



SAATA

JOURNAL

VOLUME 2

NUMBER 1

JANUARY

2016

Official E-Journal of the
South Asian Association of
Transactional Analysts

TABLE OF CONTENTS

EDITORIAL SECTION.....	3
<i>Note from the Co Editor.....</i>	<i>4</i>
<i>Guidelines from the Editorial Board.....</i>	<i>5</i>
TRANSACTIONAL ANALYSIS FOR PERSONAL GROWTH	6
<i>I Cannot Cry.....</i>	<i>7</i>
<i>Srinath Nadathur.....</i>	<i>7</i>
<i>Oh How my Drivers Drove Me.....</i>	<i>12</i>
<i>Sonal Kothari.....</i>	<i>12</i>
<i>My journey and personal development</i>	<i>16</i>
<i>Kavita Agrawal</i>	<i>16</i>
TRANSACTIONAL ANALYSIS IN PROFESSIONAL CONTEXT.....	22
<i>Unravelling the Mystery of Ethics</i>	<i>23</i>
<i>C. Suriyaprakash, PhD</i>	<i>23</i>
TRANSACTIONAL ANALYSIS IN RESEARCH.....	32
<i>Stroking pattern and Happiness Quotient in married couples - an Empirical study</i>	<i>33</i>
<i>Preetha .T .R</i>	<i>33</i>
THEME FOR AUGUST 2016 ISSUE	49
EDITORIAL BOARD.....	50

EDITORIAL SECTION

Note from the Co Editor

Dear Readers,

The first edition of the SAATA journal was received very warmly by the community of TA practitioners and we are grateful for that. We heard from several of you who had words of appreciation and constructive suggestions on how to make the journal more relevant and useful to its readers. We also asked ourselves, “How can we create a universal appeal for this journal, with something for everyone in TA and non-TA communities; for practitioners, academicians and students; for those seeking personal growth and for those facilitating growth for others?”

The second edition of the SAATA journal is our attempt to answer that question. We have incorporated most of the feedback we have received and we now have a variety of fare for our readers, with articles about personal growth experiences, academic discussion on professional practices to a research paper on stroke economy. We hope you enjoy the mix we have and request you to share it widely with the intent of educating people and communities about the possibilities of using TA in personal and professional practices.

The other encouraging development was the spike in volunteers offering to help us by writing/ submitting articles and papers and editing/ reviewing the journal. We believe that the journal can only be sustained by such active contributions of members of the TA community and welcome your offers to help. Thank you!

Happy reading,

Smita Chimmanda Potty,

Co editor, SAATA Journal.

Guidelines from the Editorial Board

This first edition of the SAATA journal is indebted to the authors who graciously submitted their work for publication here. The authors bring us diverse and interesting perspectives to Transactional Analysis concepts, written in their own unique styles. The editorial board has strived to retain that essence in all the writing while also editing the papers for precision, length, sentence formats and grammar. From this experience, we have also put together some guidelines for contributors to future editions of the SAATA journal:

- Keep sentences short and precise. Where there are multiple ideas, construct them as two or more sentences.
- Use simple and easy-to-understand words. Remember that your audience may not be Transactional Analysis literate or even use English as their first language.
- Avoid the use of casual phrases, expressions and slangs unless quoting verbatim.
- Follow APA style of formatting (<http://www.apastyle.org/>).
- Review the paper for redundancy where the same idea is expressed multiple times.
- Double-check Transactional Analysis terminologies and their definitions, e.g. names of games, components of script, drivers, injunctions etc.
- Practice APA standards for referencing, citations and bibliography.
- Quote the original authors of the concepts.
- Provide English translations to any vernacular quotation that are made in the article.

We hope this is useful as you all contemplate contributing to the journal. For queries, feedback and suggestions, write to us at journal@saata.org.

TRANSACTIONAL ANALYSIS FOR PERSONAL GROWTH

I Cannot Cry

Srinath Nadathur

Abstract:

In this essay, I have shared how Transactional Analysis (TA) has helped me understand and overcome the self-limiting aspects of my drivers and injunctions. I have given a few examples through a glimpse into my childhood. I have also shown how the drivers and injunctions manifest in my adult life. I have summarized what I have learnt in this journey so far and how that continues to help me.

I grew up with a strong belief that I cannot cry. I was the youngest person in a well-protected world of doting parents and a patient elder brother. I was a high-energy boy, prone to tantrums when I didn't like what was going on around me. Tales of my brother's face always sporting a scratch or two and the household stuff breaking when I lost a game, are part of our family folklore. I was captivated by the *angry young man* in Indian movies, where the protagonist was mostly a strong man, angrily beating up the bad guys. Fascinated by the fight scenes, I would enthusiastically try out the on-screen hero's fight moves on my brother, who would play along and let me win. Occasionally, when my brother complained to mom about my behaviour, she would say, "He's a child. You're the elder one. You have to be patient." This environment paved the way for my "Don't grow up" injunction (Goulding, 1979) that limited my problem-solving abilities later on in life, as I would easily become angry and aggressive when things didn't go to my liking. While anger was easily accessible, fear and sadness were tougher for me to access. The background for this was my dad's dislike for crying. Whenever my

childhood tantrums involved crying, I either received negative strokes (Steiner, 1971) from him or no strokes at all. This would manifest as: i) Negative strokes - dad would angrily look at me, point his finger, raise his voice and sternly say “Stop crying!” ii) No strokes - dad would tell mom “Let him cry, he’ll come around” and I would be ignored till I stopped crying. So I learnt to swallow my sobs and force myself to stop crying. This behaviour was reinforced by socio-cultural messages like, “Being a boy, how can you cry?” and “Don’t cry like a girl!”, both at school and in my extended family. Little wonder then, that I introjected a “Don’t feel sad/scared” injunction (Goulding, 1979) and a “Be strong” driver (Kahler, 1975). As a child I also developed programs (Berne, 1972) on ‘how to be strong’ by observing my dad. It wasn’t very often that he lost his composure and I idolized him for his serene, calm presence. I also saw him respected as the voice of reason by his brothers’ families, who sought his advice on myriad topics. Yet I don’t remember seeing him reach out to anyone for help. So in my head, I created a grandiose image of my dad as my role-model - the unflappable, intelligent man who never cried or asked anyone for help. Thus, I found tears were hard to come by as the years rolled on. While I benefited by being able to strongly sail through difficult situations in life, a part of me longed to express my real emotions (especially sadness and fear) and ask for help and support.

Recently I faced a tough situation in my life where this behavioural pattern of mine came alive. It started when my mom called to tell me she was getting admitted in the nearby hospital for surgery to protect her from a potentially aggressive cancer. The 32-year old me first felt anger, directed at my mom for not having informed me earlier, and later at life for being unfair to me. Very soon though, anger gave way to fear and sadness as I grappled with the possibility that this could be a life-threatening situation for her. The dichotomy I experienced during this time

was that I didn't know how to express my fear and sadness, while I was easily able to express my anger by being generally irritable and snappy at people around me (including my mom). My "Be strong" driver helped me remain functional through this crisis, as I efficiently made the necessary travel arrangements and was there to support my mom through the surgery, which turned out to be successful. In a break from my usual pattern, I gave myself the permission to let a tear trickle down, as I watched my mom groan in post-operative delirium. However, the voices in my head, "She's fine, she's going to live. No need to cry. Be strong" instructed me to become my stone-faced self again and I obeyed. This was how I handled crisis situations.

The remnants of my mom's cancer were to be incinerated through debilitating chemotherapy sessions over the next six months. It was around this time that I received acknowledgement from a friend that it was OK for me to feel sad and scared in this situation. With this acknowledgement, I felt the familiar un-expressed fear and sadness growing within me. What would otherwise have been a natural "Be strong" was then just exhausting. I enrolled for one-on-one sessions with a therapist, whose accepting presence and acknowledging messages like, "It is OK to cry" and "This is a stressful situation to be in", slowly brought me in touch with my unexpressed emotions. This led to my "Be strong" dam having a welcome crack during a session with my TA training group, a space where I felt safe with permissions to express and share my emotions. I cried my heart out while I described my mom to the group and I got in touch with my sadness of seeing her in pain and my fear of losing her. I felt relieved after expressing how I really felt, for until that point in time, I was only coping by "being strong". Consequently, I was able to connect much better with my mom and everyone else in my circle.

Today, I keep checking how I feel and affirm to myself that “It’s OK to feel sad / scared”. I also accept my expression of grief and fear through my tears and I feel the relief after I express these emotions. This way I’m being real and fully available for myself and others. While I don’t get driven by my driver messages to “Be strong”, I do acknowledge them as they help me to be functional during crises. This was evident during my dad’s critical illness that closely followed my mom’s cancer. I acknowledged my fear and grief throughout my dad’s hospitalization and recovery period. I cried in environments where I felt safe (at home, in the hospital ward) and this helped me be present to the needs of my family. I did whatever was necessary in the situation, drawing on the strengths of my drivers. I also reached out to my close friends and my TA training group for help and support. I understood the significance of taking care of myself while I took care of others. This experience has thus helped me update my belief from “I cannot cry” to “I ~~cannot~~ cry.”

References

- Berne, E. (1972). *What Do You Say After You Say Hello?* New York: Grove Press
- Goulding, M. M., & Goulding, R. L. (1979). *Changing lives through redecision therapy*. New York: Brunner/Mazel
- Kahler, T. (1975). Drivers: The Key to the Process of scripts. *Transactional Analysis Journal* 5(3), 280-284.
- Steiner, Claude (1971). The Stroke Economy. *Transactional Analysis Journal*, 1(3), pp.9-15

Srinath works as an Agile Coach, enabling organizations transform to agile ways of working. He has over 11 years of experience in Software Products and Services in various roles ranging from Programmer to Manager to Entrepreneur. A Transactional Analysis trainee, he can be reached at srinath.gn@gmail.com.

Oh How my Drivers Drove Me

Sonal Kothari

Unbeknown to me, I am enslaved by these drivers (Kahler, 1975) and oh, how they drive me! Try hard is in my very DNA, it is in my language, in my actions, in my thoughts and in my every frustration. I missed making that call to my sister and spent the evening berating myself for it. Forever trying, never arriving. So I put it on my to-do list for the next day when Hurry Up Hurry Up, cracks her whip. Like the white rabbit in Alice in Wonderland, I am late, I am late – perpetually. Hamster on the wheel going no place fast. I flag a little, I want to junk the to-do list for the day but Be Strong kicks in; my body protests, my mind protests; I hold on steadfast; I Be Strong no matter the cost. In all this hurry burry I am firmly, unequivocally reminded to Be Perfect – Don't make that call to your sister just to say 'hi'. A quick call won't do. I will make time for a longish conversation with her. So I don't place that call. Though there be no such thing as perfect, except in my head. If that isn't impossible enough, I smile and accommodate the 'perceived' needs of others. Please Others makes the impossible utterly unattainable as I add community work (that I have no time or energy for) to my burdened to-do list. I don't know any of this however. With my drivers at the helm of things, there is no time to be, no time to think, to breathe even. Quite literally I am being driven through life holding my breath on this runaway train hurtling through time towards a breakdown. I can't think, I Be Strong instead. I can't be, I must Try Harder. Hurry Up there is no time for a full breath. Be Perfect is my nemesis. Did someone frown? Oh dear were they displeased? Try Harder dear, Be Strong, Hurry Up, Be Perfect

and yes please others..... and so it is. One feeding off the other in an endless loop. I

am trapped in the curse of being driven – mindlessly

I'm exhausted.

I'm discontented.

I'm lonely and disconnected from self.

Along comes Transactional Analysis bearing the gift of awareness. Awareness brings grand relief. It brings a smile and playfulness into the mix. “Aha ☺! That be my please others at work.” “I see my try hard is giving me a hard time again.” “Hurry p”, my driver says. “Why?”, I ask. “Where are we going and why are we going there?” Awareness and observation bring choice into the equation. For I may choose “NOT” to please others. I need not TRY at all if I choose not to. Slowly, I begin to get the hang of things. I become a keen observer of self. Kindness finds a home in me. Patience is her companion. And then comes love, love of self, budding slowly. The three of them embrace me. I feel comforted and at peace. Home at last in my body, for moments at a time. May be for the first time ever.

Change came slowly though. Transitions brought confusion– a year and a half's worth. There is embarrassment and shame – how could I be so blind, so ignorant, so very stupid? Be perfect pushing back hard. Each driver rears its head in turn, fighting to stay justified, to live on. Some days it feels like I can't win no matter which way I turn. Despair has its days. Awareness and observation are my torches, shining light on untruths. Kindness, patience and love, the angels watching over me. It takes time. One by one, I reclaim the decisions I made as a child, the ones that serve me. And those that don't, I re-decide. I live in a fog most days, not knowing how far I have come and how long there is to go. There are many small causes for celebration

along the way. They keep me going. I don't take my son's boredom personally. My teenager's angst is not my own. My husband and I communicate Adult to Adult more than Parent to Child. Then, one day as I talk to my counselor, assessing my journey, taking stock, it dawns on me that in every scenario that I have brought up for consulting on that day, the decisions are my own. No knee jerk reactions. Every outcome has come from an authentic place as I stand in my power drawing from all the positive aspects of my personality – the integrated Adult stands operational in all her power and glory. In that moment I claim her for my own – it feels incredible, I feel incredible! Over time my drivers lost their drive. Now I drive. I decide. I am in control of this journey that is my life. My drivers are important, but they serve me now. The score isn't a 100%. Autopilot takes over ever so often, but awareness comes swiftly to the rescue. Awareness fortified by friends and well wishers with whom I commune. In these sacred spaces I am held accountable, held dear, permitted to wrestle with one demon, then another. Everything is relative to before. There is always more work to be done, the journey is yet incomplete, the road ahead long– oops, who spake thus? I am okay with this to and fro-ing. There is joy and freedom in this space. Permissions to be. I recommend this journey to anyone and everyone who will stop to listen.

References

Kahler, T. (1975). Drivers: The Key to the Process of scripts. *Transactional Analysis Journal* 5(3), 280-284

Sonal is a trained molecular biologist and a Gordon Training International certified Parent Effectiveness Training (P.E.T) Instructor. She returned to India after living in the US, Japan and England for thirteen years. She found her inner calling to work with children, which she did first in Japan and then in the U.S.A., where she studied towards her A.M.I. Montessori Teacher Diploma. She is passionate about healing and strengthening the parent child bond and takes every opportunity to upgrade her skills and keep abreast of latest research. She is currently pursuing a Certificate in Transactional Analysis (CTA). Sonal lives in Bangalore, India with her two children and her Entrepreneur -Scientist Husband. Sonal can be reached at pandasonal@gmail.com

My journey and personal development

Kavita Agrawal

Feb 17/12/2013, 9.30am, I sat in the Transactional Analysis (TA) class, a bundle of nerves, conscious and fearful of making mistakes, fearful of being judged, fearful of expressing my thoughts, feeling completely inadequate and worthless. Ten months later and month after month of the class, I feel I have travelled a journey of my own from fear to faith and courage, unawareness to awareness, confusion to clarity. Today, every interaction I have tells me something about myself. The highlight of the journey in TA is converting insights into small steps of actions.

‘Beautiful pain’...Yes, I have been in love with my beautiful pain and suffering for years, until drama triangle (Karpman, 1968) and games (Berne, 1964) acted as mirrors to reveal the recurrent patterns I have been using to nurse my pain. These two concepts helped me see my pain from a different perspective and reality. That ‘pain and loss are parts of my life, but suffering is optional’, has been a valuable take- away from these concepts.

The Drama Triangle is a social and psychological model of human interaction in Transactional Analysis. In his article, he suggests that whenever people play games, they are stepping into one of the three scripty roles:

1. A Persecutor is someone who puts other people down and belittles them. The Persecutor views others as being one-down and not ok.

2. A Rescuer too, sees others as being not ok and one –down, but the rescuer responds by offering help from a one- up position.

3. A Victim operates from a one-down and a not ok position. Sometimes the victim seeks a Persecutor to put him down and push him around or looks for a Rescuer who will offer help and confirm the Victim's belief that 'I can't cope on my own'.

When this concept was introduced in my class I felt awakened from a deep slumber. The concept hit me hard and I realised the drama I was playing in my life. Playing the victim, I chose to be naïve. I chose to be stuck in the past. I chose to blame. I chose 'my' perspective. I chose 'my' games. I chose 'my' consequences. I chose suffering. The concept of the drama triangle challenged my belief that 'life is full of struggles and sufferings'.

I took the victim role very early in my life. After being abused by a significant person in my life at age 12, I had felt worthless, powerless. The wounded shadow of my inner child - innocent, vulnerable and needy lets me initially take the position of the victim naturally and effortlessly. I let the painful feelings of worthlessness, shame, fear and "I- don't- matter" rule over me. I have always felt, "I am so miserable and pitiful, I am helpless, I am badly treated, and others are better". I have manipulated others via my helplessness and passivity. I have sought validation and a sense of self and power in the care-taker's role, for which I've often been socially acclaimed; even rewarded for the selfless act of playing the role of the rescuer!

I played VRP roles for almost 20yrs of my married life. My mother-in-law is a dominant person and is very possessive of my husband. I did not assert my needs and rights and took the victim's position easily. I gleefully took the caretaker's role in the family, relieving her of her chores and duties. If my husband came to my rescue, I would sabotage his efforts and thus act as a persecutor by emotionally distancing him. When my eldest daughter was born I was in the triangle with her and this was what I communicated to her - "You are so special. I'm so

happy you're on my side. Let me tell you what these terrible people are doing to me!!" In playing the whole dance of VRP roles, my payoff was reinforcing old painful beliefs of suffering and helplessness that kept me stuck in a limited version of reality.

Games – I always play victim games like, “Poor me”, “Yes- But”, “Look how hard I tried” and “I was only trying to help you”. The game “Poor me” revealed a lot and I connected it to my helpless behavior. This was brought to my awareness by my therapist. With her help I realized that all that I had been doing was using a survival strategy and that I had a choice to act differently using my Adult resources. That is when my journey of change and growth started. This awareness brought about a significant shift in me from victim consciousness to observer consciousness. I realized that my actions were my only true belongings. I could not escape the consequences of my actions. My actions were the grounds upon which I had stood. Now, I have stopped nursing my grudges and stopped playing the blame game. Instead I see my part/role in problem situations and take ownership for the same.

As someone who had endured a childhood of rejection, neglect and “bad”/hurtful things at the hands of significant people, with the benefit of years of TA training, I came to realize that the kindest, most effective and healing thing I could possibly do for myself was to move into a space of self-love. I noticed that it was neither kind nor loving to self to continue experiencing myself as a victim of abuse.

I am not saying that I denied what happened to me. I just realized that I would be much better off if I could understand the painful events in my life in a way that left me feeling peaceful, rather than feeling hurt, shameful, fearful and helpless. Such negative emotional states, I recognized, did not serve me well, and once I discovered that it were my thoughts that created

my emotional state and not external circumstances, I began to invest in thoughts that were healing, rather than in perpetuating thoughts that left me feeling hurt and helpless.

I started taking responsibility for self and learnt assertive skills. Instead of wallowing in self-pity I set boundaries and openly and emphatically communicated to my mom-in-law. Initially I found this very hard, but later on I was able to do this in a respectful way. I let her know what in particular was bothersome to me and that we could work together to address it.

Affirmations like, “I am important”, “I love who I am”, “I assert my power wisely” and “I accept and experience all my feelings”, helped me to be open to dialogue instead of self-protective monologues. I take the courage to work hard at relationships instead of being dramatic. Learning problem-solving skills also helped me stop playing games.

My journey of self-growth and awareness continues. Today I have a much more empowered relationship with life. I no longer consider myself a victim of circumstances. I know and feel in all my being that the power is within me and I am deeply supported to create the life I love.

I conclude with a poem:

HERE I AM!

Right where I am supposed to be

Though it's hard sometimes to believe;

I think mistakes have been made;

I judge things as wrong

And complain loudly,

I admit!

But let me be clear -----

I'm so grateful to be here

----- in this place, with you people,

With this body, with this life,

I love being alive!

HERE I AM!

Exactly who TA has made me;

Riddled with insecurities and fears,

Overly obsessed with some things,

Totally lazy about other things;

Dang-a-lang I am human and flawed;

I admit!

But let me be clear -----

I am so grateful to be alive;

I love my humanity, my flaws;

I love laughing at my craziness

----- and striving to evolve, to stretch

-----to peace, courage and honesty

I love being real, human and vulnerable;

I love being ME!

So today I remember that yes,

I am grateful to my TA trainers and my group members in TA,

----- because I do love being fully alive;

My stumbling, yet perfect human self,

My stumbling, yet loving heart,

My stumbling, yet soaring spirit,

And in my yes to gratitude,

I say yes, anew to my life;

I say yes, anew to my energy;

I say yes, I remember that I matter!

I say yes to co-creating my life

----- consciously, with my choices!

I say yes to faith, to courage,

----- to the art of allowing

And to real inspired action!

References

Karpman, S. (1968). "Fairy Tales and Script Drama Analysis". Transactional Analysis Bulletin, selected articles vol.1-9.

Kavita Agrawal is a certified career counselor who helps children of class 10 and 12 take informed career decisions. She has 5 years of varied experiences, starting from lay counseling to TA therapist, its all people. She wishes to transfer her faith in the inherent greatness of every individual and in the right of each one of us for a fulfilling life to everyone those who crosses her path with. She can be reached at kavitapiyush@gmail.com

TRANSACTIONAL ANALYSIS IN PROFESSIONAL CONTEXT

Unravelling the Mystery of Ethics

*C. Suriyaprakash, PhD
Sukhasyamoolamdharma /*

*Basis of happiness is dharma (ethics/values).
- Chanakya Sutra 1:1 (Garde, 2006)*

Introduction

As a topic, Ethics has been evading me for several years. The reason partly lies in the fact that I was never taught about it - not even a mention was made of ethics inside the classroom in my 23 years of formal education. The first time I seriously heard about this was during my Transactional Analysis (TA) training and exams. Then I realized it was something I knew intuitively but which was not perceptible in a structured way. That meant I was making ethical decisions but was not be able to think about it rationally or explain it systematically. This frustration turned into a need to know about ethics when I wanted to teach my trainees. To my shock and dismay I realized a few years ago that whenever I ventured to teach ethics, it was limited to reading and discussing the code of ethics of the ITAA, which helped to an extent to make some practical decisions, but was not helping trainees to learn and develop a conscious way to think ethically; to reflect on and discuss ethics at a meta level. At that point I decided to study ethics from the basics and what I discovered was a whole new world of philosophical theories, approaches and frameworks. This paper is an attempt to present this seemingly mysterious topic in a succinct and simplified manner so that readers would be stimulated to dive deeper and study further.

What is ethics?

Socrates said “Ethics consists of knowing what we ought to do,” and he believed that it could be taught. Ethics is the study of right and wrong. Ethics is the discipline that helps us organise our thoughts around our values so that we know why we choose to act in a particular manner when there are several options available. Ethics is a rational way of arriving at a very personal and often subjective decision about what is good for one self or the other.

Often ethics is used interchangeably with morality. (One way to differentiate ethics from morality is to see ethics as a rational way of achieving morality). Another way is to define morality as belonging in the realm of virtue while ethics is a code that promotes or enables morality.

The opening quote attributed to Chanakya extols the significance of ethics in bringing happiness in our lives - happiness being the goal pursued by humans, at various levels, with hedonic pleasure on the one end and spiritual bliss or ananda on the other end of the spectrum.

Classification of ethics

Study of ethics has been part of all ancient civilisations, be it Greek or Indian. Ethics as a discipline has evolved from the initial periods of dogma based religious morality through the systems of law, culminating during the modern days in myriad theories . I suppose right from the period humans lived together as communities, ethics must have governed people’s conduct to keep the social fabric intact. This would not have been as developed as it is today, but must have existed as the underlying principle guiding decisions in the form of collective wisdom of the community about what was right or wrong and in deciding on those behaviours that were permissible and those that were not.

A schematic representation of the classification of various theories on ethics is given in figure 1. Theories of ethics can be broadly classified as Virtue Ethics, Rule-Based Ethics and Rights Ethics (Goleby, 2015). Virtues are what we consider as good habits or character like courage, generosity, loyalty, and honesty. Rule-based ethics is based on moral theories that consist of set rules that help us evaluate moral considerations. It is further broadly classified as teleology and deontology.

Teleology is also known as consequentialism which is based on the premise that actions are justified by the results or consequences they result in. In other words, 'ends justify the means.' On the contrary, deontology determines rightness and wrongness not by the consequences but by the intrinsic goodness of the action in and by itself. Emphasis is on duty to be performed for the sake of itself and not for specific consequences. This is akin to the notion of nishkamakarma in Indian philosophy.

Teleology is further classified into utilitarianism, egoism and altruism. Utilitarianism focuses on the greatest good for the largest numbers. Egoism aspires for greatest good for one self, based on self-interest, while altruism is based on self-less behaviour for the purpose of building an ethical communal life, which leads to what is good for people as a whole, emphasizing obligation to others, excluding self.

Rights ethics emphasizes the supremacy of fairness and social justice to all, which is based on social contract, either personal or legal. Feminism and minority rights based activism is an offshoot of this theory.

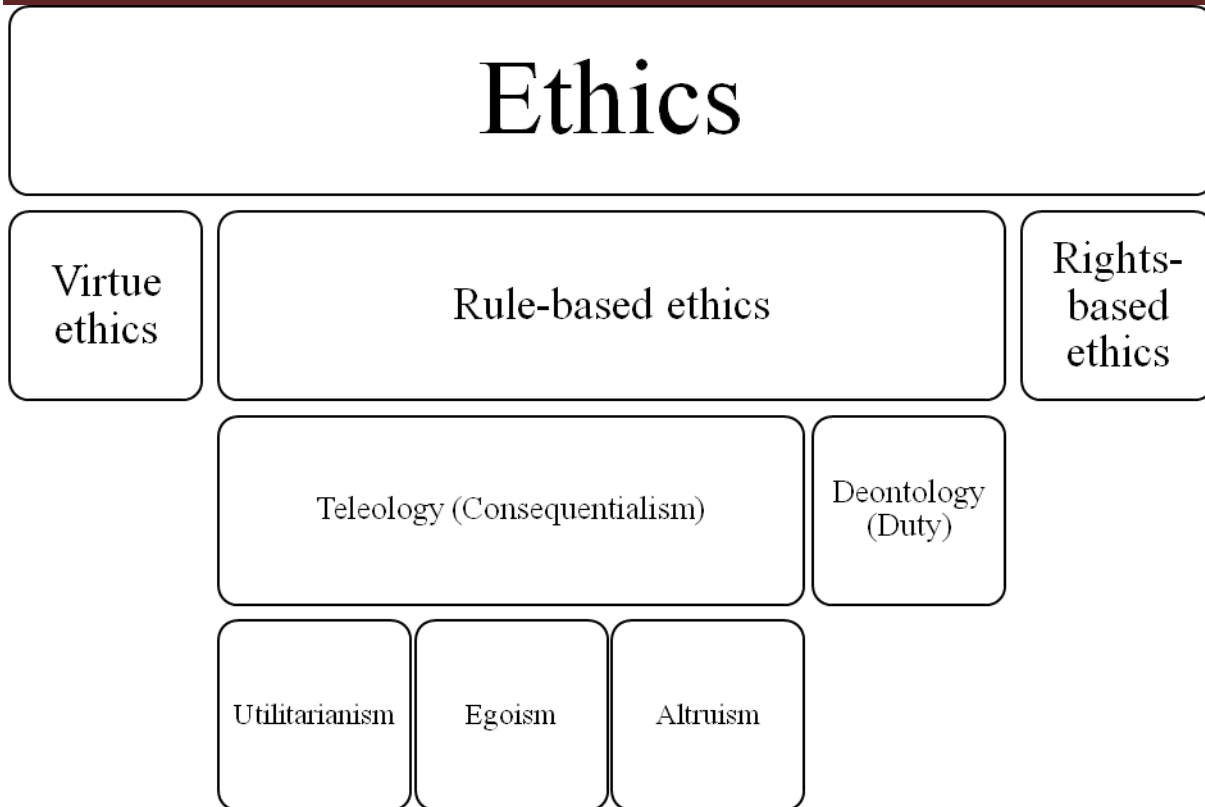


Figure 1. Classification of Theories on Ethics

Ethical Standards and Approaches

The aforementioned theories of ethics are generally summarized into five broad approaches to develop our ethical standards (Velasquez, Andre, Shanks, and Meyer, 1996; Bonde, and Firenze, 2013). They are:

The Utilitarian Approach: Ethical action is the one that provides the most good or does the least harm, or, in other words, produces the greatest balance of good over harm.

The Rights Approach: Ethical action is the one that best protects and respects the moral rights of those affected.

The Fairness or Justice Approach: Ethical actions treat all human beings equally, or if unequally, then fairly based on some standard that is defensible.

The Common Good Approach: The interlocking relationships of society are the basis of ethical reasoning. Respect and compassion for all others - especially the vulnerable - are requirements of such reasoning.

The Virtue Approach: Ethical actions ought to be consistent with certain ideal virtues that provide for the full development of our humanity. Virtue ethics asks of any action, "What kind of person will I become if I do this?" or "Is this action consistent with my acting at my best?"

At this stage it would be worthwhile to reflect on:

“Which approach predominates my thinking when I evaluate an ethical option?”

Upon reflection we would find that we have our own favourites, which is influenced by our value system. Individual differences in preferences of approach lead to arguments, debates, disagreements and conflicts amongst people while discussing an ethical issue.

Thinking Ethically

The approaches help us determine what standards of behaviour to consider. The difficulty of ethical thinking is compounded by the fact that each approach might have a different consequence. We might not agree on what is common good or even on what is good. None of the approaches answer the question “What is ethical?” Instead they do provide a framework to think through our ethical issues based on the circumstances. Each approach may lead to a different answer compared to the other approaches.

This necessitates the need for a systematic framework to make ethical decisions so that when we practice this method regularly, it could become an integral part of our frame of

reference, such that in due course we do not have to consciously work through it each time we face an ethical question.

A simple framework for ethical thinking is presented by Velasquez, Andre, Shanks, and Meyer (2009).

Recognize an ethical issue: We can identify an ethical issue by asking the question, “Does this situation/action have the potential to harm anybody?”, “Do I need to choose between what is right and wrong, or good or bad?”

Get the facts: We need to collect all possible facts about the issue on hand; people involved and/or affected by our actions and generate various options of actions to choose from. We could check if we have explored all possible creative options to respond to the situation. We might consult others like peers and/or supervisors for the purpose.

Evaluate alternative actions: Evaluate the options by asking the following questions:

- Which option will result in maximising good and minimising the possibility of harm? (The Utilitarian Approach)
- Which option best respects the rights of all who are involved/affected? (The Rights Approach)
- Which option treats people equally or proportionately? (The Justice Approach)
- Which option best serves the system as a whole, and not just some members? (The Common Good Approach)
- Which option leads me to act as the sort of person I want to be? (The Virtue Approach)

Make a decision and test it: Of all the options generated we need to choose one, after evaluating them.

Act and reflect on the outcome: Two questions help us at this stage:

- How can my decision be implemented with the greatest care and attention to the concerns of all involved/affected?
- How did my decision turn out and what have I learned from this specific situation?

This framework of course does not provide a readymade solution to ethical issues. None such frameworks are meant to do that. Instead they are meant to provide us a schema to reflect on ethical issues and to ensure we have taken into consideration all ethical dimensions before we choose to act in a given situation. No one ethical approach is better than or superior to the other. In the end we have to reflect on ethical issues by ourselves, and own responsibility for our actions, taking into account all available facts and our own moral values that underlie and define the person that we are. Such frameworks act as vehicles that help us navigate through the mysterious landscape of ethics.

Note: This paper is the first in a series of 3 papers on ethics. This paper presents an overview of ethical theories and a framework for ethical thinking. The next will be on ethics in TA practice. The last one will be on ethical dilemma.

References

Bonde, S. & Firenze, P. (2013). "Making Choices: A Framework for Making Ethical Decisions".

Retrieved from <http://www.brown.edu/academics/science-and-technology-studies/sites/brown.edu.academics.science-and-technology-studies/files/uploads/Framework.pdf>

Garde A R (2006). "Chanakya on Management". Mumbai: Jaico Publishing House.

Goleby, M. (2015). "Ethics & the Synergy Star". The Personal & Corporate Values Journey - interpretations & commentary. Retrieved from <https://sites.google.com/site/valuesintelligence/Home/ethics-the-synergy-star>

Velasquez, M., Andre, C., Shanks, T., & Meyer, M. J. (1996). "Thinking Ethically: A Framework for Moral Decision Making". Markkula Center for Ethics, Santa Clara University. Retrieved from <http://www.scu.edu/ethics/practicing/decision/framework.html>

Velasquez, M., Andre, C., Shanks, T., & Meyer, M. J. (2009). "A Framework for Thinking Ethically". Markkula Center for Ethics, Santa Clara University. Retrieved from <http://www.scu.edu/ethics/practicing/decision/thinking.html>

C. Suriyaprakash, BE, MBA, PhD is a Teaching and Supervising Transactional Analyst (Organisational). He is professor of Organisational Behaviour, Jansons School of Business and Founder Director, Relations Institute of Development, and faculty at Asha Counseling and Training Services, Coimbatore. Over 2 decades his professional engagement was in organisation development through training, coaching, counseling, and process consultancy. His current

interests lie in Indian philosophy, leadership, community development and social transformation.

He is current secretary of the South Asian Association of Transactional Analysts (SAATA) and president of the International Transactional Analysis Association (ITAA). Suriya can be reached at suriya.sunshine@gmail.com.

TRANSACTIONAL ANALYSIS IN RESEARCH

Stroking pattern and Happiness Quotient in married couples - *an Empirical study*

Preetha .T .R

Introduction

In human context, it is essential to be equal and treat each other with respect and love. Each partner expects unconditional love, loyalty and support from each other. It is impossible to develop one's full potential in a vacuum; in order to thrive, people need others to thrive with them.

Stroking Pattern

Stroke is a unit of recognition (Berne 1971). "A stroke is a unit of attention which provides stimulation to an individual". Berne's (1964), in which he introduced the stroke concept "A stroke is the fundamental unit of social action. An exchange of strokes constitutes a transaction, which is the unit of social intercourse". Steiner (1971) saw an inhibiting trend in this culture, applied to simple affection and love and called it the "Stroke Economy." The stroke economy creates a scarcity of love and affection by imposing a set of rules that govern the exchange of strokes. The rules of stroke economy are:–

- Don't give strokes you would like to give.
- Don't ask for strokes you would like to get
- Don't accept strokes you would like to accept.
- Don't reject strokes you don't want.
- Don't give yourself strokes.

Steiner devised a Transactional Analysis (TA) exercise which he initially called “Stroke city”, which has been redefined over years and renamed “Opening the heart.” [“Learning To Love”; A **Heart-Centered, Emotional Literacy Technique, Using Transactional Analysis**, Claude Steiner PhD].

Steiner, a teacher of TA, as a part of his teachings in his “Human potential” workshops has devised a set of exercises. The purpose of these exercises is defeating stroke economy and helping people satisfy their stroke hunger teaching them to obtain what they most want ---- to love and to be loved.

He encouraged people to personally defy stroke economy by:

- Giving strokes they want to give
- Asking for strokes they want
- Accepting strokes they want
- Rejecting strokes they don't want
- Giving self strokes

Happiness and Happiness Quotient

According to Veenhoven, “Happiness is the degree to which a person evaluates the overall quality of his present life-as-a-whole positively” (Veenhoven, 1997 P. 3). He also states that: “The concept of Happiness denotes an overall evaluation of life” (P. 4). According to Conceptual Referent Theory of Happiness (CRT of Rojas (2005)], “Happiness is fortune, pleasure, virtue, bliss, letitia, tranquility, harmony, life satisfaction, realization and human flourishing and practice of virtue”. A feature of a sensation of happiness would be, according to

Natoli (1994), “that of a perfect harmony between ourselves and the universe around nature, things and others”. [It has been found that ‘marriage’ has been the subject of a number of studies and researches in different countries through different times. (e.g. Diener et, al, 2000; stack and Eshleman, 1998, see also coombs, 1991 and Myers, 1999 for surveys).

Rational and Purpose Of The Study

Happiness and stroking patterns directly involve each part of a relationship and the ability of explaining and clarifying needs, demands and wishes, besides the ability of caring for the others and inviting the other to clarify problems, thus resulting in a healthy and effective relationship. I made an attempt to analyze the stroking patterns and happiness quotient of married couples. The way of stroking which are often practiced in a family are called stroking patterns. The outer oriented happiness is the result of external stimuli and the inner oriented stems from an internal feeling that originates and persists endogenously within the minds of human beings.

Review of Related Literature

Effective research is based upon past knowledge. Review of related literature is an inevitable, pre-requisite to any research work. In an interview about the book “What happy people know” along with Jane Gerlott, the author Dr. Dan Baker Ph. D has mentioned, “When people are in a positive state of emotion they are generally civil and even kind and caring human beings. Happiness is important because people who live a life of fulfillment are, on the whole, healthier than those who are less happy”. People, who are described as “happy people typically have better relationships with those they love and care about than unhappy people do.” Leda Cosmides and John Tooby say in the second edition of hand book Emotions -(2000)- “Happiness

comes from encountering unexpected positive events". In the 3rd Edition of Hand Book Emotions (2008)- Michael Lewis says, "Happiness can be elicited by seeing a significant other."

Berne in his book Games People Play (P. 15) says, "Stroking may be employed colloquially to denote any act implying recognition of another's presence. Hence a stroke may be used as the fundamental unit of social action. An exchange of stroke consists of a transaction, which is the unit of social intercourse."

In Games People Play, speaking about stimulus hunger, Berne says- "A biological chain may be postulated leading from emotional and sensory deprivation through apathy to degenerative changes and death. In this sense, stimulus hunger has the same relationship to the survival of human organism as food hunger" (p. 14).

Claude M Steiner, in his book Scripts People Live: "The notion that strokes are, throughout a person's life, as indispensable as food is a notion that has not been sufficiently emphasized in recent TA theory. Therefore, I wish to restate the fact: strokes are as necessary to human life as are other primary biological needs such as food, water, and shelter-needs which if not satisfied will lead to death." (Pg - 132).

"Stroke is a unit of social recognition." It clearly defines the recognition of self and others. All happy people have one thing in common --- they count their blessings. One definite thing about happiness is that happiness is always possible. Being born is the most beautiful thing that has happened to us. That itself is the greatest unconditional positive stroke. To be able to love people around us, care for them, and spread happiness, we have to like ourselves first and be at peace within. Here lies the essence of breaking the five myths of stroke economy.

Significance of Study

The procurement of strokes is the motivation for interaction. Strokes can vary in their intensity or in the kinds of reactions they cause. Some strokes are super strokes because they are especially wanted as it is from a special person like one's spouse. Stroking pattern is a daily life phenomenon between spouses. Scarcity of it is a silent killer of human will and ambition. Here it was attempted to find out the relationship between the happiness quotient and the stroking patterns between spouses. The investigator hopes that the study would be helpful to test how far the happiness score and stroking patterns affect the relationship. By identifying the weakness, spouses can well direct self and find proper ways of deriving happiness. This study helps the spouses to improve the stroking patterns.

Objectives and Hypothesis

Objectives

1. To assess the stroking patterns and happiness quotient of spouses.
2. To relate the stroking patterns between spouses.
3. To identify the association between stroking patterns and happiness quotient and demographic factors namely age, religion, income and education.

Hypothesis

1. There is a significant relationship between:
 - a. Stroking patterns and happiness quotient of spouses.
 - b. Stroking patterns between spouses
 - c. Age, stroking patterns and happiness quotient.

- d. Religion, stroking patterns and happiness quotient.
- e. Income, stroking patterns and happiness quotient.
- f. Education, stroking patterns and happiness quotient.

Methodology

Data collection method adopted for the study was survey. The methodology of the present investigation can be described under the following 3 heads:

1. Procedure – For collecting data the investigator surveyed families in Kottayam district, Kerala.
2. Variables of study – In this study stroking pattern is the dependent variable and happiness quotient is the independent variable (Happiness quotient has a very effective role related to stroking patterns)
3. Sample – Based on 30 (thirty) spouses with special reference to Kottayam district. In selecting sample, due representation was given to income, education, religion and age. It is a normative survey.

Instruments

1. Chi- square
2. Percentage analysis
3. Karl Person Correlation Coefficient.

Analysis of Tools and Techniques:-

1. The Oxford Happiness Questionnaire: It was developed by psychologists Michael Argyle and Peter Hills at Oxford University. “Personality and Individual Differences Volume 33,

Issue 7, November 2002, Page 1073 – 1082”. The Oxford Happiness Questionnaire [OHQ] is a compact scale for the measurement of psychological well – being. An improved instrument, the Oxford Happiness inventory (OHI) comprises 29 items, each involving the selection of one of four options that are different for each item. The OHQ includes similar items to those of the OHI, each presented as a single statement, which can be enclosed on a uniform six point Likert scale.

2. Stroking pattern inventory questionnaire – Questionnaire developed based on Steiner’s “Stroke Economy”. 5 x 4 types = 20 items. [Positive conditional, negative conditional, positive unconditional, negative unconditional based on giving, asking, accepting, rejecting and self stroking conditions.] The purpose is defeating stroke economy, helping people satisfy their stroke hunger & teaching them how to obtain what they most want --- to love and to be loved. Through “Opening heart” exercise he developed a strategy against it. 5 point Likert Scale has been employed.

- a. Based on this stroking pattern inventory, a questionnaire has been developed with 20 questions.

- b. Scores:

- 5 Strongly Agree

- 4 Agree

- 3 Neither Agree nor Disagree

- 2 Disagree

- 1 Strongly Disagree

c. 5 point Likert Scale has been employed

Result and Discussion

Age of Husband & Wife

Age group	Frequency		Percent	
	Husband	Wife	Husband	Wife
Below 30	8	11	26.7	36.7
30 - 40	8	10	26.7	33.3
Above 40	14	9	46.7	30.0
Total	30	30	100	100

Education of Husband and Wife

Education	Frequency		Percent	
	Husband	Wife	Husband	Wife
Graduate	20	22	66.7	73.3
Under graduate	10	8	33.3	26.7
Total	30	30	100	100

Income of the Family

Income	Frequency	Percent
Below 6 lakhs	5	16.7

6 – 12 lakhs	13	43.3
Above 12 lakhs	12	40.0
Total	30	100.0

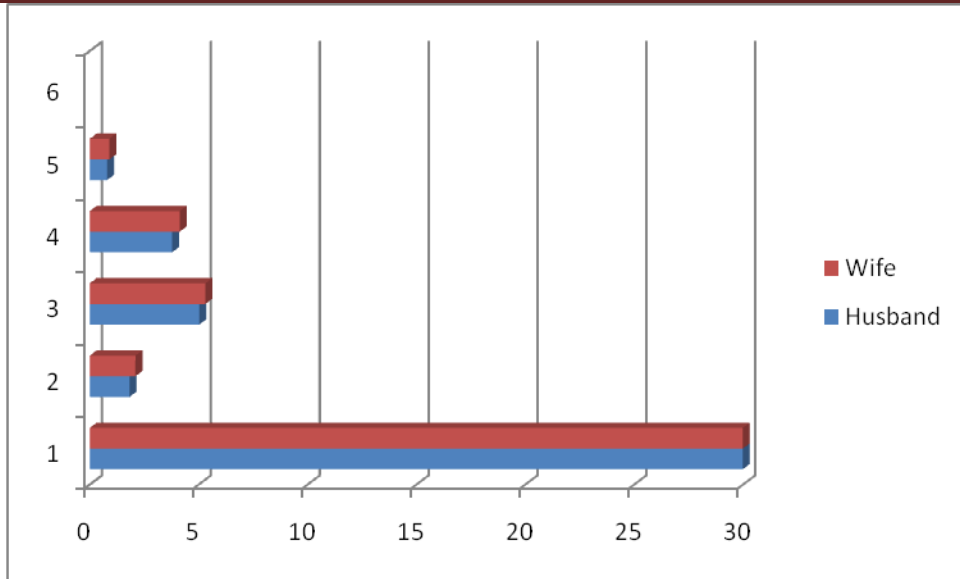
Distribution of Respondents based on Religion

Religion	Frequency	Percentage
Christian	12	40.0
Hindu	10	33.3
Muslim	8	26.7
Total	30	100.0

Descriptive Statistics regarding the Happiness Quotient of Husband and Wife

Husband/Wife	N	Minimum	Maximum	Mean	Standard Deviation
Husband	30	1.83	5.03	3.78	0.8
Wife	30	2.10	5.31	4.13	0.9

The result shows wives are happier than husbands.



Mean Scores of Happiness Quotient of Husbands & Wives

Distribution based on the Husband’s level of Happiness

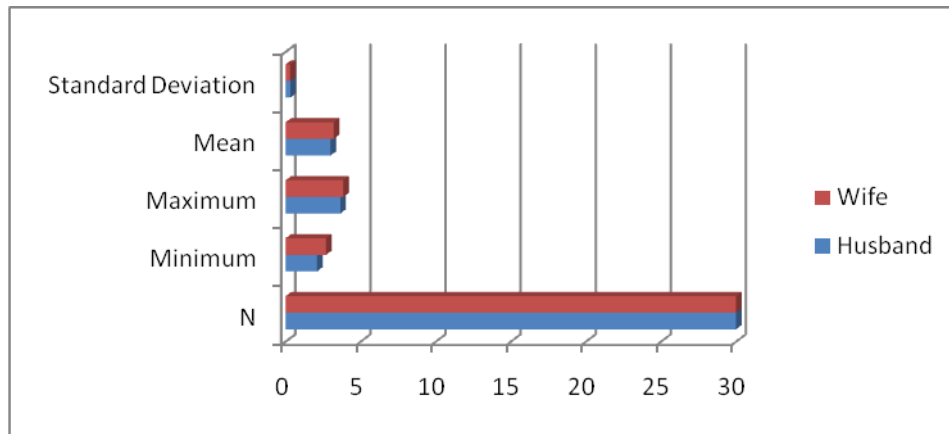
Level	Frequency	Percentage
Low (1 – 2)	1	3.3
Average (2.1-4)	15	50.0
High (4.1-6)	14	46.7
Total	30	100.0

Distribution based on the Husbands’ level of Happiness Quotient

Level	Frequency	Percentage
Low (1 – 2)	0	0
Average (2.1-4)	10	33.3
High (4.1-6)	20	66.7
Total	30	100.0

Descriptive Statistics regarding the Stroking Patterns of Husband and Wife

Husband/Wife	N	Minimum	Maximum	Mean	Standard Deviation
Husband	30	2.10	3.65	3.00	0.32
Wife	30	2.70	3.85	3.21	0.30



Mean Scores of Stroking Patterns of Husbands & Wives

Distribution based on the Husband and Wives' level of Stroking Pattern

Level	Frequency		Percent	
	Husband	Wife	Husband	Wife
Low \leq	17	7	56.7	23.3
High (above 3)	13	23	43.3	76.7
Total	30	30	100	100

Wives are more powerful in breaking the five myths of “Stroke economy”.

Correlation between Stroking Patterns and Happiness Quotient

Husband/ wife	Correlation	P- value
Husband	0.251 ^{ns}	0.180
Wife	0.470 ^{**}	0.009

** significant at 0.01 level; ns non -significant at 0.05 level.

In relation to the stroking patterns, the result shows in the case of husbands that there is no significant correlation, whereas in the case of wives, there is effective significance.

Association of Selected Variables with Happiness Quotient of Husband and Wife

Variable	Chi - - square	
	Husband	Wife
Age	4.63 ^{ns}	2.386 ^{ns}
education	5.49 ^{ns}	0.085 ^{ns}
Income	2.539 ^{ns}	0.138 ^{ns}
Religion	4.345 ^{ns}	0.113 ^{ns}

ns – non significant at 0.05 level

Association of Selected Variables with Stroking Patterns of Husband and Wife

Variable	Chi – square	
	Husband	Husband

Age	9.202 [*]	1.999 ^{ns}
education	1.697 ^{ns}	0.017 ^{ns}
Income	1.368 ^{ns}	0.731 ^{ns}
Religion	1.934 ^{ns}	2.376 ^{ns}

ns – non significant at 0.05 level * significant at 0.05 level

* significant at 0.05 level

This study shows wives are happier than husbands. Husbands follow the 5 myths of stroke economy and it adversely affects the relationship with their spouses. In the study, it was found that a majority of wives broke the 5 myths of stroke economy. They have a high stroke bank with them and it shows they are happier than their husbands.

Husband's correlation coefficient between stroking patterns and happiness quotient is 0.251^{ns} and that of wives is 0.470^{**}, which indicates that with high stroking scores, wives could handle situations effectively and it provides happiness for them.

Conclusion

In this group of couples, most of the husbands belong in the age group of 40 and above, and the wives belong in the age group of 30 – 40 years. This study suggests that as age increases it adversely affects stroking patterns and happiness scores. Women of this age group are energetic and ambitious.

When the stroke economy myths break, it directly affects the Happiness Quotient and stroking patterns. In this survey, only age affects the stroking patterns and Happiness Quotient. When spouses are happy, they are willing to take care of the other, feel peaceful and blessed, find time for intimacy, support each other in problems, know that the other's welfare is

important, share feelings, include the other in decisions and, do nice things for the other. All these mean, people having high Happiness Quotient could easily break the 5 myths of stroke economy.

Women tend to give more strokes than they receive: and because of their expectations, men often lose touch with their feelings and thus their human warmth. They are not tuned in to others' emotions and needs and thus lack the ability or the need to respond. Women, on the other hand, are more in touch with their feelings and also have more permission to respond to feelings of others. Increased happiness correlates with less in stroke economy.

Limitations

This sample is a small portion of population selected for observation and analysis. A good sample of population is one which will produce the characteristics of the study with greater accuracy.

Suggestions for Future Work

A similar study can be conducted with other variables like communication and attitude in Transactional Analysis. The study can be repeated with larger samples. This study provides awareness to psychologists about the need to educate people to work on their stroke economy. It supports a healthy interpersonal relationship between spouses and helps build a healthy happiness score for the emotional well being of self and their spouse.

References

Slon D Samuel (1971) stroke Strategy; 1 Basic Therapy, Transactional Analysis Journal 1: 3,

July.

Claude M Steiner, MD (1971) Stroke Economy, Transactional Analysis Journal 1: 3, July.

Harwitz, A (1982), The relationship between positive stroking and self-perceived symptoms of

distress. Transactional Analysis Journal 12, 218–221 P.

Pinker, E, J, Russel, H.L. (1978), The effect of positive verbal strokes on finger tip skin

imperitive: objective measurement of interpersonal interaction. Transactional Analysis

Journal 8, 305 – 309.

Resenthal P Norvey, T (1976) measurement of stroking behavior in couples. Transactional

Analysis Journal 6, 205 – 208.

Fanita English (1971), The Stroke Economy in Women's script, Transactional Analysis Journal,

July 1: 16-120.

Fanita English (1971), Strokes in credit bank for David Kapper, Transactional Analysis Journal,

July 1: 27-28.

Lois. M.Johnson (1971), Volinteer Strokes, Transactional Analysis Journal, July38- 40 P.

Hedges Capers and Glen Holland (1971) Strokes survival quotient or stroke Grading,

Transactional Analysis Journal, July 1:40.

Landy Gobes (1981), Stroke Strategy with couples, Transactional Analysis Journal, October: 1:

312.

Pat Harnest (1971): Symbols of love, Transactional Analysis Journal October, 11: 313 – 314.

Ken woods (2007), Stroking School of Transactional Analysis, Transactional Analysis Journal

January 37: 32 – 34.

TA Today – Ivan Stewart, Vann Joines.

Scripts People Live – Claude M Steiner.

Arggle, M (2001) The Psychology of Happiness, New York.

Arggle, M and A Furnhan (1983) “Sources of satisfaction and conflict long term Relationships,”

Journal of marriage and the family, n, 48.

Easterlin R.A. (2001), “Income and Happiness Towards a unified Theory” Economic Journal n.

111 (473)

<http://www.meaningandhappiness.com/oxford-happiness=questionnaire/214/>

PREETHA T.R. has a Master's degree in Psychology (Cli). She has a diploma in Transactional Analysis (C.S.T.A.), a certificate in Counseling, and learning disabilities. She has done basic NLP and also basic and advanced levels, and Psychotherapy in Pranic Healing. She has her own counseling and training centre “PRATHYASHA” at Ettumanoor, Kottayam, Kerala. Work settings include, parents, students of colleges and schools, families, teachers and community education. She is also working as Additional counselor, family court, Ettumanoor. She can be contacted at : prathyasha.kiranam@gmail.com.

THEME FOR AUGUST 2016 ISSUE

“Relationships”

Deadline for submissions: July 1st 2016.

Email : journal@saata.org

Please follow the [guidelines](#) before you submit.

EDITORIAL BOARD

Volume 2, Number 1, January 2016

Chithra Vijay

Deepak Dhananjaya

Ragini Rao PTSTA (psychotherapy)

Smita Chimmanda Potty