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## **ITAA Supports Antiracism Movement**

Dear Members,

At a time when black people and their allies in the United States are raising their voices and putting their bodies on the line to **declare Black Lives Matter, we wish to affirm our support for this antiracism movement** in the US and now across the world. We completely **reject white supremacy in all its forms**, whether personal, social, or institutional. We see and support the need to **oppose violent racism as well as implicit and institutional discrimination** that is ongoing.

We do this because of our core human values captured in the popular TA phrase “I’m OK, You’re OK, We’re OK, They’re OK.” We need to ensure that this is not simply a slogan but is a **challenging, meaningful, and transformational guide to action**.

Our professional ethical stance is very clear in being not only **nondiscriminatory but actively asserting human rights** and our responsibility to uphold them: Ethics guidelines.

We further acknowledge that, while many of our members are people of color, this is not true in those countries where white supremacy and colonialism originated. Furthermore, we realize that **domination by white culture has affected many countries and that the legacy from slavery, colonialism, and indenture continues**.

We undertake to **renew and deepen our work in the direction of ensuring more diverse and equitable access** to membership of the ITAA, the services offered by our members, and training in TA.

*Elana Leigh, ITAA President.*

*This statement was sent to ITAA members on 6 June 2020.*

## Black Lives Matter and Some Thoughts on White Supremacy

by Diane Salters

Watching events unfold recently in the United States as black people and their allies stand up yet again to remind us all that Black Lives Matter and observing the oppressive and tragic response to those protests, I feel an urgent need to address the issue of white supremacy. It is something about which I can speak from experience.

I grew up in one of the most virulent forms of white supremacy entrenched in law: Apartheid based on British colonialism. I was fortunate to see this dismantled in my lifetime, but, of course, many of the roots of white supremacy remain. And the privileges that accrued to white people are still very evident in South Africa. For this reason, I have long looked for ways to free myself from this legacy, to raise awareness about the wounding nature of white supremacy, and to find ways to undo it and heal the human damage it causes. This has been a personal as well as a political journey.

I am not as familiar with US history as I would like to be and obviously cannot write from the experience of a black person of any nation. But I want to share some thoughts that may be relevant to our TA community and that may help us to be more

relevant to the wider community at this time.

The 2019 ITAA/USATAA Conference in Raleigh, North Carolina, was memorable for many reasons. The theme of social justice was at its heart. The gathering celebrated a long tradition of antiracism at Southeast Institute, and the TA 101 before the conference had, as its central theme, issues of equity and social justice (see page 10 of this Script). Also, and most memorably, we were offered a one-man performance titled “The Talk” by Sonny Kelly. In it he dramatized having with his 7-year-old son the talk that all black parents need to have with their children, particularly their sons, about how to keep themselves safe in the face of white supremacist prejudice, institutions, power, and ultimately violence. Like Ta-Nehisi Coates’s book *Between the World and Me*, it is a black father-to-son conversation that every white person should hear . . . and begin to act on.

It is also time—indeed, long past time—for white parents to have



their own version of The Talk with their children about what it means to grow up in a society heavily biased in their favor and that disregards the humanity of others who are unlike them in some minor regard that has been given undue importance.

For help in understanding why this is so necessary, I turn to the late Denton Roberts, one of our TA elders. He was a man of great integrity and a change agent of note. He wrote about cultural scripting back in 1983: “The most basic cultural message humans receive is the notion that some human beings are superior to other human beings” (p. 253). This, of course, applies to gender, class, caste, and religion as well as to race, and it is found across many cultures. But, for now, let us stick to the issue of race in the United States. What it means in that context is that white lives matter—and have mattered for centuries—while black lives did not. The call #BlackLivesMatter is a direct challenge to that history and a strong rejection of the idea of scripting for inferiority (Salters, 2006). Steve

Biko, the South African anti-Apartheid activist who was murdered by state security officers in 1977, did not call it scripting, but he well understood the nature of internalized oppression. He wrote, “The most potent weapon in the hands of the oppressor is the mind of the oppressed” (Biko, 1978, p. 68). He saw the route to freedom for all as freedom from limiting internalized experiences, stories, and beliefs. “So as a prelude whites must be made to realise that they are only human, not superior. Same with Blacks. They must be made to realise that they are also human, not inferior” (Rallying call to the South African Students’ Organisation founded in 1968, retrieved from <https://shop-peblack.us/2016/12/top-steve-biko-quotes/>).

What is important for white people to do now, if they are to meet this challenge adequately, is to step up and reject “scripting for superiority.” This is an opportunity for whites not

only to show up as allies to black people but also to free themselves from their own limiting scripts. Denton Roberts (1983) put it succinctly when, referencing Eric Berne’s well-known splinter analogy, he wrote, “Supremacy is a ‘splinter in the toe’ of all persons growing up in a culture that, at one time or another must be attended to in therapy” (p. 254).

Being white in a culture that dominates black people in order to ensure white superiority may confer many material benefits and privileges (which I am not minimizing), but it also limits and harms those scripted for superiority by diminishing their own humanity. It empties the heart and erodes the soul.

What I find encouraging in the current public protests—although my

heart aches for the lives lost and the many years of harm that people have endured—is that I see many more white allies stepping up both to protest and to use their white privilege as a safe space when needed by protesters: white women standing in a solid line to create a barrier between protestors and police, a homeowner in Washington, DC, opening his doors to fleeing protestors to offer them refuge. Angela Davis recently said that she thinks a seismic shift is taking place at the moment, one that is different from anything that happened in the 1960s, although it is obviously built on what went before. Hers is a voice I feel I can trust.

Perhaps the people of the United States—and the world—are at last ready to hear the powerful words about Medgar Evers. Assassinated by white supremacists in 1983, his legacy is celebrated in the lyrics of Richard Weissman’s (1964) sad but beautiful lullaby: “All men are slaves till their brothers are free.” And their sisters, too, of course. 📍

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## WANTED: Issues of *The Script* from the Early 1970s

A few years ago, ITAA Vice President of Development Deepak Dhananjaya began uploading to the ITAA website a number of back issues of *The Script* newsletter. They offer a rich history of the international TA community and are available online, along with current issues, via the members-only page of the ITAA website. However, some of the earliest issues are missing, particularly the first issues from 1971 and 1972. If you, or someone you know, still has copies of those early *Scripts*, please contact Mick Landaiche at [mlandai-che@gmail.com](mailto:mlandai-che@gmail.com). He has been helping Deepak with this project and will be scanning any of the original issues that we can track down. Many thanks!

## the SCRIPT

Newsletter of the International Transactional Analysis Association  
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# — Lives Matter: Thoughts on Supremacy

by Sashi Chandran

**T**he blank at the start of my title is intentional and meant to emphasize that Lives Matter and supremacy in any color or flavor dehumanizes, degrades, and erodes dignity and self-worth.

White supremacy in India, where I live, can be seen in how “white”/lighter skin is extolled, brown is tolerated, and black is put down, subtly or blatantly. I was awakened to color perspectives when I stepped into a wider social arena after marriage.

*“Prejudices and injustices will continue to crop up like viruses, attempting to take over lives. But being rooted in our philosophy and engaging purposefully help us weather the onslaught and add value to lives, both ours and those around us.”*

Acknowledged and celebrated by my father-in-law and his mother for my humanistic approach, I faced the disdain of the outer circles, who focused on peripherals such as shape, color, and so on. Here, a mother is (more often) held responsible for the progeny’s qualities (e.g., color, academic achievement, etc.).

As a community service provider using transactional analysis, my awareness of prejudices around color and their manifestation in relationships grew. Clients reinforced

this awareness with their experiences and stories of pain and suffering. The perpetrators of color prejudice and the victims are enmeshed in a battle separated by thin lines. Bias/prejudice exists globally, especially as linked to race, color, and status, which is intense and deep rooted. Attempts to confront the perpetrators are often futile because of the energy expended with minimal benefits.

My ongoing journey of relinquishing victimhood personally and professionally began 2 decades ago. In Nitya Gurukula (Chandran, 2019)—our institute for counseling, training (in transactional analysis, counseling, and tai chi) and workshops—relinquishing victimhood is encouraged and practiced. Individuals and families move beyond their victimhood to owning their power. For example, a staff member at Nitya Gurukula, a 40-year-old mother of two, believed she was ugly because of her dark skin. She would try to hide in the last row in group photographs. As she blossomed professionally as an able accountant, her self-consciousness



around color receded, and she invested in her grooming and appearance.

Talks and workshops on relinquishing victimhood help participants face their own victimhood and transform into confident beings who own their vulnerability and can move ahead. Biases do not shake their foundations as goals draw them forward in life.

ward in life.

Prejudices and injustices will continue to crop up like viruses, attempting to take over lives. But being rooted in our philosophy and engaging purposefully help us weather the onslaught and add value to lives, both ours and those around us. This is a sure way of creating a sustainable and healthy ecosystem. 📍

## Reference

Chandran, S. (2019). Integrating transactional analysis and tai chi for synergy and spirituality. *Transactional Analysis Journal*, 49, 114–130.

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# How Do Evil Men Gain Followers? How Does an Evil Leader Hold His Followers?

by Bill Cornell

**T**he year was 1947. Eric Berne had completed his service as a psychiatrist in the US Army during the Second World War. He had resumed his practice as a psychiatrist and begun his training as a psychoanalyst. And he was pre-occupied with the impact of the war on returning veterans and society.

*“The FBI had investigated Berne as a Communist sympathizer, seizing his passport and much of his correspondence. After that, he became publically and professionally apolitical.”*

He wrote numerous articles in local newspapers about the difficulties returning soldiers had on reentering civilian life. He drafted unpublished essays and a book addressing questions of war and peace. That year he also published his first book, *The Mind in Action*, an effort to translate psychoanalytic theory and practice into everyday language. He ended that book with a short chapter titled “Man as a Political Animal” in which he asked the questions that form the title of this article.

During the early 1950s, the United States was caught up in an irrational fear of a Communist takeover. Right-wing Republicans were convinced that there was “a red under every bed.” When Berne’s book was later republished as *A Laymen’s Guide to Psychiatry and Psychoanalysis* (Berne, 1957), the section on politics was deleted. In between those two editions, the FBI had investigated Berne as a Communist sympathizer, seizing his passport and much of his correspondence. After that, he became publically and professionally apolitical.

The ways in which Berne answered the two questions posed in the title of this piece are chillingly relevant to what we in the United States have been facing with Donald Trump’s claim and clinging to power in the face of his profound, unrepentant ineptness. They are equally relevant to other nations around the world now in the grip of authoritarian leaders.

Berne was, of course, writing about Hitler, but what he presciently described we see repeatedly in authoritarian leaders and the resur-



gence of right-wing, nationalistic movements. Trump is but the worst example of the contemporary trend, although if I were living in one of the other nations suffering under totalitarianism, I might well consider others to be even worse.

Berne (1947) wrote that in order to succeed in gaining followers, evil leaders must appeal to three types of people, “all of them selfish and largely useless to society,” for whom leaders can turn this selfishness to their own advantage:

1. The Egotists, the cold and power-hungry

2. The Ego-Searchers, those who were weak and searched for security in leaning upon a stronger personality
3. The Egocentrics, those who sought not power and not decisiveness, but approval: the human sheep. (p. 295)

Berne's perspective was not optimistic; in fact, he was actually very cynical. He wrote, "The masses of humanity, the ego-searchers and the egocentrics, will follow their leaders and not the rightest, but the strongest, will win for the moment" (p. 296).

Berne argued that "a 'good' leader holds his followers by demonstrating the truth of his teachings through the Reality Principle, and by continually appealing to their Super-egos and their Physis, their desire to do right" (p. 296). He went on to describe how an evil leader alters the superego to justify self interests. Berne commented, "Life is complicated, and the evil leader holds his followers by making it simple" (p. 297). Think MAKE AMERICA GREAT AGAIN. Trump is a true master at reducing the complex and the painful to simple, empty slogans.

Berne then wrote:

It is not for his followers to seek the dark causes of war and poverty, or the complicated reasons for their own unfortunate position. He gives them a simple answer for all to say aloud confidently. Who causes war? The Aztecs! Who causes poverty? The Aztecs! Who causes them to lose their pitiful jobs? The Aztecs! (pp. 297–298)

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For Trump and his followers it would be immigrants and people of color. For each and every authoritarian leader around the world now, it would be some marginalized group, some group portrayed as different and therefore dangerous.

The unfolding tragedies, the consequences of Trump and his lapdog Republican politicians, who are enveloping the United States these past months, have riveted the attention of a shocked and saddened world. The US has become an object of pity across the globe. And yet we are not alone—all around the world we are witnessing the rise of authoritarian rule. The fabric of communities is being torn apart in the face of fears of otherness and of nationalist and ethnic self-interest.

A week ago, as I watched the death toll from COVID-19 pass 100,000 in the United States and then witnessed the nightmare of the Trump administration's response to the killing of George Floyd and the subsequent outpouring of public despair and fury, I was lost in despair and rage. But I have begun to witness the decency of the American people reassert itself. We are seeing leaders from all walks of life stepping forward to confront the authoritarian leadership of Trump. We are seeing the police standing with the protesters. We are seeing leaders return who hold and speak to the complexity of social change, who can address the realities of institutional racism. I begin to feel pride and hope renewed.

For societies to succeed, to mature, to be truly safe, we must have leadership that is capable of self-examination and that models the capacity to look at ourselves for solutions rather than to others. We need leadership that leads through introspection and acceptance of responsibility

rather than projection and assignment of blame.

As transactional analysts, as human relations professionals in all of our fields of practice, we need to foster our capacities for self-examination

*"For societies to succeed, to mature, to be truly safe, we must have leadership that is capable of self-examination and that models the capacity to look at ourselves for solutions rather than to others. We need leadership that leads through introspection and acceptance of responsibility rather than projection and assignment of blame."*

and teach methods of personal and social responsibility. Over the years, in *The Script*, the *Transactional Analysis Journal*, and much of my teaching, I have stressed the importance of building community. We need to teach the skills of community building.

Over a decade ago, in a keynote address at an international TA conference in Istanbul, when we were then in the grip of the American invasions of Afghanistan and Iraq, I said this:

As a psychotherapist, I can comprehend how so many Americans have been willing to sacrifice their thinking and autonomy, not to mention the rights and autonomy of other peoples, in exchange for the illusion of protection and security. But as a citizen of the United States, I am also frightened and appalled.

A psychologically secure base is a necessary foundation for our work, but I do not think it is a sufficient model for work

ing with distrust, violence, and hatred. As professionals using transactional analysis to promote personal, group, and organizational change, we need to think very carefully when we imagine that we can offer our clients a secure base. What is it we think we are providing? What is it our clients imagine we are offering? I think the ideal of a secure base needs to be changed to that of a “vital base” within which we offer a challenging, experimental, often conflicted, and rather uncomfortable relationship through which both people must shift their familiar frames of reference. Whether the work is between individuals or

groups, both parties must shift their frames of reference if trust of any substance is to develop.

I think that as a community, it has often been difficult for transactional analysis practitioners to face squarely the degrees of shame, hatred, and irrationality of which we are all capable.

I close here by again quoting Berne:

In the old days, scientists left politics to the Wilsons and Hapsburgs, but nowadays it is the duty of every citizen to interest himself in world events, lest they overwhelm him and all his fellow citizens. The psychiatrists and physicists, who are deeply

concerned with studying the realities of man and nature, can no longer stay aloof, but must tell the world what they know of its probable future, even at the risk of becoming involved in outside affairs and of being criticized. (p. 292)

Berne could not have known that within a few years, the United States government would silence him about political matters. It is up to us to break that silence on behalf of the entire human community. 📍

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## Welcome to New Members

### JANUARY 2020

Arun Bhatt, India  
 Sophie Bruas, Kenya  
 Jo Frasca, Australia  
 Claire Hanlon, Canada  
 Mark Head, UK  
 Rebecca Homan, UK  
 Zara Irani, UK  
 Shobana Jayaraman, India  
 Krishna Krishna, India  
 Alan Lynam, UK  
 Angela McGough, UK  
 Debra Porter, UK  
 Dorotea Pospihalj, UK  
 Gordana Rosic, Serbia  
 Sarfaraz Sted Ahamed, India  
 Jelena Vrsaljko, Croatia  
 Indra Wussow, Germany

### FEBRUARY 2020

Lesley Cave, UK  
 Olga Datsko, India  
 Maria Fabricheva, Ukraine  
 Smita Fernandez, India  
 Hiroyasu Furihata, Japan  
 Shakunthalaa GV, India  
 Camila Mila Gracanin, Bosnia and Herzegovina  
 Caroline Hoos, Netherlands  
 Anastasiia Horokhivska-Moroz, Ukraine  
 Frederick Hufford, USA  
 Anastasiya Hunda, Ukraine  
 WooKyeung Jeon, Korea  
 DongAh Kim, Korea  
 SangKil Kim, Korea  
 Ioannis Laimodetis, Greece  
 Mark Lewenstein, UK  
 Manjula Loganathan, India  
 Suzanne McKay, Canada  
 Ziva Mitar, Serbia  
 Mila Muskinja, Serbia  
 Ivana Petrovic, Serbia  
 Jennine Rook-van Westenbrugge, Netherlands  
 Maria Sorokopud, Ukraine  
 Sabine Tendas, UK  
 Sunanda Vinayachandran, India  
 Aparna Wali, Ukraine

### MARCH 2020

Louise Aitchison, UK  
 Nada Cukalovic, Serbia  
 Jelena Dragicevic Berat, Serbia  
 John Fleming, Ireland  
 Lara Forsberg, Canada  
 Maanse Hoe, Korea  
 Nataliia Ishkova, Ukraine  
 Nicola Kelly, New Zealand  
 Olena Khorina, Ukraine  
 Stafano Lauciello, Italy  
 David Nicklin, Ireland  
 Raghunathan P Krishnamurthy, India  
 Yuliya Pashchenko, Ukraine  
 Marno C. M. Rijk, Netherlands  
 Ceit Robinson, New Zealand  
 Srimoyee Roy, India  
 Andreea-Florentina Sandu, Romania  
 Pallavi Shivanna, India  
 Donna Smith, New Zealand  
 Laura Spreitzer, UK  
 Bart van de Wauw, Netherlands  
 Russell Vant, New Zealand  
 Jean-Michel Vonesch, New Zealand

## 2020 Goulding Award Acceptance Speech

by Leonard P. Campos

**I**n accepting the Robert and Mary Goulding Social Justice Award, I am deeply grateful to Lucy Freedman and the nominating group (Felipe Garcia, Janice Dowson, and Dianne Maki-Sethi) for suggesting me for this honor. This is a gift of recognition from my peers for my over 50 years of highlighting our need to apply transactional analysis to societal problems. With humility, I share it with many of you who are

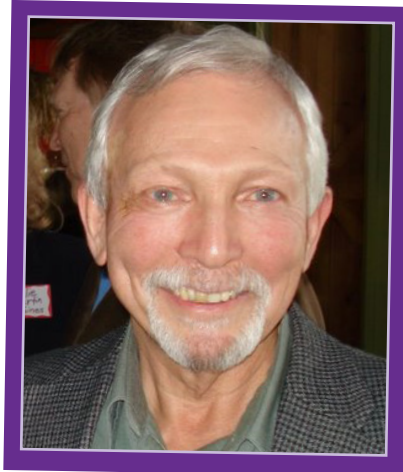
*“Because the term ‘social justice’ can be just another hollow, ideological cliché, the Gouldings were very specific about ‘walking the talk’ explicitly.”*

also fighting against systemic injustices, whether in the front lines of war zones or behind the front lines in your courageous actions. I can’t thank Robin Fryer and Bill Cornell enough for their editorial support of my work. Besides those already mentioned, there are so many like-minded supportive colleagues who come affectionately to mind: Denton Roberts, Claude Steiner, George Kohlrieser, Pearl Drego, Valerie Batts, Muriel James, Marco Mazzetti, Nozizwe Madlala-Routledge, John Monk-Steel, Abe Wagner, Phyllis Jenkins, Rosemary Nap-

per, Elana Leigh, Diane Salters (who is spearheading a new ITAA Committee for Social Engagement), and many more.

After my TA 101 course in 1968, led by Paul McCormick, I met Bob and Mary Goulding when they were creatively integrating TA with gestalt and behavioral therapy and calling it “redecision therapy” (RDT). They were my mentors between 1968 and 1971, and that intensive training and integration had a synergistic power that was transformative. I definitely changed for the better! At the same time, Bob and Mary encouraged us to extend this process of personal change to positive social change at the collective level (which I wrote about in my 2010 *TAJ* article “Redecision Therapy and Social Justice”).

Before becoming a redecision therapist, as a psychologist for many years, I called on my colleagues to become actively engaged in applying psychology to facilitate positive social change. So let’s be sure to build bridges for solidarity with our colleagues in psychology,



psychiatry, social work, counseling, education, and some progressive religious organizations (such as the Quakers) who are also advocating for change.

Because the term “social justice” can be just another hol-

low, ideological cliché, the Gouldings were very specific about “walking the talk” explicitly or through direct action to disclose and challenge unjust behavior; actively protest unfair practices; openly question any values that support such behavior; start or join public protests against unfair and discriminatory behavior; use legal action, if necessary; and financially support socially positive charities. For example, I recently joined a Black Lives Matter march to the California state capitol to protest police killings of unarmed blacks.

I won’t try to cover here all my advocacy work over the past 50 years, but I invite you to read my relevant *TAJ* articles. It all started in 1963 when I moved to California. I remember raging ineffectually in meetings against the way the state was allowing young Mexican children to work



in the fields and not enforcing the mandatory education law. In 1968 I organized a citizens group called “Citywide” to put pressure on the Stockton school district to accelerate needed school integration to counter school segregation. At the same time that I was training in rededecision therapy, I was using it in the California Youth Authority to change the negative life scripts of delinquent boys, mindful of the socially unjust practice of unnecessary mass incarceration in the US criminal justice system.

In the 1970s, I realized that “empowerment” was foundational to rededecision therapy for facilitating individual and social change. Simply put, people must work through their impasses in order to develop the strength and courage to risk change. I extended this empowering process in my work with disturbed disadvantaged children and their families in the 1980s for the El Hogar Mental Health Center. Between 1976 and 1983, I introduced rededecision therapy in Spanish as an empowering process (Fortalecimiento) to TA trainees in Venezuela for Humberto Blanco (FENAT), Cesar Sanchez (IMPERSONAS), and Nelson Villoria (IDCE). In 1978 I introduced it to the TA Alumni Association in Taipei, Taiwan (Wu Jing-jyi, Director).

At the same time, I turned my attention to cultivating multicultural awareness and cultural competence. For example, I noted that Hispanics were disproportionately rejected from becoming California Highway Patrol officers due to poor results on the psychological screening tests. My meta-analysis of the data showed that this was primarily

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because of limited English language proficiency, which could easily be corrected. In the 1990s, I was also active in the affirmative action movement and in raising awareness of multiethnic diversity in the California Psychological Association.

At the 2010 Eric Berne Centenary Conference in Montreal, at the general membership meeting, I put forth a motion calling for the formation of a worldwide network called “Transactional Analysts for Social Responsibility” (TAFSR), and it was affirmed by 60% of the voters present. In addition to spearheading this network, I later put together a TAFSR-sponsored panel on the social/cultural applications of TA at the Bilbao, Spain, World TA Conference. Although I was unable to attend that conference, the panel was chaired by John Monk-Steel and included Keith Tudor (New Zealand), Vladimir Goussakovski (Russia, Ukraine), Marco Mazzetti (Italy), and Eva Sylvie Rossi (Italy).

During the past decade, my attention has turned to peace action, encouraging the use of TA for cultivating cultures of courage, exposing the cultural scripting of forever wars, and teaching how to meet the challenges of a vengeful world with a socially responsible transactional analysis (Campos, 2018).

I close by expressing again my deep appreciation for all of your support. I look forward to working together with many of you in the future. ⑥

### References

- Campos, L. P. (2010). Rededecision therapy and social justice. *Transactional Analysis Journal*, 40, 85–94.
- Campos, L. P. (2018). Meeting the challenges of a vengeful world with a socially responsible transactional analysis. *Transactional Analysis Journal*, 48, 126–138.

## ITAA 2020 Online Meetings

### Annual Membership Meeting

The 2020 annual general membership meeting (AGM) will be held via Zoom on Saturday, 18 July 2020 at 10:00 GMT or 11:00 BST. (For the agenda and details, see the June 2020 *Script*.) You must register for the event through this link: <https://tinyurl.com/y9v5838x>. You will receive a Zoom invitation link closer to the date. To download the Zoom application free from the website: <https://www.zoom.us>. To participate in the Zoom meeting, you must have a signed “Consent to Electronic Transmissions” form on file with the ITAA. Individuals with consent forms on file and who are ITAA members in good standing as of 18 June 2020 are entitled to vote. An alternative in-person AGM will be held at the same time by ITAA President Elana Leigh at 158 Wellington Street, Bondi, 2026 NSW, Australia for anyone without internet access, who does not have a signed “Consent to Electronic Transmission” form on file with the ITAA, or who is unable to phone into a Zoom meeting. Please RSVP to Elana by 18 June 2020 for details. If you cannot attend the 2020 AGM online or in person, please fill out the proxy form available to download from the ITAA website homepage.

### 2020 Awards Ceremony

The ITAA will host the awards ceremony through a Zoom meeting on 24 July beginning at 19:00 UK time. The awardees will deliver their acceptance speeches and we can all raise a toast from our homes. Please register for the awards event [here](#). We will also send an email to members with registration details.

## USATAA's Inclusion, Equity, and Social Action Committee

# Announces Project TA 101: Personal Tools for Social Transformation — Coming Soon!

Early in August 2020, this open-access TA 101 course will be launched! The course video modules, a custom learning guide, and a moderated discussion forum will be available online 24 hours a day to connect people in transactional analysis communities worldwide. Our dream to promote equity through access to quality TA education in the 21st century will become a reality thanks to generous contributions from our global community and collaboration among ITAA, USATAA, and the Southeast Institute.



*Takeharu Matsunaga*

**Who is this course for?** It is for anyone who wants a way to understand why things happen and what we can do about them. And it is for people who want to make their voices heard effectively. This unique TA 101 course will be of special interest to anyone who wants to learn how foundational TA 101 concepts can be applied to cultural change or who want to use the materials for their own teaching.

**How will people access the course materials?** The course can be accessed in early August 2020 via:

1. The USATAA webpage Project TA 101 landing page will have embedded hyperlinks to video modules, custom courseware, and a Project TA 101 discussion group.
2. The project YouTube video channel will hold all video modules and topic sections from the 2019 social-justice-focused TA 101 presented at the 2019 Raleigh, NC, conference. The videos are edited by course topics into short, 20-25 minute sections that can be reviewed at any time. Permanent hyperlinks from our YouTube channel to the project web page and the ITAA web page will allow easy access to all course components.
3. The ITAA web page will be able to embed links to the USATAA Project TA 101 landing page, course videos, and the interactive Project TA 101 discussion group.

Our common mission is to build diverse and equitable access to a quality educational environment and offer creative opportunities to learn about transactional analysis and build community.

**It is now your turn to help spread the word by telling people about the course!** You can help share this course as widely as possible with as many people as possible around the world. Who do you know who could benefit from the transactional analysis tools? Who do you know who shares our common TA values, cares about ethics and social responsibility, or is interested in cultural change? **Tell someone about it today and share this link to learn more about the project and how course materials can be accessed in August:** <https://www.usataa.org/circles-of-interest/social-justice-circle/project-ta-101/>

If you would like to join our special resource list for learners, evaluate TA 101 written exams for people wishing to take this path in their learning journey, and/or find out more about available volunteer opportunities, contact Inger Acking at [imamsw@yahoo.com](mailto:imamsw@yahoo.com).

Together we can make a difference!

*Janice Dowson, Reiko True, Inger Acking, and Bob Hempel, IESA Committee*

## A Special Issue to Celebrate the 50th Year of the Transactional Analysis Journal

by Helen Rowland and Steff Oates

**D**uring the spring of 1970, Berne and his colleagues held a series of meetings, and encouraged by the increasing recognition and popularity of transactional analysis, they began to detail the concept of a journal that would combine the traditional rigor of scholarly publishing with the accessibility of transactional analysis. The *Transactional Analysis Journal* was conceived from this vision.

The first issue would not appear until January 1971, with Warren Cheney as editor, and Berne's untimely death in July 1970 meant that he sadly never saw the *Transactional Analysis Journal* in print. But it is uncanny how his influence on the nature and style of the journal remains ever present. Berne conceived of the journal as a forum for debate and discussion, a place where the TA community could test, develop, critique, and evolve our theories. Cheney (1971) wrote this in the first editorial:

While the long-range power of transactional analysis remains to be proven, the *TAJ* will continue to provide a forum for skeptics as well as believers, for those who would freeze TA

into an orthodoxy and those who would expand and improve it. . . . So let the testing proceed. Let the helping professions challenge TA from every angle, re-examine all the precepts, report negative as well as positive experiences with TA. The *TAJ* will publish such findings so that all of us can learn from them. For only as the result of the most Adult self criticism will TA practitioners and transactional analysis be able to grow in a healthy and positive direction. (p. 5)

Berne knew that his transactional analysis was not a "finished product," and his writings contained contradictions that illustrated the developing nature of the theory. His engaging thinking-out-loud style invites readers to think alongside him rather than instructing them in what they ought to think. We on the



Helen Rowland



Steff Oates

*TAJ* editorial board hold this value dearly. Inevitably, perhaps, there are conflicts within our community with different groups arguing for the primacy of their particular model or school. This conflict can sometimes appear destructive, but not expressing internal differences is the sign of a stifled community. The fact is, we experience such debate as a sign of our flourishing theory and vibrant community. As an editorial board, we strive to embrace and represent the breadth of theory and practice within the TA community, all the while holding in mind Berne's unwavering commitment to the rigor and professionalism of good writing.

Our submission guidelines lead with Berne's (1966) wise words:

[Authors] should regard the reputable publication of an article as an honor. . . . [Their] obligations are the same as those of all writers. The first is integrity, whether it be scientific or artistic, and the second is craftsmanship. Craftsmanship here is almost synonymous with literacy. . . . By maintaining ruthlessly high literary standards . . . [authors] are forced to express themselves gracefully. (p. 194)

For this anniversary issue, we have taken much pleasure in working with the authors who have allowed us to join them in crafting their articles. We consider it to be a celebration and demonstration of the breadth and depth of contemporary thought and practice in TA across all four fields.

Much of 2020 has been an emergent process, as was the manner in which we developed this journal. Unusually, we did not put out a call for papers but, rather, gathered a cross section of submissions over several months in order to give a more spontaneous representation of the zeitgeist. We think this has shown the topics and themes that were occupying the minds of our many contributors this past year. The articles include the following:

"Transactional Analysis and Psychoanalysis: Overcoming the Narcissism of Small Differences in the Shadow of Eric Berne" by William F. Cornell

"Teaching as Creative Subversion: Education Encounter as an Antidote to Neoliberal Exploitation of the Educational Task" by Giles Barrow

"The Therapist's Agency as a Sub-symbolic Working Tool in the Clini-

cal Encounter: On the Phenomenology of Thinking Martian" by Diana Deaconu

"Relational Organizational Development" by Michael Korpiun

"Boundary Applications and Violations: Clinical Interpretations in a Transference-Countertransference-Focused Psychotherapy" by Ray Little

"Rethinking Contracts: The Heart of Eric Berne's Transactional Analysis" by Anna Rotondo

"Developmental Trauma and the Bad Object: Attachment, Identity, Reenactments" by Ales Zivkovic

As it turns out, these articles focus on a variety of areas with different degrees of complexity and sub-

stance, although all have at their core the beating heart of transactional analysis. We hope you will enjoy our selection as much as we enjoyed compiling it to celebrate our half century of publication. We think Eric would be as proud as we are! 📍

## References

Berne, E. (1966). *Principles of group treatment*. New York, NY: Oxford University Press.

Cheney, W. D. (1971). Introducing the *Transactional Analysis Journal*. *Transactional Analysis Journal*, 1(1), 5.

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## Reminder of Exciting News! TAJ Online Anniversary Issue

The first virtual special issue of the *Transactional Analysis Journal (TAJ)* is now available online in honor of our 50th edition. The coeditors, along with ITAA's Vice President Research and Innovation, had the mammoth task of selecting just 15 articles from around the 1,500 that have been published over the last 50 years. They decided to focus on recent articles that have broadened and added depth to TA theory with the aim of giving new readers a taste of how transactional analysts and their colleagues are currently thinking and practicing. We appreciate the generosity of Routledge/Taylor & Francis in offering to host this virtual special issue so that it can be made available beyond the ITAA membership and TAJ subscribers. It will be [available for free on the TAJ website](#) until 31 Dec. 2020.

## Keep Your Addresses Updated to Receive the TAJ

It is important for members to keep their profiles updated to reflect any changes in their mailing address, even if their billing address remains the same. To facilitate this process, we have created the option of updating two addresses in editing your profile: your mailing address and your billing address. This provides a way to update these addresses separately or to keep one or both the same. Please check your account online and verify that both addresses shown are currently accurate. This will help us to make sure that you receive your hard copy of the 2020 bound TAJ without any disruption.

*Deepak Dhananjaya, ITAA Vice President Development*