nor towards”—but both from and towards—“there the dance is . . . and there is only the dance.”

Diane Salters is a Provisional Teaching and Supervising Transactional Analyst. She runs diversity workshops in a number of educational and organizational settings and also teaches life skills courses, based on transactional analysis, to young people from historically disadvantaged backgrounds. Diane offers TA 101 courses in a variety of contexts for health professionals, teachers, and managers, and she designed and has been involved in running “Caring for the Carers” workshops for HIV/AIDS care workers and counselors. She also has a small private practice in which she combines transactional analysis with sand play and family constellation work. Diane can be reached at 15 Disa Road, Mundeck Valley North, Simon’s Town, 7975, South Africa; e-mail: dshalter@ Africa.com.

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Petruska Clarkson, 1947–2006
by Charlotte Sills and Kathi Murphy

We were very sad to hear of the death, by suicide, of Petruska Clarkson on 21 May in Amsterdam. Petruska was a woman of paradox, a complex mixture of light and shadow, and this is perhaps most evident in her death as it was manifested in her life. She was a vibrantly creative and exciting thinker, teacher, writer, therapist, and innovator. She was also challenging and sometimes difficult for herself and others.

Born in South Africa, Petruska worked as a psychologist and psychotherapist there until 1976 when she came to England with her partner, Sue Fish, and her friend Dr. Brian Dobson. She started work in London in 1979 as a groupwork consultant for Hounslow Social Services and as a therapist and trainer in private practice. In the early 1980s, she was the principal inspiration for and founder of what was then called metanoia, a training centre for psychotherapists, counselors, and supervisors. She and her colleagues ran it until 1993, when it was sold to the Artemis Trust and ultimately became independent under the name of Metanoia Institute. As one of the original members of the Rugby Conference for Psychotherapy—later the UKCP—she was active, and sometimes controversial, in addressing standards and methods in psychotherapy training, and the existing training standards for psychotherapy. Her foresight in these matters has informed the current GMC standards. She was someone who shaped, challenged, and sometimes tried the world of psychotherapy in general, and we are the richer for her contribution.

In Memoriam

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Petruska made a particular contribution to the world of transactional analysis. She was a key influence in turning it—in Britain especially—from an “add on” training to a structured, comprehensive psychotherapy training. With the help of several colleagues, including Sue Fish, Fran Lacey, Elena Leigh, Charlotte Sills, and especially Phil Lappworth, she wrote a book, Transactional Analysis—An Integrated Approach (Routledge, 1992) that is used as a core text all over the world. In addition, she wrote column articles in the international Transactional Analysis Journal as well as in the UK transactional analysis journals. Her TA articles on transference and countertransference (entitled “Through the Looking Glass” and “Further Through the Looking Glass”) in the April and July 1991 issues respectively) introduced the idea of coercivity in the transactional relationship, firmly in the relational transactional analysis tradition. Other articles challenged the received wisdom of transactional analysis delightfully. For example, “In Praise of Speed, Experimentation, Agreement, Endurance, and Excellence” (January 1992 TAJ) invited readers to appreciate their drivers.

After leaving Metanoia, in 1993 Petruska founded another organization, called Physis, whose aims were development of psychotherapy and supervision and particularly qualitative research into the psychological therapies. Later again, she founded a center to teach people how to have “ecstasy” in their sex lives—an enterprise that shocked, appalled, and delighted the psychotherapy world!

In the course of the nearly 30 years of her professional life, the list of Petruska’s professional and academic activities was extraordinary. A prolific writer, she published about 15 books and at least 150 articles and chapters. She lectured all over the world and worked on committees of various professional bodies in the fields of psychotherapy and psychology, as well as in the media. She had an honorary professorship in counseling and psychotherapy from Roehampton Institute (part of Surrey University) and a visiting professorship from the University of Westminster. She had three doctorates, three charterships (counseling psychology, clinical psychology, and management consultancy), and much more.

In writing about both Petruska’s life and her death, we feel the challenge to account for the existence and significance of the many different aspects of the person who was the professional we knew. She had the gift to inspire, encourage, and facilitate the development of people from all walks of life. She was charismatic, compassionate, lovable, and profound. She was also sometimes a deeply tortured soul, whose life was not smooth and who became estranged from many who loved her. We hope that all that was creative will continue to inspire those who remember her and meet her afresh in her writings and that all that was difficult will continue to teach us something about the complexities of being human.