

Chapter 8

"Good relations"

Food for thought

Now, what exactly of sanity is portended by the presence and by the absence of trust amongst human folks? Are we now so deeply lost in the forest of social alienation that the whole planet - us humans - has forgotten its sense of togetherness? Upon what else can we rely? Picture in your mind's eye, if you please, a world of 6,800,000,000 (6.8 billion) people. This is the world that is on your doorstep, and which is also your oyster should you prefer to digest it that way.

An explosion of life

At the turn of the 18th century, the world's population had reached a billion. By 1920 it was 2 billion. We numbered 3 billion by 1960 and 6 billion 40 years later. In Chapter 4 we appreciated that neither scientists nor creationists were around at the time of the so-called "Big Bang" to garner first hand accounts of it (far less account for how and why it happened at all, and what if anything preceded it¹¹⁹). A similar principle applies to how humans got to exist *per se* and then number nearly 7 billion in history. In simple terms, scientifically speaking and for the sake of argument, the universe is about 13-14 billion years old. Our solar system was formed from a molecular cloud about 4.6 billion years ago. There may have been a "last universal common ancestor" from which all existing life on earth descended (by natural selection and evolution of what came to be the gene pool) estimated to about 3.5 billion years ago. The first simple cells (prokaryotes) date from around this time. The first complex single cells (eukaryotes) date from around 2 billion years ago. Multi-cellular life forms date from around 1 billion years ago. Simple and then complex animals evolved some 600-550 million years ago. Land plants date from 475 million and amphibians from about 360 million years ago. In the last 300-100 million years our planet has been populated by reptiles, mammals, birds and flowers. The (non-avian) dinosaurs disappeared about 65 million years ago. The "last common ancestor" that today's humans share with one or more other species dates to somewhere around 3-7 million years ago, but modern humans, as we recognise each other today, did not evolve until about 200,000 years ago. We may say that human language - being species-specific - can be located to approximately this point in evolution, and almost certainly (and curiously) emerged (in anything like its present sophisticated form) after and not before the practice of religious and quasi-religious rituals. Indirect evidence from fossils, mitochondrial population genetics etc suggests modern humans migrated "Out of Africa"¹²⁰ somewhere around 50-70,000 years ago replacing other hominids (now extinct) in Europe and Asia. The entire human population at this time, or at least that from which modern humans evolved "Out of Africa" may have numbered only a few thousand.

¹¹⁹ Whilst *prima facie* these seem reasonable questions, they are very human questions, and we must permit that even if humans have the capacity to eventually discover, understand and explain "everything", we are simply nowhere near the vicinity of such a destination. The chances are, moreover, that if "we" (are still human beings and) ever approach that place, the very language or other framework(s) invented, inherited or required to address such matters will be leagues beyond our imagination and reckoning. If you consider otherwise, what grounds or basis have you for estimating the unknown?

¹²⁰ "Out of Africa" competes as a theory with its next most regarded alternative which holds that modern humans evolved more independently and diffusely across the various continents from a common African ancestor - dating to as many as 2,000,000 years ago.



"20-20 Vision" (requires hindsight in *homo sapiens*)

It is not written that we must be alone

When we assimilate, moreover, the unfathomable perspective that our sun (and its planetary system including our earth) counts as but one star amongst about $3-7 \times 10^{22}$ (30-70 sextillion) in the scientifically known universe (calculated at the rate of a "typical" 2-400 billion stars in each of 80 billion or so galaxies arranged in clusters and superclusters), we can hardly avoid the conclusion - even sentiment - that we are small in every respect, even psychologically. But nowhere is it written that we must be alone - or separated from each other.

Limits on self-reliance

Modern psychology, gradually, has funnelled our attention towards the "self" (and, thereby, its indulgence); undoubtedly because, in each of us, it is our foremost preoccupation¹²¹ (our favourite subject if you will). Since Ancient Greece we have been obsessed with dialectic ("cleverness"), and have remained so through the Enlightenment to the present day. But can there be any meaningful psychology that is not for *Everyman*¹²² including the least intellectually agile? How far does our over-indulged capacity for constructing hypothetical futures obscure a proportionate appreciation of the world as it naturally presents itself, rather than as we might engineer it through discharge of human "will" (with all its attendant exaggerated and thwarted expectations)? Since Pavlov and Eysenck (in physiology and scientific psychology) especially - but also Freud, Jung and others (in humanistic and analytical psychology), we have become obsessed with "diathesis" (weakness). If cleverness has not spawned universal sense, and "toughness" represents nothing more significant or helpful than a conceited 20-20 hindsight view (of psychological endurance); we must seek sanity deeper within ourselves or reach farther out to others for it. Since Darwin and Huxley on the one hand, and Watson and Skinner on the other, we have been preoccupied with *Man's Place In Nature*¹²³ to the point of eliminating her and his "mind" from our enquiries. But restoring my "mind" is not the same as promoting my "intellect" for; as applies to anybody else, I can acquiesce with my "mind" to any amenable invitation - including one to authenticity - without recourse to sharpness or guile: the prefecture of a minority.

Feigning unselfishness

Reverting to our introductory gambit (Chapter 1), and fortunately for all of us other than Adam and Eve, humans have had a longstanding knack of feigning unselfishness if ever there was a sexual union in prospect. At the culmination of some fantastic number of generations there is now a barely reckonable swarm of us, and the world's human population, having expunged countless thousands of other species, may at last be peaking as bacteria in a crowded Petri¹²⁴ dish. We are having to resort to contrived means of food production - moving from ancient and motivationally innocent local agriculture to the global distribution of synthetic commodities - the cost of which can be measured in contamination of the planet's ecosystem and potentially catastrophic climate change, as well as traditional economic metrics.

¹²¹ OK - not you

¹²² See footnote to Chapter 5.

¹²³ *Evidence As To Man's Place In Nature* (1863) is the title of the volume by Thomas Henry Huxley (1825-1895) in which the notion of a "common ancestor" (for *homo sapiens* and other primates) was first presented. Then, the idea that "man is an animal" was a shock to the (especially religious) establishment and there was much convincing to be achieved in contemporary Oxford circles. The book spanned *On The Origin Of Species* (1859) and *The Descent Of Man, And Selection In Relation To Sex* (1871) in which Charles Darwin presented similar ideas about the evolutionary origins of human beings.

¹²⁴ after Julius Richard Petri (1852-1921), the German microbiologist



"Swanning About" (more graciously than a mounted bishop)

Alternatives to self-poisoning

Can we help it? Is it inevitable that humans sooner or later poison themselves to extinction? Or may we settle upon alternative ways of carrying on ... in which case, how on earth might that be achieved? Dare we ask whether our problem is one of self-centredness? Can we examine ourselves without getting all upset and defensive about it, i.e., without despising the worth of personal moral inventory on the grounds of old prejudices about pontificating bishops swanning about on horseback (so to speak)? The Scientific Revolution and the Enlightenment have demonstrated in history that nobody likes being told what to do, especially by a hypocrite. Perhaps the established church(es) will recover in the centuries to come as, inevitably, all vestiges of human authority and intolerance are finally usurped by universal charity and mutual affirmation combined with faith in the divine rather than geopolitical influence. That is not our business unless we choose to make it so by becoming part of the holy process.

Living simply

Perhaps there are two ways of looking at our selfishness as a physician might try to understand the respective factors implicated in the progression of any observable pathology. The first is sheer and unnecessary consumption. The arguments are "out there". The whole of the new "Green" and "Environmental" political movements exhort us to "live simply". If we were not so obsessed with economic growth the pollution of the planet would be mitigated in direct proportion. The consequences of our lifestyles today will be borne by future generations, but we will not be there in the dock to answer to them. Is that OK with us (never mind them)? It's no use leaving it to the politicians for they like influence and power and economic niceties too much: they will not listen and act unless their holding office is rendered contingent on compliance with the sense of the wider world.

Demoting self-interest

The second is to resolve seriously the question whether abiding by self-interest is the most useful rule-of-thumb in all human affairs. We can explore the pros and cons with real and hypothetical examples as individuals and as families; as towns and as nations. A toddler might scream down the house for a bar of chocolate, not contemplating for a moment the capacity of the parents to provide shelter tomorrow; whereas the teenager may have settled upon lesser strategies for larger stakes (sulks for stipends). Eventually we won't have to reflect, because we will have adopted such stock-taking (of our own selfishness) as the most natural thing to do in the world (and beyond depending on the force and velocity of our warp-drive¹²⁵ technology) wherever we find ourselves as "more than one" (i.e., wherever there are two or more of us jointly occupying any conceivable location in space-time). The greatest challenge (and the "elephant in the room") for our most mature political forum - the United Nations - is to transcend the competing interests of its constituent members (i.e., nations) in favour of net benefits for the (human) world as a whole. The single greatest obstacle to such utilitarian co-operation is not so much the competing cultural, economic and military priorities of some 192 jostlers; it is, rather, the hands-tied capacity of national representatives to apply common-sense to mutual decision-making because of the domestic accountability of politicians at home (to the ballot box in democracies, or the "might is right" clout of juntas).

¹²⁵ "Warp-drive" will be familiar to Star Trek devotees as the means by which travel at or beyond the speed of light is achieved. We have been told by Albert Einstein that such movement is impossible because any material object becomes infinitely massive as it approaches 'c' - or 186,000 miles per second; but that hasn't prevented scientists (e.g., Miguel Alcubierre Moya, 1964-) and many others imagining it in science fiction.



"Shocking Family Relationships"

Political challenges are really psychological ones ...

We can begin to see how our challenge is less a political one than a psychological one; which is to say, hope for our future lies in our own hearts and minds, and that personal change is possible. If we are to appreciate this better, we need to continue to try to understand how everything got to be as it is (how history brought us here) and how history may be shaped henceforth. This is where we must exercise great caution about the assumptions we bring to bear on how "things" (the ongoing unravelling of history) are "shaped". We have considered the "moral environment" with sincerity and application in Chapter 6. The mainstay of the argument has been that our personal sanity is contingent on the manner in which we process the various "worlds" we inhabit - from the planet through to the smaller domains of nation, town, family and so on - and that there are collective as well as personal responsibilities involved in "getting real" about our social problems (including those that impact on the young especially). We are about to become very specific about how all this happens, and it is pertinent to consider how all of what we "know" already might be reassembled and re-interpreted, if for no other reason than because modern psychology is unfinished and divided or "two-faced" (see Chapter 1). For inspiration in Chapter 6 we presented instances of admirable figures in recent history from each of the seven continents (although we were reluctant to regard them as heroines and heroes) who somehow, or perhaps inevitably, met Tolstoy (and his provocative standard of personal integrity and social courage) at least half way.

... and some of our political challenges are momentous

Now, in the dangerous 21st century, it might well be as much pure and reasoned strategy as hopeless idealism to posit that abandonment of self-interest is the only way we can save ourselves from each other - as long as weapons technology outstrips our capacity for entente. After all, the whole of human history is an account of unspeakable violence (as well as the far less frequently recorded but also far weightier instances of simple lovingness that have woven their way through exactly the same chronological accounting period, and which all of us have witnessed). We all benefit from connection and belongingness, and just about anyone who has been in one will testify that everyone loses a war. What human "win-win" constitutes the moral (i.e., having foundation on a principle) reverse of war? Ordinary association underpinned by simple purpose? Even if we are adept at discerning them in others, how well can we discover and remedy madness-inducing ulterior motives in ourselves? In the sense of truth between polarities (Chapter 4) - and psychological place (Chapter 6) - What is the "self"? ... What is the "other"? and, What is in between?

Beginning a developmental account of togetherness

Invariably, each of us has had a mother and father (even if *in vitro*) and - in this respect if no other - we have not been entirely self-sufficient (for we did not imagine, design or create ourselves in the first instance). As a matter of fact, and for better or worse, humans somehow have managed to sexually conceive and raise their children in a fairly uncomplicated and unrehearsed way until Sigismund Schlomo (Sigmund) Freud (1856-1939); which is to say, we (*homo sapiens*) got by fine without him from about 200,000 BC (Darwinian Adam and Eve), or 50-70,000 BC ("Out of Africa"), until the turn of the 19th century in Vienna. How and why did Freud stick in his oar with such overstated impact? Whereas Newton's prominence in history was (in his own words as we have seen) attributable to standing "on the shoulders of giants", Freud knew instinctively that to make a splash in the modern world you have to promote sex. Freud's notions of infant sexuality and family relationships were (still are) shocking, but it is his proposed structure of "mind" that we will take most seriously.

From cure to quackery

Freud was a medically trained neurologist. As we have considered, the mores within (Western) physicianship are an enduring legacy from Ancient Greece (Hippocrates of Kos, 460-372 BC) and the Roman Empire (particularly Galen 129-200 AD). Freud was an academically precocious child and adored as the eldest of eight children by his parents (his father having sired two yet older children in an earlier marriage). As Wilhelm Maximilian Wundt (1832-1920) was conceiving experimental psychology in Leipzig in 1879 (see Chapter 1), Freud was approaching graduation as a medical student in Vienna (where his parents had settled after passing through Leipzig from Příbor¹²⁶ where Sigismund had been born). In his first training year, Freud was taught by Ernst Wilhelm (Ritter von) Brücke (1819-1892), a physiologist-colleague of Hermann Ludwig von Helmholtz (1821-1894) who, as we saw in Chapter 1, inspired Wundt in matters of science and technology directly. It is at this point that we may, with reasonable assuredness, attribute a "last common ancestor" to the scientific (behaviorist) and analytical traditions within the split and "two-faced" (see Chapter 1) modern discipline that underlies contemporary approaches to psychotherapy. The behaviorist tradition emerged in deep deference to Lloyd Morgan's Canon (see Chapter 2), and may be regarded as "narrower" empirically.

Freud smarter than Newton?

Without adequate scrutiny of history, Freud seems to have emerged from "nowhere" with his beguiling and fascinating model of "mind". His ideas are not attributed retrospectively as we know they should be; indeed, we do not have to delve far to find modern and ancient sources of inspiration for the "Id" (Unconscious), Superego and Ego. Parallels of the three Freudian components of "mind" are seen readily in the "tri-partite soul"¹²⁷ of Plato (428-348 BC); whilst the notion of unconscious (or subconscious) psychological "life" was new but common in the 19th century, as evident from William James's reviews¹²⁸.

Screwing down the lid

The essence of Freud's ideas about psychopathology is that there is an unconscious component of mind (or "Id") which generates subjectively unacceptable impulses - particularly sexual ones - which are then repressed¹²⁹ (or pushed back "down" where they do not have to be recognised or experienced¹³⁰), so creating something of a pressure cooker effect (with the suggestion of strain and the potential for eventual explosion). Another hypothetical component, the Superego, represents the conscience-weight¹³¹ of norms, rules and strictures inculcated in all but feral humans because of culture and upbringing.

¹²⁶ Příbor was then part of the Austrian Empire, and is now part of the Czech Republic.

¹²⁷ Elements of the "tri-partite soul" as presented in *The Republic*, and their Freudian counterparts, are: "Appetitive" (Id), "Rational" (Ego) and "Spirited" (Superego).

¹²⁸ *The Principles Of Psychology*, Volumes 1 & 2 (1890) by William James (1842-1910)

¹²⁹ Repression is a classic ego defence phenomenon along with denial and displacement.

¹³⁰ After much navel-gazing in his 40s, Freud is reported to have "uncovered" (in self-analysis) sexual feelings during childhood for his mother and a matching jealousy of his father. Which is more disturbing? Freud's sexual pre-occupation? His insistence that the "Oedipus complex" (corresponding to an "Electra complex" of "penis envy" and father idolation in women) is universal in human childhood? Or that Western society has swallowed that contention hook, line and sinker? What is human prurience actually: has it more to do with the actual or vicarious use of power than sex (see Chapter 7)?

¹³¹ The "weight of human history" (on "conscience") as we have portrayed it hitherto - especially in Chapter 6 - has not (yet) presumed any particular structures of mind for its formation or perpetuation (whether conceptual or physiological). The remaining two Chapters of Part II present further material on such possibilities, including due consideration of how any existing and new propositions may be supported empirically.



Do Freud's progeny attribute their thinking to a "Roman Legacy"
The Roman Baths, Bath, Avon (was Somerset)

Relieving the pressure

As those strictures typically moderate or censure instinctual drives - particularly the sexual imperative - the Superego plays a crucial role in repression. Freud's "psychoanalysis"¹³² relied on interpreting the (inaccessible) contents of the Id by indirect means: dreams, hypnosis and "free association" (from the psychiatrist's couch). The more these could be brought into the conscious mind (Ego), the better the psychological prospects for the patient because of the opportunities thereby presented for achieving intrapsychic alignment through conflict-resolution and alleviation of emotional constraint.

Poetry, not science

Although Freud sought scientific corroboration for psychoanalysis, strictly it is not scientific at all. It is exceptionally "top down", and extreme in its abject powerlessness to attract concrete evidence - whether for the existence of inaccessible components of mind *per se*, or, for the efficacy of psychoanalysis in promoting personal sanity¹³³. We shall see that parsimony may guide our footsteps nearer to a simpler and more satisfying account of the pressure cooker we all know. Although successful (seemingly having acquired both reputation and significant wealth) during his own lifetime, Freud suffered dreadfully during the rise of the Nazis in the 1930s, and later with oral cancer because of heavy use of cigars. His eventual suicide in 1939 was "assisted" by a friend, Max Schur (1897-1969), who administered fatal doses of morphine in London where Freud had settled in 1938 having escaped persecution by the Gestapo. All of Freud's several sisters were killed in the Holocaust. Freud's views of family relationships - particularly incest - and his insistence on the formation of "neurosis" during the developmental years (including early infancy, i.e., "pre-verbally") - have precipitated a deep vulnerability in modern psychotherapy itself. This is its capacity for sustaining psychological sickness in patients (for that is the correct term for any helpee in any "medical" setting) because of the distressed person's capacity for blaming parents when - even if such blame be quite deserved in some cases - the analysand's worst psychological enemy may be entrenched resentment or hatred fuelled and protected by the doctor. Freud was less a scientist than a poet.

Doctor-disciples

Freud's most renowned doctor-cum-disciple was Carl Gustav Jung (1875-1961). We shall consider key features of this man's particular stance on human personality prior to detailed consideration of another underestimated physician-psychoanalyst. Eric Berne (whom we shall consider shortly) was an extraordinarily insightful psychiatrist who claimed relationships as his speciality - including their deleterious contamination with ulterior motives and "games". Unjustifiably oblique amongst the ancestors of modern psychotherapists, none stands quite as tall as Berne in his appreciation of what psychology is really about (the first and closing sentences of Chapter 1 refer); nor what lies in the psychological space between individuals engaged with each other in our personal tussles for survival, reproduction and individual purposefulness (necessarily counterbalanced with our equally natural propensity for amenable engagement with each other).

¹³² Although Freud's "baby", psychoanalysis was developed originally by a friend, Josef Breuer (1842-1925), as a "talking cure" for "Anna O" (Bertha Pappenheim, 1859-1936).

¹³³ There are protagonists both for and against Freud. Scientifically speaking, and according to Sir Karl Raimund Popper (1902-1994 - also an Austrian by birth and a refugee from Nazi persecution just before World War II), Freud's ideas are not truly testable; e.g., the Id is not falsifiable. It can hardly be any surprise, then, that any favourable effects of psychotherapy may be accounted for by some other phenomenon - especially the power of suggestion (confidence-trickery), and spontaneous recovery.



"Tall"
Eric Berne (1910-1970)

Freud and Jung tête-à-tête like Wundt and Külpe

Carl Jung, based at the Burghölzli University Hospital in Zurich¹³⁴, had heard about the new (Freudian) psychoanalysis from another Swiss psychiatrist, Paul Eugen Bleuler (1857-1939)¹³⁵. Bleuler had taken a keen interest in Freud's work because of the supposed relevance of intricate machinations of the unconscious mind in mental illness - an instance of how the "hidden mind" was then fashionable amongst Freud's contemporaries. (Although Bleuler helped spread the tidings of psychoanalysis, he was later to reject it.) Jung and Freud corresponded intensively for some six years after exchanging notes and essays in the early 20th century when psychology (and hence psychiatry) was as yet an undeveloped discipline (for psychoanalysis had not yet acquired roots, let alone spread culturally the way it has today). Although Freud and Jung travelled to the United States of America together (with Sándor Ferenczi, 1873-1933) to spread their nascent gospel of the unconscious, they fell out¹³⁶ over religion and sex or - more correctly - the matter of "libido" (generalised psychic energy, originating in the Id according to Freud, and underpinning Jung's theories of personality development). But it was Jung's open-mindedness in matters beyond the immediate medical environment, across the arts and culture broadly (encompassing Eastern mysticism), that marked the greatest difference with Freud who incidentally, like Bleuler, considered Jung's recognition of a religious or "spiritual" dimension in human psychology "unscientific"¹³⁷. Freud and Jung met hardly at all after the onset of the Great War. Both were somewhat preoccupied with their own emotional conflicts and traumas during their lifetimes: Freud with psychosomatic (digestive) ailments and his own mortality; Jung with identity partitions during childhood, extra-marital affairs (involving patients) and late-life isolation.

*Physician, "Heal thyself"*¹³⁸

Whilst the disinterment of our dear ancestors' foibles could betray "moral error" (on the grounds that it could serve no purpose other than to reinforce, possibly by "projection", the "moral inferiority" of the prurient inquisitor), it should escape neither our notice - nor explicit noting for the record - that these physicians were quite unable to "fix" themselves armed with the new emotional "science". Psychoanalysis has never achieved, as a theory of (psycho)pathology or (psycho)therapy, anywhere near the impact of analogous discoveries in non-psychological medicine; e.g., "germs" in pathogenesis (Jaques aka Louis Pasteur, 1822-1895); inoculation in acquiring immunity (Edward Anthony Jenner, 1749-1823), or penicillin in remedy or "cure" (Sir Alexander Fleming, 1881-1955). We must not assume, merely because psychoanalysis has become famous, widespread - or very well-established as a professional industry - that it actually "works".

¹³⁴ Associated with several auspicious names in psychological medicine, the Burghölzli was well known to a patient, Eduard Einstein (1910-1965), son of the famous physicist.

¹³⁵ Bleuler is known for having coined the term "schizophrenia" as a replacement for *dementia praecox* on the basis that what we now refer to as psychotic illnesses (characterised by reality-disturbances in the form of hallucinations and delusions) were neither dementias (cognitive deficits with the connotation of brain erosion) nor confined to young people (although modern psychiatrists focus on "early intervention" - or treatment as soon as possible after identification - especially in young adults).

¹³⁶ reminiscent of Wundt and Külpe's divergence over "imageless thought" (Chapter 2)

¹³⁷ ironic given the basis upon which Freud has been regarded with contempt by certain psychologists closer to the positivist tradition - notably Hans Eysenck (Chapter 3)

¹³⁸ Often interpreted as an exhortation against hypocrisy - to "remove the plank from one's own eye"; indeed, the expression is New Testament in origin, and prophetic from Jesus Christ regarding his own crucifixion when he would be taunted, "Save yourself". Colloquially the medical profession has too much of a tendency to play / act like God.



"Taunted": an early 18th century gravestone located at Camas nan Geall burial-ground, Ardnamurchan, Scotland

Templates for the organisation of experience

Whereas, for Freud, the volcanic pressure from the unconscious mind threatens eruption of all that is psychologically smouldering and dark, for Jung the unconscious mind possesses another altogether less sinister set of attributes. In it (at some unidentified location, scientifically speaking) resides the repository of "archetypes", or latent templates that afford structure to empirical experience. According to Jung, these archetypes are inherited in all creatures with a nervous system (implying a substrate involving neurons - even synapses). They are, thereby, universal in humans; although latent in the sense that they require (personal and biographically unique) experience for their functional expression. These archetypes are known as the "collective unconscious", and may be disambiguated from the "cultural inheritance" specific to a place and time in history (broadly the "moral environment" discussed in Chapter 6, although we have not yet said very much about its chronological transmission) and also the "collective consciousness" of Émile Durkheim (1858-1917); i.e., the shared and unifying standards of a contemporary culture.

The Jungian "self" and "individuation"

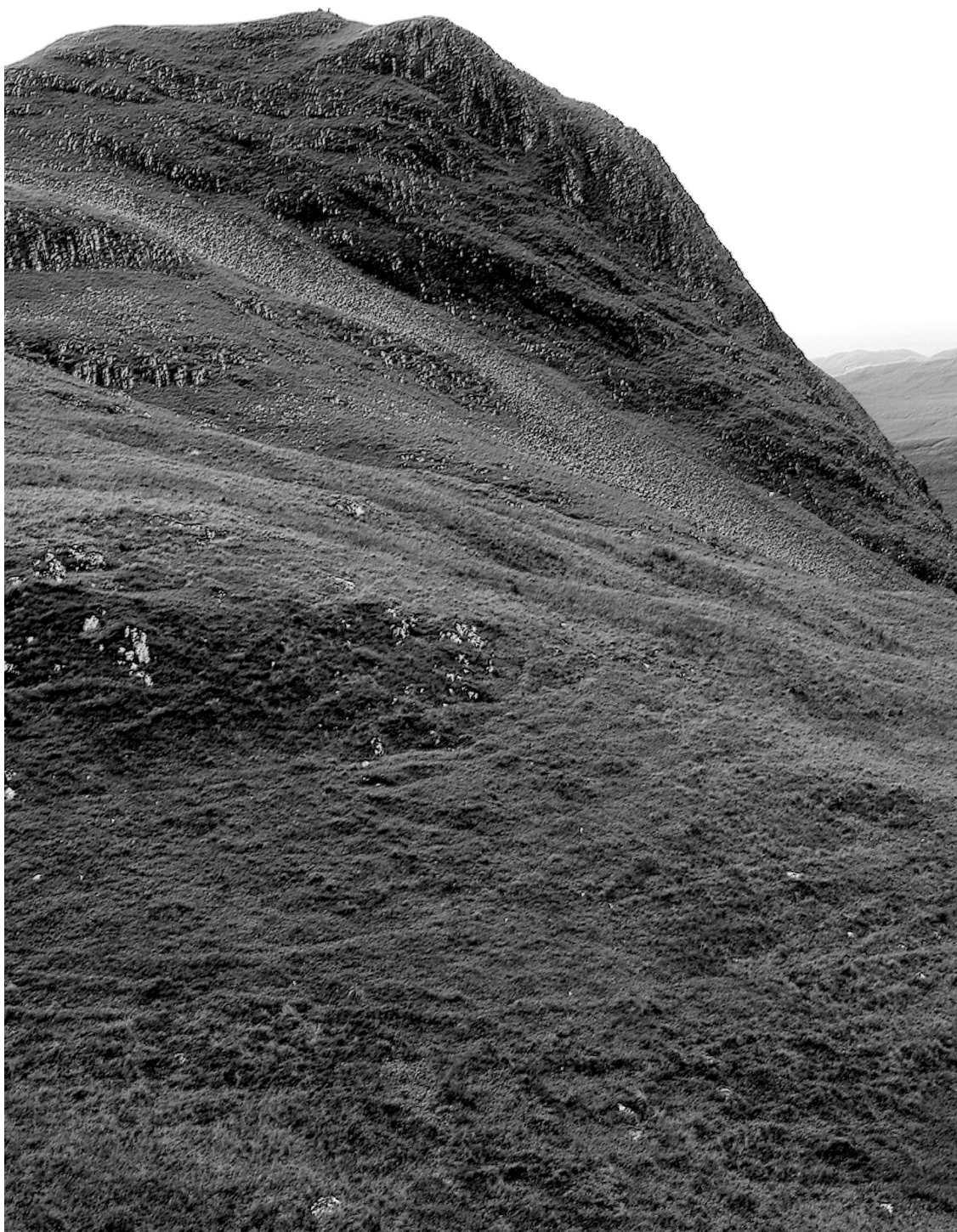
The Jungian "collective unconscious", in combination with the "personal unconscious" (biographically repressed material), finds expression in the conscious mind (I, Ich or Ego) in the form of fantasies and dreams, and may be probed (as in Freudian psychoanalysis) with "word association" prompts and other indirect techniques for detection of its contents and psychological motility. The "collective unconscious" includes an opposite-sex archetype known as the anima (inner feminine identity) in males and animus in women (inner male identity)¹³⁹. It also possesses a (creative) layered "shadow" which is close to the Freudian concept of psychological dark matter. Whereas the shadow's upper strata are recently recorded and personally unique, the remainder is ancient (in evolutionary terms) and inaccessible. For Jung, the process of attaining maturity - or "individuation" - involves the recognition and assimilation of all of these elements of the unconscious, blended with the conscious mind, into the overall archetype which is the "self"¹⁴⁰. Thus, whereas for Freud the foreboding and murky unconscious mind is made of repressed and undesirable detritus, the entire Jungian identity is like a sophisticated, sagacious benefactor, prompting its subject towards ever-expanding possibilities of personal and "spiritual" growth.

Still not convinced of personality "types"

If Freud was more poet than scientist, Jung was more soothsayer than poet, in that his ideas speak more chimingly about the "inner world" of subjective experience to a wider human audience. Jung's version of the analysable "self" is barely more testable than Freud's - just more compelling. Unfortunately it loses its technical appeal in its promulgation of a new hierarchy of personality "types" which we first encountered at the end of Chapter 3 in the form of the Myers-Briggs Type Indicator (or MBTI). The pigeonholing of our fellow human beings may afford temporary intellectual satisfaction, but no-one really believes in such compartmentalisation of ourselves (or our nearest and dearest). In health and occupational screening environments, it can be positively misleading. This is not to say that people can come to very sensible (categorical) conclusions about themselves: "I am quite sun-kissed enough, and should spend no longer tanning myself unless I wish to court skin lesions or other nasty health problems."

¹³⁹ Although translating loosely as "On The Soul", in *De Anima*, Aristotle (384-322 BC) wrote of the "essence" of various living things based on their particular functions.

¹⁴⁰ The accessible and salient archetype, "Ego", may also be referred to as the "self".



**"Smouldering, Dark And Volcanic"
Ben Hiant, Ardnamurchan, Scotland**

The "intuitive" Eric Berne: son, psychiatrist, soldier

In the opening remarks of Chapter 1, psychology was introduced as an ancient human undertaking or pursuit in which motives surely played a central part. Eric Berne's Transactional Analysis (TA) is the closest there is in modern psychology to a formal theory of ulterior motives. TA is a spin-off from or heir to Freudian concepts of human "mind"; in particular, its inaccessible (and untestable as we have seen in a recent footnote) structures. Eric Berne was a psychoanalytically-trained physician-psychiatrist like Sigmund Freud and Carl Jung; moreover, his inspiration seems clearly attributable to this heritage combined with his own imagination. How far was the development of TA coloured by its founder's own personality and biography? Eric Lennard Bernstein (1910-1970) was born in Montreal, Canada to a physician (David Hiller Bernstein) and a writer (Sarah Gordon). Eric's father died of tuberculosis in 1921 - before Eric was a teenager - and, seemingly, the boy took it hard. Following in the paternal footsteps, Eric went up to the Faculty of Medicine, McGill University, Montreal. After medical training he migrated to the USA in furtherance of his career. Having changed his name from Eric Lennard Bernstein to Eric Berne at around the outbreak of hostilities (World War II), he rose to the rank of Major in the US Army's Medical Corps where he was employed as a psychiatrist. Now thricefold imbued with presumptions of human authority from medical training, military culture and connections with the fast-travelling edicts of Freud, Berne developed a theory of "intuition" based on his knack of being able to discern the civilian occupations of soldiers returning home from war within a moment or two of a first encounter. Relying on a couple of sharp prompts: "Are you nervous?" and "Have you ever seen a psychiatrist?", Berne racked up confidence in the accuracy of his interpretation of subtle, non-verbal cues - corroborated following triangulation with the Army troops' medical records to which he had legitimate access. Today's TA practitioners place significant store on the "diagnosis" of "ego states" in their clients - founded on their sharply-honed capacity for interpreting subtlety - as we shall appreciate shortly.

Eric Berne's other relationships: analysand, husband, father

During the Second World War, from about 1941, Eric Berne had been an analysand of Paul Federn (1871-1950)¹⁴¹, a famously loyal devotee of Freud's in Vienna. Around this time Eric was newly married to his first wife, Elinor, with whom he had two children. After the War (for about two years from 1947) Berne resumed analysis under Erik Erikson (1902-1994 - famous for having coined "identity crisis") at the San Francisco Psychoanalytic Institute (SFPI). It was Erikson who refused to "give Berne away" to his second wife (Dorothy de Mass Way) until Erikson deemed Berne ready in 1949. Eric and Dorothy had two children of their own to add to the three older children Dorothy brought to the marriage. Having wed and divorced three times by the end of his life, Berne eventually succumbed to several heart attacks in his 61st year. As we saw in (a footnote to) Chapter 7, Coronary Heart Disease (CHD) is the pathological hallmark of the overdriven workaholic, all at once compensating for an inferiority complex and striving for a sense of place in the world. Transactional Analysis would never have existed but for Berne's rejection by the SFPI who, in 1956, refused his membership application on the basis that only in further years might he be ready for it. Berne's response was to develop a theoretical approach of his own. This triumph was a manifest-instance of the "recognition-hunger" he experienced and wrote about so well.

¹⁴¹ Having both published an article (*Narcissism in the structure of the ego*, 1928) and accused post-war America (after his emigration there in 1938) of "parricide" for its rejection of authority in society - the Austrian psychoanalyst and Freud-devotee Paul Federn committed suicide in 1950 after what he believed was a recurrence of cancer.

What did Eric Berne mean by "ego states"?

Eric Berne's legacy from Sigmund Freud was inherited via Paul Federn; as we know, Eric Berne's analyst for two years from the time that the Second World War commenced from an American standpoint (1941) until Eric's sojourn in the US Army (1943-1946). It is only in tracing this lineage that we can appreciate conceptually how the ego states - the very foundations of TA theory - came to exist in Berne's mind at all. First, consider the "Ego" from Freud's standpoint. Absent at birth, it develops like a protective skin around the Id from, say, about the third year of life whereafter it becomes an agent of repression - diverting and redistributing libido ("cathecting" and "re-cathecting" psychic energy). Its role is to "deal with" reality (a task whose value the Id fails to appreciate with any kind of deference at all). In this activity¹⁴² it is assisted by safe and guiding environment of the relationship with the primary caregiver¹⁴³ - but compromised by (on the one hand) the instinctual, demanding and amoral substructure of the personality (the submerged part of the iceberg that is the Id) and the precepts of the (morally superior) Superego (on the other). In this conceptual arrangement a variety of "ego states" are possible depending on the maturational experience of the child, and how the person in question winds up relating to the outside world and its other inhabitants over the developmental years to come. In "ego"¹⁴⁴ psychology", the condition of the ego thus emerging may be expressed along such dimensions as: strong versus weak; reaching out versus reaching in, and strength of binding to the Superego. An individual who had learned emotional self-reliance because of lack of nurturing in the early years - but had maintained a robust inner conscious life having exercised a distinctive personal ambition - may have been described as having had a "narcissistic" ego state or personality. Paul Federn's approach to ego psychology may be contrasted with that of Heinz Hartmann (1894-1970)¹⁴⁵ who was disposed to consider the ego in terms of its "adaptation" during maturation on a dimension from conflicted to unencumbered (by the Id) or autonomous. Paul Federn was more concerned with the ego's essence, defining it in terms of its own sense of self: *Ich bin Ich selbst* (I am I myself)¹⁴⁶. Expressed as idiosyncrasies amongst Sigmund's disciples, the emphases on the ego's reality-testing function, its "ego feeling" and the "ego states" were Federn's work rather than Freud's. As we have intimated, Federn was loyal - prepared to hide his light under a bushel for the sake of the master's reputation (although it seems just as likely, given Freud's opinions of his apprentice's heresies, that he may have been just as anxious to avoid Sigmund's disapproval). We can only imagine the interplay of biographies and personalities that must have taken place between Federn and Berne during Eric's analysis (not forgetting Erikson in the mix); however, we know that the real impetus for the development of TA came from Berne's rejection by the SFPI. At this point, Berne's creative energies must have been provoked to a pique. What has become of TA since? Would Eric recognise his own TA "baby"?

¹⁴² True to Freud (as distinct from alternative approaches), we are correct to consider the Ego as a dynamic agency rather than as merely a sitting, passive mental structure.

¹⁴³ usually, of course, the mother because of the bond established prior to parturition - and its continuity by dint of her capacity for feeding the infant from her own body

¹⁴⁴ As soon as it becomes possible that Freud would no longer recognise his own concept, we drop the capital letter to denote the variant (i.e., now ego versus Ego).

¹⁴⁵ like Eysenck, Freud and many other Jews - another unfortunate who fled continental Europe to escape Hitler (having left Austria in 1938 - arriving in New York in 1941)

¹⁴⁶ see also Federn, P. (1929) Das ich als subjekt und objekt im narzissmus. (The ego as subject and object in narcissism.) *International Journal Of Psychoanalysis*, XV, 4.

Formal definitions of the TA ego states

According to Ian Stewart and Vann Joines (1987)¹⁴⁷:

An "ego state" is a set of related behaviors, thoughts and feelings. It is a way in which we manifest a part of our personality at a given time ...

If I am behaving, thinking and feeling in response to what is going on around me here and now, using all the resources available to me as a grown-up person, I am said to be in my Adult ego state ...

At times, I may behave, think and feel in ways which are a copy of one of my parents, or of others who were parent-figures for me. When I do so, I am said to be in my Parent ego state ...

Sometimes I may return to ways of behaving, thinking and feeling which I used when I was a child. Then I am said to be in my Child ego state ...

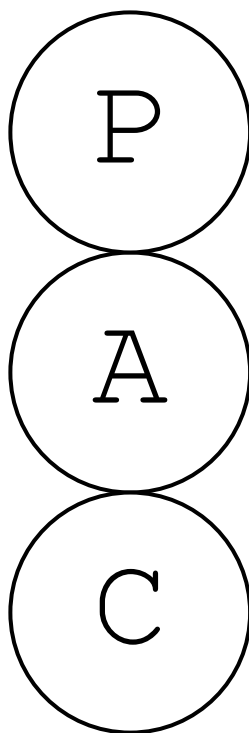
The ego state model is often known ... as the P-A-C model, after these three initial letters ...

When we use the ego state model to understand various aspects of personality, we are said to be employing structural analysis.

Structural model of the TA ego states (first order)

The basic (first order) structural model is one that simply shows the three ego states. In TA they are usually shown as stacked circles.

STRUCTURAL MODEL OF THE TA EGO STATES (FIRST ORDER)



PARENT EGO STATE

thinking, feeling and behaviour imparted from parents and other authority figures

ADULT EGO STATE

thinking, feeling and behaviour relevant to solving problems rationally here and now...

CHILD EGO STATE

thinking, feeling and behaviour reiterated from childhood, as if we were children now

¹⁴⁷ Stewart I. & Joines, V.S. (1987) *TA Today: A New Introduction To Transactional Analysis*. Lifespace: Nottingham (Chapter 1, p.4)

No deliberate fugues

Now, it is crucial (unless we wish to run away with ourselves) to appreciate that the TA ego states are merely inferred from behaviour, which is to say that they are not "real", except in so far as we may (in some or other future) discover them materialised in some identifiable and intractable component(s) of our mental structure, or it becomes blatantly churlish to resist an entire raft of behavioural evidence. In TA, the ways and means of "diagnosing" ego states are stated formally¹⁴⁸, and include: observable behaviour (what is said and how it is said along with non-verbal indications such as posture, gestures and facial expressions) together with - for corroboration - social cues (scrutiny of styles of interaction); historical data (exploring situations in which ego states were supposedly fashioned), and phenomenology (rehearsal of those old scenarios in the present).

Check-up from the neck up

The reader is quite capable of evaluating the nature and relevance of these fundamental TA concepts. Check yourself several times in the next few hours (assuming you have the benefit of human company and the inclination): can you readily establish that your mindset at any given moment (especially in relationship with another person), and the behaviour that accompanies that mindset (especially the style of your engagement with someone else) matches one of Parent, Adult or Child? Try to avoid contempt prior to investigation (see Chapter 5).

Health warning

Clearly, there is no such thing as a literal (biological or any other strictly "scientific") account of the formation of the ego states; nevertheless, a great deal indeed is assumed in TA about the way they are formed developmentally. This is where, juxtaposing wet metaphors (but we may avoid a watery grave in the process), TA simultaneously:

sails uncharted seas - and very elegantly too - because it generates explanations of behaviour patterns (including thoughts and feelings) unmatched in any other paradigm including "narrowly" empirical ones;

yet,

skates ambitiously on shimmeringly thin ice - especially in its psychotherapeutic mode - because, like psychoanalysis before it, it too easily attributes psychopathology to the impact of significant others (parents), when no such influences may have prevailed *de facto* (in "science" as it were). Even supposing they did, there are always (as we suggested earlier) two sides to every coin; i.e., the parents' version of expired "reality" to take into account. Finally but most importantly of all as far as the sanity of the client is concerned - the interpretation of problems based on the family history serves to perpetuate emotional sickness exactly to the extent that resentments (especially if founded on denial - or "discounting" in TA) are left unneutralised or (worse) fed with milky tea and misguided sympathy. A reassuring majority of TA practitioners (as well as counsellors, psychotherapists and psychological helpers in other specialities) will claim an adequate appreciation of (if not a deep identification with) the avoidance, at all costs, of self-victimisation in clients; nevertheless, how many of these as a first resort seek to eliminate resentments and hatreds as a foremost probable source of insanity¹⁴⁹?

¹⁴⁸ For a formal (and accessible) account of Transactional Analysis as it has navigated from the 20th to the 21st century the reader is referred to Stewart I. & Joines, V.S. (1987) *TA Today: A New Introduction To Transactional Analysis*. Lifespace: Nottingham.

¹⁴⁹ Already a well-established position in certain quarters of thinking about emotional health, the case continues to be made - especially in Chapter 9, "A moral psychology".

A word to the wise

In matters psychological and psychotherapeutic, it is both judicious and prudent to pre-empt any serious misunderstandings that may arise about the relationship between personal sanity and personal responsibility. There is always a tendency for psychologically sick people to blame others, for inevitably there is a distortion of perception around personal responsibility in any psychopathology. A sense of persecution or victimisation is always accompanied by the comforting and thumb-sucking tendency towards "self-pity". This is a most useless commodity as no benefits may accrue at all from its examination or analysis. It is worthy only of abandonment, and can be "kicked into touch" quite easily by anybody willing to administer the punt. This doesn't mean that an insane or sick person has never been hard done to; nor that other people weren't ever at fault in relation to what has happened (that shouldn't) in their lives; indeed, not happened (that should). It doesn't mean that living isn't in some ways and at some times a harsh and "unfair" undertaking (for we all have undertaken it even though not one of us chose to be born). In many cases of mishandling by others, we may relieve ourselves of much of our sense of engulfment or grievance by realising that our persecutors were probably once treated that way themselves - perhaps even more harshly - and simply have not managed to break the spell. Perhaps they were sick themselves. Perhaps they were provoked by us. We shall revisit all of this on later pages. True evil is rare in humanity, although it does happen, and it is recognisably terrible. But it is in the very handling of all such challenges that personal sanity stands, becomes unreachable or fails us altogether. By all (TA) accounts, this is a process that begins very early in a life.

Give the bottle to the baby: the TA "life script"

Now, our basic instincts confer upon us (at no matter what age) an immense intrinsic pressure to seek out and establish those things (including intangibles such as psychological security, or freedom from fear) which we know intuitively we must have to survive and thrive. TA refers to all these things as "survival needs", and the infant is "powerless" in that it relies on significant others; i.e., parents and other authority figures, to satisfy them. The infant also "realises" that there is a complex of laws, rules or principles "out there" which seems to govern whether it does or doesn't get what it thinks it needs (and whether it doesn't or does get what it thinks it doesn't need). The infant also has, seemingly, an innate capacity for discerning (in at least a diffuse manner) a relationship between its own behaviour and all of those vital happenings. Accordingly, the infant makes "early decisions" that it perceives to be favourable regards acquiring what it wants (and avoiding what it doesn't). This amounts to a compulsion to match personal behaviour to conditions laid down explicitly or implicitly by caregivers such as parents and other significant authority figures. The infant decisions are always self-limiting and involve the yielding of small and larger measures of what TA refers to as "autonomy" (shall we say, the free and unconstrained expression of "self" in subjective experience, desires, fears and behaviour). The aggregate of these trade-offs is the "life script" and, whilst it is formed in the same way for each person, it tells a different story according to each infant's early biography - particularly its exposure to parental "injunctions". These are those emanated implicit and explicit "pre-verbal" (referring to that period prior to which the child has the use of language - typically the first year or two according to interpretation), verbal and non-verbal messages which are assimilated by the infant as relevant to its safety and care. Although the parents emit "permissions" ("It's OK to ...") as well as "injunctions" ("Don't ..."), it is the injunctions that hold sway because they have the greater perceived effect on spoils.

*Twelve injunctions from Bob and Mary*¹⁵⁰

The 12 injunctions recognised in TA theory are:

- Don't be (or exist)
- Don't be you (or who you are)
- Don't be a child
- Don't grow up (or be sexy)
- Don't make it (or be successful)
- Don't (do anything)
- Don't be important (or ask for what you want)
- Don't belong
- Don't be close (or trust)
- Don't be well (or be sane)
- Don't think
- Don't feel

There are 12 injunctions because TA, as a body, is assumed to agree on the number consensually after Bob and Mary Goulding (née Edwards) who first presented them based on experience in therapeutic practice. The number has not been determined empirically; e.g., statistically. We might infer that these represent 12 typical ways in which clients in TA psychotherapy felt imposed upon in their younger lives as far as they can remember. Perhaps they also represent ways in which - stereotypically - we boss each other about in our adult lives now.

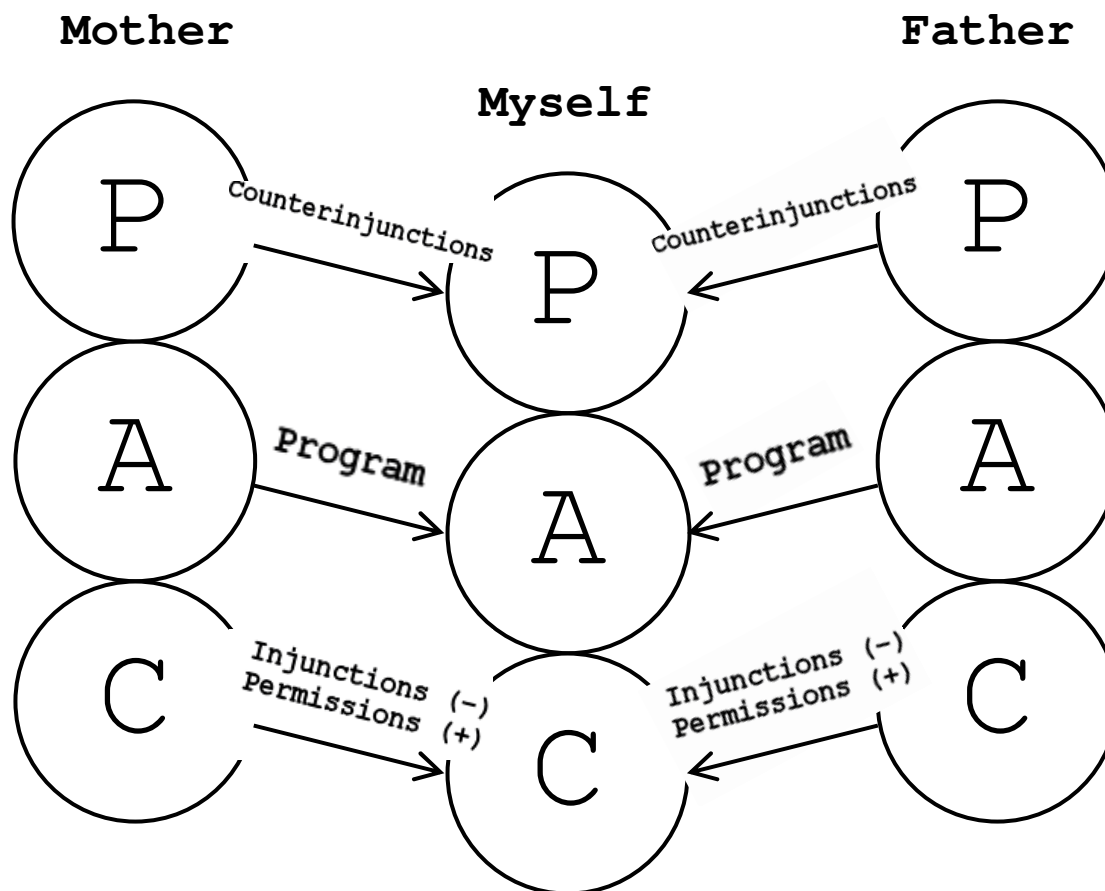
Inheritance: Claude Steiner's script matrix

TA aficionados would be unsurprised by such a notion, because they consider that the injunctions that they received as children emanated from their parents' Child ego states, and are stored faithfully in their own to be imparted to future generations (as, too, were the permissions; however, as we have intimated, these have less force generating emotional disturbance, and may even be employed remedially in TA psychotherapy). In TA theory, the parents also "transmit" from their Adult ego state to their offspring a host of "Here's how to ..." modelling behaviours. TA supposes that these will be good examples because the Adult ego state is rational - unless the transmitting Adult is "contaminated" by the parent's Child or Parent, in which case the "Program" can be faulty (rendering the disadvantaged offspring a candidate for TA psychotherapy in the years to come). Counterinjunctions are the Parent ego state messages assimilated by the developing child to manage the injunctions with which it is already familiar. Because in early TA it was supposed that these are harnessed by the script-authoring child to manage the injunctions - in some manner functioning as their counterpoint - they were mooted as "counterinjunctions". In practice, they tend to be semantically aligned with the injunctions themselves; for instance, the injunction "Don't think" when it is accompanied by counterinjunctions such as "Hurry up" and "Do as you're told". This entire process is represented in the "script matrix"¹⁵¹ attributed to Claude Steiner (1935-, probably Eric Berne's principal disciple and personal fan).

¹⁵⁰ Goulding, R. and Goulding, M. (1979) *Changing Lives Through Redecision Therapy*. Brunner-Mazel: New York

¹⁵¹ Steiner, C. (1966) Script and counterscript. *Transactional Analysis Bulletin*, 5:18, 133-135.

 CLAUDE STEINER'S SCRIPT MATRIX

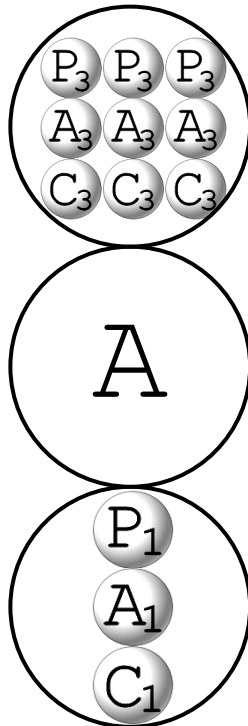
*TA baby and TA bath water*

TA protagonists are not wholly reconciled on the developmental point at which Parent comes into existence, from which it follows that they do not know what it is made of in biological terms, whether it is physiologically as well as conceptually discriminable (from Child and Adult), and therefore cannot determine whether it is pre-formed by way of template or "archetype" - whether biologically via DNA, or in any other conceptual or spiritual manner. Eric Berne was clear that the Parent and Adult ego states come into existence after the first few years of life (like the Ego in classical Freudian theory of development of the personality structure), whereas "newer" TA theorists (such as Tony White) have defended a two ego-state model in which: (i) Parent exists early like Child; (ii) the Adult ego state is incorporated within Parent, and (iii) instructional "tapes" are lodged within Child as well as Parent. Without getting bogged down in intra-discipline differences of viewpoint (which are merely *bona fide* efforts to project TA forward usefully) we may note that Claude Steiner, at his personal online resource, anticipates as "sweet news" the possible eventual mapping of TA ego states onto phylogenetically identifiable components of the central nervous system (which he refers to as the "triune brain"). It may not be necessary to effect such an accomplishment to establish TA's empirical credentials, as we shall see. We discard the TA baby with the TA bath water (various ambiguities) at our own cost; moreover, by the close of Part II, we shall have hung many of ours and TA's hopes on one testable coat peg.

Structural model of the ego states (second order)

The mechanics of script formation are appreciated even more fully with reference to a second order structural model of the ego states.

STRUCTURAL MODEL OF THE TA EGO STATES (SECOND ORDER)



PARENT EGO STATE (P₂)

assimilates parents and significant others as introjects on the basis of counterinjunctions

ADULT EGO STATE (A₂)

thinking, feeling and behaviour relevant to solving problems rationally here and now...

CHILD EGO STATE (C₂)

processes injunctions and permissions early (pre-verbal) and later (verbal and non-verbal), effecting "early decisions" (in A₁)

Penetrating, mordant and caustic swine

In TA, the "script proper" is the overarching term for the "life script" together with all of the parental injunctions and permissions - transmitted as we have seen from the parents' Child ego state to the offspring's own Child. The "life script" is formed from birth to around two years - when injunctions are "pre-verbal" - and then up to age around seven¹⁵² when the counterinjunctions are well in play. This coincides with P₂ formation in the offspring, and the experience of significant others is recorded as a set of P₃, A₃, C₃ stacks in P₂. The term "introject" is used to describe the "swallowing whole" of a significant other, after which the subjective mental experience of that person will be integrated and salient. In the early years, the parental influence is confined to P₁ in C₂ (i.e., it represents the pre-verbal injunctions). P₁, which endures throughout life, is known as the "pig parent" as it is more penetrating, mordant and caustic than P₂. Clients in TA psychotherapy report that P₁ is powerful, and felt "corporally", as distinct from the "verbal" messages emanating from P₂ which are readily experienced "aurally", as a critical voice.

¹⁵² Jean Piaget (1896-1980) described the developmental phase up to two years of age as "sensori-motor", and from two to seven years as "pre-operational". The expression to the effect, "Give me a child until he is seven and I will give you the man" - attributed to the Jesuits in general and occasionally to Saint Francis Xavier (Francisco de Jaso y Azpilicueta, 1506-1552), co-founder of the Society of Jesus with Saint Ignatius of Loyola (Ignacio López de Loyola, 1491-1556) - is widely regarded as a truism, even if an uncomfortable one for one reason or another. Actually, Jesuits historically have regarded children fit for schooling only from the age of about seven prior to which they are better raised by nannies than schoolmasters (*Ratio Studiorum*).

The TA Parent ego state as "conscience"

As the authority figures' messages are usually imperative - and often powerful - they create subjectively-experienced, intrapsychic tension which is typically towards compliance. We have said that P_2 is an "aural" experience, and you can test yourself regarding whether it is not difficult to "replay" such critical voices in your imagination¹⁵³. If this is a struggle, try it again when next you are confronted with any dilemma, when you may not have to try at all, merely recognise. The Parent "nag" addresses the Child ego state and invites a response. It is thus an intrapsychic form of address, and we see at once how "talking to yourself" has the proverbial distinction of indicating "the first sign of madness". In the TA second order structural model - which, we do very well to remind ourselves, is "top down" in the empirical sense (i.e. poetry awaiting corroboration scientifically) - the offspring already possesses an "electrode" of the parents' injunctions represented by the P_1 , A_1 , C_1 stack. P_1 is of significant interest here. In TA this "pig" or "witch" parent has the faculty of "magical thinking". It does this as if to "rationalise" the wordless, imperious, motivational harrying that billows from the stored injunctions. The magical thinking thus takes the form, "I'm not at all sure why I have to obey this command but if I am sane I will have a rationale for my actions and here it is ...". One can see here the scope for children "inventing" fantasies of parental abuse - whether verbal or non-verbal - and whether trivial or more serious¹⁵⁴. The matter raises again the importance of triangulation with parents' accounts of history wherever objectivity is called for. The pressure of TA "conscience" may have force through the combined effect of both P_2 and P_1 (the latter experienced more as a kinaesthetic nudge as we have suggested). The TA Parent ego state (P_3 in P_2 , with or without P_1) is now not just reminiscent of Freud's Superego, but is another way of understanding "conscience" in addition to the ones already presented in Chapter 5 (where the behaviorists' view of conscience as juvenile conditioned fear and the religious view of conscience as the metaphysical guidance of the Cartesian mind or soul were presented).

The (re-)formation of TA conscience with the passage of time

At any given moment (t_1), biographically speaking, the Parent ego state (P_2) may address Child (C_2) where Child "decides" what to do with that message. The subject may also endeavour to assimilate (and make sense of) the conscience-pressure P_1 . By a subsequent time (t_2), P_2 has been updated to accommodate new experiences (including fresh counterinjunctions), whilst C_2 has updated itself with "decisions". Allowing the possibility of C_2 having the capacity for "dialogue" with P_2 (as distinct from mere exposure to "monologue" from P_2 to C_2), P_2 will be updated intrapsychically. Throughout the whole (iterative) process, monitoring and reality-testing is at A_2 , whose efficacy will be determined partly by its capacity for remaining independent of (or uncontaminated by) Parent (P_2) and Child (C_2). (Contaminations may be represented by overlapping ego states diagrammatically, and can be diagnosed and treated in therapy.) Now, the extent to which Child (and Adult) "decisions" can "re-write" (or otherwise compensate for the now disobliging effects of) the Parent ego state (whether P_2 or the electrode P_1) is a pre-requisite for restoration of personal sanity within a TA framework, and beseeches empirical confirmation.

¹⁵³ See also the Table "Variations within the classical conditioning paradigm" on p.12.

¹⁵⁴ The interested reader may wish to pursue Freud's "seduction theory" of hysteria and obsessional neurosis. Early in his career, Freud claimed that all such emotional conflicts arose out of repressed and actual experiences of childhood sexual abuse. Later he was to retract this position conceding that such experiences, although real psychologically (repressed), could be imagined. The issue was to divide his followers.

Existential "OK-ness"

In Chapter 5, we encountered existentialism - which may be regarded as a school within philosophy that recognises humankind's struggle to meet the absurdity of existence and find personal meaning and purpose within their own (a post-Enlightenment supposition that one cannot "reason" one's way into meaningful engagement with life as it presents itself or really is, nor towards a rational belief in or relationship with God). In TA theory, the laying down of the "life script" is associated with an "existential life position", speaking to the extent to which a person perceives themselves and others as "OK". TA "OK-ness" resembles classical definitions of "attitude" in the psychological literature¹⁵⁵ which invariably include a reference to the favourability or unfavourability of the object about which an attitude is held. Whether I am OK, and whether you are OK, matters to me because my position affects my psychological quality of life. Without generating complex alternatives, there are four permutations of personal and interpersonal OK-ness denoted as follows: the healthy I+U+ (I'm OK and you're OK); I+U- (I'm OK, but you're not); I-U+ (I'm not OK, but you are) and I-U- (I'm not OK, and neither are you). TA has not aligned itself internally on whether the basic life position that a person possesses precedes and informs the infant early decisions, or whether the early decisions inform the life position¹⁵⁶.

Conditional "OK-ness": driven to distraction

When things are not "OK", humans are driven naturally to remedy their condition by behaving in ways that restore OK-ness. Now this looks much like classic "drive"¹⁵⁷, and is also reminiscent of the manner in which we have depicted (existential) "emptiness", and the ways in which we may compensate for it. We shall reconsider this fully in the next chapter ("A moral psychology"). In the meantime, we may note that TA has identified in the same way as it has the injunctions (i.e., on the basis of experience in clinical practice rather than empirically) five "drivers" that can be discerned readily by anyone with a TA-conditioned eye. These drivers may be considered as the behavioural response to the tonally urgent counterinjunctions stored in the offspring's Parent ego state (the P₃, A₃, C₃ stacks in P₂) and which bear the effective message, "You are not OK unless you ...":

Be Strong

Be Perfect

Try Hard

Hurry Up

Please Others

Whilst all five of the drivers can be experienced by any one person depending on the stressors present in a situation, an individual typically displays a "favourite" two or three which compete for prominence. They can be discerned in microcosmic instances of the script; aka the "miniscript" - a person's moment-by-moment behaviour.

¹⁵⁵ e.g., Fishbein, M. and Ajzen, I. (1975) *Belief, Attitude, Intention, And Behavior: An Introduction To Theory And Research*. Addison-Wesley: Reading

¹⁵⁶ Whereas Eric Berne considered the early decisions primary, and the life position assumed later, Claude Steiner sees the life position assumed as early as (feeding at) the breast. To demonstrate that the existential life position precedes the early decisions it will be necessary to demonstrate that some other discriminable and non-decisional neonatal psychological process or shift establishes the existential default (assuming that the life position is not wholly genetic). Accounting for the life position on the basis of a non-language-contingent facility with no other defining properties may not cut the mustard since early decisions themselves are "pre-verbal".

¹⁵⁷ An old notion in psychology related to the principle of homeostasis, "drive" is the tension that motivates an organism to restore imbalances in its (biological) systems.

An idiosyncratic control complex

In the aggregate, a person's drivers fuel an idiosyncratic control complex in which the subject is compelled to satisfy the conditional "OK-ness" determined by the counterinjunctions (stored in P₂). This inevitably involves the experience of unpleasant or aversive feelings matching those spawned during all the historic instances of autonomy-yielding during script formation. The problem with this (driver) process lies in the extent to which the person at the centre of things falls quarry to their own character formation, because they cannot "see" how their own driver behaviour, experienced as emotional tension, is not *bona fide* (associated with autonomy and an "OK" life position) but, rather, spurious in the sense that its very existence is for conformity with an old compromised (or "not OK") existential footing. Of course, in the present, we rationalise and justify our every move. This is how character defects (psychological mutton) may be very eagerly dressed as virtues (lamb scented with self-effacing rosemary); e.g., impatience attributed to ambition and determination. Now, this is most reminiscent of the concept of "spiritual blindness" introduced resolutely in the Preface and expanded upon in Chapter 4 ("Inside The Machine"). If we can't see ourselves transpiciously and modestly, or don't always have the willingness to do so, we may need others to hold to us a "spiritual mirror" for our own elucidation¹⁵⁸.

Layers of obfuscation

Ironically, in TA, these inauthentic feelings are called "rackets", and they rest on the bedrock of our untrammelled selves in layers of behavioural obfuscation. Skilled TA practitioners are equipped with mighty tools and machinery for penetrating these to get to the heart of your problems, but you may be wary of soliciting the process as it may feel quite raw at the roots. Therein lies a secondary (to the "spiritual mirror") rationale for sensitive but robust community; i.e., the protective "buffer" of "social support"¹⁵⁹. In a practical sense, such solidarity is a first necessity, for no tightropes should be attempted without the safety nets rigged. Look around you. Where are these? They are rarely to be found, whether in psychotherapeutic environments or in society at large. This is our greatest collective shortcoming. We don't provide sanctuaries within spitting distance of park benches, and we permit individual rather than group therapy with the "appropriate" time boundaries effected at professional behest.

Off your chest and desk but still on your "to do" list

Who lives longest (counted in hours) with our drivers? Why, we do in person of course: we must live with ourselves at the end of each day. Whilst drivers may command our own insomnia, they may also occasion cervical or posterior discomfort to those in our relational vicinity. We all like to have a "listening ear" - someone who will let us get things off our chest - but if we don't change our personalities, letting off steam will only ever furnish fleeting respite and permit fleeting friendships. Accumulated rackets, especially unexpressed ones, are known in TA as "stamps". If the collector has been burning the midnight oil, we had better watch for the conflagration. When it comes (and in TA come it will, whether as seepage if "brown" stamps, or as a torrent if "gold"), it contributes measurably to the losing script "payoff", with consequences that rank according to its degree.

¹⁵⁸ unless we wish to stay stuck. Some of us, apparently, can afford to do just that. Times come, however, when some of us can't. It seems that each (especially adolescent) generation inherits - through some irregular mechanism or another - the bad habit of having to learn to choose the right company the hard way. What can we teach the kids.

¹⁵⁹ "Social support" works especially well when stress is high (e.g., Cobb, S., 1976, Social support as a moderator of life stress. *Psychosomatic Medicine*, 38, 300-314).



"Self-effacing Rosemary"

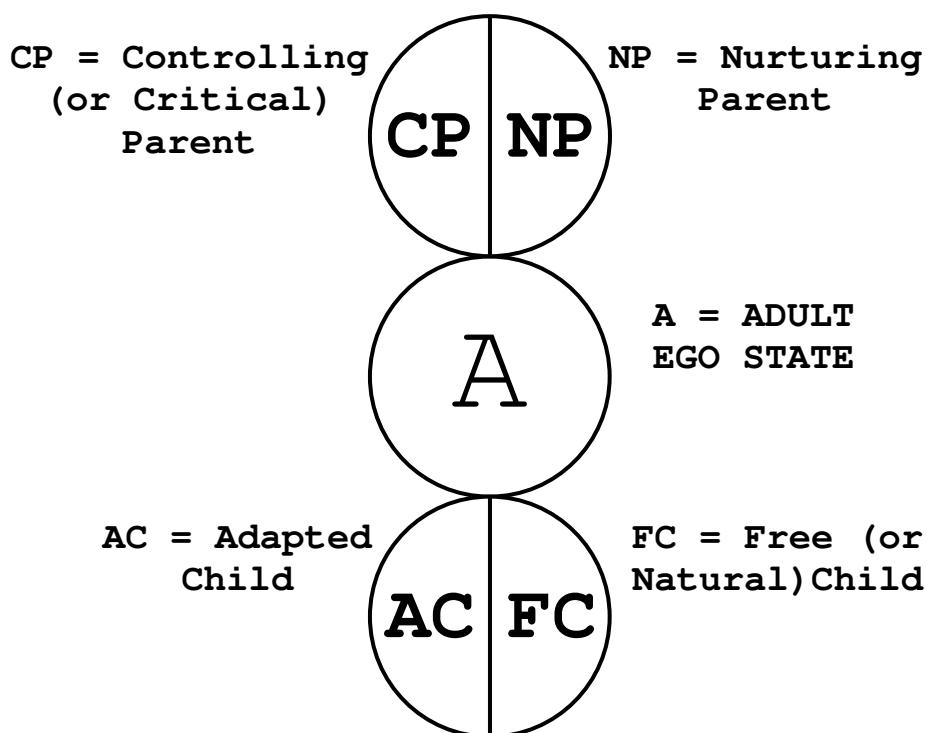
Fleeting leaning

The most fleeting "friendships" of all are sometimes the most symbiotic ones. We know from nature and biology that symbiosis is defined by mutual compatibility (capacity to meet a "survival need") and helpfulness or co-operation; however, with human beings symbiosis is like a tinderbox - meaning it has limited endurance prior to its conversion into something quite explosive. The problem is that, although some people quite like the reciprocated leaning, sooner or later one party gets fed up with a situation and changes their mind. That's when the trouble starts. Eric Berne knew a great deal about this sort of thing and we shall revisit it when we consider "games".

The ego states in functional mode

Meantime, we need to appreciate the difference between the structure of ego states and how they function in transactions. This interplay is as often as not devised (unknowingly) so as to precipitate (in others) responses reinforcing the (spurious) "truth" of the trenchant and prophetic "life script" (generating "rackety" feelings into the bargain). The Parent ego state (we are reassured to hear) is capable of "Nurturing" as well as "Critical" or "Controlling" behaviour. Although Child stores injunctions and permissions, and makes decisions about these, it also possesses an uncontaminated or spontaneous, fun-loving quality known in TA as one's "Free Child"¹⁶⁰. The "Adapted" Child is the one that is conditioned by experience, and is manifest in two modes: "Compliant" (responding harmoniously with the Controlling or Critical Parent) and "Rebellious" (antagonistic).

 FUNCTIONAL MODEL OF THE TA EGO STATES



¹⁶⁰ When recreational with "brain power", Child may be known as the "Little Professor".

Interpersonal transactions: preliminaries

For Berne, the unit of interpersonal recognition is a "stroke"¹⁶¹, and we are constantly engaged in affording these to each other in the transactions¹⁶² that take place between us. Transactions are always "invited" by one party, and accompanied by an expectation (whether deliberate or unwitting) of a particular type of response. Much of the time we are mutually co-operative, and our codified transactions oil the hub-bub of work, family, friendships and human intimacy. Sometimes, however, these transactions turn awkwardly - precipitating high jinks - even (potentially) catastrophe if people are "playing" for whopping enough stakes. Although Eric Berne's theories of how this happens were engineered in the context of early post-Freud psychotherapeutic treatment, and conceived with the psychology of the individual very much in "mind", his ideas can surely be extrapolated to the ways in which we engage with each other on a much larger scale - through all the layers ("worlds") of the "moral environment"¹⁶³ - even to national and global affairs. It is quite possible to imagine international diplomacy - including its outcomes - progressing on the basis of the same principles underlying the examples that follow.

Interpersonal transactions in more detail

Each transaction is made up of a stimulus and a response, and transactions proceed from the Child, Parent or Adult ego state of one person to the Child, Parent or Adult of another. The three types of transactions recognised in TA are complementary, crossed and covert.

Complementary transactions

In a complementary transaction, the ego state addressed is the one which responds, and communications may continue smoothly:

Husband: Can you help me find my shoes?

Wife: Oh! You haven't lost them again have you?

Husband: Yes! Silly me. I keep losing them don't I?

Wife: What will I do with you? Are they in your wardrobe?

Husband: No - I can't find them there.

Wife: Have you looked by the back door?

Husband: Oh yes! Here they are! What would I do without you?

Here, Husband is in Child throughout, compatible with Wife's Parent.

Crossed transactions

In a crossed transaction, the ego state that responds is not the one that was addressed. A primary communication rule in TA holds that disruptions are always caused by crossed transactions (including "discount transactions", in which the transmission is ignored):

Husband: Can you help me find my shoes?

Wife: Oh! You haven't lost them again have you?

Husband: Yes! Silly me. I keep losing them don't I?

Wife: Well, good luck finding them this time darling.

Here, Wife switches from Parent to Adult crossing the C-P pattern.

¹⁶¹ In *Walden*, Thoreau effortlessly depicts not merely our universal companionship-hunger but (rather reminiscent of Carl Jung's notion of the "collective unconscious") something of our intrinsic psychological "wiring" as an inevitably connected organism:

I have heard of a man lost in the woods and dying of famine and exhaustion at the foot of a tree, whose loneliness was relieved by the grotesque visions with which, owing to bodily weakness, his diseased imagination surrounded him, and which he believed to be real. So also, owing to bodily and mental health and strength, we may be continually cheered by a like but more normal and natural society, and come to know that we are never alone. (Walden; Or, Life In The Woods, 1854, "Solitude")

¹⁶² defined as units of social intercourse in *Games People Play* (1964, Penguin: London)

¹⁶³ See Chapter 6.



"Have You Seen My Shoes?"

Covert transactions

A covert transaction is one in which a person says one thing but means another. The message has two components: the social (overt) and the psychological (covert). The covert affords much more information about the behaviour that actually and eventually transpires than the social level. The motive for covert transactions is usually shame or embarrassment originating in Parent values or prejudices; then again, desires and feelings sourced in Child. The most common social level can be located at Adult-Adult. The psychological messages are usually either Child-Parent ("Help me ...") or Parent-Child ("You should ..."). A variation on our scenario involving the slippery footwear might be:

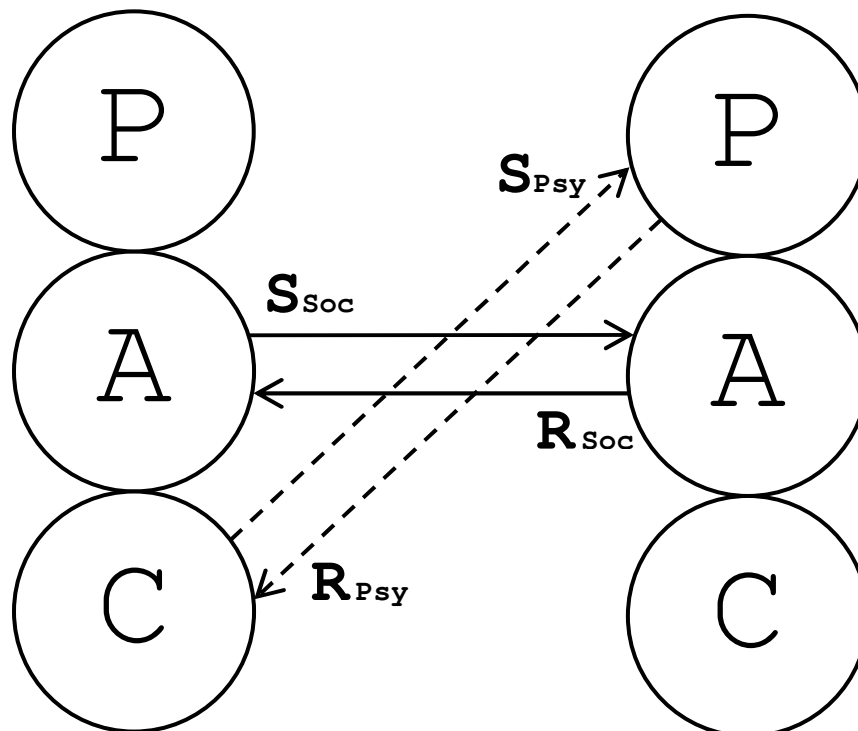
Husband: *Have you seen my shoes?*

Wife: *Not since you last wore them dear.*

Here, Husband's cunning opening remark looks like a plain ordinary question (Adult-Adult) but - given what we know about this couple - and on closer scrutiny of Husband's tone of voice and body language, we conclude that this is a covert Child-Parent stimulus translating to, "Please find my shoes for me". Wife's response looks like a rational statement meaning, "Not recently", but translates tersely as, "Jolly well try to remember where you left them" (Parent-Child).

In the diagram, the dotted line represents the covert transaction.

COVERT TRANSACTION WITH SOCIAL AND PSYCHOLOGICAL LEVELS



Covert transactions form the basis of "games", and are sometimes referred to as "ulterior" transactions. A habit of engaging in covert transactions can render a person unable to discern who they really are (especially in "Free Child"). TA therapists encourage people to be honest with themselves and with others. In so doing, people can develop the courage to ask fearlessly and openly for what they expect from relationships and, thereby, become more likely to obtain it.

What's your game?

Whereas Eric Berne's reference to "games" included any transactional behaviour with an ulterior motive, TA has since distinguished between racketeering and games (Fanita English), the "switch" defining the latter (Vann Joines; Marityn Zalcman). The switch, simply, is when one party to a series of (complementary) transactions changes ego state (without warning), leaving everybody feeling uncomfortable and uptight. The tension is relieved only by a further change of (reversion to complementary) ego state(s). TA sees racket feelings as the (dubious) "reward" associated with playing games, although this is intuitively difficult (in the context of reinforcement and motivation - see Chapter 2) as rackets are aversive by definition. Reconciliation of the two approaches is probably to be discovered in recognising that the "pull" of the "life script" is (gravitationally as it were) significantly more forceful than the potential of a transitory instance of daily living as an opportunity for learning.

A sad case in point

By way of hypothetical example, a wife with a (losing) "life script" determining that she must acquire material wealth at all costs (recall that the "script proper" is "the 'life script' together with all of the parental injunctions and permissions - transmitted as we have seen from the parents' Child ego state to the offspring's own Child"), seeing (or, more accurately, realising subconsciously) that her marriage was not satisfying that requirement sufficiently, manufactured (in ulterior fashion) endless ("rackety") scenarios in which she could generate and maintain grudges against her husband (by switching ego states, taking offence at the husband's corner of the symbiotic relationship; i.e., playing "games"), anticipating eventual uproar and divorce with him as the defendant because of his adultery (he having "needed", of course, an alternative source of "strokes", the marital ones having now dried up). Doubtless neither party (nor the hidden paramour) enjoyed the episode very much at all - nor their children - nor did any of them comprehend the whole dismal tale for what it was, until they all wound up in separate TA consulting rooms (or the doctor's surgery or the hospital ward or jail or the morgue).

Losing scripts and losing wickets

In Chapter 7, we described our potential for "spiritual blindness":

Whichever way you look at it, it is of no use making excuses for self-betrayal. There are two sides to any coin, and we can flip any situation over to look at it another way. We credit ourselves with guile; in fact, it is denial. How do we know it is denial? Because if you hold out playing a "bad game", you find yourself on a losing wicket sooner or later. Ask anybody who has tried it in the long run.

No means of escape

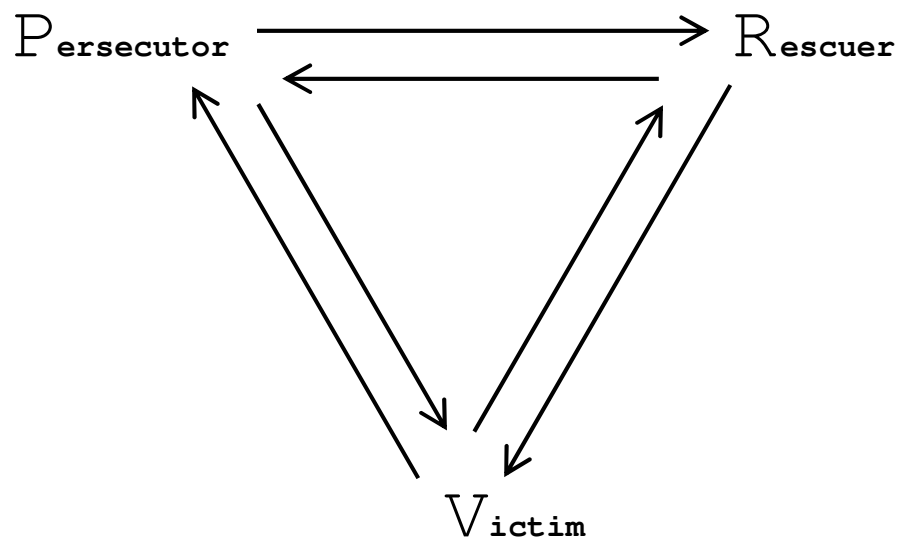
The astute reader will have realised very quickly that the husband and the paramour have discharged a losing script equivalent in deficiency to that of the wife's, and are equally accountable in the "love" triangle. When script payoffs are grave, they are termed "escape hatches" in the TA jargon (aka declaring and prosecuting war in the language of international diplomacy). TA identifies three escape hatches: "going crazy", homicide and suicide, with a debatable fourth - "running away" (established in psychiatry as a "fugue"). Of course, of these four, suicide is the only final exit from the very life we know and, so, self-destruction is the only script-finale. TA therapists are somewhat divided on how to "treat" escape hatches - some regarding their "closure" as a pre-requisite of progress in rehabilitation. The argument hinges on whether tactical or strategic escape hatch closure is possible (psychologically speaking), and then whether progress can be effected whilst they remain live and potent.

The "drama triangle"

In TA, movements across existential life positions are possible depending on what happens when we engage with others. Unhealthy life positions (broadly any which involve "not OK") may be occupied (without awareness necessarily) in order to justify "Persecutor" and "Victim" modes of relational behaviour (in the Parent and Child ego states respectively) - as demonstrated in the "drama triangle" presented by Steven Karpman¹⁶⁴. The "Rescuer" position is also a significant (unhealthy) role in the turmoil and carnage. According to Karpman, any person playing a game is fitting themselves to one (or more) of these three "scripty" roles. The Persecutor puts other people "one down" inferring in them a "not OK" existential standing. The Rescuer is like the Persecutor in that she or he sees a third party as "not OK" and unable to save themselves from the Persecutor. The Victim operates from a "not OK" position, and may unconsciously invite relationship with the Persecutor and Rescuer. (I+U+ is the healthy (Adult) position - the one that is aligned with a "winning script" - and that is associated with progress in TA psychotherapy.)

The drama triangle is reproduced here:

 STEVEN KARPMAN'S DRAMA TRIANGLE



The drama triangle is used to interpret games by discerning which role the respective parties have assumed at the beginning of the series of transactions, and then identifying what change of roles happened at the "switch" (when a person shifted to another ego state and the parties sensed that something has gone wrong). In this way the roles in the drama triangle rotate during the course of a game. A Victim may, having become rescued, blame the erstwhile Persecutor who now assumes the role of Victim; alternatively, the Rescuer is seen as having interfered and becomes a Victim with one of the erstwhile Persecutor and Victim parties now assuming the role of Rescuer (the other becoming Persecutor). The drama triangle is avoided altogether, or at last abandoned, when participants remain in or revert to Adult.

¹⁶⁴ Karpman, S. (1968) Fairy tales and script drama analysis. *Transactional Analysis Bulletin*, 7:26, 39-43.

Growing up in TA

As we have tried to make plain, the "life script" is unconscious (or "pre-conscious"), meaning beyond a person's normal range of awareness without contrived means of bringing it to light. Although established during a child's formative years, supposedly it can be modified during the whole of life including adulthood. Now, TA makes three fundamental assumptions: (i) everybody is actually OK (whether or not we like people or their behaviour); (ii) everyone has the capacity to think (and, so, make personal choices), and (iii) people can "decide" their destiny (and the "decisions" they have made can be changed). Our scripts may have become dated, and we are called upon, especially by experience of failure, to re-establish ourselves. We can bring to bear our capacity for thinking to the matter, and we are capable of "redeciding". We move out of script, so regaining our "autonomy".

Freedom in TA: autonomy

Although Eric Berne is not on record as having defined autonomy formally, he has described it in *Games People Play* as, "manifested by the release or recovery of three capacities: awareness, spontaneity and intimacy"¹⁶⁵. Awareness is the capacity of a person to perceive the world in a way that is uncontaminated by parental influences - as a pre-intellectual infant rather than a taught child. Spontaneity is the ability of a person to experience and express without shame (although not without prudence) feelings (originating particularly in "Free Child") that are natural in the sense that they are untaught. For Berne, spontaneity is liberation from the compulsion to engage in transactions with an ulterior motive (i.e., play "games"). Primarily a quality of the Child ego state, and inhibited in most people by the shadow of the Parent ego state, TA intimacy is the unencumbered, game-free and candid behaviour of the uncorrupted autonomous person.

A discount for (nearly) everyone

In TA, denial is known as "discounting" - setting aside information that contradicts the "script". It may involve serious overestimation or underestimation of other people. Eventually we will consider the capacity for "decision" and "redecision" that people really do have. Underestimating nearly all of humankind in one swoop, the final chapter of *Games People Play* comprises one paragraph only, reproduced as the transactional stimulus whose response remaining Chapters are:

The sombre picture presented in Parts I and II of this book, in which human life is mainly a process of filling in time until the arrival of death, or Santa Claus, with very little choice, if any, of what kind of business one is going to transact during the long wait, is a commonplace but not the final answer. For certain fortunate people there is something which transcends all classifications of behaviour, and that is awareness; something which rises above the programming of the past, and that is spontaneity; and something that is more rewarding than games, and that is intimacy. But all three of these may be frightening and even perilous to the unprepared. Perhaps they are better off as they are, seeking their solutions in popular techniques of social action, such as 'togetherness'. This may mean that there is no hope for the human race, but there is hope for individual members of it.

Let's pick up Eric Berne's gauntlet together: which is it to be then, friends: "Every man for himself" or "All for one and one for all"¹⁶⁶?

¹⁶⁵ Berne, E. (1964) *Games People Play*. Penguin Books: London (Chapter 16, p.158)

¹⁶⁶ See Preface for expansion.

Echoes of "emptiness"

Towards the close of Part I, we contemplated "emptiness" as the unpleasant experience of the person laden with "conscience" which is:

a quiet strain, having the capacity to become psychologically "noisy", which has the effect of pressure to settle upon one or more beliefs, attitudes, intentions or behaviours (including not doing certain things as well as doing them) and which is experienced subjectively as psychological conflict - usually mild, but potentially deadly

On refreshing ourselves at the beginning of Part II, we reminded ourselves of a line of questioning that we should like to address:

"Does this tension that is conscience as we have just depicted it, along with any other psychological tensions that we may care to recognise, engender a kind of subjectively-experienced 'emptiness' which, as fallible human beings, we are prone to fill with all kinds of distractions, some of which are harmful to ourselves and others?" ... "What is the nature of this emptiness?"; "Does everyone experience it?"; "Under what circumstances are folks more or less likely to experience it?"; "Why do folks pursue certain rather than other distractions?"; "Do we have the capacity to observe it, evaluate it, effect or adopt alternative behavioural courses directed at filling or otherwise compensating for it?"; "Is there a moral quality to any such processes?"; "Can the 'nag' of conscience be disregarded, resisted, or modified by personal will or psychological therapy?"; "Can 'self' change 'self'?" and ... "Why are there psychotherapists?"

In Chapter 6 - inspired by Tolstoy's depiction of moral courage - we confidently anticipated that personal sanity might be discovered in the application of an "Accountable Self" in the "moral environment".

The writing on the wall

We have considered in the context of their whole histories both major facets of modern psychology ("scientific" and "analytical") alongside other disciplines that speak to our topic. We desire an approach that accommodates and expands upon them all. Each philosophical thread presents excuses for glumness that can be dissipated with hope: Skinner's "scientific determinism" combined with the clear relevance of conditioning principles to daily human life; the "writing on the wall" of the TA "life script" that can be cleansed by "redecision", and the immutable pressure of divine invitation (Chapter 5) combined with religious folks' insistence on God's love and care for Creation.

Are you sitting comfortably?

Eric Berne's renowned, "If you are not stroked, your spinal cord will shrivel up"¹⁶⁷ resonates with Thoreau's depiction of "Solitude" (see footnote, *supra*). A TA environment is betrayed by the bandying of unconditional compliments, and there is something very OK about that. But sometimes, each of us finds ourselves (struggling) alone. The notion of "self-stroking" is not unfamiliar in TA circles, and invites speculation on the development of bad habits during childhood (from knee-scratching and tics to smoking and other addictions). There is a TA response to the TA verdict on a life, and it can be found quickly enough in the yellow pages. But is there anything else?

Then ready, steady, go ...

We shall have drawn together threads, joined up the numbered dots, and completed our colouring-in by the close of the next two Chapters.

¹⁶⁷ Berne, E. (1964) *Games People Play*. Penguin Books: London (Introduction, p.14)



"The Writing On The Wall"
Riveaulx Terrace, North Yorkshire