

Chapter 9

"A moral psychology"

(Robert Stephenson Smyth) Baden Powell (1857-1941)

The essence, substance and import of "A moral psychology" are best assimilated after first hand reference to (and considered reading of) the vital historic and contemporary background detailed in Chapters 1-8. We humans continue now to participate in the unravelling of history as ever we have done (for some 200,000 years hitherto and where might it end ...); moreover, as we all know empirically (from our own experience) but don't always recognise (because of its potential interference with expediency), the business of living is similar to domestic refurbishment: the work that really counts, and the quality of the end result, are all in the careful practice and preparation.

Teased to disintegration

We have teased out modern psychology from its roots, only to discover it fragmented in our grip. Since the pivotal scientist Hermann Ludwig von Helmholtz, a last common ideological ancestor, two strands of the discipline that informs sanity have evolved independently. These are scientific psychology on the one hand (after *inter alia* Wundt, Watson, Skinner and Eysenck), and analytical psychology on the other (after *inter alia* Brücke, Freud, Jung and Berne). We have troubled ourselves to lay out the contextual and theoretical fundamentals that underpin each of these subdivisions - particularly the principles of classical and operant conditioning (see Chapter 2) and the elegant yet empirically unverified Transactional Analysis (see Chapter 8). Is there some manner whereby these two may be reconciled organically?

Are we there yet?

Having taken stock of the old and unsolved "mind-body problem", and also the thorny matter of "free will" (which we may go some way to despatch), we have considered in some depth the nature of our common malaise - or what is known widely as the "human condition". Without the groundwork laid throughout Parts I and II, how else could we have confidence in the relevance of all the psychotherapeutic modalities? But plenty exist, and most are extremely costly in terms of both money and the trouble that assailed people have to go to - especially (but ironically) when they are all "washed up", lost to themselves and isolated socially - to find one that relieves rather than adds to their trouble. Whilst contemporary treatment performs marvellously in some quarters, it requires self-examination (see Chapter 7) of the kind it invites (or should invite) from its clients. The systemic response to our need (as a whole human society) is difficult to evaluate (especially for the life-weary prospect) because (aside from the discrepancies amongst us about how far we should care for the temporarily unfortunate) history has produced uncoordinated schools that differ significantly in terms of how they perceive psychological "knottedness" and (thereby) determine the "relevance" of their response (also Chapter 7). These divergent schools, furthermore, are distributed across separate operational sectors (from private to charitable with public straddling the two, often the most significant financial investor). The sheer weight of cash that has been spent on (vote-driven) policy development, strategy, research, implementation, service development, review and user consultation in the past few decades bears witness to the complexity in and remaining inadequacies of the present system. The bottom line is: if it takes hundreds of consultants to fit the light bulb, how may a baffled or desperately unwell person navigate towards an unfamiliar destination in the dark?

Avoiding unnecessary upset

In laying the groundwork for a "moral psychology" we have begun to define and consider the bearing of its various elements. Foremost amongst these are "conscience" (see Chapter 5) and the force of the "moral environment" (including the "weight of human history" - see Chapter 6). We have posited that the ways in which we blend these in our personalities will inform and alter (favourably or unfavourably) our "spiritual" condition and hence direction. We mustn't get too upset about words like "moral" and "spiritual". "Moral" just means founded on a principle - like a rule or a tenet - and we have plenty of these in secular law as well as in matters scientific and psychological. "Spiritual" just means "unseen" - recognising that we can't operationalise everything about sanity in the material and measurable world of science (and we don't know whether we will ever be able to do so). If you wish to add personal colour, even religious fervour, to these terms, you are encouraged most vigorously to do so: for all you know it may do you and the world some good. The whole of *Nine Seahorses* represents an exhortation (*Plea*) to do just that in a way that is right for you, you alone, and nobody else. We are about to demonstrate the relevance and application of an "Accountable Self" in the "moral environment" (discussed in Chapter 6) - and the various ramifications of doing so - under the umbrella expression "moral psychology". Finding and exploiting common ground has been a key principle of our approach which is, thereby, ecumenical in spirit. Not everyone, however, will warm to the argument, because you can't please all of the people all of the time. Nobody in history has achieved that standard, with the possible exception of Raymond¹⁶⁸.

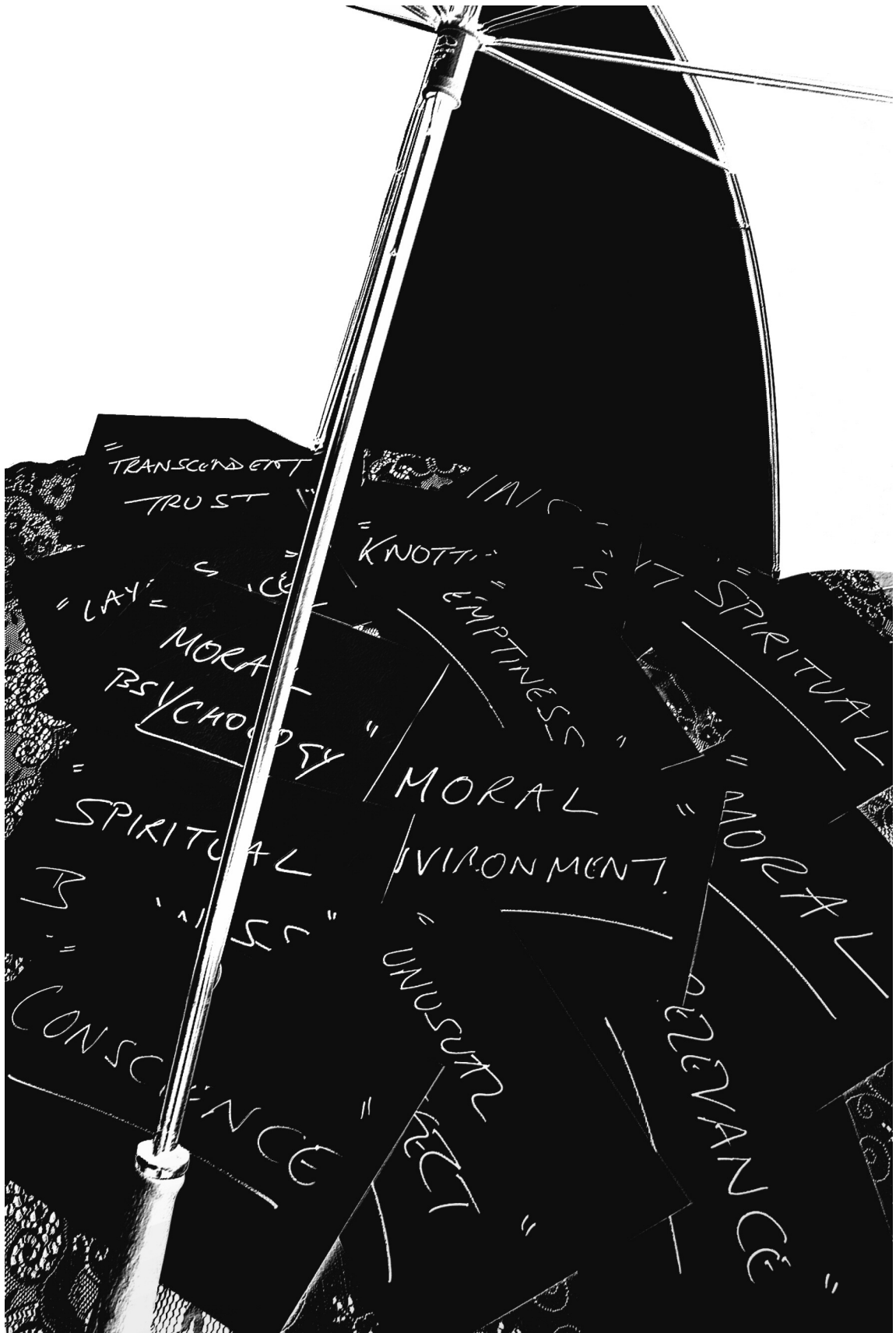
No formal agenda

Nine Seahorses comes with a personal guarantee independent of the reader's appreciation or otherwise of its thesis. It is a scrupulous attempt at winnowing away the chaff from a long and multi-faceted journey through modern psychology. The biography germane has, like anybody's life, embraced both the mundane and the intense in everyday experience - in thoughts, in feelings and in relationships. There have been moments of low season and also high drama (sometimes we are "lucky" to escape with our lives). The author has drawn from advanced pedagogy in academia, diverse received wisdom in applied settings (counselling and psychotherapy), as well as professional experience in policy implementation, research and service building. The entire argument has been formed with no overseer. No patron. No committee.

Why a "moral psychology"?

The human race has ever known "moral psychology" as rendered explicit from the outset; nevertheless, lives still get horribly trounced and can languish unredeemed in the 21st century. Human history (since circa 200,000 BC), from "Out of Africa" (circa 70,000 BC) to the first farming communities along the "fertile crescent", and then formal civilization as it has been patchily and subjectively recorded (all since the end of the last Ice Age circa 12,000 years ago), has been one of inevitable mutual engagement. We have seen significant reactions against (the human authority in) religion in the Scientific Revolution and the Enlightenment, since which time we have unshackled ourselves somewhat, but become rather depressed. Provisionally, we may consider "insanity" as "lostness to ourselves" whilst living in the world - not possessing in our own right the "spiritual" resources needed to avoid personal disintegration whether mild or catastrophic.

¹⁶⁸ Also co-creator with Philip Rosenthal (1960-), Ray (Raymond Albert) Romano (1957-) is the star of CBS's TV show *Everybody Loves Raymond* which, although classifiable as superficial entertainment (or "soap"), is deeply and cleverly replete with ulterior transactions that should delight even the most jaded TA professional (see Chapter 8).



"Umbrella Expression"

Accounting for the "moral self": preliminaries

Even with advances in biology, we don't know exactly what happens (in the universal sense) when a human life begins. As offspring, we weren't there to salute the twinkle in our parents' eyes, and their romance (or sexual liaison however it transpired) - for all we know - could have happened on another day when, although a facile proposition, we might have been somebody else. The same principle applies to the meeting of gametes as to the meeting of minds. The melding of DNA, and the development of a zygote (and then embryo), is subject to a host of vagaries including the "natural selection" of a sperm (and thereby biological sex) from a veritable Light Brigade¹⁶⁹ of hundreds of millions. A simple "spiritual" (substitute "psychological" or "emotional" as you wish) interpretation of how a person (you) came into being may be partitioned for argument's sake into two variants: (i) its quiet, yielding acceptance as it really was (e.g., accepting who your parents actually were and not wishing they were somebody else; the date, time and place of your conception and birth; your name; whether you have siblings and in what permutation they exist, etc¹⁷⁰); or, (ii) its rejection on the basis of these or other attributes. The reader may reflect on which is more or less conducive with personal sanity. The remainder of a life is like that. Acceptance is the glorious watchword¹⁷¹. Vain attempts at manipulating what we cannot change leads to our unremitting insanity.

What, exactly, is acceptance?

Assuming we can appreciate the concept mentally (perhaps conjuring it into our "minds" if it is not already there), let it sit with us for a moment; now, what have we done when, in the manner depicted, we have accepted something about ourselves (or another person, or the various "worlds" of the "moral environment" that we encounter daily)? The question is hardly a diversion, for perhaps acceptance is the ultimate weapon we possess against delusion - laying at the heart of sanity waiting only for discovery. This psychological or "spiritual" phenomenon is a form of yielding, of "letting go" of alternatives, of "seeing through" or "finding out" those rivals as culprits of our own self-deception. It possesses an extraordinary and most reassuring quality: when it has happened, you know about it. All of a sudden, the penny has dropped, and you realise that a shift in your thinking, and your feeling (even whomever you feel you are) has occurred. You realise that nobody can take it away from you, because it has become a personal "truth" in which you may retain utter confidence. You have nothing to prove, and fear slips away. Scientists may corroborate the phenomenon one day, and then again they may not. It hardly seems to matter. Good luck to the scientists. And good luck to everyone else. And good luck to me. Everything is OK. And you know that this shift is a permanent change should you wish to keep it. And you know it is for the better rather than for the worse, even though it may at first feel like defeat, a compromise or "surrender". And it brings peace.

¹⁶⁹ Following a misunderstood order from Lord Raglan the famous "Light Brigade" charged tragically against well-positioned Russian forces in the Battle of Balaclava during the Crimean War (1853-1856) - fought to protect disputed territories on the Crimean Peninsula and nearby sea routes during the 19th century decline of the Ottoman Empire.

¹⁷⁰ ... even that it happened at all. If you are contemplating with hurt feelings why you were born, or wishing that you hadn't been, you may wish to consider that it is "depression" that is "talking" to you, that it will pass, and that in the meantime you may speak to somebody you can trust. Failing all else, try visiting a friendly doctor.

¹⁷¹ Obviously this is not an invention. The well known *Serenity Prayer* has uncertain origins, but is usually attributed to (Karl Paul) Reinhold Niebuhr (1892-1971), in which case from 1937: *Father, give us courage to change what must be altered, serenity to accept what cannot be helped, and the insight to know the one from the other.*

Another starting point ...

What, then, exists of a person in the first place? The fact of the matter is that we "know" only so much. Science tells us a great deal about physiology: we know about fertilisation, development in the womb and lifecycle biological maturation. In the psychological or "spiritual" sense, conversely, when do we become anything at all? There are endless possibilities for taking a position on this, and we don't need to prove that any of them is correct or, for that matter, refutable (although we should not want to maintain any patently dismissible position except through sheer belligerence to ourselves). Perhaps we have an immortal "soul" formed in the "heavens" as humans have suspected since Psalm 139 was authored some 1,000 years BC, or as Plato held in Ancient Greece¹⁷². Then again, perhaps we become reincarnated. Perhaps a metaphysical "soul" comes into existence at the event of our conception, or later at the (astrological) "moment" of parturition. Perhaps there is no such thing; rather, a Cartesian "mind" (see Chapter 4) mediated by some facility of which science has not yet dreamed. Perhaps none of these is true because everything is material; in which case, perhaps we inherit (Jungian) "archetypes" (Chapter 8) shaped in some manner by DNA or, again, none of these but an Aristotlean or Lockeian *tabula rasa* (see Preface and Chapter 1).

"Moral alignment"

The point is not so much that we can demonstrate any of these in a positivist, or even empirical fashion, but that (should it matter to us at all as thinking individuals) we can align ourselves with an understanding that makes sense, or is coherent with the remainder of our personal philosophy, or outlook on all of life. The only thing we really want to avoid is delusion. Why? Because that might engender internal discord; by which we mean the cleaving to two antagonistic beliefs or positions simultaneously. We can tolerate mild conflicts, but tensile ones drive us potty. Suddenly we are back to "conscience" defined in Chapter 5, and about which we have reminded ourselves often since (particularly in Chapters 6 and 8); furthermore, which we are keen to mollify if we want to become or stay "spiritually fit":

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

Well then, how do we achieve "moral alignment"? We may not need to do any such thing: perhaps already we are entirely sane¹⁷³, and need no "straightening out". But suppose ever that we do find ourselves skew-whiff. What then? Perhaps we can bring to bear our (suddenly realised if we did not already enjoy it) capacity for "spiritual surrender" to that blight (our contrary psychic machinations); but to which mental "object" should we apply it? We must first appreciate all the contestants in the mix, and then come to some judgement about which of them can be released in favour of retention of one or more others - or be retained at the expense of dispensable irritants. This appears to invite some kind of psychological or "spiritual stock-taking" which, doubtless, can be accomplished with naked unqualified willingness rather than formal credentials in psychology or any other discipline; but we have come this far with our technical argument, and had might as well finish it for fun if for no other good purpose.

¹⁷² See the Preface and Chapter 1 for expansion and footnotes.

¹⁷³ but unfortunately we suggested at the beginning of Chapter 7 that we are all "nuts"

The "Written Self": preliminaries

No quarter of contemporary psychology challenges the proposition that learning occurs in humans¹⁷⁴ as well as all other animals (notably vertebrates)¹⁷⁵. In Pavlovian classical conditioning (see Chapter 2), the conditioned response (CR) is direct evidence of such, as is the change in the rate of the operant response in instrumental learning. Behavioural variations following the application of reinforcement are common to both mice and men¹⁷⁶; however, the latter may lodge a verbal report. These basic (classical and operant) mechanisms (even if they are overlapping or unitary - see Chapter 2) form and combine in boundless ways (see the Table, "Variations within the classical conditioning paradigm" located in Chapter 2) to generate the array of personally significant experiences we know intimately from our own day-to-day living, and about which we can share in mutual discourse with our species-specific capacity for language. Lloyd Morgan's Canon (similar to Ockham's Razor - see Chapter 2) compels us to rummage about for simple explanations of (human) learning before resorting to more sophisticated (or fanciful) ones. This reasonable principle will guide us through a review of the relationship between "scientific" and "analytical" accounts of insanity - and its redress - in so far as we are able to interpret things from both vantage points. The juvenile human, thrust centrifugally into the world with a vast capacity for registering experiential information, is suddenly answerable to an impossibly rich array of motivationally significant events. Much of this exposure will generate adaptive assets; however, a significant proportion of its register may spawn irregular patterns of thinking and feeling for its onwards journey, the remedy for which must be sought in professional contexts invented since Helmholtz (for the most part a lot more recently than that). How did we ever get by?

The TA Parent ego state is S-S structurally

We shall begin our ascent (stopping before we find ourselves in too much fog) dealing first with the TA Parent ego state as, technically, it seems the most straightforward starting point for reconciling the "scientific" and "analytical" schools (simultaneously presenting the least requirement for having to call to arms Lloyd Morgan's hatchet). We know from TA theory that the Parent ego state P₂ "contains" the introjects of parents and other authority figures in P₃, A₃, C₃ "stacks", where each represents an identifiable significant other (see Chapter 8). The subject can "hear" (in C₂) the (affirming) voice of the (functional) Nurturing Parent or the (critical) voice of the (functional) Controlling Parent, and we may assume that this "aural" experience with its emotional overtones is, in all likelihood, a CR attributable to (early life) exposure to S-S pairings of P₃, A₃ and C₃ perceptual features (CSs) with the occurrence of reinforcers (USs) which may have included anything unconditionally soothing for the infant (warmth, physical contact, vocal and tactile reassurances etc)

¹⁷⁴ Even "scientific determinism" has a predilection for it provided it is knowable parsimoniously as small bricks - from which prospective sky-scrapers may be built.

¹⁷⁵ The basic forms of learning - habituation and sensitisation - occur in all animals.

¹⁷⁶ The poem *To A Mouse* by Robert Burns (1759-1796) reminds us (as if such prompting were called for) that the unravelling of history commonly fails to match the scenarios we effect with our "operant" imaginations. Unlike rodents, humans are apt to moan about it (translation of the seventh stanza to modern English courtesy of Wikipedia):

*But Mousie, thou art no thy lane,
In proving foresight may be vain:
The best laid schemes o' mice an' men
Gang aft agley,
An' lea'e us nought but grief an' pain,
For promis'd joy!*

*But little Mouse, you are not alone,
In proving foresight may be vain:
The best laid schemes of mice and men
Go often askew,
And leave us nothing but grief and pain,
For promised joy!*

or unconditionally aversive (harsh or angry words and tones, gestures and facial expressions, censures and exclusions, menaces, slaps and so on)¹⁷⁷. In this conditioning adaptation, the emotional component (CER¹⁷⁸) of the P₂ CS complex (P₃, A₃, C₃) is experienced in Child (C₂).

Early TA Parent

Whilst, classically, the TA Parent ego state doesn't exist until or after the child is a toddler, seminal TA may have been too keen to effect a functional differentiation of Parent and (pre-verbal) Child (and rashly failed to have separated Parent and Ego developmentally). S-S learning is probably immediate and rapid in the neonate (if not present in the embryo), but the child's capacity for reporting such learning (CER) to a therapist is constrained by developmental caps on both use of language and retrieval of early episodic¹⁷⁹ memories. TA supposes that learning in P₂ takes place along a (time) gradient of counterinjunctions (see Chapter 8) laying down "instructional tapes" in the child's Parent, where P₃, A₃ and C₃ are mutually discriminable on the basis of the parent's own ego state structure (approximately, shall we agree, P₃ is the instruction itself, A₃ is the justification for it, and C₃ is how the parent feels about it). In an associative learning account of the same process, the child can discern such subtleties and store them as CS (perceptual) elements; moreover, the whole process may start pre-verbally just like learning in C₂, Child.

Early classical learning like a tsunami

Whereas, historically, models of classical learning supposed that stimulus associations were formed or strengthened because of the temporal relationship between CS and US (approximate co-occurrence optimised when the CS preceded the US by a short interval), later ones regarded the capacity of the CS to acquire associative strength on a given trial a mathematical function of the difference between the maximum associative strength possible and its level before the trial in question¹⁸⁰. This is like saying that conditioning will proceed very rapidly at first but tail off as trials proceed until a maximum associative strength is reached. Now, we can imagine that the neonate is a single-minded sponge when it comes to consumption of its "survival needs" and use of the learning capacity it possesses in relation to securing those precious assets. It will lap up not only milk and intimacy, but every imaginable signal that precedes their delivery (as if learning to "predict" their occurrence). Allowing the processing of compound (indeed complex) stimuli during this cascade of stimulation, rookie P₃, A₃, C₃ introjects (en route from the parent or significant other's Parent ego state to the offspring's Parent ego state, P₂) will march as an army of conditionable exteroceptive and interoceptive infant experiences, for the most part comprising strong sensory cues related to the presence and nearness of the parents (particularly the mother if the infant is breastfed). As time goes by, the Parent ego state developing in the infant becomes a diffuse

¹⁷⁷ Substitute "in all likelihood" for "in fact" - but for corroboration of "perceptual learning"; i.e., the capacity of an animal (not necessarily a human being) to learn about or better discriminate stimuli following mere rather than reinforced exposure.

¹⁷⁸ CER = Conditioned Emotional Response - see Chapter 2.

¹⁷⁹ "Episodic" or autobiographic memory is a well-established distinction within the "cognitive" domain of modern psychology. It may be contrasted with "semantic" memory ("I know that ... [something is true]") and "procedural" memory (typically motor) skills that have become automatic because of practice (e.g., playing a musical instrument).

¹⁸⁰ The equation embodying this principle was presented in: Rescorla, R. A. and Wagner, A. R. (1972) A theory of Pavlovian conditioning: variations in the effectiveness of reinforcement and nonreinforcement. In: A. H. Black and W. F. Prokasy (Eds.) *Classical Conditioning II - Current Research And Theory*. Appleton-Century-Crofts: New York.

set of conditioned stimuli (P_3 , A_3 , C_3) identified with parents and other authority figures. The balance and profile of pleasant and aversive CERs will depend on the quality of parenting and may also determine (along with the repertoire of CSs to which the subject is later exposed) the relative components of Nurturing and Critical Parent in the child's own Parent ego state (P_2)¹⁸¹. Assuming a truly massive (although ultimately limited) unexploited reservoir of learning potential at birth, we may suggest that conditioning will proceed with a vigour and a firmness of registration precipitated just as much by the sheer vastness of remaining learning potential at the time of a learning event or "trial", which then of course will diminish inevitably and biographically until learning becomes tardy during senility. Naturally, none of the early conditioning was ever remembered by our subject. Quite understandably, "it never happened".

Having your TA Parent and eating it

TA Parent could oblige both science and its own domain by reinventing itself structurally as a perceptual-cum-classically conditioned module, extending its scope biographically to include S-S learning commencing as soon as the human infant has a capacity for laying down associative links, and qualitatively to include all non-person CSs (although on the whole these will be more infrequent and far less salient). Such a concession may involve the dissolution or collapse of P_3 , A_3 and C_3 into a perceptual "black hole" if the TA theoretical distinctions have no or some other basis in associative learning¹⁸². Obstinate, it could insist on its present conceptual structure but risk confining its usefulness to self-fulfilling theoretical outcomes of TA therapy, simultaneously rendering itself incompatible with behavioral and cognitive-behavioral treatments for the same psychological problem in cases where the alternative treatment is more theoretically correct (thereby outdating itself and TA more broadly if such competing behavioral or other explanations prove themselves later). Even more obtusely it could (try to) have its cake and eat it by waiving Lloyd Morgan's Canon entirely, concluding that the Parent ego state is formed by some process other than perceptual or classical learning - or that neonatal (as opposed to toddler or post-language) classical learning is lodged in some other personality component (possibly Child, but this would seem a spurious partition). Of course, TA as a body is under no such obligations, and we all know that patience is a virtue even if sitting on the fence rarely is. There is science and there is artisanship. TA as a professional body, no doubt, knows immense diversity on these dimensions within itself.

The TA Parent ego state is R-S functionally

Functionally, the TA Parent ego state assumes one of two modes: (i) Critical Parent (which we have encountered frequently in the course of dealing with the unfortunate business of pathology, but which is offset in many wonderful families and other environments by its counterpart), and (ii) Nurturing Parent which is affirming and supportive. In TA, the Critical Parent addresses the Child ego state with the "expectation" (thus, surely a Skinnerian R) of a particular outcome (S) from Compliant Adapted Child, although it may not obtain it if Rebellious Adapted Child steps in (S). Nurturing Parent has an anticipative quality about it too (wanting good things for Child).

¹⁸¹ Allowing for "intrapsychic conversations" (see Chapter 8), the C_2 experience of Nurturing versus Critical Parent will be determined by the balance of the introjects.

¹⁸² The Parent ego state, so defined, would subject itself to the entire range of principles that govern the formation of classical associations, including the emergent field of perceptual learning which, because of its willingness to contemplate non-associative processes may, in fact, provide exactly the empirical link with "science" that TA longs for. Such a concession might generate the most rewarding of results.



"Unexploited Reservoir"
Loch Mudle from the summit of Ben Hiant, Ardnamurchan, Scotland

Pausing to take in the Child's eye view

The identification and separation of Child and Parent is crucial in TA in so far as it recognises their respective functions at the heart of interpreting interpersonal transactions. The standard diagrammatic representation of all the three ego states, whether structurally or functionally (see Chapter 8), stacks Parent and Child above and below Adult respectively, such that the only conceivable overlap of Parent and Child would accompany (severe) contamination of the Adult ego state. In relation to Child, TA holds that: (i) it develops early; (ii) it is pre-verbally early; (iii) it assimilates injunctions and permissions that are not necessarily mediated by language; (iv) it exists and develops before (verbal) Parent (and Adult); (v) it can "hear" verbal imperatives stored in the Parent ego state in the form of counterinjunctions; (vi) it can and does make "decisions"; (vii) the (pre-therapeutic) "early decisions" are autonomy-yielding and script-authoring; (viii) it "decides" what to do with parental messages; (ix) its later behaviour may be manipulative in the context of "rackets" and "games"; (x) its "Adapted" form comprises two functional modes - "Compliant" and "Rebellious"; (xi) there is a fun-loving uncorrupted "Free Child" component and (xii) it can "redecide" in therapy in such a way that the "Free Child" regains prominence. TA anticipates a favourable relationship with emerging science, but there is no known part of classical TA that determines how Child (or any of the ego states) is physically formed in terms of "archetypes", templates, biological structures or physiological learning traces.

The second order structure of TA Child

Structurally, nevertheless, TA Child (or C_2) incorporates a P_1 , A_1 , C_1 stack (see Chapter 8) which is an updatable "memory" of historic ego state arrangements located (on theoretical grounds) in Child on the basis that, whilst P_2 is old only in the sense that it contains past introjects, C_2 contains all of our biographic and episodic memories. In TA, older C_2 s, including their P_1 , A_1 , C_1 stacks, simply represent our older Child ego states at any given age in years; however, this is difficult to translate into biographic learning at a fine level of detail. Let us say that each successive C_2 is differentiated from the last one (at time t) by the quantity and quality of interim learning in a manner whereby newer C_2 s encase a freshened P_1 , A_1 , C_1 stack which is an updated P_1 , A_1 , C_1 arrangement from that time t somehow combined with Child's "episodic" experience of P_2 , A_2 , C_2 since t ¹⁸³.

The "Magical Parent"

P_1 is the "Magical Parent" in C_2 which fantasises (as distinct from teases out rational conclusions) about the consequences of conforming versus not conforming with parental messages (which we take to mean any permutation of the injunctions and permissions, combined with the counterinjunctions stored in P_2 but which may be "heard" in C_2). In TA's jargon, and as we saw in Chapter 8, P_1 is sometimes known as the "pig parent" because of its capacity to generate disproportionate terror in Child. The "Magical Parent" can generate just as fantastic "compliance" scenarios, so generating an undue sense of grandiosity.

The "Little Professor"

In C_2 , A_1 is the "Little Professor" representing the set of strategies that the child has used to solve problems, starting out early with primitive ("intuitive") approaches rather than ones which an adult's ego state A_2 would recognise as logical. Whereas the "early" script decisions are made in A_1 , the fantasies about script consequences (in so far as these are consciously available) are held in P_1 , and may include rationalisations for "racket" feelings. Seemingly, A_1 becomes

¹⁸³ We shall suggest a mechanism for this process (with its implications) presently ...

more and more sophisticated (less and less "innocent" and more and more "cute" - even guileful) with the maturation of the individual.

The "Somatic Child"

TA script decisions are said to be "felt" in "Somatic Child" (C₁). Bearing in mind what we have said about superseded C₂s, the earliest C₁ will be pre-verbal, ancient and very difficult to access. When we consider exposure to TA injunctions and permissions, as distinct from the verbal counterinjunctions, we can imagine that the earliest of decisions are hunch-like rather than linguistically explicit, and the feelings stored in C₁ quite diffuse and very difficult to articulate.

TA Child possesses "agency"

When we examine our (i)-(xii) depiction of TA Child (*supra*), the most striking difference between C₂ and P₂ is that, whereas the structural formation of P₂, developmentally speaking, can proceed passively (whether by perceptual, associative or joint or vicarious mechanisms) C₂ possesses some attribute which we may refer to as "agency"¹⁸⁴. After all, the most plausible interpretation of the intended effect of injunctions, permissions and counterinjunctions is that they are factors that can affect the likely rate of an instrumental response. (We know, moreover, that the Child ego state in the behaving adult is manipulative in so far as it may engage in "games".) The ingredient of "agency" is, of course, the very quality that marks out (operant conditioning or) instrumental learning from classical conditioning. If we have located all biographic S-S (classical) learning in P₂, then TA Child would seem a natural repository for all instrumental associative links. We have suggested that Parent is S-S structurally and R-S functionally. What, then, of Child? And what of its shrouded structural formation as distinct from its conspicuous functional processes? Answering these questions presents a quandary to which, provisionally, TA is most disposed to precipitate exquisite answers.

Recapitulation and a first diversion

A discredited maxim, "ontogeny recapitulates phylogeny"¹⁸⁵, represents the notion that an embryo goes through developmental stages that retrace adult forms of species in its evolutionary history. Whilst this principle is rejected by all of modern biology, it is true that vertebrate embryos often do develop features reminiscent of adult instances of species older in its evolutionary path. For example, the embryos of whales - which descended from land-bound mammals - at some point in their development have hair (which largely disappears) and "legs" which end up as deeply retracted "limbs" within the body.

Recapitulation and a second diversion

Turning to the evolution of learning itself, it is not unreasonable - or unusual - to recognise that Pavlovian or classical conditioning (i.e., S-S learning) is more "recent" than both habituation (learning to ignore a stimulus that has no consequences) and sensitisation (the strengthening of a recognisable response to repeated presentations of its eliciting stimulus); in fact, developments in laboratory research using the sea snail *Aplysia Californica* in recent decades have suggested that the mechanism(s) for classical learning may be elaborations of the simpler mechanism(s) underlying sensitisation¹⁸⁶.

¹⁸⁴ Agency represents, say, the capacity of a living thing to discharge behaviour which has consequences, its awareness of that faculty, its ability to effect judgement over such actions - and its moral appreciation of such consequences (e.g., whether they are "right" or "wrong" and the extent to which ethical accountability should be attached).

¹⁸⁵ after the German biologist Ernst Heinrich Philipp August Haeckel (1834-1919)

¹⁸⁶ With Arvid Carlsson (1923-) and Paul Greengard (1925-), Eric Richard Kandel (1929-) was co-recipient of a 2000 Nobel Prize for this (potentially) momentous workstream.

Now, whether instrumental learning is "older" or "younger" than classical conditioning depends (for all present intents and purposes) on whether we establish it as S-R (Thorndikeian) or R-S (Skinnerian) - the distinction between which we rendered categorical in Chapter 2 (where the reader was invited to invest imagination in the aftermath of an accident). To recap, the Thorndikeian account supposes that an associative link is formed between a situation (S) and a response (R), that same association being strengthened by the occurrence of "satisfiers" (Thorndike's term for rewarding reinforcement but we may suppose that aversive or punishing reinforcement operates according to the same S-R process). On the other hand, the Skinnerian account (of the same situation) supposes that the association germane is formed between the response (R) and the reinforcer (S), allowing that the situation may serve as a qualifying context. The Thorndikeian account is imagined to be "older" (more primitive than) classical conditioning because, in S-R, the situation (S) simply elicits a response (R) without requiring any S-S association to produce it (in which case it is a CR). It is notable that there is no requirement to recognise any subjective anticipation or first hand expectation of the reinforcer in S-R learning: it just happens - the "situation" (S) produces the "response" (R). On the other hand, when the association is formed between the (Skinnerian) response and the reinforcer (R-S), the expected outcome of the response would seem to play a significant part in its likely occurrence. This is to say, it is then reasonable to impute some condition of "subjectively experienced control" to the learner - a more sophisticated "mental" condition than that necessary for the performance of either a Thorndikeian response (R) or a classical one (CR). For more detail on these principles, including arguments relating to how well we can discern whether given instances of learning (acquired responses) are classical or instrumental in origin (including the "omission training" procedure and its correct interpretation), the reader is referred to Macphail, E. (1982) *Brain And Intelligence In Vertebrates* (Clarendon Press: Oxford). It is of significant interest to note that Macphail establishes a clear if challenging position about our species-specific capacity for consciousness and subjective experience of pain - both contingent on the human child's gradually emerging sense of "I" or "self" - in turn a corollary (as Macphail sees it) of human language development.

Two and two makes four

Blending what we know about the neonate's exposure to TA injunctions and permissions, and how TA holds that these are assimilated in C₂ in such a way that memory traces are "somatic" in C₁, but develop like Russian dolls (reminiscent of our whale's hairy hind legs) until they become more linguistically hinged and more accessible - with "early decisions" (and their associated fantasies in P₁) becoming more sophisticated with biographical time - might we not be charmed by the possibility that there is an "ontogeny" of learning in C₂? This could proceed from "early" S-R (Thorndikeian) to "late" R-S (Skinnerian) - the threshold somewhat blurred - but permanently overlapping to the extent that S-R underpins R-S; the R-S onset having to do with the transition from "pre-verbal", or Piagetian "sensori-motor", to "pre-operational". The attraction of this interpretation lies mostly in Thorndikeian S-R which permits of "pre-conscious" and deep contextual (situational) learning of exactly the kind that TA recognises: a "weight" of "unspoken" family culture inherited through Child ego state aether, pressing on the individual in terms of "baggage" - so inhibiting free, natural or spontaneous behaviour in "Free Child" - and which is very difficult to recognise, harness and shift in therapeutic settings. Thorndikeian S-R also rather neatly accounts for Child's or C₂'s "episodic" experience of P₂, A₂, C₂ since time t.



"Aftermath Of An Accident"

How do you feel about your red coat now? (Chapter 2 refers)

Two and two makes five

As we know, Macphail (1982, *supra*) has suggested that when the human infant acquires language, its other interesting (species-specific) faculties arrive also, including very consciousness, a sense of "I" or "self", and a capacity for subjective pain. For Macphail, language acquisition is a faculty standing head and shoulders above all associative learning (classical and operant - whether S-R or R-S) and is seen, unlike all of associative learning as a broader category of vertebrate intelligence, only in humans. This is consistent with his position that non-human vertebrates (all capable of S-S, S-R and R-S, and equally intelligent in terms of associative learning with respect to each other) lack not merely language (as we have it) but also both consciousness, the human sense of "self" and capacity for subjective pain (presenting, incidentally, significant implications for animal experimentation, and perhaps even animal food consumption generally). Now, our account of the "ontogeny" of TA Child implicates a similar developmental trajectory - but with a significant difference. We have posited an S-R / R-S threshold prior to which all human "response" learning is S-R. Let us say that the human infant slides from S-R to R-S in the (structural development of the) Child ego state at some time around its passage from "sensori-motor" into language. This transition is associated, in our framework, with the point at which the various inner Russian dolls (hypothetical C₁s in biographically ancient C₂s) become therapeutically accessible, implying that ancient memory traces become retrievable to "mind" because of the acquisition of language at around the time of their formation. We find ourselves alongside Macphail except that we are positing that it is R-S itself that tells human language-competency apart with all its interesting corollaries. The first implication of such a proposition is that no non-humans possess R-S: all of their acquired (seemingly) operant behaviour must be either S-S or S-R. This is a feasible although remote, controversial and challenging possibility. We departed from Chapter 4 having resigned ourselves to a side-step of the "mind-body problem", and we do not need to effect a retraction; nevertheless, such reflections as these are luring for the materialists who hope to find a solution to consciousness in physiology. Such a treasure trove might delight the humanist fraternity that TA is (defined by its philosophical ancestry as we have seen); all the same, it does not disprove or eliminate the notion of a spiritual personality or soul.

The TA Child ego state's function follows its structure

Structurally, the TA Child ego state is operant or instrumental, and we have suggested that its pre-verbal incarnation is Thorndikeian, eventually giving way to "imaginative" R-S. By this time, Child is guileful whether as a "Little Professor" or as a big one (although we expect individual differences, see Chapter 3). On the face of things, there is a gradient of R-S to S-R down the (biographically evolving) P₁, A₁, C₁ stack; with R-S more salient (and biologically anchored) towards the top. We will suppose that there is a direct match between structure and function in C₂ at any point in time. As Child develops, its R-S structure becomes more sophisticated, as does its behaviour. As far as TA therapy is concerned, it is vital to appreciate that interventions should be devised to match the underlying learning. The difference between "co-creating" new psychological life with an S-R-imprisoned "King Baby"¹⁸⁷ is now transparently at odds with the task of "co-rehabilitating" with an R-S-wielding sociopath wishing to "go straight". The justification for releasing "Free Child" in TA therapy is more obvious than ever - for "Free Child" is defined by the extent to which C₂ is "unwritten" by either S-R or R-S associative links.

¹⁸⁷ "His Majesty the Baby" is Freud's 1914 depiction of the narcissistic human infant.

New notes on "nodes"

In so far as perceptual learning might involve the representation of stimuli in the central nervous system by "nodes" having properties parallel to the objects they represent, and in so far as the "real"¹⁸⁸ (probably diffuse) excitatory or inhibitory neural and synaptic pathways around and between them that become modified as a consequence of conditioning may be represented by "associative links", the nodes and links involved in a given operant acquisition would vary in our model depending on developmental stage allowing the postulated transition from Thorndikeian to Skinnerian instrumental learning in the juvenile Child ego state. More particularly, whilst the introjects (P₃, A₃, C₃) in TA Parent (P₂) might simply reinvent themselves constantly with experience - without establishing a new psychological identity for themselves no matter how young or older the developing child - it is a different story with the TA "Child in the Child" (C₁ in C₂). Here, the nodes involved in response behaviour must transmogrify at some developmental point in such a way that more diffuse stimulus nodes for "situation" (or "context") combined in some way with a (Thorndikeian) response node relinquish themselves to more specific nodes representing mentally rehearsable Skinnerian responses (Rs) and anticipated outcomes (Ss). The node representing the "new" response may (or does) now have a language competency inbuilt, and may or may not be otherwise equivalent - structurally or functionally - to the old one. Perhaps the "slide" from S-R to R-S involves a node-creating or node-transforming threshold whereby some trigger - possibly the adding of semantic information "transmitted" (neurally) from a "Language Acquisition Device"¹⁸⁹ - precipitates new node formulation and, in the aggregate, an entirely fresh mental set.

Less fresh than a daisy

Of course, we don't stay fresh forever. We get older. We get wiser. And we get crabbiier. How does this happen and why does it matter? Arguably (and we can appreciate the point with only a cursory appreciation of Chapter 2), fear is the one true emotion. It is the driver behind every instance of conditioned avoidance. Its only rival in the affective stakes is the charismatic pretender - (appetitive) "hope" which, for all its distracting appearances, turns as merely the other side of the same coin - then presenting itself as the fear of failing to have satisfied a demand of the instincts (or "survival needs" in the TA handbook). Each fear-induced, script-authoring jolt of Thorndikeian, autonomy-yielding anguish in infancy (in which the poor "Inner Child" stifles by stealth its own creativity) advances a deposit of resentment into some C₁ vault of relationship hell to be unleashed without warning on some unfitting future occasion. The pre-verbal episodes are worst because of their unrecognisability. That is why we can't be true to ourselves. Incapacitated by "spiritual blindness", deeply lost in "denial" and compelled by the ruthless demands of the impoverished Child's injunctions to follow and obey, we invent excuses for doing so. These are the TA "rackets", or inauthentic feelings we experience - wildly parrying our "spiritual white sticks". Fear conceals itself beneath everything. Resentment lies next on top. Over these two arch-destroyers of "worlds" parade a million dancing excuses, a million interpersonal transactions and a million reckless "games". At painful last, the moment of reckoning arrives when - all washed up in "emptiness" and utterly alone - this "self", defeated by its own hand, screams at the heavens, "Help Me...!"

¹⁸⁸ presumed (for which there is emerging evidence), but yet to be established in fact

¹⁸⁹ The original "Language Acquisition Device" (LAD) is an innate, congenital, species-specific mechanism postulated by (Avram) Noam Chomsky (1928-) to account for human language (funnily enough a reaction against behaviorist accounts of the same faculty).



"Face To Face With Our Fears" (and our smallness)

Travelling light

Armed with a provisional "scientific" understanding of the structure and function of the TA Parent and Child ego states, and how they may be experienced subjectively, perhaps we are approaching a point where the "spiritual stock-taking" we envisioned a few pages ago as a pathway to "moral alignment" might come nearer into view. At that juncture, we quite appropriately recognised our temporary departure to technical la-la land. Since we had started the journey we were prepared to continue it; however, as we have said over and over (in Chapters 5 and 8 particularly), there is a place for *Everyman* in this world (provided we all peacefully realise it). That must include the "egghead" (who, as we saw in Chapter 4, values the inspection of intricacies and - why not - you never know the potential return), the "pinhead" (who doesn't value anything) and the multitudes of "somethingheads" in between. Of course, we don't need to tell any of these apart (for it is far better that we all leave each other alone unless we are invited into relationship accompanied by an RSVP), far less what to do; we need only a means of submitting to the truth about ourselves (the only antidote to "denial") - helped by willing (and loving) friends if we are happy enough to have them to hand. Unfortunately and sadly, the eventual toll of a TA "life script" - or name that unravelling as you will - often extends to the most severe of social estrangement. Then, when we are at our worst, we must rely on what funds we may have remaining, money we can muster, or charity. Fellow travellers (notwithstanding their political persuasion) are the best companions if their stake in affairs is equivalent to ours (i.e., honest self-appraisal). In those environments, the prospect of a broken confidence, or an insensitive (far less judgemental) incursion, is all but eliminated. But the requirement for failsafe is a spurious defence, for no protection is needed against the phalanx of one's own true convictions. The problem is one of getting started with sufficient momentum to build up steam, until that gnawing and ravenous sinkhole that was the past becomes truly lost to history.

Taking a nutcracker to a nut

Out of the blue, we can contemplate ourselves as we actually are rather than as we once saw ourselves from a kindergarten in C₂ or through the dark haze of a TA racket. This ought to sound (and feel) like a scary undertaking, for otherwise we would be failing to appreciate its nature, purpose and value. After all, we are talking about coming face to face with our fears; also (as if that were not enough) all our smallness (i.e., our petty resentments and hatreds) and our cowardice (including our short-cuts to self-satiation and our dishonesty to ourselves and others in understanding these things). Many won't venture here without having acquired a sense of obligation towards it - perhaps from some dismal failure - but the principles involved are equally well applied in small measure to small setbacks.

(Almost) the last word on "toughness"

There may be some truth in the idea that a less flawed breed amongst us may purchase modest doses of medicine for equally modest sacrifices of pride, thus achieving (for there is no possibility of any greater advance anyway) just small increments of personal growth. Even if this were so, the whole of humanity might awaken suitably and happily to the kind of day's work which benefits everyone. "Spiritual stock-taking" isn't merely the dreadful obligation of the pitifully weak and impoverished - a circumnavigable curse to the few who fall (under the carpet) in the families of the superficially powerful. We can all retain the prerogative to scoff, to feign superiority and to laugh off liabilities, but we all get caught up with the cost of living in the end. We are better off united. The world is getting too dangerous for all that dated and perverse, "I win, you die" claptrap.

Driven around the bend

Having established universal principles of structure and function (meaning that we suppose that the structural formation of the Parent and Child ego states incorporates the same foundational elements and proceeds according to more or less the same processes in all human beings), the next level of appreciation is for our own idiosyncrasies (for it is ourselves we live with at the end of the day, even if others must endure us *Day In, Day Out*¹⁹⁰). A TA specialist, if you can afford one, may be willing to hold for you a multifarious reflection of your "miniscript" - the uncountable instances of your behaviour in which the "narrative" of your entire underlying script is revealed (always tentatively for the evidence is only ever hearsay, or by proxy, unless you accept its validity for yourself). TA theory holds that the presentation of the miniscript is always precipitated by microinstances of driver behaviour¹⁹¹ (see Chapter 8), and these can be discerned by the trained TA eye. The drivers are the archaic habits developed in or by you to manage or rationalise your own introjected parental messages. You may, for instance, have developed a "Please Others" driver in order to satisfy parental messages that amounted to "You're not OK unless you are co-operative and helpful".

The accessible counterscript versus the shrouded script

Your dear psychotherapist will guide you to see for yourself how your personal drivers emerge as a consequence of your "early decisions" to obey the counterinjunctions stored in P_2 (remembering that all of us have a typical one, perhaps having two salient, rarely three or more of the five). Now, in practise, TA routinely links drivers directly to counterinjunctions (and, thereby, the "counterscript"), rather than to injunctions (and the "script proper" which we recognised as "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". In TA therapy, you may not be able (or pushed) to identify which of the 12 injunctions (identified by the Gouldings) is at play beneath the counterinjunctions, and we can appreciate the difficulties associated with penetrating the layers of (C_1 in) C_2 to get back that far. It is much easier to try to discern the parental "voice" (P_3 , A_3 , C_3 in) P_2 "heard" in Child or C_2 .

Excitation and inhibition

Our provisional position on the structural "ontogeny" of TA Parent and Child (in which we have reduced, with Lloyd Morgan's permission, the "building blocks" of learning to associative links) suggests that all of the observable behaviour we see in a conditioned human (if it is not unconditioned responding or URs which we may assume must emanate from TA "Free Child" - or TA Adult) may be classified as either: (i) classically conditioned responding (i.e., CRs) to CSs located in the P_3 , A_3 , C_3 stack in P_2 which - on the whole according to "stimulus substitution theory" - will resemble (old) unconditioned responding towards parent or authority figures¹⁹² or (ii) an inhibited (or facilitated) rate of operant or instrumental responding that is either "early" (Thorndikeian S-R) or "late" (Skinnerian R-S). In our example, whereas a compulsion (subconscious or otherwise) to "Please Others" in order to satisfy a parental message tantamount to "Please

¹⁹⁰ *Day In, Day Out*, like *Tiptoe Through The Tulips* (see Chapter 6), is an iconic tune, in this case written by Rube (Reuben) Bloom (1902-1976) with lyrics by Johnny (John Herndon) Mercer (1909-1976). About "being in love", the song has been recorded by many notable jazz artists. It includes the line, "That same old voodoo follows me about ...".

¹⁹¹ Kahler, T. and Capers, H. (1974) The miniscript. *Transactional Analysis Journal*, 4:1, 26-42.

¹⁹² always either learned approach (i.e., "hope") - or learned avoidance (i.e., "fear")

Me" might be hinged on an "approach" CR in which the subject behaves towards parents (P_3 , A_3 , C_3 introjects in P_2) or others (by CS generalisation¹⁹³) as if a parent figure whose esteem or ratification (US) we have come to value (CR); it might pivot just as much on a (situationally) diffuse and early S-R injunction ("If I'm not nice when I'm with grown-up people something bad might happen"), or a calculated - even guileful - "late" Skinnerian R-S rule determining that well-invested sycophancy buys friends and influence. In the aggregate, these ideas present a more systematic framework for evaluating "driven" behaviour than has been available in TA hitherto; nevertheless (as with all psychological theories), it is just an unfinished (although potentially helpful) provisional framework. It is no kind of gospel. And anyone with a serious sense of purpose (and enough of that indispensable and vital factor "willingness") can assimilate the required "home truths" by circumventing the broker.

Revisiting Type A and Type C

Learned behaviour referenced in this way assists an alternative interpretation of the personality dispositions tentatively considered to lie aetiologically behind a couple of our greatest killers. Whereas the Type A personality (mooted in the 1950s) is overdriven and prone to pathology of the cardiovascular system, the Type C personality (recognised in the formal literature since the 1980s) is liable, reportedly, to development of cancer and poor prognosis following diagnosis (see footnote to Chapter 7 for expansion). The pathological or "toxic" effects of both Type A and Type C are still unclear; however, both seemingly involve "repression" or "bottling up" of emotion. In the vernacular they are "hurry sickness" and "helpless-hopeless" respectively. As all twelve of the Gouldings' injunctions are imbued with the imperative "Don't ...", and as the TA counterinjunctions are similarly imperious, it is not unreasonable to anticipate illumination from enlargement of this line of thinking. For instance, the Type A disposition may stalk from ancient, deeply ensconced (biographical but also inter-generational and cultural as we shall consider later) S-R injunctions demanding performance (subsequently reflected in "Hurry Up", "Try Hard" and "Be Perfect" drivers in the counterscript); whereas Type C may lie equally well concealed in old S-R compliance scenarios with their corresponding injunctions (emerging later as "Please Others" in the counterscript). Incidentally, the cockroach we are really looking for behind "hurry sickness" is not time at all. Our Type A victim is hostage far more to a "drive economy" than a "time economy". If you want to "cure" yourself of Type A habits, why waste your (precious) time trying to generate more of it, or allay the work that persistently tries to fill it? Rather, go to your ancient, contextual and somatic "Small Child" wherein, sympathetically, you may discover a very young person who must vigilantly "jump to it" every waking moment without really understanding why. Now you have ventured to the heart of the matter.

¹⁹³ The phenomenon of "generalisation" is a significant factor in determining the CR-eliciting capacity of diverse CSs in everyday life. We saw in Chapter 2 how classical conditioning, although a simple basic mechanism, presents endless ways in which organisms learn about (motivationally significant) events in the environment. This facility is enhanced by various extrapolations of the fundamental process including those listed in the Table, "Variations within the classical conditioning paradigm" (see Chapter 2). Of these, generalisation is probably the most powerful - in turn, underlining the significance of "perceptual learning". The phenomenon is familiar throughout all psychotherapy in the form of "transference" and "countertransference". Transference is the awkward process whereby a person makes assumptions about a third party based on their similarity to another figure in the first party's history, rather like "judging a book by its cover". In psychotherapy, a patient may form an attachment to the therapist based on an old affinity for a parent or other significant person. If the therapist permits the same or a similar situation to develop vice versa, the corresponding process of "countertransference" can present grave ethical difficulties.

Expression of the "Written Self"

TA recognises five drivers as a matter of professional consensus, but doesn't enjoy an empirical explanation for five rather than four, six or any other number. A similar principle applies to the injunctions - allegedly there are a dozen, but we don't know why the Gouldings were convinced of 12 except by dint of their own (significant) experience. It matters less whether there are six of one, or half-a-dozen of the other, as it does that I can acquire an appreciation of my own fears, motivational incentives, self-centred ways of satisfying my "needs" (especially if they cost others any of their rightful forty winks) and all the lies I tell myself¹⁹⁴ to keep my resentments watered and my trajectory through life sustained. Have I not experienced, through all of my days - including those halcyon Thorndikeian ones when I, though laden, bore no "moral responsibility" because of my innocence - experienced and suffered "conscience" as we have defined it¹⁹⁵? Then how has my "Written Self" been expressed both in my "mind", and in the world at large? My TA Parent ego state P_2 is replete with significant (P_3 , A_3 , C_3) CSs; and their potency to elicit ("hope" and "avoidance") CERs, which I experience in my Child ego state (C_2), is extrapolated by the phenomenon of generalisation and a host of other stimulus contingency effects. Have I accepted every invitation to a Pavlovian response (CR) with my "moral capacity" for recognising its "moral value", or have I found some faculty whereby I could let it fade away without it having been exercised? My Child ego state C_2 is threaded through with an ancient and barely recognisable patchwork of willowy S-R fibres that occasion me, first with savour and then with trepidation, to lean this way or that, in sequences of scenarios that feign familiarity, but which I may barely recognise. Have I succumbed to every coercion as if wholly cast by the winds of "fate" ("famine" and "fortune"); or did I discover a faculty whereby I might determine another course? Perhaps I have tried to flex operant muscle supposing that "I am the master of my fate; I am the captain of my soul"¹⁹⁶, but what "control" did I truly possess over my R-S repertoire? Was it personal history, with its unexpected dividends, but broken promises too, that actually tilted my tiller? Did I dance to Skinner's tune? And what of all the direct and open invitations (USs) from this sensually bounteous orb? Did I embrace without buffer or moderation each pleasure and every pain (USs)? Did my participation (URs) mould my "Inner Child" for another day? Have all of those invitations to "settle upon one or more beliefs, attitudes, intentions or behaviours (including not doing certain things as well as doing them)" emanated from the material world for ... in the final analysis ... did very God or very nature - who fashioned me in space and time according to her own blueprint with none of my will or assistance - ever murmur with utter softness and timeless patience to me when I was "busy right now"? Did she ever beckon me here - or summon me there - and did I ever pause to pay heed? Was it always as simple as acquiescence and refusal, or was I stretched to accommodate the least of many evils? Did my "moral navigation" despatch me very far from "moral anchorage"? What, after all, do we mean by "settle upon", and what is our capacity for it?

¹⁹⁴ and others, for how may I be socially authentic unless I follow Polonius's paternal recommendation to Laertes, "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man"? (see Preface)

¹⁹⁵ 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 (defined in Chapter 5, and re-presented subsequently in Chapters 6 and 8)

¹⁹⁶ the last two lines from the poem *Invictus* by William Ernest Henley (1849-1903) in which the harassed narrator, seemingly, is convinced of his own "moral invincibility"



"Master Of My Fate, Captain Of My Soul" (all at sea though)
Sound of Mull, Scotland

Definition of "emptiness" and "FAQ" preliminaries

In Chapter 5 we asked, "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?" Now we can begin to operationalise "emptiness" so that it may be useful in both theoretical and applied ways. "Emptiness" is the subjectively aversive discharge of "conscience" - the "lostness" we experience when we dispense of our "consciences" poorly, which can only mean that we have backed or "settled upon" the "wrong" nag - or one that isn't "wrong", but insists on itself - (especially if the wager was hefty or the bets became too frequent). Now, too, we can attempt answers to the "ancillary questions at the heart of 'moral psychology' [that] flow from this primary puzzler".

Recapitulating, one at a time:

"What is the nature of this emptiness?"

"Emptiness" is the unpleasant feeling we experience privately when we haven't been true to ourselves. Being true means establishing an authentic "moral alignment"; i.e., one in which we have eliminated our "moral conflicts" without indulging self-deceit in the process. Most simply, it is just giving up on the mindless pursuit of some course of action we know in our heart of hearts we'd be better off having relinquished. Don't we all take a little comfort to change the way we feel - for merely a moment (that's all): a daydream, a novel, a film, a chocolate, a doleful tune with a tear-jerking minor chord, a flirt, a shopping binge, an argument, a sexual indulgence, a cigarette, a glass of wine, a fight, an affair, a tranquiliser with the doctor's blessing, an all-weekend fugue, an illegal mind-slayer without any permissions at all (even our own). Of course many of us resort first (instead of last) to a brisk walk, a meditation, or a little honest chat with a friend. Most of our dilemmas are of the "acquiescence" and "refusal" kind, meaning that all we need to bring to bear in order to achieve or restore "moral alignment" is a simple personal honesty and a willingness to adjust our "moral compass". On these fortunate occasions there is an open door waiting obligingly ajar, and we need purely the sense to let go of the daftness that keeps us wishing for an alternative egress. Sometimes our task is to tolerate the frustration of an array of shut doors (when we seem confronted by the insufferable likelihood that there is no solution to a presenting anxiety within our grasp). Perhaps we can avoid the grown-up responsibility of being "stretched to accommodate the least of many evils" by simply waiting to see what tomorrow brings¹⁹⁷. A colossal test of our sanity informs us that the tensions that threaten to tear us apart have not yet been confirmed (as we hope and expect eventually they will be) as "written" (and consequently, in principle, "overwritable") learning traces within our personalities. Perhaps we suspect they are annoyances (courtesy of Pavlov, Thorndike or Skinner) residing within our Parent or Child ego states, and that, if only we could expose them with or without the help of a therapist, we might then turn upon them our "moral Dalek", leaving us to proceed unencumbered until the next (inevitable) "moral confrontation". What are we to do when such "moral sitting ducks" refuse steadfastly to manifest themselves? Persist with our navel-gazing or psychotherapy? Perhaps we should turn back to our array of "shut doors" whereupon we may find we had been mistaken and one was unlocked all along. Perhaps we might stop. Do nothing. Unplug the 'phone. Attend to the whisper ...

¹⁹⁷ The advantages of keeping life in the day extend astonishingly beyond the obvious ...

"Does everyone experience it?"

Yes. Don't you? An immediate and direct corollary of consciousness, it visits everyone drawing breath (without a life-support machine). We know this is true through common-sense, and because of the episodes of our lives when we have shared openly with other people, or been willing to tolerate (or facilitate when we were generous) their own unburdening. We only suspect we suffer alone because, quite understandably, folks don't like to be too frank about themselves all of the time. It is only hidden and forbidden by people in "denial".

"Under what circumstances are folks more likely to experience it?"

If we assume a literal interpretation of our definition, "emptiness" is directly proportional to "moral misalignment" - the source of "conscience". We need to get away from the habit of assuming that if we were "morally misaligned" we were all at fault when actually we were all at sea. We may be morally misaligned for a veritable host of reasons, not the least amongst which may lurk some genuinely specious and acerbic conditioned mental aberrations. These are the legitimate and proper concern of listeners and therapists whether paid or not. (It is only when we are "spiritually blind" and persist in our own self-deception that no "moral dividend" accrues to any party at all.) Truly irregular episodes of deviant learning are up for grabs in the therapeutic environment, then; as are the statistically inevitable strains that breach and threaten to blight every human existence: hatches, matches and despatches; family, employment and financial disasters; health problems etc. Of course, it is in their subjective interpretation that sanity stands or wobbles. We have considered their antidote already: "acceptance" isn't equivalent to defeat - it is maturity. Talking of which, there are lifecycle patterns that also prevail. The teenage years are challenging enough for everyone and, in a socially disintegrated world, the younger amongst us must determine that much more resolutely to remain "connected" with themselves, with each other, and with their optimism. A petition for the plights and rights of young people was presented in Chapter 6. The reader is invited genially back to the prison cell in question. We're in this together. Talking of which, there is a nasty "vicious spiral"¹⁹⁸ that injects itself surreptitiously into every declining life; i.e., the cunning assailant that is isolation. The more people get bent out of shape, the less people desire their association. We're all guilty of that kind of shallowness. The agonised casualty retreats to lick their wounds, rendering themselves further out of order. Anybody bathing themselves in self-pity is courting a ducking, but the feeling goes with the territory and can be hard to shake off. It is a self-reinforcing process, like a runaway train, and can be fatal¹⁹⁹. The good news is that it always passes, and its converse is just as real - even if difficult to get off the ground. A sustained willingness to maintain an improved "moral direction" absolutely always pays off in the longer run. It is a law of the spiritual life. "Emptiness", also, is an apposite expression for the "cross-up" TA locates at the "switch" in a "game" (see Chapter 8). It is the moment when someone posturing from Parent or Child is "found out" as their adversary crosses over to an unexpected and incompatible ego state (especially to Adult - the most reliable technique for closing down damaging "conversations"). Games are sinister psychological devices, not as weapons, but as temptations. They are like noughts and crosses - if you are in the know - you can neither win (a hollow victory) nor lose (relying on the simple Adult rule). You can't win a bad game.

¹⁹⁸ Strictly, a "vicious circle" is a "Catch 22" whereas a "vicious spiral" gets worse.

¹⁹⁹ If this feels a little close to home for you consider contacting a "listening ear".

"Why do folks pursue certain rather than other distractions?"

Amongst our distractions - from romantic novel to country invasion - as individuals we do seem to pursue a "drug of choice" (i.e., have a favourite "poison", although admittedly we may have a second or third lurking in reserve). Any person capable of some degree of personal honesty wouldn't need to introspect too extensively to discover their own. It is that stereotypical repertoire of indulgent behaviour that effervesces from somewhere within when we feel "stressed", "out of sorts", "disappointed", "shameful", "guilty", "bitter", "resentful", "afraid" and so on. Just for a moment, we can take away the edge of our pain. Our indulgence seems to fill the "emptiness". We "know" it is an illegitimate wadding; nevertheless, at that moment, better the reprobate within than the bastard without (whom we may then ignore, at least temporarily). After all, we have more "control" that way; indeed, the illusion of "control" is the strongest comforter we know. It only stands to sweet reason: if we are in "control", anything and everything falls within our grasp, and there is nothing left to fear. As a child, were you ever invited to say what you might order had you three wishes? First and second choices? Easy peasy, lemon squeezy ... At the third, did you ever say, "Three more wishes!" Perhaps the rank order of our favourites is determined by genetic or temperament factors (see Chapter 3)²⁰⁰. Certainly it would seem feasible that our personal history of reinforcement with a particular "reward" might affect our future use of it. In the dreamy beginning, we crossed the threshold, and something wonderful happened. Our eyes were opened, and all the stars and spangles of our imaginations descended sparkling before us. They were more "real" than our pain because they took it off our "minds". O'Grady (Skinner) said ... "Repeat!"; and we obeyed. Again and again. Eventually our former *aide-de-camp*, now fickle turncoat, reeled back as if a scurrying fuse coursing for the bomb beneath our asses²⁰¹. The survival rate from such munitions is arguably about a half, for some die, and some live (to tell tales). Perhaps comfort-accessibility is a major player: whilst they take no account of individual narratives, public health statistics have demonstrated over and over again that the damage wrought by drugs and alcohol is inversely proportional to price and (legal) availability. Politicians have shoulders broad enough for national campaigns and international crusades; they have capacious arms for holding babies; but they don't have time for heart-rending or park-bench stories. They are naturally more inclined to "signal detection theory" applied to prospective votes (in democracies) when it comes to setting taxes and drafting statutes²⁰². Closer to the front, perhaps the role of the Parent ego state is not as straightforward as it seems, for the "not OK" message of the TA "Critical Parent" (P_3 , A_3 , C_3 in P_2) warns helpfully of pitfalls whilst our "Nurturing Parent" may afford us too many permissions (telling us we may go to any lengths to feel "OK"). There are many provisional notions here, when perhaps we had hoped for ready answers; but the real road to freedom from all this trouble (even if you have known it in only small doses) mightn't trace the scenic route through intricate reason, formal research programmes and costly psychotherapy. Just as we closed the curtains on Chapter 2, mightn't we all realise that the best things in life (like the best people) are simple and free; moreover, "It's easy when you know how".

²⁰⁰ There is no proof that self-comforting, or the adoption of a certain drug of choice - or unmitigated addiction, runs biologically in families. Much else runs in families.

²⁰¹ although subjectively painful, perhaps nature's beneficence at work: "At this rate, it's all over; but you still have a 50% chance to save your own skin ... 'Yes' or 'No'?"

²⁰² plotting ethical ideals against popularity - seizing the vote-optimising asymptote, or otherwise attempting to discern actual voting behaviour through the din of opinion.

"Do we have the capacity to observe it, evaluate it, effect or adopt alternative behavioural courses directed at filling or otherwise compensating for it?"

All of us have the capacity for observing "emptiness" in ourselves; apparently, it is both obvious and troublesome. Discerning it in others may be frustrated by its deliberate concealment. Most of us don't like to appear or feel "small" socially, because our esteem in the eyes of others (as we see that ourselves) is a highly prized human asset (to a greater extent than we realise or care to admit). Social esteem is powerful reinforcement (see Chapter 2) in its own right, and can lead us to foolhardy ventures in careers and relationships (especially if our motives are hidden to ourselves). The fact of the matter is that we are far more self-centred than we like to concede. Our preoccupation with other people's opinions of us is usually fantastically wasted imagination - for other people rarely think of us at all. They are far more concerned with their own personal and social esteem (amongst all their concerns). Even if we could read their minds when we are located there, we would discover their wishful scenarios to be shockingly disparate from the ones we imagine they possess: imagination abounds with little basis in fact.

... the knack of purposeful engagement

The qualitative aspect of "emptiness" is its unpleasantness, and the quantitative dimension its dreadful capacity to excruciate. In ourselves, we can easily rate its aversiveness in both respects. You may, if ever you have been severely "lost", describe your personal suffering as "beyond words". The remainder of us may accept this as a truism because of our own experiences and, if we are generous, we can readily conjecture your pain in our "minds" anyway; indeed, the capacity we have for sharing our psychic pain with each other appears intrinsically interwoven with our capacity for language. The knack of success in relationships, then, is to exercise compassion without "succumbing" to (TA) games. It is not so much a problem of evaluating or measuring "emptiness" in others as it is caring about it. Less so in social than in professional or psychotherapeutic settings, it's important to distinguish between sympathy and empathy: whereas sympathy to a (TA) gamer is like both a mud bath to swine and a match to forest kindling; empathy in its most wonderful, capacious guise is a fantastically practical way to love. The master of such engagement was Carl Ransom Rogers (1902-1987). His person-centred approach to counselling and psychotherapy, rooted in early humanistic psychology, supposes that a person develops a sense of "self" in the context of its history of relationship with the environment - particularly other people. Rogers conceives of "introjection" of others' values like TA Parent; however, whereas counterinjunctions represent (give or take) direct mapping of the respective ego states of the parties concerned; for Rogers, psychopathology sits on the ways introjects get distorted and become perceived as directly experienced (when they are thereby spuriously "real"). Our framework of conditioning can be applied as equally to personality development in the person-centred tradition as in TA. Distorted person-centred "introjects" may involve: Pavlovian (S-S) CRs that no longer reflect the adaptive "truth" of the (reinforcement) environment; ancient (and inaccessible) Thorndikeian (S-R) vestiges that ruthlessly precipitate unhelpful responses in particular contexts, or outdated Skinnerian (R-S) repertoires that may have been learned vicariously from a significant other (i.e., modelled). For Rogers, the self is a powerful force bent on moulding a congruent (phenomenological) whole world view, its own structural integrity ("gestalt") and its own potential. At the centre of therapeutic efficacy is "unconditional positive regard" - the loving acceptance of the client by the therapist - vital because it releases the loved one's intrinsic, healing and "self-actualising" tendency.



"Sanctuary"
Lynmouth Harbour, Devon

... lip service and meaningful social engineering

A second distinction we do as well to appreciate is that between lip service and meaningful social engineering. Especially in the last few decades (beginning in the UK under the Thatcher government when we were introduced to a wave of Harvard management consultancy and its associated culture - later perpetuated in a mushroom-cloud of self-serving bureaucracy under New Labour) we have become blindly adept (for we don't realise how corrupted we have become) at talking about social safety nets (and paying for all the public sector careers that lie behind and underneath that chat), but they do not exist in the number and forms that they might. Although we have lost to eternity, seemingly, the old-fashioned breed of the conviction politician; and our social problems, ethically speaking, are actually the unavoidable responsibility of the elected representatives who have become savvy enough to realise that it is wooing the undecided voter that counts statistically; "moral vacuousness" isn't all the fault of the swanky new political classes, nor may we blame fairly their friends the "spin doctors" whose calculated deceit now infects all our culture. We must look to ourselves. In democracies anyway, we get what we vote for and, as far as the ballot box is concerned, we are going to have to grow up as individuals before we grow up together. The reverse is true in relation to personal sanity. We don't crack the game alone. We need each other. We have seen why in this and the previous chapter especially. More relevant material is presented in all of Part III. As far as social engineering is concerned, the poor politicians must bring to bear their "signal detection" antennae most sensitively, because we say one thing and do another. We believe in the "truth" of the argument for human co-operation. We may shrink under flushes of "goose bumps" when we witness an eloquent speaker on the matter. We may even concur in conversations that we must support the political agenda identified. In the ballot box on the day the back pocket wins. We are conspiratorially engaged with how the politicians lie to us.

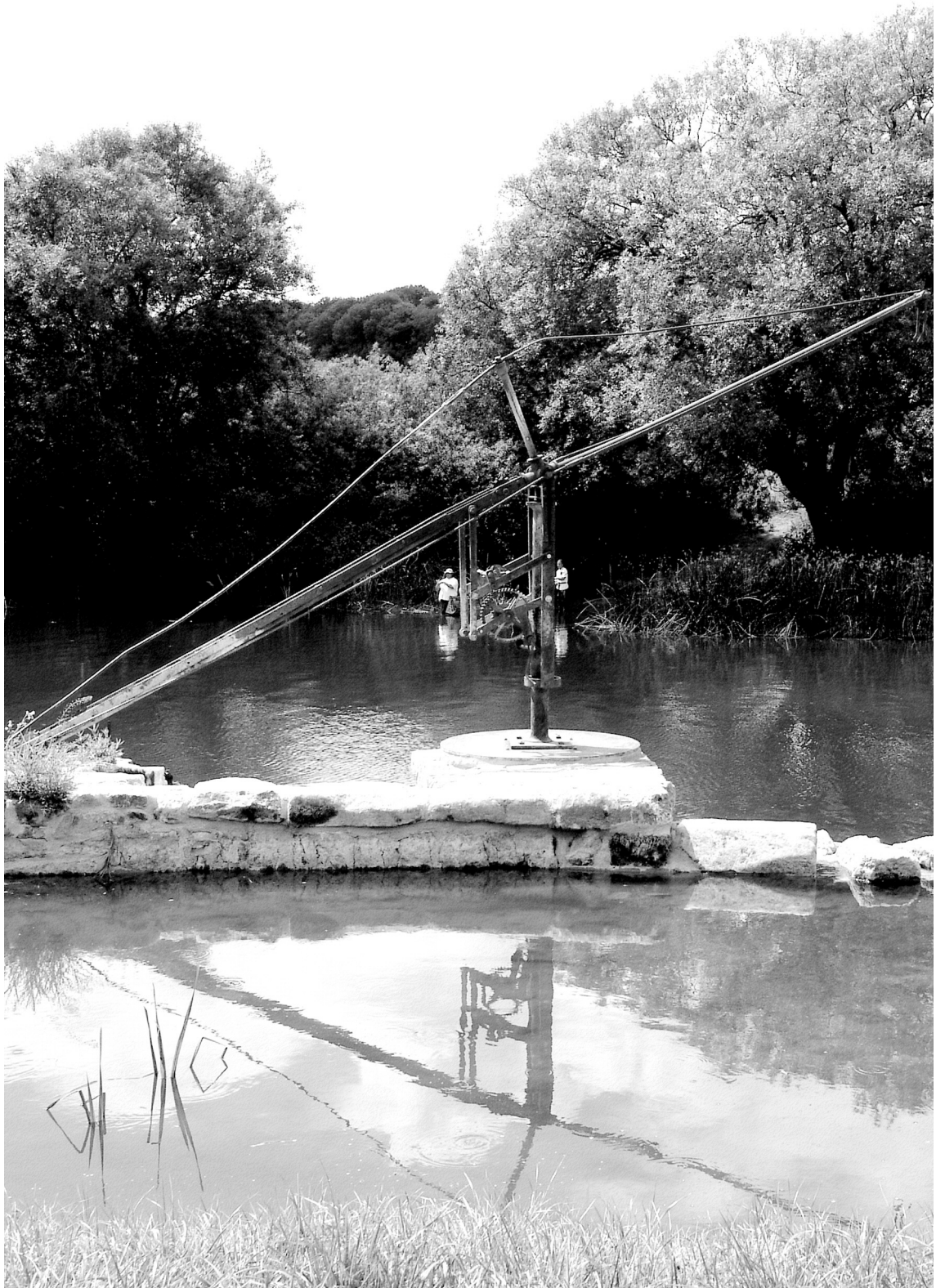
... no need for arguments or upsets

Then what safety nets might we correctly establish and vote to maintain? Only those that help people grow up in the way that we have done ourselves in order to vote for the system that created them. After all, none of us wishes to sustain "moral sickness", whether wilfully or unwittingly. Working from first principles, sanctuaries are needed for the battered. It shouldn't matter how folks ended up battered - that is not the point. Batteredness is the only criterion that need be applied to admission; for an additional, self-selecting one with which we all can live will apply by default. Our sanctuaries may (indeed must) be threaded through with a reorientation programme. A battered life never treads water. Either it recovers or it expires. Sanctuaries are alternatives to cemeteries. In a "moral psychology", recoveries depend on the development of bespoke "moral redirection", the only necessary compass for the remainder of that life's journey. Nobody authors the "moral script" except its new owner. We have seen how survival at this juncture, arguably, is merely 50% hinging on the yielding of a "Yes" or a refusal, "No". It makes all the difference in the world to the "moral fibre" of our culture that we offer our most distressed a half of a chance of a life. Perhaps "moral crunch" can be obviated with forewarning. As it takes more than a generation or two for families to reform cultural inheritance, our "citizenship" curriculum may be just the right locus for preparing our youth before truancy kicks in. Thirdly, let's have group therapy for everyone who wants it. You don't have to participate if you want to sell yourself short in life. It needn't cost a penny, as will be appreciated by the close of Part III. Now, we have footed a bill only for conditional sanctuaries and contemporary citizenship in schools. No bureaucrats. No need for argument or upsets. Clean consciences all round. Win-win.

"Is there a moral quality to any such processes?"

Group or dyadic human engagement of any kind takes away "emptiness" of and in itself: much of our personal restlessness and malaise is dissolved in any kind of togetherness. That is why children naturally seek each other out in the playground (or wish to but for shyness); why spouses seek illicit affairs when they feel isolated in a marriage; why people still work in offices; why astronauts go into outer space in twos and threes, and has much to do with why people go to church. There is something about sheer human connection that removes individual "lostness", satisfying us whether we have found ourselves "morally awry" or not. But we know by now, whether in the actual experience of our own lives (or in the case for *Nine Seahorses* presented hitherto) that there are legitimate and illegitimate forms of "protection" and authentic versus manipulative forms of connection in community. This overall dimension of "moral soundness", moreover, has much to do with our motives and the consequences of the relationships we establish (with ourselves as much as with others)²⁰³. Our incessant striving in modern times to counterbalance a desire for personal freedom and independence with a need to be anchored socially tells us a great deal about the kind of animal species we have been in the past 200,000 years - at the rate of 25 years per generation, *homo sapiens* has precipitated about 8,000 incarnations of itself so far - and are trying vainly to become contrary to our primeval nature (where "nowhere is it written that we must be alone", see Chapter 8). But as we have become technologically more advanced (especially since the last time we were engaged in a global effort to annihilate each other - as recently as World War II), we have bolstered our capacity for creating "personal space" in which, supposedly, we don't have to be "morally accountable", but have had to retreat alone to our online bedsits and garrets for our "freedom". Some folks say that this "new" form of human relationship (exclusively via electronic communication) is no less legitimate than it ever has been. It just can't be true. What happens when lovers touch? Can a baby be nurtured in cyberspace? Why do family members visit each other when separated? What happens when strangers smile in person? Why do workers generate synergistic heat when they occupy the same occupational space? Do older people want to die in the company of a virtual comforter? More to the point, why on earth would we wish to render ourselves immune from each other's pain, especially if we have been the architect of another's? Perhaps, then, we need as much for the sake of our own sanity as for the sake of compassion or justice to lodge our empathy and register our willingness to put things right. Moral accountability is far more privilege than it is liability. Reiterating - we must write our own "moral scripts". No-one can tell us what to do. Groups are for illumination of the person and formation of the togetherness that is natural for humans who lead perverse lives if it is totally absent. There isn't a truer, safer and more liberating "place" to exercise mutual accountability - gaining personal freedom into the bargain - than in mature and sensitive kindredship. The real challenges in life itself are knowing the limits of one's own "moral illegitimacy", knowing when games turn rancid, and knowing what to do (and what not to do) between rendezvous. Work (any purposeful industry) is half the answer. The other half answers itself, for nature abhors a vacuum: an avalanche of unexpected but delightful turns-of-events seems to descend upon us - merely for having surrendered away personal rust.

²⁰³ We don't need to resolve difficult questions about "intrinsic morality" or "natural law" (Chapters 3-6), because a "moral psychology" recognises these principles (motive and consequences) in its definition of "conscience" and the ancillary questions it poses. Since natural law recognises them also or, at least, they are not offensive to natural law, a "moral psychology" is sustainable whether natural law pertains or not.



"Any Kind Of Togetherness"
Bathampton Weir, Avon (was Somerset)

"Can the 'nag' of conscience be disregarded, resisted, or modified by personal will or psychological therapy?"

If, in ancient days, all roads led to Rome; then, just as many threads of a "moral psychology" hang on this \$64,000 question²⁰⁴. Inevitably we shall present a highly qualified response to this 'nag' for two main reasons. The first is that if the answer to our question was a blanket or easy "Yes", there would be no need for a "moral psychology". If personal "will" could "defeat" personal conscience, there would be little unhappiness, no psychopathology, few if any counsellors or psychotherapists and, for that matter, a much reduced incentive for personal religious belief. We would never hear about "conscience" or "emptiness" - because the whole phenomenon would be managed like thirst quenched by water. But we know that there is much unhappiness in the world. There is much commerce (as well as public service) in psychological treatment, and folks do look to religion for their solace (on many counts, amongst which sits personal moral integrity). The second reason our answer must be qualified is that we do not know (and may never establish) all of the possible sources of conscience. This applies to a "moral psychology" in that, whilst our putative frameworks for the conditionable human are compelling enough as they stand and may present eventually an entirely material account of conscience established in associative links (their identifiable traces in the central nervous system - as mutually antagonistic CERs - marvellously and satisfactorily explaining how they are experienced subjectively); we have no philosophical basis for underwriting such an outcome at this stage of psychological thinking generally, or psychological science in particular. On precisely the same grounds we could no more recognise divine conscience as it was depicted by Thomas Crean O.P. in Chapter 5 as psychological fact; nevertheless, any religious view of conscience is an indispensable matter of faith for many people, and there is no good reason why anybody might want to object to that (for what motive could they possess in doing so)²⁰⁵. The most immediate corollary of all this is that we just don't know whether conscience (*per se*; alternatively, as we have defined it) is an entirely re-writable psychological asset and, even supposing it were (or in relation to just those parts of it that are), we cannot possibly estimate the extent to which conscience may "be disregarded, resisted, or modified by personal will or psychological therapy" - because we have barely the most preliminary understanding of how such "un-learning" and "re-learning" can be achieved. Perhaps we may start by reflecting on the principles we have established so far and seeing where they lead us for answers. Perhaps we will find, after all, that far from having burdened us, nature has endowed us very well indeed.

²⁰⁴ *The \$64,000 Question* (broadly the model for the British TV show *Who Wants To Be A Millionaire?*) was a 1950s American TV show (based on the radio forerunner *Take It Or Leave It*) in which a contestant could take a prize for answering a question correctly or leave it as a stake against answering a more difficult one - eventually reaching a prize of \$64,000 - at which point the game would end if it hadn't done so already.

²⁰⁵ "Moral psychology" might be consistent with a religion depending on how a religion views "moral psychology", but "moral psychology" itself is no religious framework, let alone gospel. It has nothing to do with dogma, religious practices or human authority at all. "Moral psychology" of itself does not provide salvation (as far as Seahorse Sam is aware), for salvation is obtained by those who seek it. Someone who seeks sanity may find it in religion, and they may find it in "moral psychology". The other challenge presented by religion is the notion of "sin". Religion, on the whole, has plenty to say about "sin", but "moral psychology" has nothing to say about it. "Sin" requires redemption. Insanity can be "living hell", but it has not the same quality as eternal damnation (as far as Seahorse Sam knows anyway). Even though a religion may insist that conscience is the personal tug of the divine, religions tend to be keen on raising children correctly and espouse conscience-formation through vicarious learning (catechism). "Conscience" in a "moral psychology" welcomes any divine manifestation - but it doesn't rely on it, unless a person elects to render themselves subject to it.

... first signs of madness

Now, TA supposes that intrapsychic conversations take place between ego states, and we have wondered (only half joking) whether impasses between competing demands (which we proceeded to express in terms of conditioned emotional response) represent the first signs of madness. TA as a body must stand by the possibility of "re-writing" old learning experiences else it would enjoy no basis for psychotherapy. Behavioral therapy and CBT rely on similar principles - the reconditioning of associative links (if purely "behavioral"), and the "top down" refurbishment of faulty thinking as an adjunct (if CBT). Remaining with TA, the intrapsychic conversations look very much like "moral invitations" issued with either an authentic or a conniving RSVP; i.e., an intrapsychic pressure to respond in a conducive way. They are like gambits in interpersonal transactions, but occur within the "moral psyche" of the individual, lending weight to subjective "conscience". In a "moral psychology", the CS in TA Parent provokes a CR experienced as "approach" or "avoidance" in Child. There, a competing pressure to behave in a particular way (Thorndikeian R) may persist in situations where Parent CSs also feature; alternatively, arise from a Skinnerian history (R-S) of manipulating reinforcement. Thus, invitations may emanate not just from Parent but also (probably more surreptitiously) from TA Child (S-R and R-S) where they may meet the (complementary or opposing) force(s) of CRs in the classical (CS) environment. Given what we know about the TA ego states, we might expect a quality or feel to such invitations whereby S-S ones - having the flavour of counterinjunctions - will possess a "Parenty" feel ("You should ..." and "You should not ..."), whereas S-R (subtle but forceful invitations to discharge or withhold a response in a particular environment) and R-S (guileful desires to effect outcomes) ones may have a "Childy" feel ("I want to ..." or "I don't want to ...") - especially when "agency" attaches to the impulse germane (in which case it is R-S not S-R). Child and Parent are reminiscent of "I-Thou" distinctions effected in literature²⁰⁶. In a "moral psychology", the Child ego state is not merely structurally and functionally operant - it is also an "I" module and is that "voice" that cries "Help Me...!" in a tight spot. Parent - which contains representations of others structurally (P₃, A₃, C₃) and, being functionally aware in Controlling and Nurturing ways - is a "Thou" one. Whilst it is classical versus operant conditioning that discriminates between Parent and Child structurally, it is "I-Thou" that determines the quality of the R-S functional stance common to Child and Parent. In TA, the Adapted (conditioned) Child responds to Parent invitations in one of two modes, "Compliant" or "Rebellious" which - in a converse arrangement - may solicit compatible Parent responses (e.g., Rebellious Child invites Critical or Controlling Parent). To the TA Free Child who just wants unfettered fun, we may imagine that the lattice of learned dispositions is experienced as mere noise or, at worst, big nuisance.

... soup management

The range of competing associative pressures suspended in this Pavlovian-Thorndikeian-Skinnerian intrapsychic soup must be truly vast in both number and quality (representing the entire biography of biological learning), but they are not experienced all at once in our subjective "minds" (at least, not so far as we are aware). Chances are they are experienced mentally according to some combination of threshold rules²⁰⁷ in an emotionally neutral consciousness which may approximate to TA Adult; possibly less so to Freud's Ego; moreover, which modern psychology broadly may agree involves "working memory".

²⁰⁶ Buber, M. (1923) *Ich Und Du*. Insel-Verlag: Leipzig

²⁰⁷ similar to those pertaining to retrieval from the lexicon in cognitive psychology



"Trusting Nature"
Holy Island, Lindisfarne, Northumberland

... psychological dark matter

As for the (chronologically colossal) "pre-conscious" remainder, is it rendered entirely insensible? Perhaps sub-threshold associative links vie for the limelight (of subjective experience and behavioural expression) according to their dynamic status and volatility combined with the eliciting power of the environment. On the one hand they are readily identifiable with Freud's Superego (even "latent" TA Parent) if the sub-threshold fancy is co-directional with "moral compliance", and with Freud's Unconscious or Id ("latent" TA Child at more of a stretch) on the other (especially if the phenomenon of "repression" by the conscious "mind" or Ego is sustainable empirically). Those parts of sub-threshold dark matter that generate ulterior rackets and games we may regard as Jungian shadow etc. All this stuff is elusive by definition ("inaccessible" except through professional and devious provocation in analytical psychotherapy), but we shall explore the advantages of a little "soul-searching" nevertheless during Part III.

... nature has spawned us as she has seen fit

Now, what happens if we try to apply "free will"²⁰⁸ against viscosity? Perhaps we may only ever encounter personal frustration in direct proportion to the vigour of our wading in. This will almost certainly be the case if Skinner is even half way correct about "scientific determinism"; but in wondering about such possibilities we risk getting tangled in our own questions, because we could not apply personal will against a scientifically determined mesh of conditioned nodes and bonds in the central nervous system if will doesn't exist - all of our efforts and frustrations would be "determined" just as much as the objects of our bidding. Suppose then, as an alternative, we accept that the melting pot of pressures to veer this way or that (behaviourally speaking) is just nature's loving way of helping us out, and that we only experience distress when we fight it? Whether free will exists; and whether as a matter of personal stance one is an atheist or (scientific) determinist, agnostic or believer, sucker or scoffer; might we not all be willing, nevertheless, to accept that nature has spawned us as she has seen fit? Whether we enjoy our days or we are tormented by them, it is sure that we could no more have guided nature through her history than we can re-live our own pasts.

... inspiration courtesy of Thoreau

As Henry David Thoreau opined in a stirring passage from *Walden*²⁰⁹:

I think that we may safely trust a good deal more than we do. We may waive just so much care of ourselves as we honestly bestow elsewhere. Nature is well adapted to our weakness as our strength. The incessant anxiety and strain of some is a well nigh incurable form of disease. We are made to exaggerate the importance of what work we do; and yet how much is not done by us! or, what if we had been taken sick? How vigilant we are! determined not to live by faith if we can avoid it; all the day long on the alert, at night we unwillingly say our prayers and commit ourselves to uncertainties. So thoroughly and sincerely are we compelled to live, reverencing our life, and denying the possibility of change. This is the only way, we say; but there are as many ways as there can be drawn radii from one centre. All change is a miracle to contemplate; but it is a miracle which is taking place every instant. Confucius said, "To know that we know what we know, and that we do not know what we do not know, that is true knowledge." When one man has reduced a fact of the imagination to be a fact to his understanding, I foresee that all men will at length establish their lives on that basis.

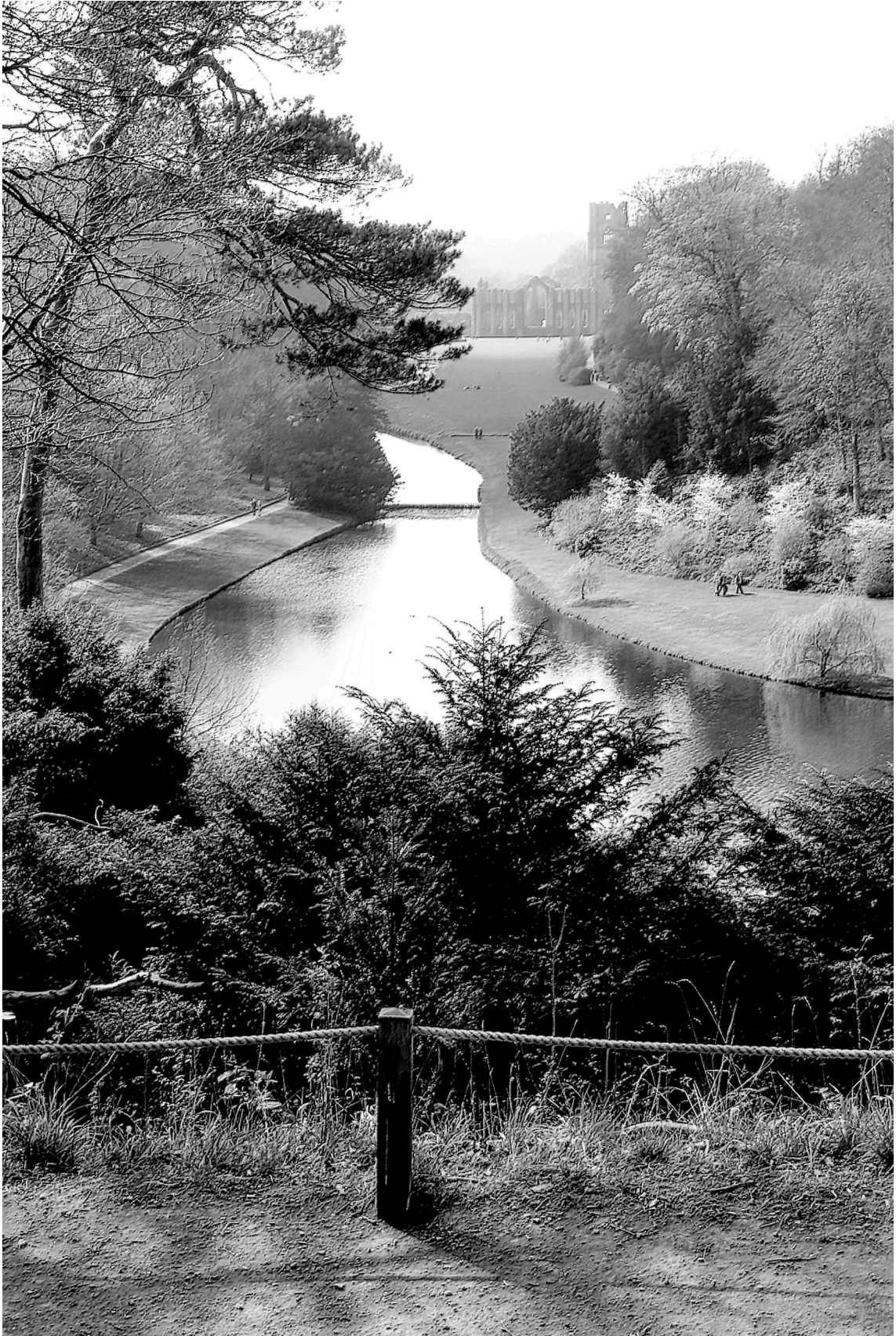
²⁰⁸ See Chapters 4 and 5 for a review.

²⁰⁹ *Walden; Or, Life In The Woods* (1854) "Economy"; see also a footnote to the Preface.

... the "Accountable Self"

What, then, is "transcendent trust", and how may we apply it? Any common-or-garden interpretation of the word "trust" implicates "letting go" or relinquishing "control". Very acceptance, which we encountered early in this Chapter, is its basic element: we accept (with a sigh of relief from our own misapplied and atrophied efforts) the world as it is rather than as we would engineer it or, at least, we accept the limits of our own capacity for moulding it. (Perhaps wisdom lurks hereabouts. We ignored the silent protests of nature just so far as we were foolishly misguided, having been "spiritually blind".) "Letting go" is exactly what it says it is. It is only "easier said than done" when we are not willing to discharge it, but sometimes we have to be pushed - and very hard indeed. Pressed into a corner, sooner or later we encounter unexpectedly our own "spiritual surrender"; suddenly appreciating how beautifully everything resides in and orbits the various "worlds" of our "moral environment" without our assistance. We discover the value and peace of spectating, when earlier we couldn't stop for fear of rendering ourselves unable to pay the rent. The "surprise view" we suddenly encounter includes the panorama of debris we left behind in our self-propelled wake. (We realise we may have "moral restorations" to make but, if we are wise, we will take time for triangulated perspective before proceeding.) Pausing to take stock of what has happened, we may have driven ourselves to helplessness in that forgiving corner, but we certainly didn't finagle our own way out of it (whether through intelligence, skill, aptitude, diligence or connivance). The penny has dropped. After the fight was lost, we found ourselves "morally aligned" with the various "worlds" of our experience with no price to pay except continued co-operation. We had only our pride to lose. Where is the fear that drove us? It has all but vanished as if of its own accord. So it is with administration of our "minds". The powerful faculty we can bring to bear to our conditioned (or otherwise inspired) consciences is "moral alignment" through yielding. In this "moral psychology", every single conscious human possesses a (fundamentally simple) "morally responsible" capacity to apply a balmy, dissonance-dispelling, tension-banishing "acquiescence" patch which has the effect of bringing in mental peace, but also affecting the likelihood of behaviour for which we find ourselves morally accountable. The patch-wielding executive (or janitor) is the "Accountable Self". It is the part of our personalities that makes "moral sense" of intrapsychic pressure ("conscience") by "settling upon" imagined and actual behavioural alternatives. What we didn't want to do is now our preferred course. The "Accountable Self" is neither conditioned like TA Compliant Child, nor entirely rational or emotionally neutral like TA Adult: neither of these are intrinsically "spiritual" faculties. Colloquially, "free will" (especially pressing on regardless) is the reverse of yielding, but we find that it is "spiritual surrender" that secured our "moral liberation". The intrapersonal congruence we experience may be new to us, but we don't object to it. We feel secure. We are comfortable in our own skin. It is as if "spiritual surrender" possessed the capacity to break associative links as effectively as one-trial flavour aversion learning²¹⁰ created them. Transcendent trust of the kind beautifully depicted by Thoreau is the natural antidote to fear. Perhaps the meaning of our trust resides in the receptacle in which we place it: the only fundamental error we make is to lodge it with ourselves. Self-reliance is not the answer.

²¹⁰ "Flavour aversion" is an instance of classical conditioning in which rats are injected with a nausea-inducing lithium salt immediately prior to presentation of food to which a novel flavour has been added. Their aversion to food imparted with that flavour is instant - acquired after one trial (pairing of CS and US - see Chapter 2).



"Surprise View"
Anne Boleyn's Seat, Fountains Abbey, North Yorkshire

"Can 'self' change 'self'?" and, if so ...

The main problem with the notion that self can change self, whether motivated to do so from within (through "strength of character" for those to whom such expressions appeal), or under exhortations such as "Pull yourself together!", is that in each of us several "selves" are in play at any one time, never mind the bubbling caldron²¹¹ of bothersome conditioned broth. This is not to infer that each of us is a divided or disintegrated self, except in so far that during episodes of our lives we may become "morally misaligned". Indeed, an internally congruent personality doesn't experience the various selves arguing with each other like toddlers in a playpen - instead it knows peace. But how far can a person bring intrapsychic congruence to themselves, the motley choir of our various soprano, treble, alto and bass selves then harmonising from one hymn sheet (for those who like business jargon never mind ecclesiastical metaphors)? Or must we have assistance? We have said already that the avoidance of self-deceit is pre-requisite in this business, but so also is an appreciation of which elements of our conditioned selves are helpful ("adaptive" in the language of natural selection), and which are merely burdensome and "re-writable" (a process supposing that such learning traces were biologically written in the first place, and that the psychological technology to reverse or otherwise compensate for them is available). Coming to appreciate what can or should be "re-written" requires "spiritual stocktaking" as a preliminary (see Part III for a sketch); meantime, it is a question of illuminating what of all this we can establish for ourselves and how much we wisely defer to relationship with other parties. We may change only the writing on the wall. If we try to demolish the bricks and mortar - even their very foundations - surely we will risk far too great a "restoration" for our own good.

... the "Original Self"

Earlier in this chapter we contemplated the mysteries surrounding human beginnings. For argument's sake, a new life precipitates an "Original Self" which we accept was nature's doing (certainly not our own). It has the minimal attributes of incarnation, and location in time and place (even if it "pre-existed"); for we all know (because of our shareable subjective experience) that not only do we exist physically but that there is some legend woven in family folklore surrounding our birth (even if some of us have to do some digging). For a theoretical moment, our "Original Self" is uncontaminated by earthly experience. We may locate our seminal human identity to some other developmental form and co-ordinates of space-time, such as conception (increasing the mystery but lessening the imprecision). We may adopt whichever permutation of possibilities suits, but if we have an ulterior motive for aligning with one rather than another - or heaven help us we baulk at such basic propositions as these on arcane grounds - at once we invite "moral misalignment". Since we are similar bodily, and very probably psychologically²¹², there is a *prima facie* case for corporal and psychological templates including Jung's archetypes to the extent that his ideas are demonstrated empirically. Scientists tell us that we owe our "phenotype" to DNA (provided the organism in which the double helix resides is nurtured sufficiently in the environment)²¹³, and there's no good reason to argue with them.

²¹¹ the refrain of the witches (brewing up an almighty mess) in Shakespeare's *Macbeth*: "Double, double toil and trouble; Fire burn, and caldron bubble" (Act IV, Scene 1)

²¹² If you wish to reason that my black is your white, I am happy to lose the argument (see also Chapter 1 - *Self-indulgent philosophers*, p.5).

²¹³ We have met phenotypes and the heritability coefficient in Chapter 3 and Chapter 7.

... the fear of "mixed messages"

In our unsympathetic depiction of the neonate as a conditionable, self-absorbed sponge, we supposed that the rapidity and embeddedness with which its "unused reservoir" of learning capacity gets written with (perceptual learning and) associative links is proportional to remaining available storage, as well as all the other factors that usually govern the rate of conditioning: distance from asymptotic strength for a given associative link, salience and discriminability of stimuli and so on. From its earliest days the infant is a receptacle for a vast network of experiential records upon which it may call later to help it survive (and reproduce if its selfish genes have their way). Now it is not unreasonable to suppose that some of these learning traces will generate mutually antagonistic pressures within conscience as we have defined it. These will include all the various "impasses" that would be recognised in TA, especially between matching Parent and Child ego states (e.g., P_2-C_2 and P_1-C_1). The cut and thrust of discipline in family and school life will raise its own conflicts (especially in the form of injunctions, permissions and counterinjunctions from parents, teachers and authority figures who don't see eye to eye), let alone the myriad of pressures from significant others in the world outside the family (including "peer pressure" and the commercial predators on TV who exploit our impatient desires). For the most part, all these anomalies and inconsistencies (aka "mixed messages") don't seem to bother children terribly - although we must keep in mind their limited capacity for articulating confusion, and standing firm in relationship to themselves in spite of all the conditioned fear to which, inevitably, they have been exposed. In TA terms, children have been accustomed to yielding "autonomy" from the earliest days of life (see Chapter 8), and do seem to want to reclaim it suddenly at adolescence (and then spend far too long at the job over their remaining adult life). We know from TA theory that we are all ulterior when it comes to growing up. We want our independence and freedom. We also want other people to help us when it all seems too much. We don't want to embrace "moral accountability" except when it is convenient to do so. It is the most natural thing in the world for children to avoid "moral responsibility"; indeed, we would be most alarmed at the prospect of a merely pubescent yet "morally precocious" hair shirt or sackcloth-in-waiting. Whatever the quality and pace of our developmental "moral trajectories", it is as sure as eggs are eggs that all of us will harbour our own precious yet occasionally unmanageable repository of experience, and that the fear resident within it will lurk cleverly hidden behind and underneath our every deed, direction and diversion.

... how we bring fear to the table ourselves

Is there not a "natural" kind of fear that we recognise keeps us from danger, and an "unnatural" one that we bring to the table ourselves? We take our endowment from nature for granted - for we live with it every day - and have become utterly habituated to it (we would be a strange category of animal were it not so). Whatever she has afforded us in the way of perfection and robustness of body, or splendour of health, she has left for a legacy our capacity to retrieve - from not more than an arm's length - a capacity for awe which is truly difficult to explain in scientific language (rather like "spiritual surrender"). We hear that music is made of mathematics, and that some mathematicians say that infinity is real whilst others "know" that it isn't. We are told that we cannot resolve the audible world more finely than the sampling rate embedded on a compact disc or mp3; but a vinyl enthusiast will swear by the unmatched pleasure to be had in analogue listening. No matter whom is "right", and setting aside the universal appeal of music, who can count out on the scientific abacus our subjective appreciation of beauty, or truth, or peace, or love?

So why should we be so disparaging of Mother Nature having bequeathed to us a "healthy respect" of all that would harm us? Can we not trust that she has endowed us equally well with an aptitude for sifting the fish bones from the bouillabaisse? Is our "Written Self" really so harmful to us? If so, thank goodness for psychotherapists - and we sympathetically rue the plight of all the suffering souls of history before their invention. If it rarely is, what constantly engages our poised "Accountable Self" in a lifelong confrontation for dominance?

... the inauguration of Franklin Delano Roosevelt (1882-1945) On 4th March 1933, in the height of the Great Depression, and with a banking crisis and a pressing need for social reform playing the mood music, Franklin Delano Roosevelt (1882-1945) in his inaugural speech taking office as 32nd President of the United States of America said:

I am certain that my fellow Americans expect that on my induction into the Presidency I will address them with a candor and a decision which the present situation of our Nation impels. This is preeminently the time to speak the truth, the whole truth, frankly and boldly. Nor need we shrink from honestly facing conditions in our country today. This great Nation will endure as it has endured, will revive and will prosper. So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself - nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance. In every dark hour of our national life a leadership of frankness and vigor has met with that understanding and support of the people themselves which is essential to victory. I am convinced that you will again give that support to leadership in these critical days.

... the sole impediment to "moral sanity" Isn't just such "nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance" the sole and ultimate impediment to "moral sanity" itself? The fear that rendered us handicapped by resentments ("less fresh than a daisy") only a few pages since was not the "useful" fear of beneficent nature; rather, it was the personal terror that is both mother and father to self-centred "will": the lie that drives our every mistake, our every ulterior gambit - and every disrupted relationship in all of the personal and interpersonal "worlds" that make up our global "moral environment" - a lie we are so curiously disposed to believe.

... back to Eric Berne (and Pearl Drago) Where has it come from? In *The Structure And Dynamics Of Organizations And Groups*²¹⁴, Eric Berne identified three elements of any group culture: "Etiquette" (analogous to TA Parent - the group's beliefs and values; its authority; the stereotypical and internally acceptable ways that groups or communities behave within their own confines including "them" and "us" prejudices); "Technical Culture" (analogous to TA Adult - a group or community's real and conceptual infrastructure including its physical resources), and its "Character" (especially its mood or emotional quality - analogous to TA Child). In the TA framework for which Pearl Drago won the 2004 Eric Berne Memorial Award from the International Transactional Analysis Association (ITAA), these three elements are stacked vertically in a predictable fashion and represented in (introjected into) our Parent ego states along with all of our other (P₃, A₃, C₃) parent and authority figure stacks. It isn't a terribly convoluted conceptual struggle to regard this transmission exactly as we have done the parental counterinjunctions; i.e., it works because of a developing child's exposure to an almost unimaginatively intricate and detailed

²¹⁴ Berne, E. (1963) *The Structure And Dynamics Of Organizations And Groups*. Lippincott: Philadelphia

array of reinforced (previously neutral) environmental stimuli. This whole process is, of course, consistent with a "moral psychology" although, unlike TA, we suppose that the process starts early because of our reconfiguration of the TA Parent ego state as an S-S module. At the fundamental level, there is no need to distinguish (cultural) reinforcement types beyond "pleasant" and "aversive"; nevertheless, there may be huge ramifications of layered (CS) distinctions on a pragmatic level. Similarly, cultural transmission may occur via cultural injunctions and conditioning of P_1 , A_1 , C_1 in Child (C_2) including, of course, the "Magical Parent" - arguably a difficult interloper to budge. Culture may be evaluated (as one might expect in a TA framework) along a dimension of (existential) OK-ness, and TA's concept of culture, formulated in this way, may be strategically harnessed and re-established in order to break "cultural script" transmission, especially in the modern world ("global village") where social injustices are more visible than they used to be, and folks can develop the courage at grass roots to stand up and be counted.

... we have a long history of mutual oppression
But it wasn't always so. We have a long history of mutual oppression.

... will the real moral Dalek stand up
Is it too much for us to bear to imagine that, just as we have been (spuriously) obsessed with "toughness" for goodness knows how much of our recent cultural history (see Chapter 7), we have been just as misdirected by (its schoolyard chum) "free will"? From the vantage point of the present, we have solved neither the "mind-body problem" (see Chapter 4) nor resolved "free will" after 13 billion years of post-Big Bang unravelling; thousands of millions of years of natural selection following the explosion of life on planet earth; 200,000 years of human history; 70,000 years of primitive global expansion since "Out of Africa"; 12,000 years of brutal competition since the last Ice Age; latitudinal exploitation of the "fertile crescent"; thousands of years of "civilisation" established with the sword and many other forms of military ingenuity; two-and-a-half millennia of "clever thinking" since Socrates, Jeremiah, Confucius and the Buddha; Ancient Greece; the Roman Empire; Islam and its expansion; the Holy Roman Empire and the Christian Crusades; medieval human wonders (13th century philosophers such as Thomas Aquinas and Bonaventure, together with their Eastern counterparts) and medieval architectural ones (cathedrals and non-Christian infrastructure); Asian warriors such as Genghis Khan; the Scientific Revolution; the Enlightenment; the stoicism of existentialism; humanism and the new fashionable atheism ... not one of these has nailed the old quandaries. Perhaps something is wrong with our thinking. Perhaps it's time to go back to basics. Is it so far fetched as to imagine that our cultural inheritance has infected our mindsets as much as our social structures? Did it ever suit a medieval landowner to have a serf believe that he must choose to stay out of trouble? And where on earth did he get that idea from? Surely not in very antiquity when a Pharaoh managed, even after death, to induce armies of slaves, both indigenous and international, to "decide" and "redecide" to "happily" embrace their toilsome lot?

... heaping blindness upon blindness
Not only, then, are we subject to those most recent of our family's intergenerational imperatives - through grandparental and parental breeding of our "Inner Child" (C_2) where, eventually, we develop glowering fantasies (in P_1) about non-compliance with their dreadful demands - but we host the spectre of their representations mentally in our TA Parent ego states where they constantly remind us of how to "be good" in all of the circumstances of our lives. Added to all of this, we (like our parents) caretake the echoes of the ancients, also constantly exhorting us to "will" ourselves "freely" into conformity.



"Medieval Wonder"
Salisbury Cathedral, Wiltshire

... towards an understanding of control

In Chapter 2 we noted:

Whether Skinner is correct or not, any organism's subjectively experienced capacity for "controlling" its environment that arises out of conditioning processes may be illusory anyway, and this applies to humans. Aberrant CERs, such as disproportionate fear, are a specific case - not just because they are irrational - but because they have a counter-adaptive effect on functioning. Such modern heresy constitutes no argument against "consciousness", "conscience" and "choice" - which may rely on discriminable (other) faculties.

Now, what do we mean by "illusory" control? Is there any other kind? Is there "disproportionate fear" that is not "aberrant CERs"? If so, why and whence does it exist, how might we recognise it and can it be dismissed? Given that we have addressed "consciousness" (the "mind-body problem") and "conscience" in the deliberate way that we have, what could we mean by "choice" assuming we are reluctant to brook "free will"? Is "choice" a practicable concession between "free will" and "acquiescence"? Is it a fair expression of our "moral capacity"?

... biological control is natural and provisionally "illusory" We have acknowledged biological "fear" and its converse "hope"²¹⁵ as two forms of reinforcement (which may, after all, be unidimensional in terms of "drive" expressed through the central nervous system), and which are necessary attributes of lifecycle systems both within an organism and in the Darwinian evolution of species through natural selection. These are the bequest of nature and are indispensable. Such reinforcement is the "battery" without which none of the building blocks of learning that we have recognised (S-S; S-R; R-S) could occur. Amongst these three, it is possible that S-S and S-R are more "passive" in the sense that mere exposure to the environment represents a significant element of the associative link, whereas R-S seems unavoidably contingent on some subjective expectation of the occurrence of the target stimulus. We have suggested that the TA Parent ego state is actually the physical register of S-S learning whereas TA Child comprises an "early" S-R register which becomes out- or updated with "guileful" R-S - possibly during some developmental phase in which language is acquired or becomes critically sophisticated, and the TA Child develops a qualitatively distinct character (which we would expect to be reflected in behaviour). The occurrence of the response in S-R may even be extra-conscious, not merely "illusory". R-S guilefulness is "real" in terms of subjective experience - but we have not anchored it truly in biology (else we might have cracked the "mind-body problem" for eternity) and, until such time as that may ever happen, it is provisionally "illusory".

... the witches of Macbeth and the Pied Piper of Hamelin²¹⁶ The range of learning experiences accumulated by a vertebrate animal such as a human being in only one day must be truly vast, let alone an entire lifetime. Reverberating with vicarious motivational energy, we may imagine they swirl in a caldron of conditioned slurry, vying for attention in subjective experience and behavioural expression²¹⁷.

²¹⁵ which, eventually, we become confident enough to distinguish from "spiritual" hope!

²¹⁶ The fairytale of the Pied Piper of Hamelin (Hameln) can be interpreted in as many ways as we have the imagination and patience to bear. In medieval Germany, a man dressed in colourful clothing, and who could play a whistle passably well, lured the town's children away in a trance. Was he a hypnotic serial killer? Was he exacting revenge for non-payment of rat-catching fees? Is the story merely symbolic of medieval migrations throughout Europe, or the devastation of populations wrought by plague? Perhaps we shall never know. Intriguingly, some children with disabilities were saved.

²¹⁷ figuratively speaking - in the "pressure cooker we all know" (see Chapter 8, p.106)

The temptation to wax poetically from verses of the "Written Self" engraved in bound anthologies registered in the Superego, the Id and the Jungian shadow is too strong to resist. Whilst conflicts between mutually antagonistic CERs may bother children little (setting aside traumas), in even modest levels they become greatly troublesome for "grown-ups" who wish to avoid their beck, call or heed. Surely that is the most convincing case yet for a Freudian Ego - an ("illusory" until established in biology) part of "guileful" consciousness that doesn't want its R-S trajectory interrupted. It brushes inconvenient CERs under the carpet (where it is Shadow) hoping they will lay as sediment in the smouldering caldron whose liquid contents are Id²¹⁸. Supposedly dormant there, they may not interfere with the more reckonable effects of our greedy machinations. If this is where we have ventured - if we find ourselves rehearsing the acquisition (or loss) of more than we need biologically - we have projected ourselves into the existential wilderness Roosevelt so shrewdly foresaw. We develop an "unnatural" fear and the "self-will" to back it up. Since these collapse under the slightest "moral scrutiny", they are the most "illusory" of our existential experiences - yet the ones that undermine our relationships the most. Adolescents and adults, then, to the extent that their "consciences" ever become "overloaded", bear the testing burden of having (unless they wish to persevere with intrapsychic misalignment and behavioural distraction) to distinguish between aberrant CERs (in which case particular professional and non-professional treatment - even, less formal helping - may be remedial) and the ancient, nurturing call of nature (in which case resistance may or may not be useless depending on the therapeutic technology available). We may suppose that the category "aberrant CERs" is a broad one, encompassing not merely biographic learning, but also the mind-buggering "spiritual blindness" of swathes of our ancestors²¹⁹ - something we could refer to (only subjectively unless and until we agree) as "cultural moral infection"²²⁰. Doubtless a divine source of conscience would not be in the least bit refutable by mere, squealing mortals; still, don't we let our own toddlers off the hook just for demonstrating the willingness to fall sufficiently well back in line?

... steam or fog: take your pick

A "moral psychology" can happily accept that "conscience" (all told) is experienced meteorologically as (occasionally very dense) fog that may need deciphering; moreover, that although some of that fog is not of our own making, and may even have been dumped on us uninvited as "weight of human history" (see Chapter 6), we cannot ignore it in the long run. Sooner or later we must bring to bear to that perplexity our "Accountable Self" which, having the capacity to effect "moral discernments", discharges a simple dichotomous function: "willingness to align" ("OK then ...") as opposed to belligerence to invitation ("No" or "Yeah but ...") - thereby "settling upon" alternatives and reducing mental tension ("cognitive dissonance"). Perhaps it is like a quivering magnetic compass where pursuit of roughly the indicated direction will satisfy, but unthinking retraction or diversion only curtails visibility and deepens "lostness". By now it should be clear that this "choosing" function is not the same thing as unqualified (TA) "decision", "redecision" or anything else offensively redolent

²¹⁸ The entire chant of the witches leaves one in no doubt (even if in great amusement) about the allegorical compatibility of their vile concoction and the unconscious mind.

²¹⁹ The merits of the argument against fertile crescent pugilists, Pharaohs and serf-bashers aside it is, of course, more convenient to blame the faceless, absent deceased for our fears than to confront and settle "moral accountabilities" amongst the living.

²²⁰ In *Walden*, Thoreau's exhortation to live by faith in nature is an expansion of his argument, "One generation abandons the enterprises of another like stranded vessels".

of "free will" - especially if coerced from a broken person by a powerful therapist (of any persuasion - even more so if such coercion takes place behind closed doors where, unlike the group therapy environment, there are no witnesses). Like R-S guile, the "moral discernment" of the "Accountable Self" is not proven as a biological entity, but since it is that mysterious faculty capable of "spiritual surrender" - which broadens our experiential horizons so beautifully and limitlessly - it does seem somewhat crass to describe it as "illusory". Perhaps we can say it is certainly not "illusory" to those who have exercised it well. Interestingly, it is as subject to "validation" through "shareable subjective experience" as much as any existentially significant matter; in fact, it may require unselfish sharing amongst human beings in order to be nourished and sustained.

... doing what comes naturally

Such new (spiritual) horizons may be appreciated at second hand from another's description, just like the testimony of Chapter 6's fool who found her or himself on a losing wicket having persisted in a bad game. The effect of surrender is so simple, sudden and spectacular that it transcends those "stars and spangles" of our imaginations as they once attended the prospect of the rewards promised by O'Grady - seeming²²¹ to shred to ribbons in an instant a great proportion of all the associative links that chained us to our own bludgeoning incongruence. It is compatible with the rapid "cure" that Eric Berne might have anticipated from group therapy based on Transactional Analysis. Such existential shifts can be sudden but, as we have said, they may be effective in small doses as steady remedies to minor dilemmas and - this being so - they are reminiscent of the gradual spiritual awakenings recognised by William James in *The Varieties Of Religious Experience: A Study In Human Nature* (1902). The draw of such experiences is such that direction becomes a watchword. To turn about and walk back to the past would be to steal spiritually from oneself, as if a pilgrim shooting directly into the sandaled foot. A diligently maintained course is like a "spiritual rolling stone" gathering "spiritual moss". It is self-perpetuating like the vicious spiral that can take a life towards peril, darkness and oblivion rather than safety, freedom and light. The road unravels of its own accord as our footsteps increase in number. We are foolish if we insist on ourselves as cartographers, or too often fix co-ordinates for our "spiritual journeys", even its stage posts and resting spots. We take each day as it comes passing through in "transcendent trust". Our personalities have reformed from within. Visibly we are more relaxed, proportionate and playful. We are less self-centred. In a painfully superior manner, Friedrich Nietzsche abandoned us "motley" lot to "slave morality" (good for the masses - see Chapter 5), simultaneously exhorting exceptional people to "become what you are"²²². Eric Berne pitched a barely distinguishable gauntlet to the "unprepared" (see Chapter 8), and we have accepted its challenge. More generously than Nietzsche and Berne, the abolitionist Thoreau encouraged *all of us* to advance confidently in the direction of our dreams - to live the life we have imagined - where we may expect to meet with extraordinary success (see footnote to Chapter 6 on p.61). Following his counsel, we found ourselves doing what comes naturally.

²²¹ A now considerable body of work on the synaptic plasticity underlying classical conditioning in *Aplysia Californica* suggests it is an elaboration of "sensitisation". As "habituation" (or, learning to ignore an irrelevant stimulus) is the behavioural reverse of sensitisation, perhaps "spiritual surrender" (from the "Accountable Self") generates a precipitous phenomenon which is like habituation in so far as it involves forfeiture of attention or, in this proposition, the sudden release of over-valued rewards signalled by CSs in one swoop, leaving us pleasantly free of dispensable CERs.

²²² Nietzsche's pet motto - actually attributable to the Greek poet Pindar (522-443 BC)

SUMMARY OF AN INTEGRATED DEVELOPMENTAL "MORAL PSYCHOLOGY"			
Being	Animal (vertebrate)	Human (<i>homo sapiens</i>) Animal (vertebrate)	Spiritually accounted Human (<i>homo sapiens</i>) Animal (vertebrate)
Faculty	Pre-language	Language (LAD) Pre-language	"Spiritual surrender" Language (LAD) Pre-language
Physis	Pre-conscious	Conscious	Spiritually awakened
(Piagetian) Developmental Stage	Sensori-motor	Formal Operations Concrete Operations Pre-operational	Spiritually intuitive Formal Operations Concrete Operations Pre-operational
Aesthetics	Instinctual	Creatively wilful Instinctual	Passive / Content Creatively aligned Instinctual
Unconscious Material			
TA Parent: Structure			
TA Parent: Function			
Buberian Identities			
Conversations			
TA Child: Structure			
TA Child: Function			
Unconscious Material	Jungian shadow Id	Jungian shadow Id	Jungian shadow Id
Psychic Pain	Frustration	Guilt / Shame Intolerance	Compassion Shame / Dismay Impatience

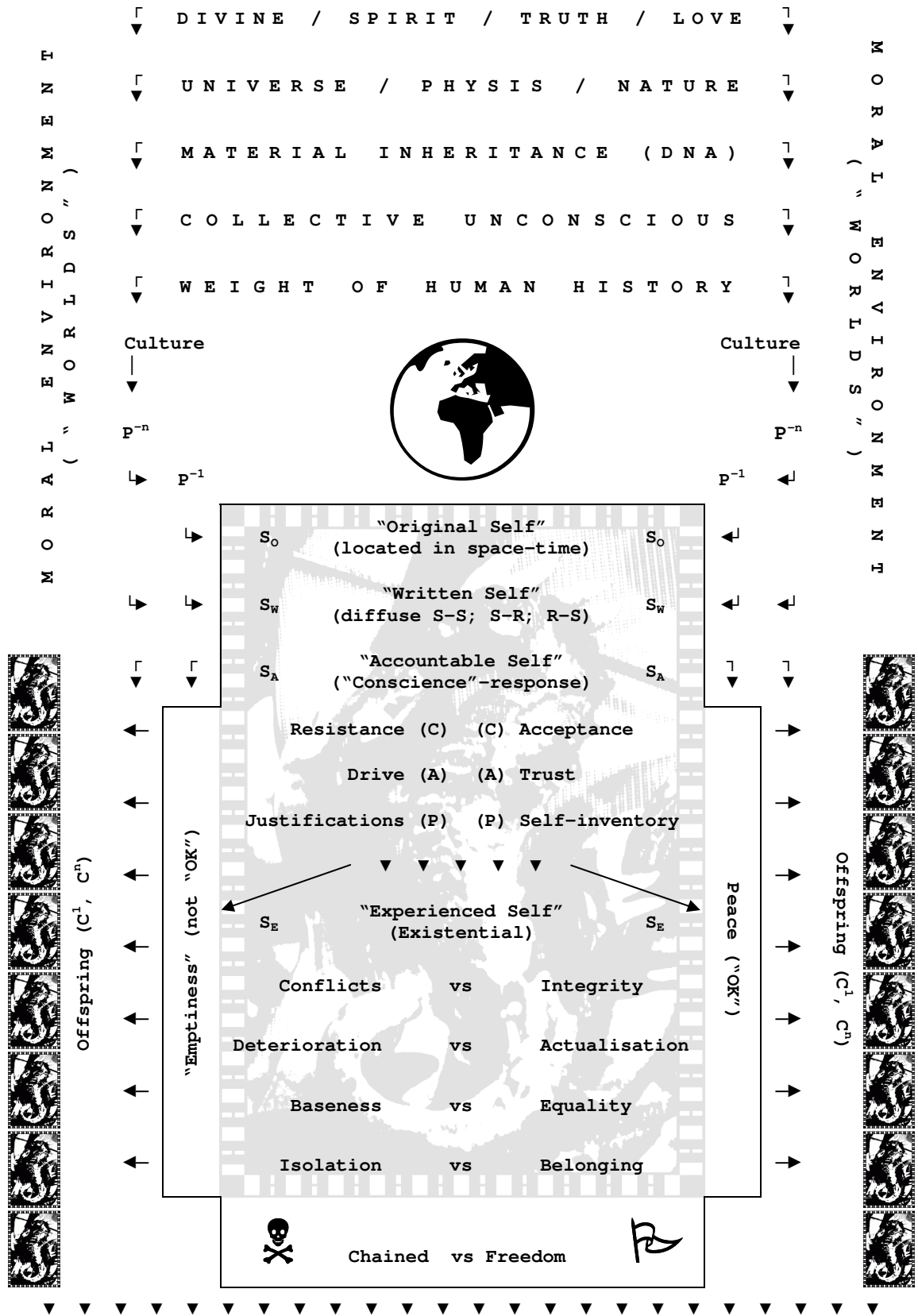
... summary of an integrated developmental "moral psychology"

Referring to the diagram on the adjacent page, the last three columns (to the right) represent stages of being. Human beings (*homo sapiens*) are an instance of vertebrates, but the only species amongst them with language (as we recognise its texture, richness and complexity). Arguably, and according to Euan Macphail (*supra*), language endows the developing human child with consciousness and a sense of a "self". Macphail considers it tenable that subjective pain perception is a corollary of language development and co-emergent with consciousness. In a "moral psychology" we are suggesting - without an empirical foundation, but on sufficient theoretical grounds given how we have woven conditioning accounts of learning (aka "scientific psychology") with the TA ego states (philosophical descendants of Freudian theory and thereby "analytical psychology" as far as we are concerned) - that (non-human vertebrates and) the pre-verbal human child possesses Pavlovian S-S (i.e., classical conditioning) and Thorndikeian S-R (operant conditioning), but lacks Skinnerian R-S (also operant conditioning but relying on an alternative associative explanation - see Chapter 2). R-S is distinguished from S-R by the presence of some subjective mental anticipation of the target stimulus - a disposition which is "wilful" in the human child (and "guileful" in her or his fantasies). We are positing that the TA Child ego state is an operant module relying on S-R only (i.e., no R-S) until the neural mechanisms that underlie node formulation are "injected" from a developmental "Language Acquisition Device" (or LAD) - at which time operant nodes and links take on a different quality whereby old S-R learning is overlaid, updated or replaced by R-S. "Early" S-R is perfectly and delightfully compatible with all the phenomena that TA recognises including pre-verbal injunctions and permissions; the pre-verbal autonomy-yielding "early decisions" (in A_1); the "Somatic Child" (C_1) including all its ancient, corporal and "inaccessible" learning which is difficult to access in psychotherapy - and it also accommodates cultural injunctions very neatly too. In so far as S-R is overlaid rather than abolished by R-S, it is a lifelong raft of learning - and accounts for conditioned (operant) emotional responding in situations feigning familiarity (through generalisation of context). Once language has developed, and R-S has taken over, the "decisions" in A_1 (the "Little Professor") become first linguistically hinged and then ever more rational. P_1 similarly becomes less "penetrating, mordant and caustic" with time. Every instance of autonomy-yielding - whether pre-verbal or verbal - is "dumped" as resentment (perhaps in C_1 , but we may as much suggest unconscious Jungian "shadow"). TA Parent is differentiated from TA Child by its Pavlovian (S-S) or "classical" structure which is "early" (aka "voiceless") like Child but of course beyond any kind of casual recollection in the older child or adult. Once language has arrived, the respective ego states also possess an "I-Thou" (Buberian) quality which differentiates their functional operations and permits intrapsychic dialogue focussed mainly on the Child's "Me". The tensions within conscience as we have defined it in Chapter 5 arise at least in part out of the various conditioned and unconditioned pressures on behaviour (which may be antagonistic for variations in Pavlovian and Thorndikeian conditioning for the same or similar environments). Human "spiritual surrender" - which may happen in large and small phases - precipitates a "spiritual awakening" by which illusory "will" is subjugated to "right-thinking" including: an awareness of the antiquity of nature and a proportionate perspective of our role in her unravelling; a passive (transcendent) appreciation of beauty, and a mature compassion for all humankind characterised by detachment and "gracious giving". Whereas TA autonomy may have been the Berneian prerogative of "certain fortunate people" (see Chapter 8), a "moral psychology" is for nobody if it is not for *Everyman*.



Doing what comes naturally is a "Careful Balancing Act" that can be mistaken for showing off, as demonstrated by Jonathan

THE "SEAHIVE" OF SHAREABLE SUBJECTIVE (EXISTENTIAL) EXPERIENCE



SPIRITUAL HOMECOMING ASSURED BY DIRECTION RATHER THAN PREDICAMENT

... the "Seahive" of "shareable subjective experience"

A "Seahive" of "shareable subjective experience" is positioned under Jonathan's obliging gaze on the two previous pages. It should require very little explanation beyond the elucidatory material that has been presented already - particularly in Part II. The diagram assists with fusion of the broader principles behind a "moral psychology". Its focal point is at the vital frontier between the "Written Self" and the "Accountable Self". This is where the "moral action" takes place. Whether she is empress of all in her own right, or she is a faithful and obedient servant to a Godhead whom we are willing to recognise in our quaint and peculiar ways, nature has endowed us with a personal capacity to bear the weight of our entire inheritance - the spiritual and psychological tonnage of all of our massive vertical legacies (for a day at a time anyway) - armed most potently with the simple faculty of "spiritual surrender". Strangely, we can't seem to extract it from mother earth, fettle it from the elements, manufacture it, bottle it, market it, buy it, sell it, steal it or wrench it from a reluctant other: somehow we must recycle it freely amongst ourselves. Our preparedness to embrace it (for it is a gift once it is sought) determines the quality of our (Existential or) "Experienced Self". We can "go nuts" without it (although some of us may remain quite sane) or we can soar like Jonathan - knowing it courses beneath our wings.

... a keyword guide to the "Seahive" model of "moral sanity"

As an adjunct to the Seahive, a ready reckoner affording the flavour of "moral psychology" at not more than a glance is presented below.

A KEYWORD GUIDE TO THE "SEAHIVE" MODEL OF "MORAL SANITY"

The "Seahive" embraces ...	The "Seahive" marginalises ...
acceptance	(social) alienation
(the) "Accountable Self"	(strategic) atheism
advocacy	corruption (all misuse of power, and money)
associative learning (S-S; S-R; R-S)	"cultural moral infection"
autonomy	denial (D.E.N.I.A.L.)
"civic maturity"	"descending vicious spirals"
Civil Disobedience (Thoreau)	diathesis (weakness)
"competent coxswains"	domination, oppression and persecution
(personal) "conscience"	(existential) "emptiness"
counter-culture	(self-centred) fear
(the ideas of) Eric Berne (1910-1970)	free (and impolitely-imposed) will
(the) "Experienced Self"	(Transactional Analysis or TA) games
group therapy	(third party) human authority
Henry David Thoreau (1817-1862)	(mental or any other) illness
(human) history	inferiority (and compensatory superiority)
"moral alignment"	ingratitude
"moral economics"	intolerance (all prejudice and bigotry)
(the) "moral environment"	loneliness (self-imposed isolation)
(a personal) "moral psychology"	materialism
nature	(the) "mind-body problem"
Nine Seahorses	nationalism (as self-interest)
(the) "Original Self"	nihilism (existential pessimism)
(world) peace	parochialism (and protectionism)
(personal) responsibility	polarities, extremism and fanaticism
"poacher(s)-turned-gamekeeper" (PTGs)	pollution and environmental vandalism
safety nets	(all) psychopathology
(personal) sanity	(Transactional Analysis or TA) rackets
"shareable subjective experience"	self-pity
simple living	(the illusion of) "self-reliance"
"spiritual equality"	(any) self-absorption
(the) "spiritual mirror"	(the) separation (of humankind)
(a) "spiritual revolution"	"spiritual blindness"
"spiritual surrender"	(our cultural obsession with) "toughness"
Transactional Analysis (TA)	ulterior motives
"transcendent trust"	victimisation and victimhood
Walden; Or, Life In The Woods	(all) violence and war
(the) "Written Self"	(the) "weight of human history"

... "Why are there psychotherapists?"

Capturing what we have said so far, psychotherapists exist because: (i) there is unrelenting human "emptiness" in our world (because nobody has ever discovered what we have all come to expect in our fashionable scientific culture - i.e., a "cure" for it); (ii) anybody who suffers from it is driven naturally to ameliorate cognitive dissonance, personal disaffection and "spiritual bankruptcy"; (iii) as a species, we are disposed to "moral expediency", i.e., taking a short-cut to mental relief, even if it is an artificial one (meaning that whether it is a chemical fix or some other kind, it relies on a misapprehension of "moral reality" and will, inevitably, last only fleetingly making things worse not better beyond the immediate term); (iv) once precipitated, this process may develop into a (potentially fatal) vicious spiral, polluting the more intimate of the various "worlds" of our "moral environment"; (v) the main reason we permit this to happen to ourselves (for we are not really fools - nature gave us brains to work things out) is that we cannot see our own self-deceit - we suffer from "spiritual blindness"; (vi) even when we can see ourselves more as we really are, we may have become so weakened that we need the help of other people to stand back on our own two feet; (vii) because we are a socially fickle and intolerant lot, with a shameful record of mutual oppression, it takes extreme "moral courage" (or utter defeat) for an insane person to "come clean" about the true nature of their problems (assuming sufficient clarity has descended on our "moral casualty" of its own accord); (viii) we do not organise ourselves well enough to short-circuit this tragic merry-go-round with reorienting safety nets and free group therapy; (ix) sufficient "moral pain" will prompt most people into ulterior self-referral including "games" and drastic forms of appeal for assistance (including parasuicide) from institutions which might become regarded as sanctuaries; (x) our public health systems suffer from political agendas, misdirected resources and limited competence (not because they are unprofessional, but because they are humans in blissful ignorance like the rest of us; moreover, they are muddled amongst themselves about "knottedness" and "relevance"); (xi) some people consider themselves sufficiently competent to pick up the pieces, and have organised themselves in sophisticated professional ways for discharging this function and (xii) there is sufficient demand to keep a curiously diverse multi-sector industry on its feet.

The case for a "moral psychology" is all but complete²²³. It already exists. It already works. It has saved many lives. It has afforded meaning and purpose to many others. It was never invented but arrived on the (Darwinian) tide of human speciation itself which, for all we know, was energised by nature herself in such a manner that *homo sapiens* amongst all her children might look back in awe at what she has done. But seemingly "moral psychology" has gone AWOL in one fugue from both the DNA double helix and the psychotherapeutic literature. *Nine Seahorses* is, in one sense, simply one participant's perspective of it encased in a broader appreciation of modern psychology. Perhaps many therapists already believe in "moral psychology" - even as it as been depicted in *Nine Seahorses* - but what do you call it at work? Is your first greeting to a prospect, aside from diversion to a hot tub, clean sheets, basic food and a comfortable chair, an invitation to "spiritual surrender" underwritten by the conviction and assured presence of a smiling crowd of poachers-turned-gamekeeper including yourself? What, to the uninitiated, is *this* strange breed of animal?

²²³ barring the imminent completion of this Chapter, our notes on empirical support (Chapter 10) and Part III which is a breezy tour through "moral psychology" in action

... poachers-turned-gamekeeper (PTGs)

Poachers-turned-gamekeeper (PTGs) are people who have turned a corner. A "spiritual awakening", whether precipitous or gradual, has projected a PTG from an old biographic journey into a qualitatively different one. How could we know this has happened? Because when (assuming they are willing) they tell their story, most folks will be able to discern by intuition its authenticity. A PTG almost certainly will; in other words, "It takes one to know one"²²⁴. This is why PTGs are more well equipped than most to discern the transition into "readiness" - or very "spiritual surrender" - that is, in practice, the sticky gateway through which anybody must pass in order to make "moral progress" - whether in living generally or in psychotherapy. Facilitating willingness to change (its formation and its sustenance) is known in professional settings as "motivational interviewing", and is regarded as a teachable skill. PTGs need no training to recognise the vital change in another that has already occurred in themselves. Curiously "spiritual surrender", or willingness in general (provided it is authentic and not contrived or feigned), seems as often as not to be all that is required for personality shifts to occur, following which the affected lives always develop a mysterious healing quality. Genuine PTGs will almost always have come into possession of such treasures; what is more to the point, they are able - and often want to - help shipwrecked sailors reach dry land just as they have done. To the unfamiliar eye, or the ignorant sceptic, such helpfulness may be interpreted patronisingly as "rescue". If it is badly motivated helping (such as for personal recognition or acquiring a sense of power or efficacy), then that is what it is. But if it is offered in a spirit of compassion and love, then *that* precisely is what it is. You can always tell the difference between a PTG and a sceptic - it is roughly proportional to the income they receive for being loving. A PTG is also familiar at first hand with the "Inside Job" (the title of Part I refers) undertaken by the person who must effect "moral redirection". In this occupation they possess a superlative capacity for holding a "spiritual mirror" to the person who becomes ready to examine the dark basement archives of their own personalities (framed perhaps around the personal biographic R-S agenda, but also with deep understanding of the hindrance of TA "script"), especially all the layers of idiosyncratic fears, resentments and self-centred pursuits - the "bad game" which we all play in degrees, but lose in the end²²⁵. The PTGs' appreciation of the value of this process, and the ways in which their own confidences have been respected by PTGs of the past who showed them their own new horizons, assures not only the security of the apprentice's trust, but also the "spiritual equality"²²⁶ that combats all the superiorities and power imbalances (independent of clinical paranoia) that can contaminate professional environments. The identification that a "spiritual casualty" may obtain instantly with a PTG represents a strong case for how to operate "safety nets". These PTG principles are universal and may be applied in a vast array of health and social settings: recovery from coronary heart disease and cancer; children helping other children through trauma recovery; youth alienation and offending (see Chapter 6); single sex issues; gender issues; all of the recognisable addictions including alcohol, drugs, gambling and codependency (relationship problems) - and the recovery and redirection of any groups of people with any worthwhile purpose - from the smallest of families to national service agencies.

²²⁴ aka, "You can't kid a kidder" - see also Chapter 7 (*Capacity for empathy*, p.78).

²²⁵ The entirety of Part II of *Nine Seahorses* makes the case that "You can't win a bad game". The underlying notion is not dissimilar to "karma" in Hinduism or Buddhism.

²²⁶ See Chapters 7 and 8 for expansion.



"Dark Basement Archives"

... "spiritual laundering" and group therapy

Whilst, in practice, some reparative work may need to be done in private (i.e., with one trusted confidant) - especially that relating to the most soiled of our "spiritual laundry"²²⁷ - the facilitating power of relationship in psychological helping is better expressed in groups rather than dyads. Why? A preliminary case, based on relevance (to "normal" living), was presented at the close of Chapter 7. The long and short of everything else left to say in favour of group therapy has mostly to do with clean power - and honesty. If a person shares something about themselves that they wish to retain (e.g., "I have come to realise that ..."), the power of witness in the group is exponentially greater than the privacy of a one-to-one relationship. The group affords some cancelling out of, and some protection against the yet unhealed and less wholesome (more judgemental and corrupt) elements of our individual personalities. Conversely, the capacity that a group has to love (appropriately affirm) its members is also that much more potent. In TA such affirmation is known as "stroking" (as we saw in Chapter 8). To the extent that Claude Steiner's notions about the "stroke economy"²²⁸ are tenable - especially how "stroke deprivation" in families may be developmentally corrosive - the group can compensate wonderfully. The group doesn't get paid for that love even if the therapist or facilitator (as a stroke purveyor) does, and it thereby remains less contaminated by "ego defence" and any other form of self-interest. In groups, the practitioner is protected from the kinds of unwitnessed misunderstandings that can emerge from behind closed doors. Groups are less susceptible to the happenstance of people's lives: absences, vagrancies, illnesses, (and remissions,) flares and fatalities. If therapy is paid for, the group option is arithmetically the cheaper. The power-cost ratio of group therapy is so massive compared with individual therapy that it is a wonder that individual therapy prevails at all. Perhaps people have their own reasons for persisting in it; however, the issue is certainly one for personal and professional reflection. Our TA hero Eric Berne believed in group therapy. All told, the argument for groups is overwhelming. A formal review²²⁹ of the evidence in favour of the efficacy of psychotherapy suggested that it does actually work - but mostly because of the confidence a client has in the therapist: who they are (probably their charisma), and the therapist's own belief in the process. Psychotherapy works because of collaboration and trust. All psychotherapy has a great deal to do with the power of confidence.

... light bulbs and coxswains

Each psychotherapeutic approach, nevertheless, draws on some or other theoretical foundation in order to obtain and afford conviction in the remunerated treatment that it delivers. Some of these approaches are explicitly "integrative"; i.e., they are multi-faceted and able to assimilate diverse solutions to "knottedness" as they see fit for any given client. Individual therapists within one domain vary along some dimension of religious versus relaxed adherence to the tenets of the background philosophy that applies. Whilst from one point of view such diversity represents choice for clients, we have made a substantial case (Chapter 7 and elsewhere) against an uncoordinated industry leaving clients floundering on the periphery of the system - rather than fix the navigation lights or pay reasonable wages for the coxswains (advocates) needed to bring the wrecks safely into harbour.

²²⁷ where an argument in favour of the strongest of unconditional confidences prevails

²²⁸ Steiner, C. (1971) The stroke economy. *Transactional Analysis Journal*, 1:3, 9-15.

²²⁹ Wampold, B.E. (2001) *The Great Psychotherapy Debate: Models, Methods and Findings*. Lawrence Erlbaum Associates: Mahwah

... thank you

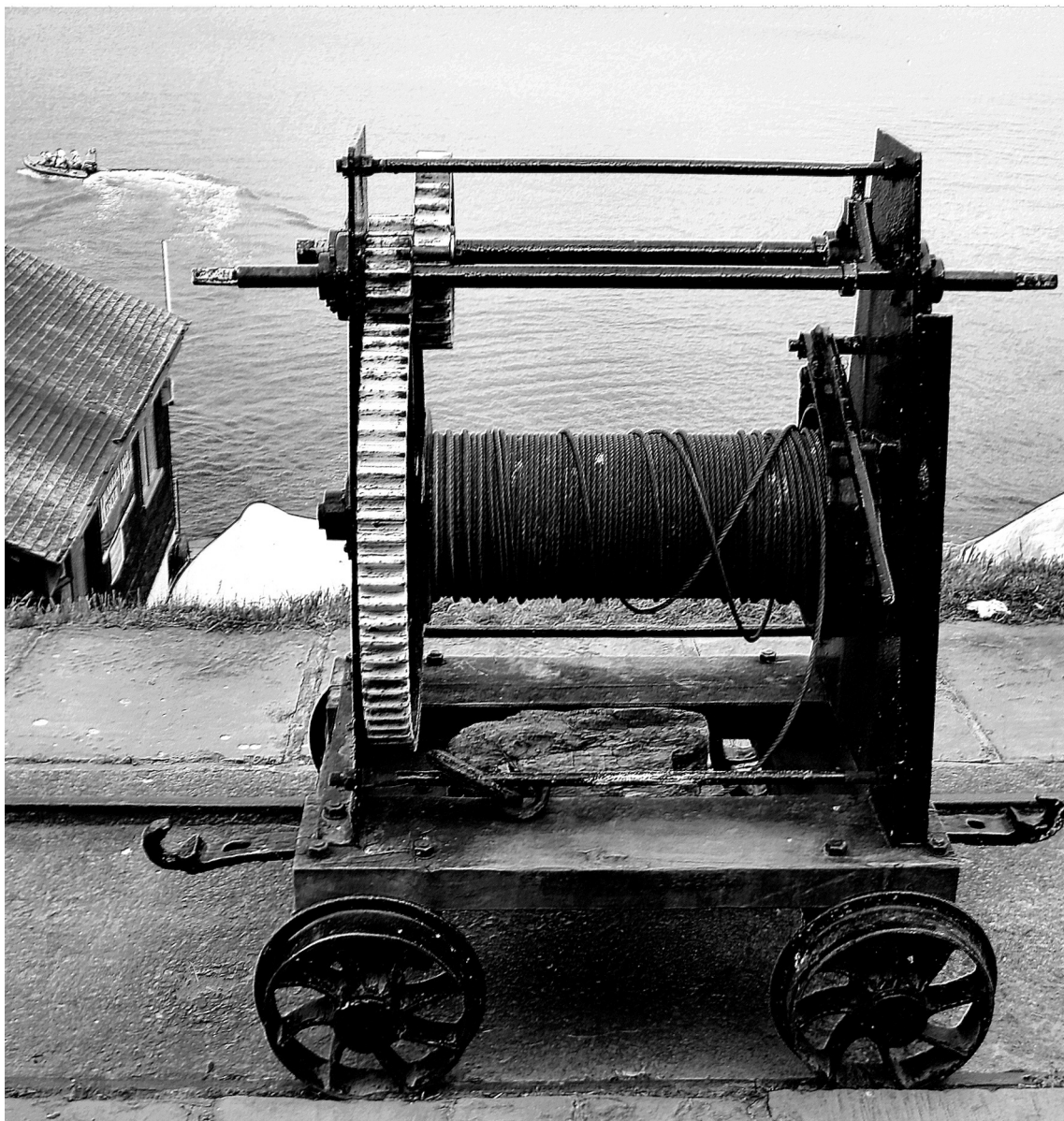
On arrival at port, is it not "love" that battered vessels respond to best even if they have paid for it? Why do you want to name it "care" instead? What does the extra yardage of detachment really afford you? No matter what "professional services" therapists believe they deliver for cash, is it not love that they actually impart - because anything else misses the mark. Tough love is fine: perhaps the only kind that matters for the majority of truly washed up seafarers. But love it is. You sell love - whether directly or by proxy. Is there anything inherently inferior about a service that is conditional on the payment of a fee? Perhaps not if, as some of you say, a client needs to hurt in the pocket as well as in the heart in order to gain the starting momentum necessary to effect "moral progress". Perhaps so, unless you have become so free of "moral corruption" yourselves - not merely as individuals but as one inscrutable façade to the defencelessly troubled - that you can retain all of your personal and professional interests²³⁰ in separately-dug millponds where they may never overlap (even when it rains). Then again, until we have learned to love each other (when money for love shall be rendered an old-fashioned form of leverage), you are (nearly) all that we have and, so ...

... thank you

²³⁰ Twenty-first century psychological helping, as a professional industry comprising diverse philosophies and interests (see Chapter 7), is just as divided on the matter of self-regulation - particularly the registration of "protected titles". Some prefer *laissez-faire*; some recognise the benefits of mutual organisation not merely for the defence and representation of professional interests but to generate ethical standards and implement safeguards for the protection of its clients. Some consider professional titles important whilst others say, "What's in a name"? Amongst the former advance those who pride themselves on a particular tradition - perhaps including its training requirements - but also those who want titles (recognisable to the public) accessible only to practitioners who can establish their credentials on a register. Some would like to lodge and maintain any such records within the custody and control of its own professional membership bodies: others think the government should supervise it all. An entire case and framework for professional self-review was presented in Chapter 7. The Old Testament book of Ecclesiasticus was written in Hebrew originally c. 280 BC:

Any adviser will offer advice,
 but some are governed by self-interest.
 Beware of a man who offers advice,
 first find out what he wants himself -
 since his advice coincides with his own interest -
 in case he has designs on you
 and tells you, 'You are on the right road',
 but stands well clear to see what will happen to you.
 Do not consult a man who looks at you askance,
 conceal your plans from people jealous of you.
 Do not consult a woman about her rival,
 or a coward about war,
 a merchant about prices,
 or a buyer about selling,
 a mean man about gratitude,
 or a selfish man about kindness,
 a lazy fellow about any sort of work,
 or a casual worker about finishing a job,
 an idle servant about a major undertaking -
 do not rely on these for any advice.
 But constantly have recourse to a devout man,
 whom you know to be a keeper of the commandments,
 whose soul matches your own,
 and who, if you go wrong, will be sympathetic.
 Finally, stick to the advice your own heart gives you,
 no one can be truer to you than that;
 since a man's soul often forewarns him better
 than seven watchmen perched on a watchtower.
 And besides all this beg the Most High
 to guide your steps in the truth.

(Jerusalem Bible: Popular Edition. Darton, Longman & Todd)



"Old-fashioned Form Of Leverage"
Runswick Boat Winch, Runswick Bay, North Yorkshire & Cleveland