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Note from the Managing Editor

As a very active community of practitioners in South Asia, we have been discussing the idea of promoting and spreading awareness of Transational Analysis for many months now. This has now come alive in the form of this first edition of the *SAATA Journal*, a quarterly digital publication from SAATA.

The editorial committee's vision is to publish a journal that is of international standards in content and quality, which pushes the boundaries of research and study in Transactional Analysis. As we set out to realize this vision, we invited Transational Analysis students and practitioners to submit original articles and papers in the following categories:

- Impact of Transactional Analysis in one's personal life.

- Integrating Transactional Analysis models - This category is a focus on integration of Transactional Analysis (and other personal development) concepts and theories to formulate a working model for practitioners. Papers in this category could discuss experiments with new models, tools and techniques and offer case studies around the same.

- Transactional Analysis working papers - Researchers in Transactional Analysis can submit papers of their study in this field.

To ensure that high standards of academic publishing were achieved, submissions were first reviewed and shortlisted by a panel of PTSTAs and TSTAs. The selected papers were again reviewed and edited for length, clarity, precision, style and referencing before the final edition was published.

Several members of the community have volunteered their time and expertise to make this happen and our thanks to them. We welcome you to write to us with your feedback and suggestions that can only make us better as we embark on this journey.

Deepak Dhananjaya

Managing Editor

SAATA Journal

Greetings from SAATA!

"An important and integral part of SAATA is our membership. To ensure continued growth and success, we encourage you to actively participate in our activities. Your contribution in terms of articles for the website and active participation through social networking (facebook) is requested, to enhance the awareness and ethical use of Transactional Analysis."

The above is a quote from my message on the website and I see this journal as the ground for fulfillment of this objective of SAATA. I congratulate Deepak Dhananjaya, Managing Editor, and his team who, with some motivation from C. Suriyaprakash, Secretary, SAATA, have volunteered to make this a reality. I am aware that those who start an activity need to invest of themselves in setting quality and ethical standards. I look forward to this team carrying out the task effectively with the guidance of Ragini Rao, Vice President, Research.

In addition to the efforts of the editorial team, the success of *the journal* depends on its authors' contributions. A special 'thank you' to all of you who have contributed to the first issue. A request to the members of SAATA to use this opportunity to learn from each other and voice your thoughts about Transactional Analysis - your research, application of existing concepts, development of new ideas and comparison with other modalities and theories.

Wishing the editorial team all the very best in taking this forward with positive strokes and constructive ideas from all of us.

Susan George

President

SAATA

Foreword

The SAATA journal is a peer-reviewed journal focussing on Transactional Analysis theory, principles and application in the four fields of psychotherapy, counselling, education and organizational development. The intention is to invite Transational Analysis trainers and trainees to articulate their learnings, applications and innovations in Transactional Analysis theory and practice in our region. It would be interesting to understand the strong and diverse cultural influence on our personalities, that are both positive and limiting.

This is the first edition and I am excited and proud to be part of this team! We have five articles which we bring to you in this edition, all written by Transactional Analysis advanced trainees. A special thanks and congratulations to all the writers for being part of this maiden issue!

The first articlebased on the functional fluency model (Temple, 2004) is by Karuna. This article is a metaphoric, philosophical and poetic description and application of the functional fluency model. Karuna, in her own uniquely individual style, emphasizes *play* as a mode which creates willingness in an individual for change and transformation. Her depiction reminds me of a session by Bill Cornell, which I attended in the ITAA conference in 2014 at San Francisco. It was on play as an important element of the therapeutic relationship.

The second article on the cultural parent (Berne, 1963; Drego,1981) by Meera Ravi brings out very clearly the effect of culture on our personalities and the importance of modifying unwarranted values in our Parent.

A simple and yet effective use of transactions to understand interpersonal relationships and communications is articulated by R S Geetha in the next article.

The fourth and fifth articles by Ramya and Surya are reflections on their personal journeys and how, by using the concept of script o understand their recurring behaviour patterns, they were able to remove those obstacles.

I hope you enjoy reading these articles and find them useful in your own learning process. I also hope this encourages each of you to 'pick up your pens' for our forthcoming issues!

Ragini Rao

VP - Research & Development

SAATA

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. When there are multiple ideas to be expressed, 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 and will wait to hear from our readers on any feedback or suggestions you may have. Happy reading and learning! For queries, feedback and suggestions write to us at journal@saata.org.

Smita Chimmanda Potty

Coeditor

SAATA Journal

Hop and Jump for Functional Fluency

Karuna

It was our second session of Transactional Analysis (Organization Development) class and we were looking at the functional fluency (FF) model (Temple, 2004). There was a group activity in which a member volunteered to explore how one can respond to a situation from the different spaces in the model. That particular activity brought me a sense that something looked very ancient and familiar about it. Yet, I was not able to identify what it was.

After 6 sessions, it was time for our mid-term review. As I was penning down my thoughts, that particular activity came back to my memory and along with it, the feeling of familiarity. And suddenly popped the thought, "Oh my god! This is so much like the game of hop-scotch (HS) that we played as children".

Negative control **DOMINATING MODE**	Negative care **MARSHMALLOWING MODE**
Positive control **STRUCTURING MODE**	Positive care **NURTURING MODE**
Taking account of the present situation **ACCOUNTING MODE**	
Positive socialised self **COOPERATIVE MODE**	Positive natural self **SPONTANEOUS MODE**
Negative socialised self **COMPLIANT/ RESISTANT MODE**	Negative natural self **IMMATURE MODE**

Figure 1: Functional Fluency Model (Temple, 2004)

There are different versions of HS and in one of them there is Hell at the bottom and Heaven on top and seven spaces in between. (Haren & Kischnik, 1994). According to the game, the child should jump over Hell but not enter it. When the child has passed through all the seven spaces and has passed the test, he could enter Heaven. If not, he has to start all over again.

It was interesting for me to see how HS and FF were so similar to each other. One gets more and more 'fluent' in both by developing the ability to pass through all the right spaces. There is also an important element that one has to be mindful of in both HS and FF, apart from the player himself; the one element that can have a bearing effect on whether the player ends up in Heaven or Hell and that is the stone (or the intention) that one carries along.
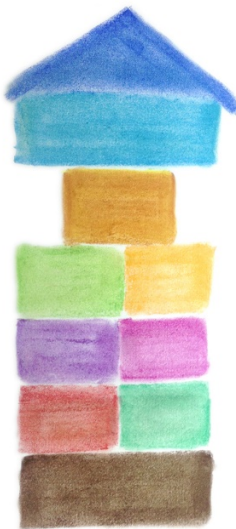

Figure 2: Hop Scotch

That was the end of the review in class. Yet, within me it continued. While I knew it in my bones that the intention with which one plays is very significant, I still needed to grasp it with my conscious mind. What is intention? How does it affect a transaction (or the game)? The questions stayed and would frequently flash up.

A few weeks later, out of the blue came the question, "Do I use words as an expression of care or to exercise control?" One question seemed to answer another one. The intention clearly became the choice between care and control. And Heaven and Hell appeared to be the place one may land in, as an inner experience, as a result of one's own intention.

The mind now rested with an understanding of the intention in play and became an 'on-looker' of how I played in life. Sometimes I am aware of this onlooker and many times, I am not. The idea that life is a play also deeply resonated with me. And the onlooker, when I care to hear his whispers, would reveal many secrets about the play.

A few days later, I met a friend of mine and as usual we were engaged in a wonderful conversation. Among the many places that we wandered with our words, we also touched upon Transactional Analysis and I was sharing with him how much I am in wonder, of the play nature in FF. He then introduced me to one of the meditation techniques in 'Vignana Bhairava Thantra' (www.meditationiseasy.com, n.d.). And lo! It was fascinating to see what it said.

The whole book was set as a revelation by Shiva to Devi's question. Devi asks:

"O Shiva, what is your reality?

What is this wonder-filled universe?

What constitutes seed?

Who centres the universal wheel?

What is this life beyond the pervading forms?

How may we enter it fully, above space and time, names and descriptions?

Let my doubts be cleared!"

When Shiva was met with questions arising from such an intense physis in Devi, is it any wonder that he had to describe 112 meditation techniques and could not prescribe just one! And one of the techniques that my friend had pointed out was how to be playful in activity. Shiva said, "Gracious one, play. The universe is an empty shell wherein your mind frolics infinitely."

The following words from the explanation section for it stayed with me: In play you enjoy the very process; in work the process is not being enjoyed - the goal, the end, is important. The process has to be tolerated anyhow. It has to be done because the end has to be achieved. If you could achieve the end without this, you would drop activity and jump to the end. But in play you would not do that. If you could achieve the end without playing, then the end would be futile. It has meaning only through the process.

Many words from many masters suddenly seemed to align with the play nature I perceived in FF model. I was wonderstruck to see that this model had the potential for so much of a spiritual activity integrated in it. The whole concept of 'transaction' had by now undergone a metamorphosis and became very fascinating to observe.

After one particularly challenging yet successful game of hopscotching in real life, the onlooker revealed a few secrets. When the goal is clear, one can play more efficiently. And when the attitude is right, one can play more empathetically. Together, the game becomes more effective in life.

The next day it suddenly dawned upon me that it is in the willingness to move around and explore that one has a greater chance of finding the position from which we can transact smoothly and effectively with another. And I wondered if it is the spiritual exercise that we engage in, to meet the divinity in each other. After all, is it not true that we believe that each life is a manifestation of the Divine! After all, don't we joyfully move around and shift positions in a crowded temple to have our eyes set on the divine dweller there for as long as possible!

As these thoughts settled down, a beautiful bhajan began to play in the mind. A bhajan that I simply fell in love with right from the moment I heard it. A bhajan that had melted my soul and filled me with wonder and deep questions!

Kaun kehate he bagavaan aathe nahi? (Who says God doesn't appear?)

Baktha Meera ke jaise bulaate nahi, (Devotees don't call him with the devotion of Meera)

Life has come to a full circle with respect to the questions I had, thanks to the functional fluency model. My mind can now grasp it and believe in it as much as my soul.

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Impact of Cultural Parent

Meera Ravi

Does culture affect our personality?

Loosely defined, culture refers to the shared values, beliefs and norms of a specific group of people. Culture, therefore, influences the manner in which we learn, live and behave. Because of this, many theorists believe that culture is an important shaper of our personality. One of the general assumptions asserting the effect of culture on personality is that people who are born and bred in the same culture share common personality traits.

Berne developed the concept of 'group culture', which is based on his model of individual personality. When a few people come together and form a social network or community, they share Parental values, Adult procedures and Child emotions which Berne (1963) names as 'etiquette', 'technicality' and 'character' respectively. This threefold division is in tune with many anthropological views of culture.

The personality of a culture

Just as in an individual person there is a part that perceives and a part that responds, so also there are parts of social consciousness that govern ways of perceiving and ways of responding. The Transactional Analysis method of seeing personality through Parent, Adult and Child can be applied to the study of a culture as we look at the Parent, Adult and Child contents of the culture (Berne 1963, p.110). The study of a culture's personality can be used as an effective tool for cultural and social transformation.

Berne summarizes etiquette as "what one is supposed to do", technicality as "what one has to do" and character as "what one might like to do" (1963, p112).

The etiquette or Parent type contents of a culture are the transmitted designs for thinking, behaving and valuing in a particular society; the technicality or Adult type contents consist of the actual organization of the material and social life of a particular human group; the character or Child type contents include socially programmed ways of feeling, handling biological needs and emotional expression, especially compliance and rebellion.
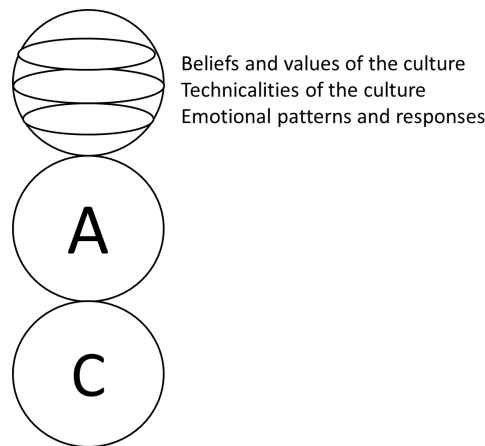

Beliefs and values of the culture
Technicalities of the culture
Emotional patterns and responses

Figure 1: The Cultural Parent (Drego, 1981)

The concept of Cultural Parent (Drego, 1981), Fig 1, also gives a model for the identification of the Parent, Adult and Child of a community that becomes part of the Parent ego state of an individual who belongs to the community.

The discussions around and after the Delhi gang rape in 2012 explain the above. "Boys and girls are not equal." "Housework and housekeeping is for girls, not roaming in discos and bars at night." "Girls roaming around with boy friends is not our culture." - these were some statements made by people which classically illustrate the etiquette of the community.

The corresponding behaviors arising out of such thinking are, using power on girls, treating them like commodities and disrespecting them. This forms the technicality of the community.

The character is experienced as feeling infuriated, appalled, distressed and helpless.

The transformation of beliefs, opinions and traditions of the 'cultural parent' of a given community is important because it is this part, which justifies and imprisons a given social order by providing legends, rules, punishments and rewards for specific types of behavior in the community. This is distinctly visible in the example above. It is high time the community examines the cultural parent and re-distributes the contents of Parent, Adult and Child.

The cultural parent influence in daily decisions

I used to regularly go on a yearly pilgrimage. One particular year our visit got delayed and my 3 year old son met with an accident. I took it as punishment from God. It turned into a belief that if I missed going, something bad would happen. I felt scared and anxious and started following the ritual more strongly until I transformed the beliefs of the cultural parent. The cultural parent is formed in the early years of a person. The person makes sense of what is acceptable and what is not acceptable. If the parents have rigid or closed thinking and if there is no permission to express, the child may re-live the cultural parent by being either a victim or a persecutor. Looking back at my own cultural parent, I recollect the following (Table 1) –

Etiquette	Technicality	Character
Ideal woman should cook for family	Learnt the art of cooking	felt happy / satisfied
Good mother should be available to kids	Didn't take up any job	Felt satisfied
Rich people are arrogant	Avoided well off people	Felt scared and uncomfortable
Respect elders' opinion	Learnt skills to be adaptable	Felt irritated, guilty and scared
Girls should always take care of others before taking care of self	Got into the habit of pleasing others	Felt sad

Table 1: My Cultural Parent

Changing the cultural parent

By modifying unwarranted values in the Parent such as unjust use of power on another human being, controlling someone's life, self-gratification at any cost, excluding another being, the foundation of a new order can be created.

Here (Table 2) is a client's example to illustrate the above.

Example -1	Before therapy old Cultural Parent	After therapy new Cultural Parent
Etiquette	Husband has a right to beat woman	A woman deserves respect and care
Technicalities	Pleasing him, keeping quiet	Being Assertive and protecting herself
Character	Fearful, helpless	Peaceful, happy
Example -2	Before therapy old Cultural Parent	After therapy new Cultural Parent
Etiquette	I have to be perfect always to be accepted by others	Even if I make mistakes people will accept me
Technicalities	Struggled to achieve perfection	Eased out the pressure on self
Character	Fearful, anxious	Calm and relaxed

Table 2: Client's example of Cultural Parent

To share an example from my own life, I embraced the etiquette of 'I have to be perfect in whatever I do. I should never ever make a mistake', very early on in childhood. In general, people around me in the neighbourhood and extended family always seemed to appreciate children who displayed perfect behaviours. Although the world was not so competitive as it is today, I saw that teachers appreciated 'good' students. I noticed that my sister got a lot of appreciation from friends, neighbours and family as she displayed perfect behavior. From all this, I learnt to

that to excel is a god thing. I also expected the same from others. If something didn't seem per-fect it would upset me hugely.

Getting into Transactional Analysis training and learning about drivers, I realized how I was discounting others' and my own capabilities just because something didn't seem perfect. I felt inadequate and inefficient. That's the time I started modifying my value and gave myself permission to make mistakes. It has been very liberating and my productivity has gone up. I am able to accept myself and others without judging.

Conclusion

We live the cultural parent we have. In that sense while we work with a couple, it is of great value to understand the cultural parent of each partner. It is important to assess what is working and what is not. Pearl Drego(1981) says that one can start to bring in the change in the cultural parent at any of the levels – etiquette, technicality or character.

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TA Proper - Path to change

R. S. Geetha

"Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom" (Frankl, 2006, p. 77).

The Transactional Analysis model and concepts that I use to understand interpersonal relationships and communication are, structural and functional analysis of the ego states model and Transactional Analysis proper. All of us are at every point in time, in one ego state or the other and everything in this world is a transaction - either a stimulus or response - including silence. Ego states and analyzing transactions form the building blocks of other Transactional Analysis concepts like time structuring, games and scripts. Using this understanding with awareness has helped me identify where I come from, how I contribute and co-create in the landscape of interactions. It has also helped me observe the same in others.

Transactional Analysis proper

The structural and functional analysis of ego states model used in tandem with Transactional Analysis proper (Berne, 1961, p.91) has helped me become mindful of my communication with others and this in turn has enhanced my interpersonal skills in the personal as well as the professional context.

"A transaction is an exchange of strokes between two persons, consisting of a stimulus and a response between specific ego states." (Woollams & Brown, 1978, p. 65) Communication

is a chain of transactions and the ego states model is used to explain what happens during the process of communication. This in turn has an impact on one's interpersonal skills.

Every moment of life is a transaction and I have innumerable examples of how they have created an impact on me personally and professionally. I present here, some of the recent transactions in my workshops and an impactful transaction in my personal life, which has stayed on with me even after so many years. Each example of a transaction is woven with the type it belongs to.

Types of transactions

There are three types of transactions each with its rule of communication -

complementary, crossed and ulterior (Berne, 1963) ,

Complementary transaction

In a complementary transaction, "the response comes from the same ego state the stimulus was directed to and the response is directed back to the same ego state which initiated the stimulus" (Woollams & Brown, 1978, p. 65).

In my role as a facilitator I have frequent transactions as shown in Figure 1.

Facilitator – Where is your badge? (Tone of Critical Parent – inviting a response from Child ego state)

Participant – I did not bring it (in a whiny tone of an Adapted Child – responding to Parent ego state)
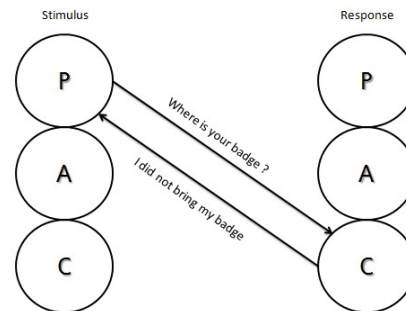

Figure 1: Example of Complementary Transaction in the role of Facilitator

"So long as transactions remain complementary, communication can continue indefinitely" (Stewart & Joines, 1987, p. 62). In my role as a facilitator, depending on what needs to be done next, I may continue the conversation or cross it and bring in a switch to activate the appropriate mode.

A transaction that happened a few years back remains in my memory due to the impact it created. It brought a shift in the way I was looking at my child in the area of academics. (Fig. 2)

Son: Is it enough if I get 40%? (Going by the tone of the voice and body language the ego state here was Adapted Child, inviting a response from the Parent)

Me: Why? You have studied and put in necessary effort. Why not look at 90%? Why only 40%? Is that enough? (Going by the tone of the voice the ego state here was Critical Parent)

Son: For me 40% is enough. It is for you that I need to take more marks (Adapted Child)
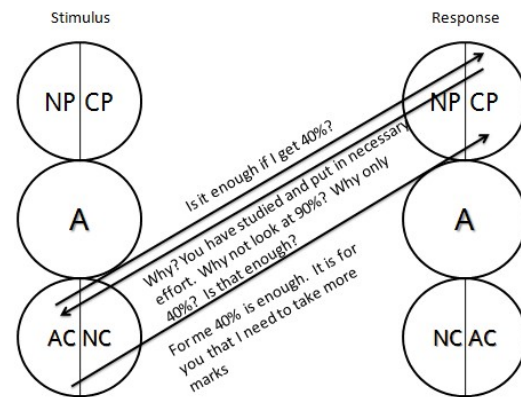
Me: Silence

Figure 3: Complementary Transaction between me and my son

Crossed transaction

"A crossed transaction is one in which the transactional vectors are not parallel, or in which the ego state addressed is not the one which responds" (Stewart & Joines, 1987, p. 63).

Me: When will you clean your room? (Going by the tone of the voice, body language and gesture which was very casual and clear the ego state of the Stimulus is Adult, inviting an Adult response)

Daughter: Why? You always nag me about cleaning my room. Only now my holidays have started. What is the hurry? I will do it when I feel like it. (Going by the aggressive tone of the voice supported by a body language that exudes anger, the ego state here was Rebellious Child)
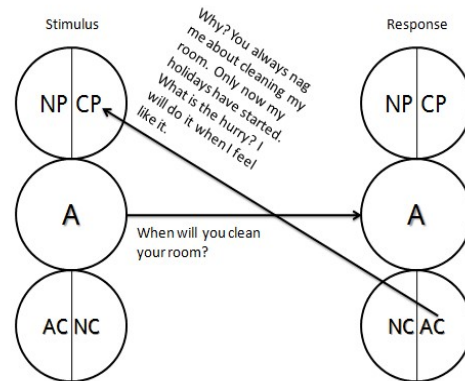

Figure 4: Crossed Transaction between Mother and Daughter

"When a transaction is crossed, a break in communication results and one or both individuals will need to shift ego states in order for communication to be re-established" (Stewart & Joines, 1987, p. 65). The above example was a transaction between my daughter and me. By the end of the transaction, a break in communication resulted and I moved away from that room, sensing her anger and reluctance to get on to the task of cleaning the room.

Ulterior transaction

Figure 5: Ulterior Transaction
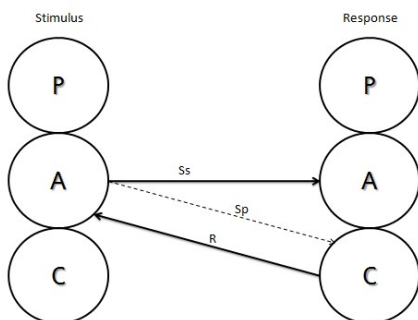
"In an ulterior transaction, two messages are conveyed at the same time. One of these is an overt or social-level message. The other is a covert or psychological-level message" (Stewart & Joines, 1987, p. 65). In a native language movie, this type of transaction captured my attention (Fig. 4).

The hero reiterates in various instances, "Naan oru dhadava sonna nooru dhadava sonna madhiri". Loosely translated it means "If I tell once it is equivalent to me telling the same message hundred times". The message reached virtually every household in this region and even to this day is used very commonly. The hero meant that he stands by his word and acts by his word. The response from the other side at the psychological level was implicit trust, reinforcing the idea that, "The behavioural outcome of an ulterior transaction is determined at the psychological and not at the social level" (Stewart & Joines, 1987, p. 67).

For me, it was a very meaningful ulterior angular transaction. A very serious message communicated in a way that instantly captured attention and anchored it in the minds of literally thousands of people who watched the movie, apart from the characters in the movie. This brought to my attention the way I can deliver messages and transact with people in different ways in the role of a facilitator.

Bull's eye transaction

In a workshop recently, a transaction between a participant and me caught my attention since it was a bull's eye transaction, which happened spontaneously. A bull's eye is a direct Adult comment that effectively reaches all three ego states in another person at the same time (Karpman, TAJ, 1971 as cited by Woollams & Brown, 1978, p. 76).

A participant had narrated an incident in the context of a Child need. The same participant acknowledged her habit of thinking about things that can go wrong. She had disclosed this information at an earlier point in the same program. Linking up both the information provided by the participant, the remark I made was:

"Your mouth and everyone's mouth watered when you were talking of nellika (gooseberry) with chilly powder. Just talking about the food stimulated the saliva to be secreted (Child). Imagine the power of the mind, where by only talking about nellika, without actually looking at it or tasting it, the systems inside you were stimulated and saliva was secreted. Similarly, imagine the power of whatever thoughts you have - What they can to or not do! When you have negative thoughts, what is the mind directing you towards? (Parent)" This is illustrated in Fig. 5.
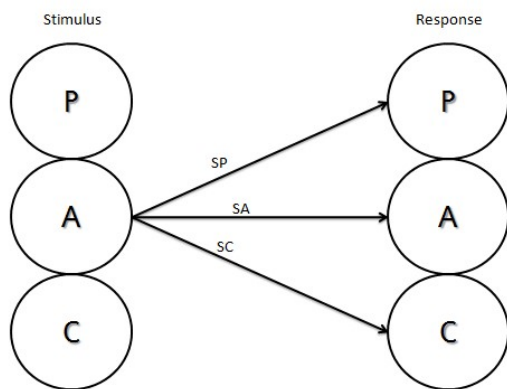

Figure 6: Bulls eye transaction

The body language and the expression of the participant showed an intense understanding and integration - an 'aha' moment! "A bull's eye transaction is completed when the Adult interpretation is responded to with a switch in ego states and an Adult response; hence a completed bull's-eye transaction is Adult to Adult" (Woollams & Brown, 1978, p. 76). To complete the transaction I asked her specifically, "Do you see the connect and how a negative thought in itself may drive you unconsciously towards the action triggered by the thought?" She answered in the positive and acknowledged that she could see the connect and understand it. It was a new awareness for her and the message had reached all her ego states in one transaction.

Whether it is communication or interpersonal skills, the bases are the transactions that happen between individuals. Whether professional or personal, appropriateness of the ego state from which the transaction occurs can make or break a communication or relationship. For me

the whole process is summarized beautifully by Berne as, "The aim of Transactional Analysis is social control, in which the Adult retains the executive in dealings with other people who may be consciously or unconsciously attempting to activate the patient's Child or Parent. This does not mean that the Adult alone is active in social situations, but it is the Adult who decides when to release the Child or Parent, and when to resume the executive" (Berne, 1961, p. 60) This is possible only by the fundamental blocks of Transactional Analysis ego states model, structural and functional analysis and Transactional Analysis proper.

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Impact of Transactional Analysis in Personal Life

Ramya Kandavel

Berne (1974) indicated that 'script' is an ongoing program developed in early childhood under parental influence, which directs the individual's behaviour in the most important aspects of his/her life. According to Stewart & Joines (1987), script is a life plan based on decisions made at any developmental stage, which inhibits spontaneity and limits flexibility in problem solving and in relating to people. The recurrent behavior pattern I observed is from my understanding of driver behaviors, injunctions, rackets and the life positions I take based on my script messages and script decisions (Stewart & Joines, 1987). Be brave and strong was the parental message I got in my childhood. The 'Be strong' driver has helped me to face many challenging situations in my life and has also limited me from growing or seeking help, for the fear of exposing my weaknesses.

During my childhood, when I cried in pain or hurt, my mom used to say "Stop crying! Why are you acting like this?" I interpreted that message as meaning that crying in front of others was not allowed and was not accepted as a genuine expression. So I decided to suppress my sadness. Whenever my sadness was not expressed, I felt that I was not needed and not important, thus reinforcing the injunctions 'don't feel', 'don't be close' and 'don't be important' and the life position of 'I am not ok, You are not ok'. The messages from my parents were that "Life is always a struggle. You have to take care of yourself." and "Don't trust anyone". These reinforced the 'don't trust' injunction and the 'be strong' driver behaviour. In keeping with this, I carried a blank face, stiff body, withdrew and kept things to myself. Usually I don't ask anyone

for anything because I believed that, "That person can't understand me or even if I ask, I won't get what I want, then why bother?" (discounting my ability as well as others'). This fitted well in the process script of 'Never' and 'Get nowhere with' of the process model (Joines & Stewart, 2002). I identified the adaptation for my driver behavior as 'Schizoid' or 'Creative-Daydreamer' as mentioned in Joines and Stewart (2002). The references from the book state that the individual who develops this adaptation has the below mentioned characteristics, which fits me:

1. Driver message - Be strong, with typical injunctions of don't feel, don't belong, don't enjoy, don't think, don't make it, etc., taking the life position of I-U-.

2. Games and rackets - Withdraw when upset and not let others know the real need, resulting in games such as 'If it weren't for you', 'Do me something' or 'See what you made me do'. Typical racket feelings are fear, numbness and blankness.

3. Process Script – 'Never' script belief that translated to "I can never get what I want".

4. Style of social contact - Passive, does not initiate conversation.

5. Response to threat - Keep a low profile, be quiet and avoid any attention.

6. Means of time structuring - Withdrawal, activities and intimacy. Prefers solitude, working alone, non-verbal intimacy.

As cited in Stewart & Joines (1987), the miniscript model describes that drivers reflect a position of conditional OKness. For instance, my driver may make me believe that "I am OK as long as I am strong". As indicated in Fig 1, the miniscript sequence begins with a driver listening to the counterscript message in my head and moving on to a 'stopper' where I re-experience a

bad feeling from my childhood. I then blame others and end up as the 'despairer' which is the final miniscript payoff (Kahler, 2008).

1   Driver (I+U+)
"Be Strong" – No emotion

3   Blamer (I+U-)
"Frustration – why can't anyone understand what I am going through?"

4 Despairer (I-U-)
"No one will ever understand me I am not important"

2 Stopper (I-U+)
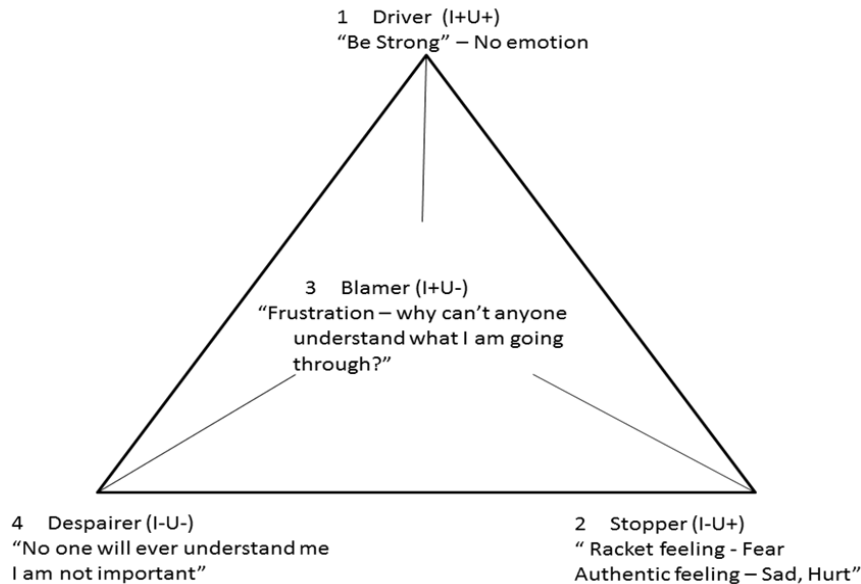" Racket feeling - Fear Authentic feeling – Sad, Hurt"

Figure 1: My Not OK Miniscript

I have started observing and changing my patterns slowly. It takes time to switch from my driver behaviour and express what I really want to say. Initially it was a struggle expressing to my dear ones, because when I said, "I am sad now. I am confused. I don't know what to do", they were not able to accept it. They started saying, "What happened to you? You are not this type of person. You are strong and can handle anything". When I heard this, I immediately went into my be strong mode and responded with, "Yes, I know. It's nothing. I will be fine, no problem". Then I became aware of what I am doing again and again and changed my pattern. As indicated in Fig 2, to move out of my driver behaviour, I give myself permission or the 'allower'

(Stewart & Joines, 1987) to be open and express my wants. When the switch happens from my driver mode to the here and now, I move onto the OK miniscript.
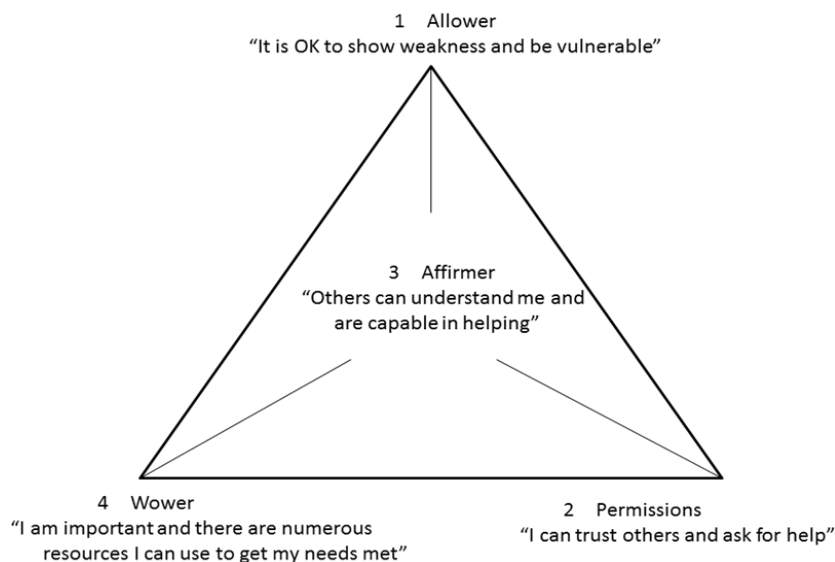

Figure 2: My OK Miniscript

Joines & Stewart (2002) defined that script patterns can also be changed through redecision therapy (as cited in Goulding & Goulding, 1978, 1979; Kadis, 1985). It is a highly effective short-term therapeutic approach that combines behavioural, cognitive and affective work. The three categories of therapy are 1) contracting 2) treatment goals and 3) impasse clarification. Prepare the client by reprogramming the Parent, decontaminating the Adult and deconfusing the Child. Redecision work involves working through early emotional experiences, thus enabling a redecision in the Child ego state leading to a behavioural change. As indicated by Mellor (1980), the Fig 3 given below describes impasse clarification and redecision.
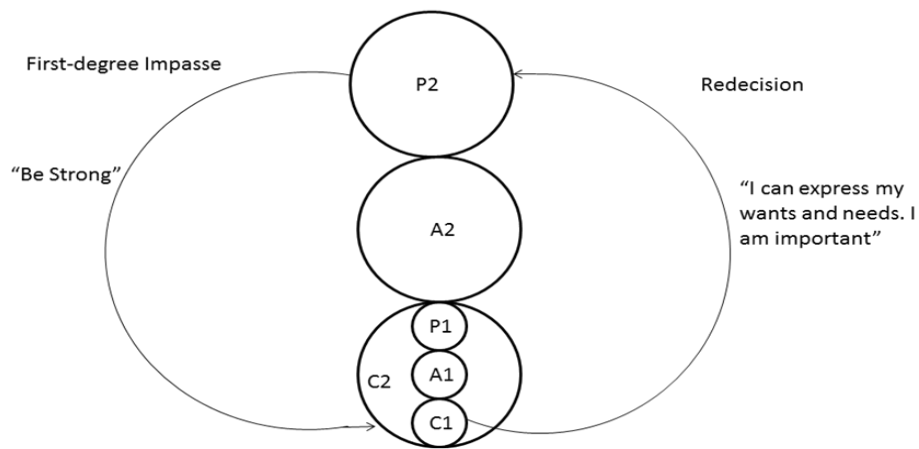
Figure 3: Impasse Clarification and Redecision

Conclusion

By trusting others, expressing my needs and asking for help, I feel that I am important. Acknowledging my feelings and letting the other person know what I go through has helped me solve difficulties in a short span. This is also evident in my appearance, as my friends and other acquaintances say I am livelier nowadays.

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Journey towards Expressing Myself

Surya Chirravuri

Since attending the session on drivers (Kahler with Capers, 1974), I became curious about and started reflecting on my drivers and observing myself closely. Various incidents from my past replayed in my mind:

I met with an accident in Aug 2000 and suffered a fractured arm and several injuries. Though inside me I was crying in pain, I was laughing with the outside world and reassuring my anxious wife with philosophical wisdom.

During team meetings I would sit silently with a condescending attitude, thinking I knew everything and there was nothing else to learn. I didn't ever seek support and went ahead blindly without completely understanding the issue(s).

To understand recurrent patterns of behavior that are deeply rooted in one's childhood, it is important to learn about script and the script matrix (Fig 1). The concept of 'drivers' helps us understand how these patterns manifest as behaviors and ego states.
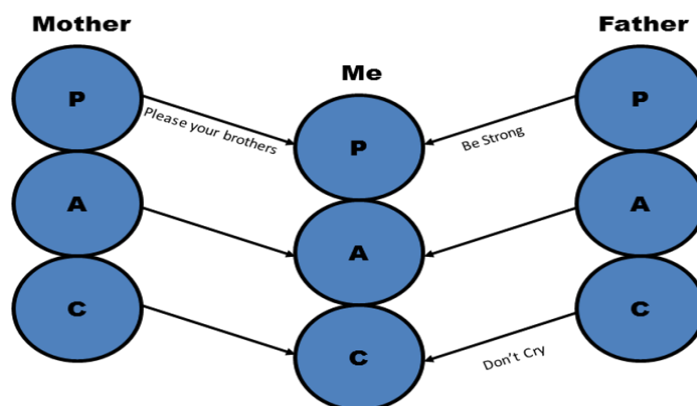

Figure 1: My Script Matrix

Script: Berne (1972) defined script as "a life plan made in childhood, reinforced by the parents, justified by subsequent events, culminating in a chosen alternative." Script largely consists of a set of decisions about how one will live one's life.

Script matrix (Steiner, 1974): is a diagram used to understand and analyze people's scripts. As a child I have received many do's and don'ts as messages from my significant parental figures like my father, mother, grandparents and brothers. These messages, delivered from the different ego states of these people, have been received and stored in the contents of my own ego states.

The verbal commands called 'counter-injunctions' are about what to do or not do and 'attributions' are a definition of the self, formed from expressed opinions of others. These commands and attributions are recorded by the child in his/her Parent ego state and are used in positive or negative ways. This is often done to be able to fit comfortably in the existing environment. The child carries these messages without his/her awareness and continues to follow them even as a grown-up. Example: My father constantly emphasized the importance of being honest and truthful. As an adult, I still believe and follow what my father told me (in a positive way).

I was also discouraged from asking for support or help. I was told, "It's your individual fight. Heroes do not cry." As an adult, today I have challenges asking for help or expressing my sadness in the face of difficulties (negative way).

As an infant I looked very cute and was pampered a lot. Even as I attempted to walk some distance, someone would lift me up and carry me around. I was paid a lot of attention and all my needs were met promptly. As the youngest in the family, I was the dearest son for my par-

ents and was always praised for my cute looks. Intuitively, I must have noticed all this attention given to my baby looks and could have picked up the "don't grow" injunction

However, when I grew a little older and as a young boy of 6-7 years, I often felt lonely. My father, mother and brothers were busy with their work and there was no one around to talk to and share with. When I approached others for help, I was often told to manage by myself or rebuked saying, "You fool! Don't you know this simple thing?" Probably this is when I started telling myself that if I don't ask for support, don't ask any questions, do anything they (people) are asking me to do and behave like a brave and adventurous hero, only then I am lovable ("Please others" counter-injunction).

When I was showered with a lot of touching, cuddling and attention, I may have perceived the "don't grow" injunction. Simultaneously my parents told me, "Don't cry! Do it on your own". I became confused between the perceived injunction and verbal attribution of cuteness and felt compelled to conform. I adopted the behavior that brought me more reinforcements of my attributions and repeated the behaviors shaped by my counter-injunctions.

Kahler (Kahler with Capers, 1974) described five basic behavior patterns to which people may feel urged to conform. He also observed that people in emotional trouble, regardless of the presenting problem, seemed to be under the control of ("driven by") one or a combination of these five urges and so called them drivers. Kahler noted that we tend to believe that these admonitions should be followed by other people as well as by ourselves. These five commands are:

- Be Perfect

- Be Strong

- Try Hard

- Please (people)

- Hurry Up

The child believes he/she can stay OK so long as he/she obeys the driver. All of us carry these five messages as counter-injunctions, though in varying proportions.

After deep reflection I identified my unhelpful repetitive behavior patterns

- I don't get in touch with and express my emotions. I shield myself from being emotionally vulnerable.

- I feel guilty to cry - how I can cry? Heroes don't cry.

- I don't seek help in helpless situations, thinking it's my fight only.

- I am ashamed to ask questions - what might happen if he/she thinks of my question as silly?

Because of all these, I am not completely utilizing my abilities where I have to be resourceful/ powerful, to express myself and claim my space. Professionally also I am stuck as I avoid challenging situations because I don't want to be emotionally vulnerable.

Through all this, I identified my "be strong" driver. Though sometimes these behaviors are positive and helpful, a majority of my "be strong" behaviors are negative and impacting me professionally and personally.

Though this awareness was painful, I also felt energized as it showed me a direction to move forward. I have planned a couple of action points based on (1) affirmations (2) adventure by taking calculated risks

Affirmations

Levin (1988, p. no. 28) said that by deliberately repeating new messages to counter those renouncing our capabilities, we begin to claim the power that is our birthright. We begin to take charge of our minds. Affirmations are messages that reinforce adequacy, give permission and support our natural development process.

I printed the below two affirmations and pasted one copy in my bedroom. I read them every morning and night. Another copy I have pinned at my workstation in office and I read it before attending team calls, discussions, workshops and other potentially important events.

1. I have the strength to feel and express my emotions and needs freely.

2. I trust myself to deal with any problems that arise and ask help in case required.

Calculated Risks

I have started expressing my emotion in a considered manner, using my understanding of Transactional Analysis proper and contracting.

Conclusion

Though initially it was a painful journey, with the realizations I have now, I am feeling powerful and am encouraged to already see some changes in my behavior patterns. Now I am aware of my "be strong" behaviors and able to identify the emotion through my body sensations (the pace of my breath suggesting fear; hotness of ears and cheeks when shamed; headache when guilty). The moment I feel these sensations I check my ego state and move into any other ego state that could give me better outcomes.

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