

N. H. Atthreya
George Kandathil

CREATING
NURTURING
and SUSTAINING



AN **OK** ORGANIZATION

Fresh Insights from T. A. Psychology

A sequel to the Best Seller HOW TO BE ALERT & ACHIEVING

MMC School of Management • Vijay Foundation

CREATING,
NURTURING,
AND SUSTAINING

AN **OK** ORGANIZATION

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CREATING,
NURTURING,
AND SUSTAINING

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FRESH INSIGHTS FROM TA PSYCHOLOGY

N.H. ATTHREYA
GEORGE KANDATHIL

MMC SCHOOL OF MANAGEMENT
&
VIJAY FOUNDATION

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Dedication

*To the many
who concede the possibility
of the workplace being a wonderful place,
and who are willing to do
all that is desirable and possible,
we dedicate this book,
a book of hardnosed explorations*

SOME HERITAGE INVOCATIONS

Let noble thoughts come from all sides

Rig Veda

Let us learn together.

Let us enjoy the fruits of our knowledge together.

Let us get strengthened together.

Let us not hate each other.

Om. Peace! Peace! Peace!

Thaithiriyopanishad

Lead me from the unreal to the Real.

Lead me from darkness to Light.

Lead me from death to immortality.

Rig Veda

Lead, kindly light,

Lead thou me on,

Amidst the encircling gloom.

Cardinal Newman

God grant me the serenity

to accept the things I cannot change,

the courage to change the things I can,

and the wisdom to know the difference.

Author unknown

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|--------------|-------------|
| Anuradha | Padmavaason |
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| Nandita | Vijay |
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and a few others who specifically requested that they be not named, besides the numberless fellow pilgrims who have shared their insights through the printed word.

The merits that the book has belong to these kind friends. The demerits? NOT to both the authors but to only one, namely, Atthreya. George gave Atthreya full freedom.

An Invitation

Any product can be improved. This book is no exception. The authors request the Readers to make any suggestions that will enhance the value of the book. They will gratefully receive them and strive to incorporate them in the future editions.

NHA
GK

INTRODUCTION - I

“*H*ow many people work in your organization?”
“Fifty per cent of them!”

You might have already heard this sad joke — a joke attributed to many organizations, from Vatican to a public sector unit.

My first question is: Is that so?

I have heard people saying: It is more so. Not less.

My next question is: Should it be so?

The answer I have heard is: Can it be otherwise, with all our laws, our brand of democracy, our set of politicians, bureaucrats and the rest of them?

Some of the external factors are certainly not quite congenial to optimum productivity at the work place.

What of the internal factors? Would our understanding of the human context at the work place, in the corporate setting, and the resulting appropriate behaviour, on the part of all concerned, make a difference?

Our submission is that it will.

Our further submission is that it will make more and more people contribute to the common aims of our organization.

This is not just our hope. This is not just a theory

There are enough recorded work cases which support and prove this hypothesis. They are not plenty yet. Perhaps because informed, disciplined behaviour is not plenty yet.

Reading our book, *How to be Alert and Achieving*, a few readers wrote:

"We found your book helpful in our personal life. We have also our organizational or work place life. Can TA psychology be of help to us there?"

While writing, won't you please adopt the same style of writing?

We are not looking for a text book on the subject. We are looking for a sort of exploration. The next best thing to having a discussion with you would be such a book."

It is in response to such suggestions that this book has been attempted.

The corporate organization is a major reality of the century and it will continue to be so. Our individual health depends in good measure on the health of the organizations where we work.

I have been in the corporate world since 1943. For 11 years in the capacity of a professional executive and since 1955 in the capacity of a corporate advisor. The later capacity took me to literally hundreds of organizations of all kinds, in India and abroad.

Almost every three years, I have been doing a study tour, to keep myself posted, at first hand, of the developments in the world of corporate health.

Though I am familiar with what is happening in the world of work here and abroad, especially as the Editor of the monthly, *Management Ideas*, since 1963, I have been constantly asking myself one question: While it is true that the West has made

rapid strides in the world of corporate work and we have much to learn from their experience and insight, as a surviving civilization, we too have concepts and insights to share. What are some of them?

To answer this question, one approach could be to research and restate what some of our astute thinkers have observed and stated.

Another approach would be to take a modern psychological theory like TA as a spring board and do some exploration.

It is this later approach that we have taken in this dialogue.

My partner in the dialogue is Fr. George Kandathil, one of the most insightful persons I have come across. He is the “father of the TA movement in India”. Through research, publications, workshops and others, he has done more for the cause of TA than any one I know of. He also gave the TA movement the benefit of the rich culture of Kerala. Fortunately for all of us, several years back, when I invited him to give the benefit of his talents to the corporate world, he agreed and the rest is history.

In the other part of the introduction, my co-author Fr. George Kandathil will give his point of view.

In this section, I wish to highlight certain points made in this book. This may in some way save the reader from the feeling that the dialogue is not easy to follow in places.

An organization is an organism. It comes into being, lives its life and sometimes disappears.

Like any living organism, its health depends upon a number of factors.

In a corporation, the health of the organization depends upon the health of the people in the organization, especially that of the founder and those who take his place later on.

It also depends upon the health of the people who form part of the organization, in whatever capacity.

The relationship and all that leads to the relationship influence the health of the organization.

The key people may think of it as a diamond, to be preserved forever. Or they may say, "After me, the deluge".

In this dialogue, we are taking the stand that the corporation has to take a larger and longer view of things. We are not talking of the fly by night variety.

What builds the relationship, the productive relationship, among the people in an organization?

Understanding oneself, understanding others, understanding the common aims, and helping others to do the same, trusting others and being worthy of trust, caring for all concerned, taking practical steps to ward off unhealthy relationships and getting back on the rails when circumstances derail the relationship: all these help.

We have discussed these and such like aspects of a healthy organization. We have taken TA as a spring board. We have taken some liberties with the terms more in the spirit of enriching TA than challenging it.

P, A and C are not persons. They are all states in a person. They are all states in an organization.

Once people become aware that all these states are in a person and therefore there are options to commission the state that is appropriate for the occasion, they feel they have power-power to work for the health of the organization, and therefore for the collective good.

Whether we exercise that power or not, whether individuals differ in the degree and direction of exercising that power, may be debatable in a macro context.

In a micro context, one in-charge of an organization, at whatever level, can make a difference, if one is informed, alert and achievement-oriented.

It is this one we had in the background when we had the explorations.

This one is you, the Reader. Our hope is that the third book in this series will be by two or three or more of you who will record your experiences.

N. H. Atthreya

INTRODUCTION - II

Just as much of the pathology in human behavior and in human relationships can be traced to communication or at least to the lack of it, many of the maladies in the organization can be traced to problems in communication. The organization can be seen as a biological system in very much the same way as a human being. Problems arise because of the human side of an enterprise. The problems that arise are comparable and could be described as humanlike.

Pertinent and relevant to mention at this stage is that roughly only one third of our communication is verbal - written or spoken. This implies that most of our communication is non-verbal. Not only this. Such non-verbal communication very often lies beyond our awareness. We communicate not what we want to communicate, but things that we ourselves are not aware of. This leads to unwanted consequences.

TA is, among other things, a language of communication, easily understood even by a 3 year old. In addition, it has the advantage of combining the verbal with the non-verbal. As such, it is a far more powerful tool for building effectiveness in

communication. This has obvious and far-reaching effects on the other organizational processes, including inter-alia leadership and team work.

The concept and the framework used in TA can be applied at various levels – at the level of the individual, including intrapsychic process, the inter-personal, the group, the inter group, the organization – in fact, beyond organization as well. The importance and relevance of the subject cannot be underestimated, keeping in mind that communication (or the lack of it) is at the root of almost all the problems in the world, ranging from world wars to lovers' quarrels. Restated, most of human and organizational pathology arise out of a breakdown in communication. TA which can be utilized for educational, organizational, counselling and clinical purposes, has all round importance, apart from being an integrated approach.

I am really happy to publish this joint venture of Mr. Athreya and myself. Study and use of TA as a movement in India was started by the initiative of Mr. Athreya with my cooperation. In the last 27 years, though separated by hundreds of miles, we have remained close friends. This book is a pleasant expression of our friendship.

George Kandathil

A special note to the Reader

The two items in the Appendix are intended to serve as a refresher for the readers who are familiar with TA. And as an introduction for those who are not. Please turn to page 132, read these first and then the text.

G.K

A NOTE FROM THE EDITOR*

There are myriad forces acting and interacting in an organization. The individuals constituting the organization themselves are struggling with various forces within themselves.

This struggle will certainly tell upon the quality of the functioning of an organization. Any approach to managing these forces at play at the organizational level that ignores the problems faced by the individuals is foredoomed to failure.

Problems at the organizational level stem from problems at the individual level. If the latter remain unsolved, the former shall worsen. Ordinarily, the problems at the individual level hardly get the attention they deserve. Therefore, organizational dynamics tend to be much more complex and complicated than the intrapsychic dynamics. If the intrapsychic dynamics of the individuals constituting an organization is understood well, organizational problems can also be managed well.

* We wish to extend a special thanks to Professor S.Sidharthan for his valuable contribution to this book.

A clear and precise understanding of the intrapsychic problems is possible with the help of Transactional Analysis.

This dialogue shows that the same clarity or precision is attainable with TA in the organizational problems too.

The dialogue that forms this text represents the confluence of the knowledge of two minds soaked through and through with the wisdom of at least 150 years of living between them.

It was unstructured as it was spontaneous. The typescript went on in a rather rambling fashion. Even then, weirdly enough, the GK frame was easily discernable I mentioned this fact to Fr. George, and he himself was surprised. That is quite, natural considering the fact that the dialogue had taken place a few years before the GK frame was conceived by Fr. George.

If I had not seen the frame in the dialogue, it is doubtful whether I would have dared to take up the task of editing it. But once the frame became clear, things just fell into their proper places. And there was hardly anything for me to do.

What is this GK frame? Let me briefly summarise my understanding of this unique contribution by Fr. George.

GK-frame is the name given to the meta-theory of personality developed by Fr. George. With the help of this frame, it is now possible to have a comprehensive view of all theories of personality and modes of psychotherapy on the one hand and also discern the areas of correlation among psychological, philosophical and religious theories of man. The details of course remain to be worked out. But a definitive beginning has been made for the comprehensive view and the correlation.

According to Fr. George, human personality has three facets to it. He calls them Relation, Reason and Identity. The original relation is between the child and the mother. Through the mother, the child learns to trust another human being, may be the father or some one very close to both the mother and the child. There is a need to trust as it is impracticable for the child to depend solely on the mother. It is this demand to trust that gives the impetus to the development of reason.

Greater the gap between the mother and the other the child needs to trust, greater the power of reason required to fill in that gap. The highest I can trust is not fully comprehensible through reason. It is paradoxical but true that the highest point of reason verges on faith. That highest point of reason-faith represents my goal which in turn determines my identity.

Psychiatrists differ from one another in this relative emphasis on relation or identity or reason. For example, Client-centered therapy, Gestalt and Rational Emotive Therapy emphasise relation, identity and reason respectively. It is to the credit of transactional analysis that it alone seems to have a therapeutic approach, broad enough to encompass all the three facets of human personality. Script theory operates on the identity arm of the GK Frame. Game theory and Stroke theory help to set right what has gone wrong on the facets of Reason and Relation respectively.

The details of this grand unification scheme remain to be worked out. Without such a scheme, the plethora of theories cannot but engender more and more confusion than anything else. But then, most of these therapeutic modes are not really interested in a comprehensive theory of personality. Their concern is with cure. But when that concern happens to overshadow a deeper and comprehensive understanding of personality, the cures they achieve seldom go beyond 'social cure' and personal growth and development.

For a further understanding of Fr. George's theory, the reader is invited to acquaint himself with his 'Man in search of identity'.

S. Sidharthan

Our Deepest Fear

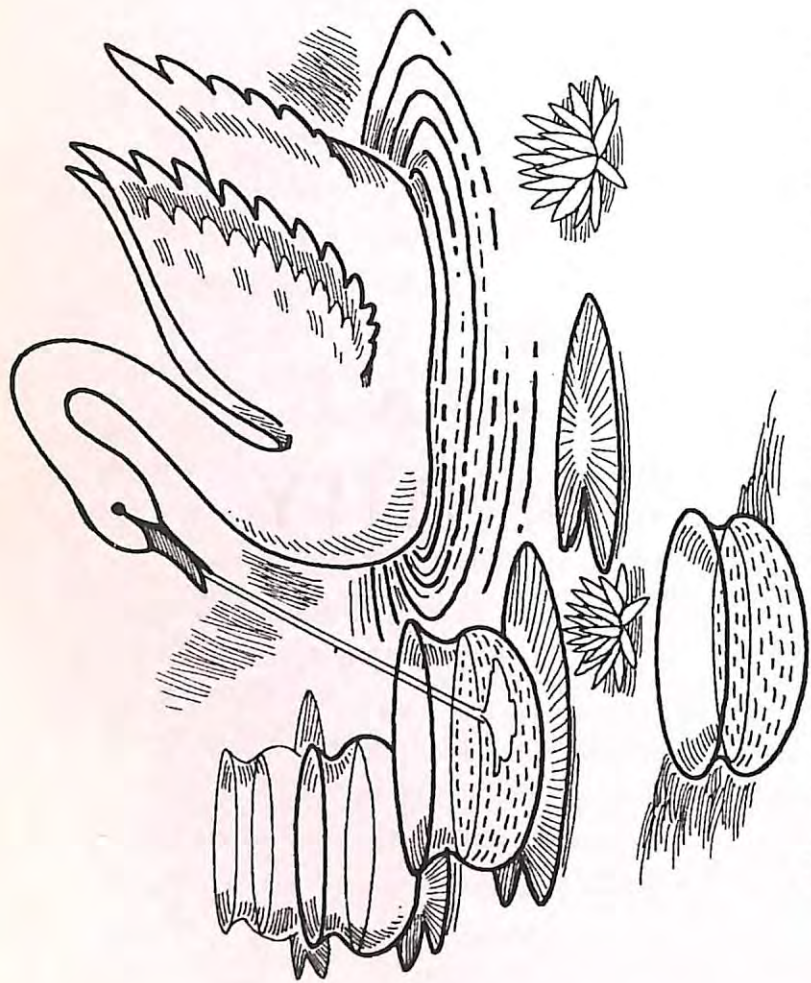
Nelson Mandela

*Our deepest fear is not that we are inadequate.
Our deepest fear is that we are powerful beyond measure.
It is our Light, not our Darkness, that most frightens us.
We ask ourselves, who am I to be brilliant,
gorgeous, talented, fabulous?
Actually, who are you NOT to be?
You are a child of God. Your playing small
does not serve the World.
There is nothing enlightened about shrinking so that
other people won't feel insecure around you.
We were born to make manifest the glory of God
that is within us.
It is not just in some of us;
it is in everyone.
As we let our own Light shine, we unconsciously
give other people permission to do the same.
As we are liberated from our own fear,
our presence automatically liberates others.*

Marianne Williamson
A Return to Love

PART ONE

IDENTITY



The proverbial swan has the skill of separating milk from water. takes the milk and leaves the water alone. This swan can well be a corporate icon.

POINTS TO PONDER

*Nothing happens
unless first a dream.*

Carl Sandburg

*Every vital organization
owes its birth and life
to an exciting idea.*

James B. Conant

*Fanaticism consists
in redoubling your efforts
when you've forgotten your aim.*

George Santayana

*The path to greatness
is along with others.*

Baltusar Gracian

*Common be your prayers,
Common be your ends,
Common be your purpose,
Common be your deliberations,
Common be your desires,
United be your hearts,
United be your intentions,
Perfect be the union amongst you.*

Regveda

*Meet together, speak together,
know your minds to be one.
Let your aspirations be the same,
let your hearts be the same.
Let your words be the same,
so that you may be of good accord.*

Rig Veda

*We make a living
by what we get,
but we make a life
by what we give.*

Norman MacEswan

*You derive your supreme satisfaction
not from your ability to amass things
or to achieve superficial power
but from your ability
to identify yourselves with others
and to share fully in their needs and hopes.
In short, for fulfillment,
we look to identification,
rather than acquisition.*

Norman Cousins

*The wise leader embodies
the virtue of non-competition.
Not that she doesn't love to compete,
but she does it in the spirit of play.*

Lao-Tzu

Work is love made visible.

Kahlil Gibran

*I slept and dreamt that life was Joy,
and then I awoke and realized that life was Duty,
And then I went to work -
and, lo and behold, I discovered
that Duty can be Joy.*

Rabindranath Tagore

*No race can prosper
till it learns
that there is as much dignity in tilling a field
as in writing a poem.*

Brooker T. Washington

*Governing a large country
is like frying a small fish.
You spoil it with too much poking.*

Lao-Tzu

*Everybody can be great
because everybody can serve.*

Martin Luther King Jr.

*The queen bee does not take credit
for the work bees' doing their jobs effectively.
She just does her job effectively,
so that they can do theirs.*

Henry Mintzberg

*When the Master governs
the people are hardly aware that he exists.
The Master doesn't talk, he acts.
When his work is done,
the people say, "Amazing:
we did it, all by ourselves."*

Lao-Tzu

*It is not who is right
but what is right
that is of importance.*

Thomas Huxley

*The blind cannot see -
the proud will not.*

Russian proverb

*Our worldly identity melts
before the dawning light
of our spiritual identity.*

Hugh Prather

*God often visits us,
but most of the time,
we are not at home.*

French proverb

IDENTITY

ATTHREYA: In the earlier discussion*, we were considering the key concepts of T.A. and the application of those concepts in an individual's life. In this discussion, we may focus on the corporate world which represents the area of activity organized on a large scale. We may start off by restating the key concepts and relating them to people at work.

GEORGE: I like the idea. Should I start?

ATTHREYA: Yes, please.

GEORGE: Eric Berne uses a few key words like Ego-states, Parent, Adult, Child, Transactions, Games, Script, and Strokes. These are the words one needs to learn** in order to understand any situation in which human beings are involved. By human beings, I mean not only real human beings but also virtual or analogical human beings, that is, corporate institutions. Just as an individual has his Ego States, a corporate organization too has Parent, Adult and Child. What do you think, Dr. Atthreya?

An
organisation
— a living
entity

A: In fact, an organization has been likened to a living thing, an organism. Organizations are born, they live, and pass away. They have got a life, a life of their own. There is no denying that. It will be highly edifying if we could relate the key concepts of TA to corporate institutions.

G: Yes.

A: When applied to a business firm, what would Ego States mean?

G: An organism means a source of self-directing energy. Therefore, an organization is also a source of self-directing energy. But then, where does an

* *How to be Alert and Achieving* (Better Yourself Books)

** Please see Appendix -2

organization get its energy from? How does that energy become self-directing? In other words, how does an organization maintain itself? These are the questions we must deal with first. An organism has an inbuilt goal. Man has an inbuilt goal, by which he can know things, can enjoy, and make his life worth living. This is actualising himself as Maslow would call it. In India, we call it realising one's own self. That is, the source from where we gather energy.

A given goal

A: But the same thing cannot be said about a corporate entity, because it is not a natural organism and it does not have an inbuilt self-directing goal. It has to be given a goal, and then it has to live as an organism. It is not a product of nature; it is man-made.

G: Yes. Therefore, it becomes necessary that an organization is relevant to the society in which the organization functions. If not, the organization dies.

A: Yes, not merely be relevant, but currently relevant. No relevance can be permanent.

G: That is right, currently relevant. It means it should update itself. It should re-form itself, just like an organism.

A: Therefore, if there is no conscious, systematic readjustment to the external realities, these organizations will also fade away. Or, they will lead a living death.

Adjusting to realities

G: Yes. Adjustability or ability to adapt itself is one of the important characteristics of a living organism.

A: Adaptation requires energy which is represented by the Child. So the question is, what will be the Child Ego State, as far as an organization is concerned? This question is important because on it hinges the source of energy and creativity in an organization.

Sources of energy

G: Of course, there must be a source of energy for an organization.

A: To create, we require energy. To put ideas and concepts and resources to work, it requires energy.

G: If we look into some organizations, it may be easier to find out how an organization usually starts. I can speak of various organizations.

A: There are a lot of lessons to be learnt from a study of these organizations.

G: An organization starts from the vision of one man.

A: True.

G: And that vision should be shared by other people.

A: Yes. The founder is one who succeeds in making others share his vision.

G: It all starts with the vision of one man and his ability to make others participate in that vision. Both the vision and the sharing are important. If the vision is not clear, the energy will not be there. And, if the vision is not shared, but remains with one man, the energy too shall remain confined to one man.

A: Exactly.

G: The vision should appeal to others, if they are to go for it.

A: Can we say then that a key aspect of energy dimension is the vision dimension of the Child Ego State?

G: This vision dimension is not of the Child only. It comes as of the Parent as well. For, it comes from outside me. It is also from inside me. To be very precise, even at birth, there is a Parent in the child. The chromosomes have it.

A: So what would Parent Ego State mean in terms of an organization?

G: It would mean this vision of one man which is projected, and which gets shared by others. Shared

by others means internalised by others. These others, in their turn, influence one another. That is, one man's vision is shared by a few and further shared by the entire group. Through interaction, the vision gets more and more clarified. Greater its clarity, greater its power to materialise itself. In other words, it becomes practical. What I mean by "practical" is that the vision is possessed of certain values which naturally influence their life.

*The
values*

A: So, can we say the values will determine the shape the vision will take?

G: Yes, exactly. That's what I think. The vision implies certain values and those values get continuously clarified by the vision.

*Values
vital*

A: One can readily see the value of vision. How do we explain the value of values?

G: Corporate life, I am told, is full of temptations. When you succumb to them, the organization suffers, sometimes irretrievably. To provide safety, we go for values. As the saying goes, if you don't stand for something, you will fall for anything. This standing for something or a set of values is the sheet anchor for an organization.

A: And, therefore, can we say, that the values would constitute at least one part of the Parent Ego State of an organization?

G: Exactly. That gives stability.

A: Right or wrong?

G: Right or wrong, it gives strength to the person. No stable values, no sure strength.

A: Would this refer to what they call the beliefs of an organization?

G: Yes, or to put it more experientially, it is the *Commitment* commitment of an organization. What am I

committed to? What is the organization committed to?

A: And, this we call the Parent Ego State of an organization.

G: I would like to emphasize the relationship between individuals and values on the one hand and between the vision and the values on the other. Because it gives energy which goes on increasing, the vision gets more and more clarified. It is a continuous process involving the people to come together to stick to the vision. They come to live by you. That is the point I am emphasising - the process of a living organization. Just like an organism, an organization grows and renews itself. As the larger world is changing, the organization has to keep on renewing itself.

A: Therefore, the vision will be directing the energy.

G: Yes.

A: The energy of a Child will be directed by the vision of the Parent.

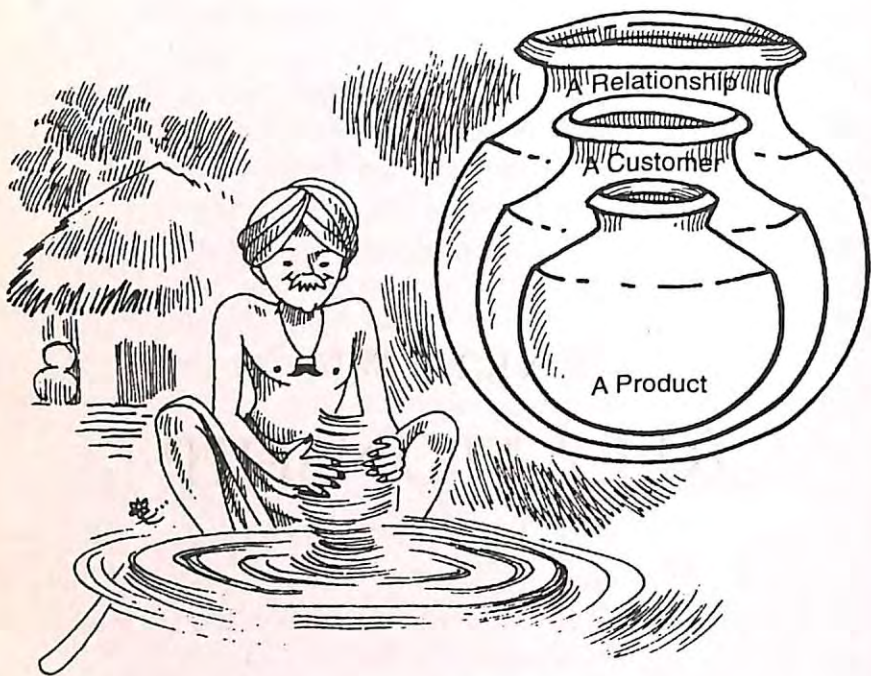
G: The vision that is of the Parent. The Parent will be helping the Child to direct its energy. Goal-oriented, energetic living endows the organization with an identity of its own.

A: And can we say then that, in good part, in an organizational set up, the relationship, the healthy relationship between the Parent Ego State and the Child Ego State is fundamental.

G: It is fundamental. In other words, to put it in concrete terms, it is important that the whole organization be open, that the management shares its vision, its values, its understanding of the whole to all the members. There is no kind of a secret deal there.

A: There is transparency, as they call it these days.

PART TWO
RELATIONSHIP



The "worker", a "potter" –
he *creates* a product, a customer, a relationship.

POINTS TO PONDER

*You are searching for the magic key
that will unlock the door
to the source of power;
and yet you have the key
in your own hands.*

Napoleon Hill

*Love cures people -
both the ones who give it
and the ones who receive it.*

Karl Menninger

*If I do my thing and you do your thing,
and if we don't live up to
each other's expectations,
we might live but this world will not survive.
You are you and I am I,
and together, joining hands, not by chance,
we will find each other beautiful.
If not, we can't be helped.*

Claude Steiner

*Trust people you do business with
as if they were part of your family.
Prosperity depends on how much understanding
one receives from the people
with whom one conducts business.*

Konosuke Matsushita

*Every one is responsible
and no one is to blame.*

Will Schutz

*Don't find fault.
Find a remedy.*

Henry Ford

*When love and skill work together,
expect a masterpiece.*

John Ruskin

From myself, I am copper.
Through you, friend, I am gold;
From myself I am a stone,
But through you I am a gem.

Rumi

You can buy people's time; you can buy
their physical presence at a given place;
you can even buy a measured number of
their muscular motions per hour.
But you cannot buy enthusiasm...
you cannot buy loyalty ...
you cannot buy the devotion of their hearts.
You must earn these.

Clarence Francis

Feelings of worth can flourish
only in an atmosphere
where individual differences are appreciated,
mistakes are tolerated,
communication is open
and rules are flexible -
the kind of atmosphere
that is found in a nurturing family.

Virginia Satir

The Master trusts people
who are trustworthy.
She also trusts people
who aren't trustworthy.
This is true trust.

Lao-Tuz

An elementary particle
is not an independently existing
analysable entity,
it is in essence a set of relationships
that reach outwards to other things.

Henry Stepp

Our worldly identity melts
before the dawning light
of our spiritual identity.

Hugh Prather

*Our primary relationship
is a spiritual reality
that exists apart from personalities.
It needs to grow only in awareness,*
Hugh Prather

*A human being is part of a whole
called, by us, universe.
A part limited in time and space,
he experiences himself,
his thoughts and feels as something
separated from the rest.
A kind of optical delusion of his consciousness.
This delusion is a kind of prison for us
restricting us to our personal desires
and to affection for a few persons nearest to us.
Our task must be
to free ourselves from this prison
by widening our circle of compassion,
to embrace all living creatures
and the whole nature
in its beauty.*

Albert Einstein

*The only degree you need
is a degree of caring.*
Coalition for Literacy

*Caring is
a powerful business language*
Scott Johnson

*People don't care how much you know
until they know how much you care.*
John Hawley

*The deepest principle in human nature
is the craving to be appreciated craving.*
William James

*One kind word can warm
three winter months.*
Japanese proverb

*If the only prayer you say in your whole life is
"thank you",
that would suffice.*

Meister Eckehart

*When eating a fruit,
think of the person
who planted the tree.*

Vietnamese proverb

*The opposite of love is not hate,
but indifference.*

Anonymous.

*I believe the greatest gift
I can conceive of having from anyone
is to be seen by them, heard by them,
to be understood and touched by them.
The greatest gift I can give is
to see, hear, understand and to touch another person.
When this is done, I feel contact has been made.*

Virginia Satir

*When you listen to me without interruption
or anything that feels like a judgement,
you allow me the time and space
to get more in touch with the many facets of me.
Thank you for never playing with my words,
getting a laugh or recognition at my expense.
When you allow me to revise or restructure
what I have said,
I feel that you are truly committed
to understanding me and what I'm about.
Thank you for not feeling
that you necessarily
have to do something
about what I share.
When you listen, I feel that you are listening
not only to my words but the feelings behind them.
Bless you for being you
and thereby assisting me
in my journey.*

Bennett Kilpack

RELATIONSHIP

A: Now, when we are talking about a secret deal, one TA concept relevant here would be 'the ulterior transaction'.

G: Yes.

A: Ulterior transaction is counterproductive.

G: True

A: Therefore, in organizations, whenever things are not open, whenever things are not transparent, whenever anything is done in an ulterior fashion, these things make the organization unhealthy. Therefore, one of the responsibilities of leadership is to make it known that it is unhealthy. Secondly, exercise the Parent to see that this unhealthiness is not present. *No ulterior transaction*

G: More than that, Management itself should not indulge in ulterior transactions, while exercising its leadership function. It is one thing to say: You should not do it. It is another to say: Let us all do the same thing - the same right thing.

A: Therefore, unless members of top management ensure that they do what they say, the people below will tend to do what 'they' do and not what they say.

Integrity

G: You put it beautifully. In other words, the integrity of the top management, the integrity of the leader is very important.

A: It is not what they say that will count, it is what they do. The Child will be smart enough to know what is happening. It will say to itself: I'll go with what happens and not with what people make an appearance of.

G: And the Child is very shrewd. The Child has intuitive knowledge of what the other person has in mind, when he or she does a thing.

A: So the Parent Ego State in a corporation can blind **itself** but it cannot blind the Child.

G: That is what happens when an ulterior transaction takes place. Suspicion and all kinds of resulting games come in. Why? Because when there is ulterior transaction at the top level, the people around note it, and follow the leader! Then comes the downfall of the organization.

A: Now, since we are talking about the corporate world, can we talk about Games, Games that are played in the workplace?

"Games"

G: Games, yes. What are Games and how can Games be interpreted in an organizational context?.

A: Games are between one person and another person. Here also it is between one person and another person, though we say it is between one department and another department.

Case
of
Madura
Coats

G: I am just reminded of what happened to Madura Coats.

A: Yes?

G: The labour was so militant that it wanted what it wanted, like an obstinate child. I mean, the labour leaders. Power went to their heads. They declared a strike, an indefinite one. The union members meekly took the orders to strike. They did not question the leaders. They did not ask, what are the likely consequences?

The Management of the company, shrewd as it was, saw an opportunity for itself in such a strike. It said: OK. Enjoy your strike. We cannot afford to run the shop here any way."

They closed the factory at this site and shifted it to another location, another state. What was the outcome?

A: What was the outcome?

G: The outcome was that they all lost their jobs – the workers, I mean. Not the leaders. It was reported that in desperation a few even committed suicide.

A: Sad, very sad. You said it was a Game? What had you in mind?

G: The Game was 'mine is better than yours', 'my idea of what should be done is better than yours'. The leaders should have understood how far they could go and accordingly guided their followers. Instead, they went headlong and took the docile members to doom. They lived upto their Script, the self destructive Script.

A: The leaders became victims of their Script and made others victims too.

G: How true! In an organization, others too pay for what you are and what you do.

A: The key players' Script affects the health and even the fate of an organization. The key players may come from the Management or from the Labour or even the Government.

G: Yes

A: Therefore, the person in a leadership position should study his Script, not only in terms of his personal life but also in terms of the organization.

G: Yes

A: As it often happens, the leader imposes his Script on the organization. If a person is leading an unexamined life, it is bound to be worthless in a personal sense. If that person happens to be the founder of an organization, he will be punishing the organization that has done no harm.

G: Yes

A: And therefore the key players should look at their

Scripts not only in terms of their personal life but in terms of their organizational life as well.

Losers all

G: Yes. They can probably get away with their personal Script but if they are part of an organization, they will be punishing the organization which has done no harm, by imposing their Script on the organization.

A: We also see Script battles and the loss on all sides.

G: Yes. It is true. In this case, I don't think Madura Coats itself profited by shifting its work location. They might have won the court case but they lost the business battle. Even if they had won the battle, they lost the war. Shifting the whole establishment and leaving the whole investment should have hurt the organization no end. None wanted it but the unaware behaviour of a few headstrong union leaders brought it about.

What is indicated in such situations?

A: The relevant key players have to provide a leadership that will make all concerned realise that a) the economic forces are on one side and they are **all** on the other. They have to give the market what the market wants and the way it wants, and b) they should care for **each other** and not make any section fend for itself and c) differences are natural and they need to be sorted out with maturity and dignity. They should not allow an organization to be a divided house. This is true of a country as well - and more so. And this is NOT easy.

G: It is a very complex situation. It is.

*Case of
Tata's*

As you spoke, what came to my mind was Tata's. I do not know very much about the inside of Tata's and can only speak of whatever I have heard. It is that when Tata wanted to put up their factory in Tatapuram, the first thing they did was to lay out the

place so that the workers could be reasonably well off. Their living, their children's education and the like were taken care of. That meant the workers got a feeling that they were cared for.

It is a beautiful example of how Management could influence the loyalty of the work force, how it could make them feel that they matter, that they are cared for.

A: You are saying therefore it is number one, this caring for all concerned. We are not talking here about the rest of the society, but just the people who are members of our group.

G: Yes

A: This is not merely doing but making it known to them that we really care for them. So it is not the act itself, it is the communication of the spirit of the act. Probably, one has to go one step further. It's not really telling, but convincing. It means further that you will have to actually concentrate on working on the recipient's perception.

G: Yes. I am reminded of the legal dictum. It is not enough to have justice done; but it should also appear that justice has been done.

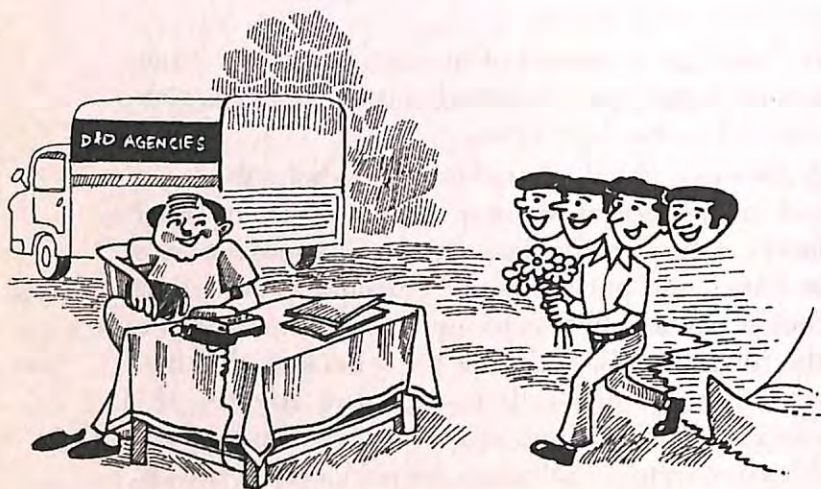
A: So this is one thing that is likely to help. While we are on this subject, we may ask: Can there be other facets to this? The public sector units also do the same as Tata's, and in fact, more. For example, every time they set up a public sector unit, first thing they do is the township, the second is the schooling, the third is the medical facility, and the fourth, the entertainment facilities and the list is endless. All this does not seem to influence the workforce positively. What do they miss out? Where do they go wrong?

*And in
public sector
units*

G: Here we have a heavy Contamination in our country. It is partly history.



Options : ↑ Approach to customers ↓



This is by the way the ministers and the government officers go about.

Here I think, the dimension of the king and the subject comes in. The government is king in today's terms. That is, once the king takes a project up, it is all his responsibility to take care of all the subject's needs. That is no big deal, in common parlance.

As soon as the public sector comes in, the picture of the king, the emperor, comes in. "They" will do it; they will "have to do it" is the stand.

A: Probably this Contamination is further reinforced by the way the housing colonies are set up, the way the facilities are set up - for example, workers' canteen, and executives' canteen, worker's toilet, and executive's toilet. All that reinforces this Contamination.

G: Yes. So, this kind of distinction exists but not everywhere. In many places the workers and the managers do have the same canteen. I hope that is the trend.

A: It is not merely the canteen, it is not the show, it is the spirit, it is the spirit.

G: It is the spirit.

A: In other words, the need is to separate the person from the role. The role may be minor or major, but when it comes to the dignity of the person, there is no higher or lower. There are certain fundamental needs of the individual which are common to all. These need to be respected, regarded and catered to. As far as the role is concerned, make it part of the drama where of course you are given a role to play. Don't mix up the two — the person and the role. This mixing up you will call Contamination?

G: This mixing up is a "contamination"

A: 'Contamination' meaning?

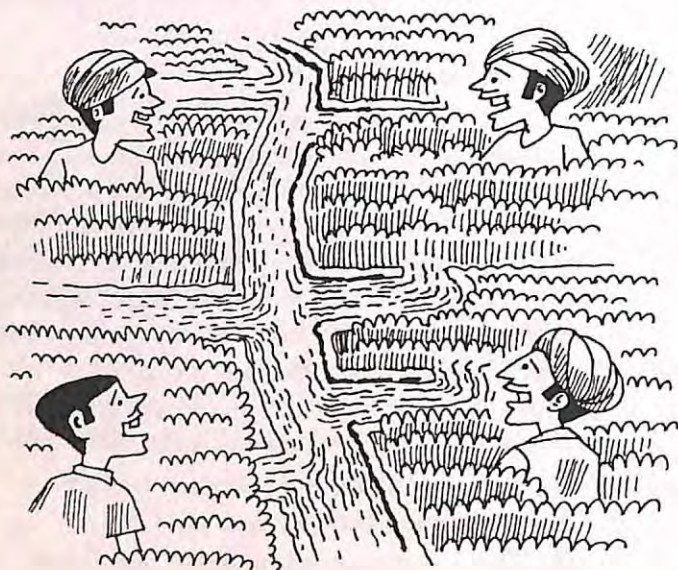
G: The Parent contaminating the Adult. It means

Role
respect

Contami-
nation



Options : ↑ exclusive – ↓ inclusive
↑ tempting – ↓ sustainable



our prejudices, what we have unwittingly learnt earlier comes to contaminate our current thinking. It comes to inappropriately influence our thinking. My father in his days did it this way. So I should also do like that today, even though that way is no longer valid. The person fails to see that the father's style of doing yesterday is not valid today.

A: 'Because I did it yesterday' is the only logic. A sort of keeping an untenable tradition. This is what conservatism is all about.

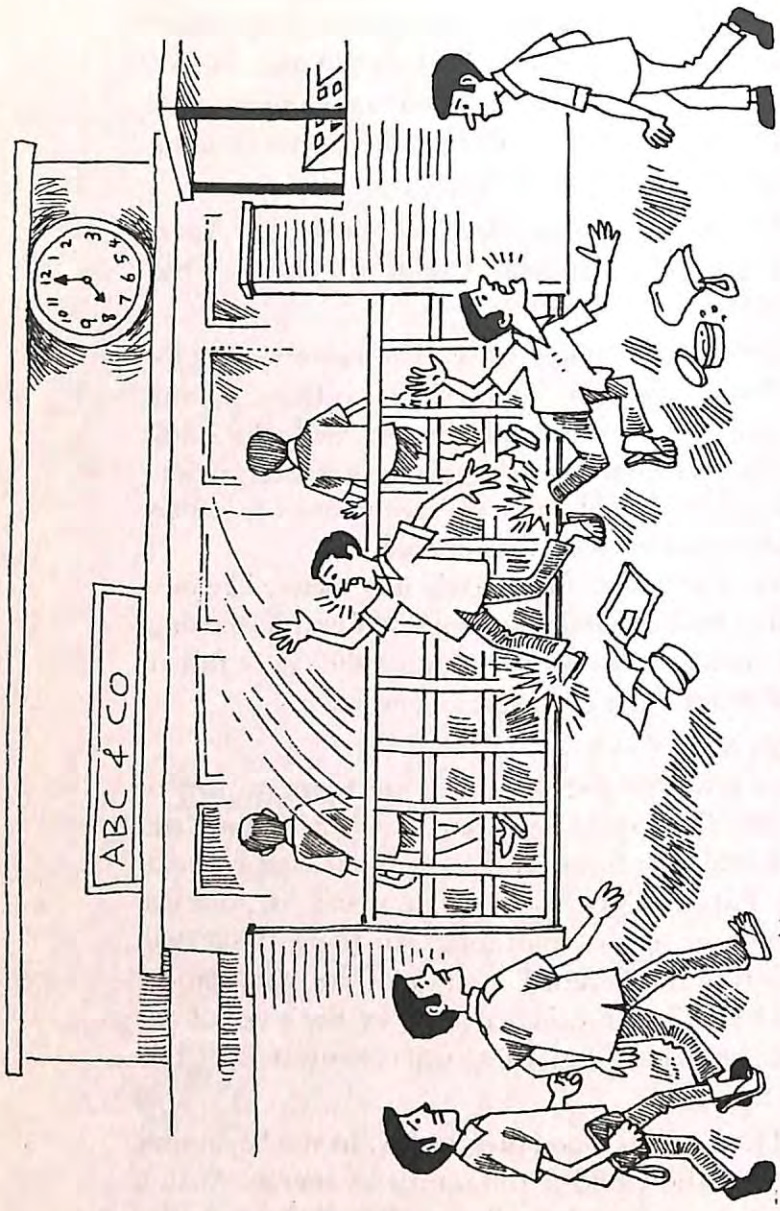
G: Tradition is good in the sense it means respect for the Parent. But the Adult refers to thinking and updating what is wanting in the old. Only the Adult can discover what is wanting in our present situation. So don't apply old rules and regulations to a new situation just because they are old.

This is in a way unavoidable in a society like ours which is both old and new, traditional and developing. It is distressing. At the same time, it is full of possibilities. I am contradicting myself.

A: No No!

Since we are exploring, we are trying to sort of describe the Parent Ego State, Adult Ego State, and the Child Ego State in the organizational context. The Parent Ego State will consist of policies, procedures, rules, traditions. All these things will constitute the Parent Ego State of the organization. And experimentations, abiding by the rules of the game, enjoying relationship will constitute the Child Ego State.

G: The Child is a complex reality. In the beginning, you said the Child is the source of energy. Also, it shares the vision of the Parent. When that vision of the Parent comes to be added to the Child, we may



Rules are meant for man
and not the other way about.

"Injunction" call it the Adapted Child. It is this part of the Child that responds to an Injunction.

A: Injunction is a big word. Don't you worry. It is expressive.

G: This "Don't think" Injunction stops the Child from thinking. I am not saying that tradition is not important. Tradition is important, I will stand by it. Certain things are important. But we need to think in terms of the moment. That moment is not of yesterday nor of tomorrow but of now. And it is a good principle in psychology and spirituality, everywhere. If I am not with you at this moment, I will not be with you. So the Child needs to be updated.

A: The Child is invariably influenced by the environmental boundaries, occasioned by the environment. We may call it directions coming from its OK Parent. Abiding by those boundaries will be OK Adapted Child.

G: Abiding by environmental changes, you mean

A: One is the change. The other is the boundaries or rules. The rules will have to be in step with the environmental changes.

G: Exactly.

A: Now that does not happen in many organizations.

G: Let me expand on that. Rules are necessarily rules, in the sense they provide guidelines for behavior. But values that underlie the rules don't change. So how are the values to be kept up, when the rules change? That is the question we need to address. Values don't change.

A: And therefore, the OK Parent will be thought of as representing standard values, the eternal values or the perennial values.

G: Values should be in harmony with the vision.

A: And the rules will depend on the present situation, as things develop, as demanded by the current need. Therefore, you require flexibility at one level, and you require a certain firmness at another level. If you mix them up, by making everything firm or everything flexible, then the trouble starts.

G: Exactly so. Discretion is the virtue we need to cultivate. We need to choose which is important now for the good of the organization. Ask: What is important? What could not be changed? And then exercise discretion. It is not enough to have discretion but one must also have the discipline to inform the workers, to make known to them that because of this particular situation, this reform is important. It is not only updating the physical machinery, it is also working on the behaviour pattern.

*Relevance
and
Discretion*

A: This is provided for in some organizations, but only in a few organizations. Most organizations tend to be static. Yes, they tend to be static in technology, because they think the market will be static, the customers will be static. Because they remain static, they think everything else will be static! Unfortunately, the environment doesn't oblige them. But today organizations make it a point to update atleast their technology. They think in terms of the state-of-art. But the same courtesy they do not extend to the human resources, our people.

G: Exactly.

A: I do not want to use the word human resources. I prefer the term 'people resources'. Technology is updated but not humanology, if I may coin such a word. Why don't they do it? Because it calls for effort, because there is inertia.

Humanology

G: Inertia comes also in technology. This is more in respect of attitudes towards other people. It seems change threatens people.

A: I don't know whether it is change itself that threatens people. It is the way the change is brought in. For example, the suddenness element, the impersonal element. Suppose I tell you at 3 pm, there is a meeting at 3.15 pm, it disturbs you. It is the surprise that sort of shocks you. If I have told you in good time, it would not. It is not the substance of change, it is the way the change is brought in that disturbs, annoys, upsets, people.

*Not
change itself*

G: The way the information is given to people.

A: It is not merely change information that disturbs me. It is the fact that you don't allow me to participate in the change. In other words, when change is contemplated, if you tell me this is the organizational goal, this is the environmental need and therefore, we are considering this change, and then ask me: What do YOU think? I may straightaway say, yes; or, I may share a way that is still simpler and surer. Because you don't ask me, I take it as an imposition. And my Rebellious Child says: Wait a minute! Who do you think you are?

G: You are quite right, Dr. Atthreya, There could be more to this line of approach than mere cooperation. If we take into confidence the juniors, they may give you a better and less expensive way of bringing about the change.

*Boss
or
role holder*

A: How true? But why then people don't do that?

G: Because of the attitude I am the boss and you are only a subordinate. But I think this attitude is changing. Many people with the new management education are realizing that their role is that of a leader, not a boss.

A: I think so too. Probably because in many places the moribund style rules, we are not quite understanding. As you said earlier, the essence of group work is relationship. The relationship should be both

dynamic which means changing, and resourceful which means appropriate. The appropriate resourcefulness, and the dynamic nature of relationship is not sufficiently understood and observed.

G: I will put it a little differently. I agree with what you say. I am saying, it should be changing, but not changed. In other words, stick to the values. The primary value should, of course, be: Be strict in the values. In the roles and the way of our behaviour, however, we can have many options. Change is important. There is something which continuously goes on adapting to the environment. At the same time, there is something that is stable.

A: Can we put it this way? Agree on essentials and differ in details. Don't tamper with the goal but have options regarding the means.

G: Exactly.

A: This becomes possible only when it is an ongoing interaction, Using TA terms, the Transactions should be Complementary Transactions. They can go on and on smoothly.

*Open
commu-
nication*

G: Open communication. Nothing is hidden. We say, this is the situation, this is what we can do. What do you think? I am ready to listen to you. And we shall make a productive decision together. This is what I call 'open communication'.

A: So that we can keep on challenging ourselves. The challenge is in informing people, in sharing the vision. And as the situation changes, modify the vision in details but do not modify the vision in its essence. This has to be an ongoing process.

G: Ongoing process?

A: It is not a one time thing. I do it, I put it on paper,

An
ongoing
step

I publish it, and everything is over. It cannot be that way.

G: One has to do this continuously.

A: It has to be done all the time. But in addition to this, another point that was made earlier on was that I should live those values and not simply talk about them. Why? The members see through things sooner than later. They go by what we do and not by what we say. That is an influencing factor. We should be alert to that and we should be aware of that. The other thing we can do which will keep the group going in the same direction at the decided tempo is the open communication. We also saw the place of Games. May be, we can see it at a little more length, since a lot of politics happens because of the Games that people play on the job.

"Stroke"

On the positive side, groups can function better if Strokes are understood better, the quality, the quantity, the frequency and the intensity of strokes.

G: Stroke is essentially a way of communicating, of saying, "I am with you". Stroke is not saying hello, hello, how great, you are wonderful, and so on. It is maintaining that wherever you are, whatever you are, I am with you. That is the beauty of stroke. That is what the mother does with the child.

When the manager does to his junior what the mother does to her child, namely, makes clear that I am with you, and not talk of bonuses, increments and the like, you have the real spirit of a stroke.

"Mother
leadership"

A: Would you like to call it 'the mother leadership'? There is "father leadership" and there is also "mother leadership." The latter is one of concern and care for one's people.

That is the essence of stroke in an organizational context. In whatever form you can demonstrate this

care and concern, this giving the people the substance of I-am-with-you. The cause is common because the goal is common, and I am with you.

G: I am with you: that seems the essence.

A: And together we will go places.

G: I will add here that besides the common cause, even when you are troubled with your own family or some such, I'll stand with you, by you. I am with you.

A: You are drawing attention to another reality. I am with you not only as a member of the corporation but also as an individual, because that also is a reality. Suppose you say you are with me on the job but you are not with me outside the job, it denies part of reality.

G: In other words, to take the same metaphor, it is a family relationship.

A: Putting it that way, we need to make an organization a family, meaning thereby an extended family, not in the blood relationship sense but in the relational sense, in the spiritual sense.

*An
extended
family*

G: Really, the spiritual sense.

A: I think it is good to use the phrase, **spiritual sense**.

G: I am with you.

A: We have economic connectedness and social connectedness but this connectedness in itself may not help us. Unless we concede, at least in a small way, the spiritual connectedness, to say I am with you may not cut ice.

*Spiritual
reality*

G: Why a small way? In a big way. It is a reality. Your concern is my concern. Your pain is my pain; Your joy is my joy. As you grow, I grow. Growth is not partial. Growth is of the whole individual, of the whole organization.

A: Those in economic organizations may not buy the

idea of spiritual connectedness. As it happens, scientists maintain now that we are all **physically** connected. We may not see it with our naked eyes. There are other ways of proving, they say. We need not fight shy of the word **spiritual** therefore.

G: I don't shy away from the word **spiritual**.

A: I don't do either. When the organization wins, then everyone wins. And when we say everyone, we mean everyone. And it is not qualified.

G: It is not a qualified statement. It should be a matter of conviction and should be a lived conviction.

A: Yes, a lived conviction and that becomes possible only when the spiritual dimension is there in fair measure.

G: That is the meaning of a stroking relationship. People usually don't come to this level but I personally believe it is important.

A: Strokes are possible at other levels. Being human, our many senses constitute a reality and they need to be addressed. All that has to be backed up by this spiritual sense, however. Otherwise, the whole thing can turn into a show. It can become a manipulation. A game.

G: We can give it a new name, the stroking game!

A: I like that coinage!

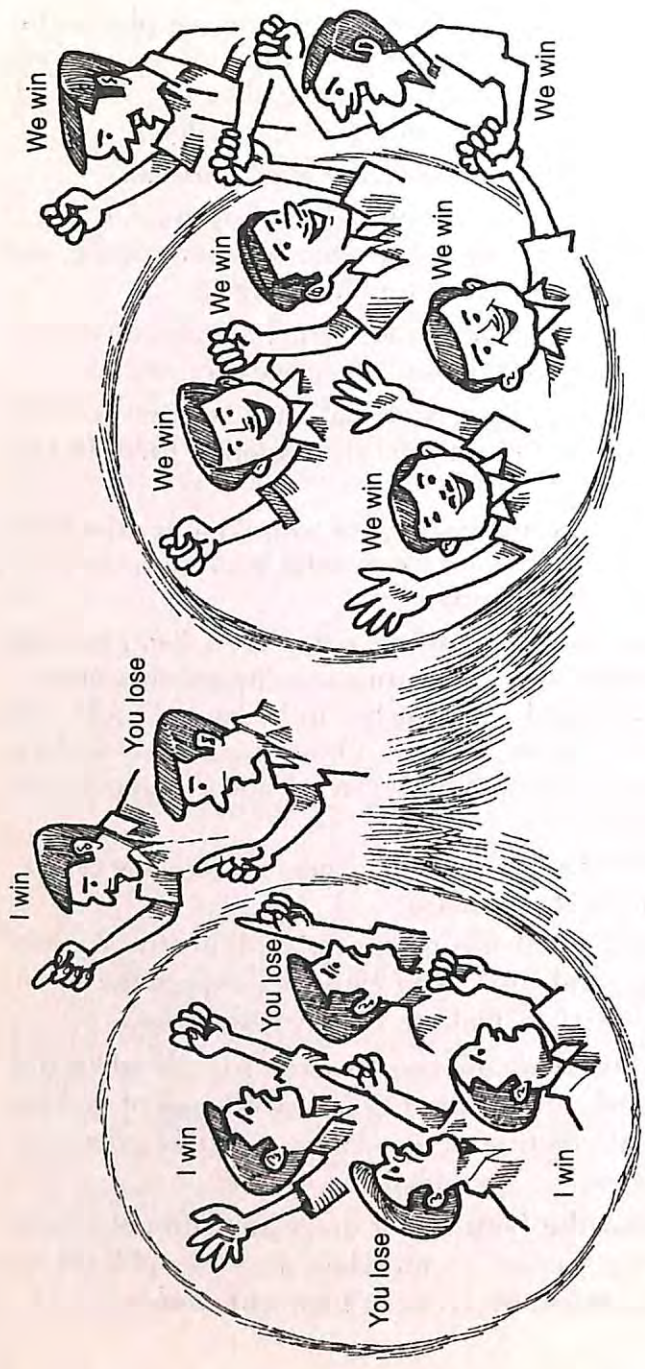
And when this game is played, it can take any shape and form. You can even expect the worst because the Child can be very destructive.

G: And there are certain script pay offs when this kind of game is played. So when we speak of stroking in a corporate setup, in addition to all that externality calls for, we should hold we are one.

A: So the bedrock of an organizational fitness becomes possible only when the ruling philosophy, the ruling spirit is one of **I am with you**.

*The
Stroking
game*

*I am
with you*



That ← Approach to work → This

Options : short term – long term

G: And this 'being one with' can be supplemented and supported by a number of other things which are visible and situationally required.

A: Like for example, proper compensation and no favouritism.

G: Favouritism comes when I lose the vision. And when some people who go with my self interest are rewarded more than those who share my vision, vision gets sacrificed and with that the organization. In a healthy organization, I stroke you for what you do for the organization's larger interests and not for an individual's petty interests.

A: Therefore, all strokes should be related to meeting the vision. So anything that helps the vision deserves a stroke.

G: Yes. Exactly.

A: And anything that hurts it too.

G: How is that?

A: What hurts the organization deserves attention, a negative attention, a painful stroke.

G: You are commending conditional negative strokes? What of unconditional negative strokes? And that promptly.

A: Unconditional negative strokes and no-strokes ruin an organization no end. Especially the unconditional negative strokes. Strokes for things like the colour of one's skin or the shape of one's nose or the accident of birth over which one has no control whatsoever.

G: I agree.

A: Unconditional negative strokes can have no place in a healthy organization. You can't reject me for any extraneous reason. You can't give or permit an unconditional negative stroke to me, not because law does not permit it, but because human dignity does

not permit it. So long as I am a member of an organization and even thereafter.

G: Even if I am compelled to send you out, I should retain you as a friend. There should not be even a trace of an unconditional negative stroke.

A: And should an act of separation becomes inevitable, it should be done with grace.

G: With grace.

A: May be because of errors of omission and commission on either side, things might have happened.

G: It is human to err.

A: Erring is human. More importantly, we should discuss the sound dictum, punish theft, but don't punish the thief.

*Theft
and thief*

Theft is a one-time act, but the thief, the person that he is, is an evolving continuity.

G: Separating the two is necessary if we are to preserve the relationship, if we are to respect the dignity of the human being.

A: Earlier on, we saw that for healthy organizations, having a clarity of vision, and sharing a vision is important. Unless the energy of a Child is directed by this vision, it is not likely to be productive. But having shared the vision which is not a one time act but a continuing one, something more is required. The vision needs to be converted into reality. That means a number of details. Now these details call for the creation of proper understanding among the people concerned.

*Communi-
cating
the vision*

G: May I come in? When we speak of vision, and it is to be converted into reality, I would like to stress here the stages by which the vision is expressed. You see, vision is what you call *darsanam* or experience. These

are two words which are practically of the same meaning. OK, what is the meaning of it? First of all, I have to become aware of it. Awareness is another level, by which I am aware that I am at the first level of experience. Experience is not communicable. It is intuitive. It is like iron in the fire. That is the expression mystics use.

Next stage is that this awareness is translated into imagination. Imagination. Pictures. Fantasy. That fantasy is to be conceptualized. That means they are symbolized in the concepts. Finally, it is to be verbalized. We can convey the vision through words, though much of the vision is lost in the process. While the spirit of the vision is conveyed only partially, the content of it is even less. Someone quantified it as 7%!

So when we talk of how this vision is shared, we say it is a continuous process both of the one who shares as well as the one who he shares it with. So it needs continuous clarification. Clarification and translation into images, into new ways of putting it across, different ways of expressing the same, that is how we can communicate. The difficulty of communication comes in.

Continuous clarification

A: Yes, there is a difficulty of communication, that is, until the dreams become reality. Before dreams become reality, there are two other stages. Decisions will have to be made in a context of constraints. Because decisions will have to be translated into action. And action involves details which must be understood by all concerned. That calls for communication or the generation of understanding regarding what should be done, by what time it should be done, probably how it should be done and even how it should not be done.

Creation of understanding

All this we need for the vision to become a reality.

G: As I understand what you say, it is this. I spoke of the vision becoming communicable. You are speaking of that communication to be converted into an experience. Communication is important. How do I communicate? And go on continuously reexpressing or re-forming a communication? That's important. So there I need to have real understanding of the medium. The medium is words and handling words is tricky. Often Management thinks: We have understood these words clearly. We have told you the same words. So you have the same understanding too.

A: Telling is not communicating. Words do not make meaning. Interpretation of words makes meaning. Interpretation depends upon attitude and attitude depends upon relationship. We come again to the force to reckon with, namely **relationship**.

*Telling is
not
communi-
cating*

G: Telling is not communicating. Also, some kind of personality differences may come in here. I understand reality through the five senses. Some people hear and understand more, some people see and understand more, some people speak and understand more. That is what they mean by NLP. We take in the external world and we create our own internal map. We put these things together and that is what we call reality. How to communicate my reality is the major theme of NLP. So communication is a very important area of the organization. How do we communicate with each other?

A: The person who communicates has to take responsibility for the success of the communication. So long as it is me-oriented, so long as I say the **other fellow** has not understood, I am not sensitive enough to be an effective communicator. I should communicate as the listener likes it, as the listener

will receive it. I should remember I am not communicating to myself but to some other person.

G: As NLP puts it, the success of a communication is in the result of it. There is a saying like that.

A: It is more in the hands of the receiver of a communication.

G: Success of a communication is not so much in the communicator's hands as in the person who takes it. So, how effectively I communicate is not solely dependent on me. It also depends on how the hearer understands it. My job is to facilitate this understanding.

A: Now let us ask ourselves two supplementary questions. Question number one: To what extent a good understanding of certain principles of TA will help this communication? Question No.2. Are there models like NLP which will enhance the effectiveness of communication?

*TA and
communi-
cation*

G: The first question is?

A: The first question is, to make the communication effective, how would a knowledge of, a good understanding of the basics of TA, help?

*TA —
a language*

G: That's ok, that is easy. TA is defined by psychotherapists in one way, but I'd like to call it, as Eric Berne himself calls it, a language, which everybody understands. Everybody means everybody. Parent, Adult, Child, is easily understood. So if I can use this understanding in order to communicate, it will help. I don't say, use these words. I say, use the conceptual strength behind it.

A: Effective communication then calls for awareness of the other person. Therefore, it calls for suitably modifying your communication to address the reality that is outside. It should not be mechanical and just



*"Jump, son"
"Look at the height, Dad. I'll hurt myself."
"I'll hold you, son."*



*"You didn't hold me, Dad."
"Yes I didn't. I wanted to teach you a lesson."
"A lesson?"
"Yes, in this world, son, you can't trust even your dad!"*

procedural but appropriate to the particular context. Appropriate in the sense (1) the communication should sustain the relationship and (2) it should lead to the aimed for workplace results. You can neither ignore results nor ignore relationships. Relationship is a continuing phenomenon. Result is a one time phenomenon. But you can't sacrifice either.

G: You can't sacrifice either.

A: Therefore the knowledge of TA, the awareness of certain phenomenon, human phenomenon, which is explained in the science or theory or whatever of TA enables you to be a more effective communicator.

G: I will say all this knowledge does not add anything unless it is formed in an attitude.

An
attitude

A: Attitude?

G: Let me say a little more on attitude. In addition to the awareness of the other person, and your ability to adjust to the other person, the basic requirement is the attitude of a caring Parent communicating to a trusting Child. I would say, deeper the communication, greater is the element of faith in it.

A: Therefore, two elements, two crucial elements in communication, in effective communication, would be a Caring Parent and a Trusting Child and anything that will contribute to this quality. This dimension of communication of a Trusting Child and a Caring Parent should be encouraged consciously, and by the same token, nothing should be done to break this relationship.

G: Exactly.

"Caring
Parent"
"Trusting
Child"

A: Therefore, anything that is likely to dilute the Trusting Child or the Caring Parent, we should warn ourselves of. One way is to attend to it positively and consciously and thereby nurture that relationship. The



Trust – the cement of working relationship

other is to take such steps as are necessary and possible, to caution ourselves from hurting that relationship.

G: This is the background, the backbone we may call it. If this relationship is the message you convey, then any communication will be effective.

A: The message is this: I care for you, I trust you.

G: The response: Since you care for me, I trust you.

A: Therefore, it is a reciprocal relationship.

A reciprocal relationship

G: A reciprocal relationship.

A: One begets the other.

G: It is like the mother who helps the child to grow. The child grows in trust, the child depends on the mother. And the earliest message the child picks up, the first thing we get as a growing child is this trust.

So a trusting Child, in TA terms, is more important. For, it is related to a nurturing Parent. A nurturing Parent builds up a trusting Child. This is the bond. The source of energy is neither in the parent nor in the child but in the bond, in the relationship.

The bond

A: It is in the bonding.

G: It is in the bonding. It is in the relationship. That is why I said relationship is more important than rationale. You may use logic and say - OK, this is important, you have to do it. The response may be: Yes sir, I will do it but just now I have a headache, I will do it tomorrow!

A: Relationship is emotional energy and rationality is intellectual energy and intellectual energy has low power and emotional energy has high power. Energy forms the major component of action, beneficial action the workplace looks for.

Emotional energy

G: Yes, now there is the new theory coming up about emotional intelligence.

A: Yes, It is more than a fad. EQ is important. It has much to do with interpersonal relationships.

I think the emotional energy is the energy that really moves people who in turn move the resources to projected results.

G: It is an energy, that's all.

A: The intellectual energy leads to a cerebral exercise. Cerebral exercise is not a vital enough exercise.

G: It is not. We use the term in the sense that like a computer one set of data produces another set of data. A sort of programmed behavior.

A: Some people say unless I am convinced, meaning thereby unless you rationally convince me, I will not move. Does it mean that just because people are convinced, they will move?

G: Not at all.

*A new
energy
theory*

A: But, it becomes very handy when you **don't want** to do it! Intellectual energy seems a defensive energy, a derailing energy.

G: Exactly.

A: Defeating, negative, rationalizing energy.

G: I agree with you.

A: It is not even a rational energy. It is often a rationalizing energy. You use a lot of energy but at the end of it, you don't go anywhere. The story is different in the case of emotional energy. It accepts or doesn't accept. Once it accepts, it is on.

G: Let us not be too harsh on it, even if it is only to make a point. Intellectual energy, as I understand, has also another function, an important function. That is to check up. It provides needed warning to the emotional energy. It stops you from rushing headlong.

A: In other words, it is a good brake.

G: Yes, it is a good brake, it is not an accelerator. The petrol and the push come from somewhere else. Intellectual energy is a good screen.

A: So we are not discounting or decrying the intellectual energy. It has its due place.

G: No, it is not to be discounted.

A: Yes, but it doesn't have power in terms of action. In terms of action, it has little power. It has guiding power, may be, but not action power. And results need action power and emotional energy provides that power.

G: That is why in TA they say that it is the Child which is the source of energy and activity, meaning emotional energy.

*"Child"—
energy king*

A: Therefore any organization that means well should have a healthy responsible Caring Parent and also a trusting Free Child. I do not know if anything more is to be added here.

G: No, but I don't like the word Free Child.

A: Very well, then let us use the term Trusting Child.

G: Very well, then let us use Trusting Child. That is good enough. It covers a lot of crystallized wisdom. It implies: If I trust you, I believe what you say.

*Trusting
Child*

A: Are you by any chance referring to another realm?

G: What do you mean?

A: The people who do very well in the world of higher religion, spirituality, are the Trusting Child type. These are the people who are capable of high faith and that talent enables them go places in a short time.

G: Yes

A: The other fellows who are just talking, discussing,

arguing go nowhere. They don't have the experience and advantage of faith which is often born of a healthy relationship.

G: Yes

A: Therefore, as you say, whether you trust God or man, the moment you trust you are in business.

G: The moment you trust, you get strength from the relationship.

A: Therefore, any responsible leadership should give continual, consistent, creative attention to these three items. One, a Caring Parent. Two a Trusting Child and three a healthy relationship between the two.

G: Relationship comes when the other two are there.

A: And also an informed Adult, more as a screen as you said or as a brake.

*Informed
"Adult"*

G: Yes, Adult is more a brake or screen than something which does something. It is not action-inclined. It is more cerebral than physical.

A: So it is a good companion.

G: It is a trustworthy companion.

A: It is a dependable companion. Provided it is an OK Adult. If it is a Procedural adult, who stands by outdated rules and the like, it is not a help.

G: When you come to this kind of separating one and the other, when you use jargon, I feel lost.

A: I am so glad you feel lost because the reader also will feel lost! And we don't want to lose the reader. Unless we have you, we will lose the reader also. And then we will all be lost! It is better to keep the essence of the message instead of the jargon of the message. The jargon is only for jargonwallahs!

G: I was thinking of this for a long time you know.

Among the most striking and one of the most valuable ideas that came up during our talk so far is this powerful concept of the relationship between the Trusting Child and the Caring Parent. That is the strongest, most creative, most strengthening relationship.

*Relationship
that
creates*

A: Probably there is the other corollary to it. To have a trusting Child, there should be a trustworthy Parent.

G: Yes indeed!

A: And to have a caring Parent, there should be an appreciative Child.

G: Yes, because the Child should appreciate the care the trustworthy parents extends.

A: Both are important but one is often more advantageously placed.

G: The Parent you mean.

A: The whole responsibility comes back to the Parent. How will the Parent create an atmosphere of trust? That is the question. Again, responsibility goes back to those who are in charge of an organization.

A: Child is capable of trust; but trust cannot be automatic.

G: Cannot.

A: Therefore, we have to create an atmosphere on two fronts. One, build a vibrant, positive atmosphere. And two, don't allow the negative atmosphere.

*A conducive
climate*

G: Well put!

A: Because, in its very nature, in a normal setting, the Child is capable of high trust. If, however, the setting is not conducive, it is not likely to be a Trusting Child.

G: It is a Trusting Child with Adult awareness. It is not a pure Child trusting and being led blindly. There is no blindness. In other words, I trust you and believe you but I remember I am not blind.

A: In other words, the Child says: I am committed. Because I trust you, I am committed. You may make mistakes and I know I have the freedom to say I don't like them.

G: What of the Parent?

A: The Caring Parent also should have Adult awareness.

G: Adult awareness is common for both.

A: Yes, for the Trusting Child and the Caring Parent.

G: That is why, as you put it before, logical thinking and reasoning is in the background, like the black board and the student. It all depends on who uses the blackboard and who guides the child. This is how learning takes place, through guiding and trusting

A: Now let us go to one more dimension. The dimension is this. In a group at work, in a group exercise, there are divisive forces - (a) forces that make you less caring or non-caring Parent, and (b) forces and pressures that make a child a non-trusting Child. Therefore, one of the elements which we may have to consider is strengthening this whole relationship. We should be aware of the hindering elements. We should be aware of them, we should provide for them, and we should protect ourselves and others from them.

G: You have said it very well. I would put it this way. That is, even with the best of intentions we, you and me, the management and the worker, should be aware we are living in a world which is not perfect. We are subject to the environment, and the environment may

be polluted. In other words, to put it philosophically, we are subject to limitations from which we have to come out.

I hope I have explained myself. Therefore, we make provisions for our own deficiencies. That is important. This relationship will be alright, if you are living in an ideal world. Here we have to be a bit philosophical when a problem emerges. I have the best of intentions. But at each time I want to say something good, it is misunderstood. It is nobody's fault because it is our limitation. So there is need to accept our limitation and say: Well, I must be willing to examine what I have done and the way I have done; really examine it with the utmost impartiality.

Vigilance

A: The workplace has an advantage, a situational advantage.

G: Meaning?

A: The other person is a sort of captive audience. I have a natural and continuous opportunity to interact. And there I can be a positive influence.

G: Yes, you can also be a self-righteous Parent,..

A: And say: I am the Big Daddy here. Do as I say.

G. Or I can be an adult-informed Parent.

A: And say instead: I can be mistaken as much as you can be. Let us together work out what the situation calls for and act.

G: This way we acknowledge that there are limitations and I am as subject to the linear limitations of communication and action as you are. That is healthy. Self-righteous attitude is self-defeating... Now, can there be some more to relationship?

*Under-
standing
relationship*

A: I see one more aspect of the caring relationship and that I would describe as **understanding** relationship.

G: Yes

A: Meaning thereby understanding the context in which the child is operating.

G: Yes

A: If you are not understanding, you can't be caring. Because you will then be self-righteous. When understanding is low, you can be self-righteous. When the understanding is high, the self-righteousness sort of recedes. Therefore, we need an understanding and caring Parent, and a trusting Child, but there is one thing more the Child requires, to be shall I say a healthy Child. A Child should be an empowered Child, if we may use that term. It should not merely be trusting, it should be empowered.

Empowered

G: Empowered means the Parent allows the Child to be itself, allows freedom to think and do, to decide what and where the energy goes.

A: Therefore it should not depend pathetically on the Parent. It should be self-directed, a take charge force.

G: In other words, what we should allow in the caring relationship is allowance for the child to do experiments. Therefore, a junior or a worker is free within certain limits to have his own way to do his experiments.

A: Therefore, trusting. I will feel trusted if you give me the freedom to be right and also "the freedom" to be wrong.

*Right to be
right and...*

G: I would say, make mistakes. I won't say 'wrong'.

A: Yes, the right to be right. And the right to be wrong. I say this partly for rhyming purposes. The right is not the right to make mistakes. But mistake is part of doing, experimenting in particular. It is not a deliberate mistake. It may be an error in judgment. It may be impetuosity. It may be an act of extra energy, or it may be over-anxiety. The idea is not to

hurt you, the idea is not to tease you, but when I do what I do, you will call it error of judgment. Whenever there is error of judgment, I require an understanding Parent.

G: I wont say it is an error of judgment. It is something which is inherent in us. This difficulty arises out of our limitations.

A: Yes, it may be a personal limitation, or it may be a situational limitation.

G: Situational limitation?

*Limitation
a reality*

A: For whatever the reason, something does not go as right as it could have.

G: Something does not go right?

A: If it doesn't go so, we will still trust him. His anxious question is: Do you still make me feel trusted?

G: That is important.

A: The child should be made to feel: I am trusted. Regardless.

G: You are implying ...

A: Our relationship is something that is not negotiable. It is precious. It should be preserved with care and consistency.

"Driver"

G: There is something more to it, not only relationship. This calls for a personal quality in the boss. That personal quality is this. The boss may have greater knowledge, greater ability, and greater experience. What might come in the way of the relationship is when the boss is a perfectionist. Or as they call it, he has the Driver, 'Be perfect' or 'Be strong'

A: And it happens when?

G: This happens in people who have been successful. Successful people have a certain amount of drive. They have energy, persistence and self confidence besides. And they may expect the same of others. Or

it can also happen the boss is a weak Driver. And he has only energy to make a subordinate perfect!

A: So there are two energies, the doing energy and the driving energy. And the driving energy should respect the doing energy.

G: I do not quite follow you here.

A: The person who directs an effort has the driving energy. The person who accomplishes a task has the doing energy.

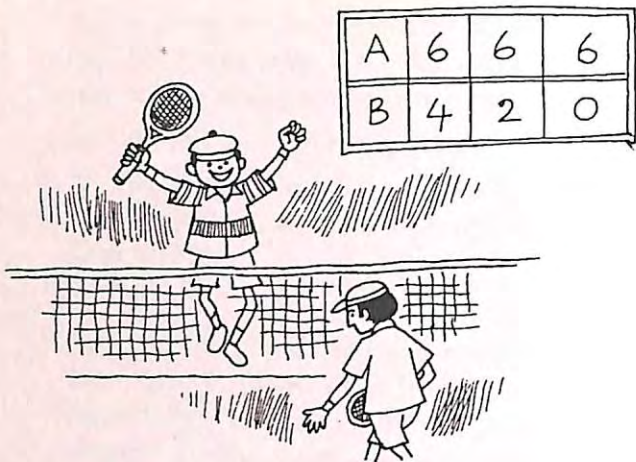
G: OK

A: Therefore, he should understand the relationship between the two. The driving energy should be subordinate to the doing energy. If, however, the senior uses the position in the hierarchy and drives the other, just drives, the outcome may not be as expected. The junior obliges upto a point. Thereafter, the Child loses its cool. It may become non-operative or even negative.

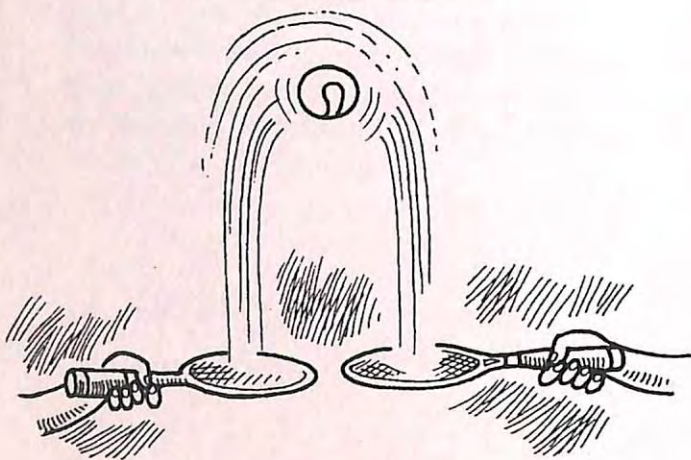
G: It becomes counter productive. That is still wrong. Even if I drive myself, I should know that I can't do this. I wont like to carry one ton on my head, I should know I can carry only 10 kgs. My desire and my actual ability have to harmonise. That is what we call prudence or moderation.

PART THREE

REASON



Options : ↑ win – lose
 ↓ win – win



“Let us see how long we can
 together keep the ball in the air”

POINTS TO PONDER

*If you want something you've never had,
you have to do something you've never done.*
Lin Teagle

*Integrity is not a 90% thing,
not a 95% thing:
either you have it or you don't.*
Peter Scotese

*Fears are educated into us,
and can, if we wish,
be educated out.*
Karl Menninger

Character is destiny.
Greek proverb

*If the fisherman thinks that he is the spirit,
he will be a better fisherman;
if the lawyer thinks that he is the spirit,
he will be a better lawyer.*
Swami Vivekananda

*Infinite happiness and infinite peace
comes to them who see the self within
and serve the Self in all beings.*
Katha Upanishad

*By mutual cooperation, respect and fellow feeling,
all of us will enjoy the highest good,
both material and spiritual.*
Bhagvat Gita

*Man cannot break the laws of God;
he can only break himself against them.*
G.K.Chesterton

*There is a sufficiency in the world
for man's need
but not for man's greed.*
M.K.Gandhi

*Facts do not cease to exist
because they are ignored.*

Aldous Huxley

*No man is an island,
entire of itself;
every man is a piece of the continent,
a part of the main.*

John Donne

*When the music changes,
so does the dance.*

West African proverb

*No strength within,
no respect without.*

Kashmiri proverb

*Energy comes from the heart expanding;
small, closed heart, no energy.*

Satya Sai Baba

*In the presence of love,
miracles happen.*

Robert Schuller

*Celebrate
what you want to see
more of.*

Tom Peters

*Trust men
and they will be true to you;
treat them greatly.
and they will show themselves great.*

Ralph Waldo Emerson

*Kind words can be short and easy to speak,
but their echoes are truly endless.*

Mother Teresa

*If you treat an individual
as if he were
what he ought to be and could be,
he will become
what he ought to be and could be.*
Goethe

*Brains like hearts go
where they are appreciated.*
Robert McNamara

*The worst prison
would be a closed heart.*
Pope John Paul II

*It is only with the heart
that one can see rightly.
What is essential
is invisible to the eye.*
Antoine De Saint-Exupery

*None of us is as good
as all of us.*
Ray Kroc

*What is rooted is easy to nourish.
What is recent is easy to correct ...
Prevent trouble before it arises.
Put things in order before they exist.*
Lao-Tzu

*We don't see things as they are,
we see things as we are.*
Anais Nin

*The sword conquered for a while,
but the spirit conquers for ever!*
Sholem Asch

*One must not always think
so much about what one should do,
but rather what one should be.
Our works do not ennoble us;
but we must ennoble our works.*

Meister Eckhart

*I am certain that after the dust of centuries
has passed over our cities,
we, too, will be remembered
not for victories or defeats
in battle or in politics,
but for our contribution to the human spirit.*

John Fitzgerald Kennedy

*It is difficult to say what is impossible,
for the dream of yesterday
is the hope of today
and the reality of tomorrow.*

John Maynard Keynes

*It is not because things are difficult
that we do not dare,
it is because we do not dare
that they are difficult.*

Seneca

*The world is such-and-such or so-and-so
only because we tell ourselves that
that is the way it is.*

Carlos Castaneda

*We have always known
that heedless selfinterest
was bad morals;
we now know that it is bad economics.*

Franklin D. Roosevelt

REASON

A: One thing we should avoid in an organization is making this vision sharing a power exercise, a one-time act.

*Who leads is
situational*

This is another thing which probably is worth exploring. In a corporate set up, there is the leader, there is the follower. Whatever happens to the group depends on the leader-follower relationship. And this relationship can be procedural or it can be situational. In one situation, you are the leader and I am the follower. In another situation, I am the leader and you are the follower. For example, suppose I am a gardener or a watchman.

G: I have to laugh. Excuse me. I am reminded of a story. You know this story well. An engineer was driving his car somewhere in Lonavala from Pune on the way to Bombay. What happened was one of the wheels got punctured and then he wanted to change the wheel. He pulled the nuts and bolts and put them on a culvert. One of the nuts fell into the water and he didn't know what to do. He was there standing and not knowing what to do. Suddenly a mad man, who was from the nearby asylum there, asked him "What are you doing here". So he told him. The mad man said "Why are you troubled about it, take one nut from the other wheel, fix it here and then take the car to the workshop and get it done."

So sometimes the intellectuals don't have the solutions to simple problems which a nutty can have. The solution is important regardless of who gives it.

A: It is important for this reason that when you are in a group, situations determine who will be the leader, and who will be the follower. So, you may be the official leader, but you may not be a situational leader.

G: Exactly.

A: Let me illustrate. Take the case of a posh building which has a swimming pool to boast of. Suppose you are a big boss in a company and I am a humble gardner for the building and you want to learn swimming from me. At that particular moment, I am the leader and you are the follower.

If and when you are in a position of a leader, you should be a Caring Parent, caring, understanding Parent, and if and when you are a follower you should be a trusting Child, a resourceful Trusting Child. Therefore, in an organization, no one is permanently a Parent or a Child.

G: No.

A: Permanently you can't play the Parent or Child. These two are situational requirements, they are not fixtures.

G: These are not fixtures..

A: No. These are personal qualities

G:required at that moment.

A: That need to be exercised, according to the situation. So you have the range. The range will include Caring Parent, Trusting Child and Informed Adult or Responsible Adult.

G: An Aware Adult.

*An aware
adult*

A: You require a Caring Parent, a Trusting child, and an Aware Adult. All these states are available to you. These available resources you should be able to put into operation, as situation demands

G: You should be integrated.

A: Meaning ...

G: To be integrated means a higher level of awareness by which these resources with me are put to work. I am not however the resources. I am something like

what you call *Sakshi*. I can see myself from outside myself.

A: I wish you would elaborate this point. The way I understand you is that I am using the resources and I am not the resources. The resources are like my horses but I am the jockey.. The moment I identify myself with the resources, the conflict starts.

G: My ego comes in.

A: Therefore, ego seems to be a case of identifying ourselves with one of our resources.

G: Yes.

A: Is the word 'resources' good enough?

G: Good enough, It is a good word. The ego states are my resources, my energy channels. Energy is common to all the three states, all the three channels.

*The three
energies*

A: There is a Child energy or action energy. Then the Adult energy or awareness energy. There is also the Parent energy or leading energy. Would you name it that way?

G: Parent is vision.

A: Vision is belief energy or value energy. We may use value energy instead of parent energy. Therefore, all these are energy resources. And you will have to appropriately use them.

G: But then the word energy is used here not necessarily as that which is the cause of action.

A: Can we say it is a component of action?

G: But awareness by itself does not lead to action. I think we are going too much into the philosophical aspect here.

A: No I don't think it is too much. If we don't go philosophical, we will be operating at a very superficial level. And so long as we are operating at a superficial level, the outcome will be only superficial.

G: The difficulty is this. Will people understand what we say?

A: Which one? That depends on whom we are addressing.

G: I am not addressing anyone I am telling what I want to say.

A: You are saying what you very much want to say.

G: In other words, I am expressing myself.

A: You are expressing yourself that way, because at this particular moment of time, you feel that this is the truth.

G: And I think this is a message which should be conveyed to people. Even if few people understand it, it is worthwhile.

A
message

A: So let us quickly review what we have attempted so far.

We started off by saying we are thinking in terms of groups at work, meaning thereby groups of people at work. The moment they come to work, certain additional realities come in, either in the form of boundaries or in the form of goals, or in the form of the multiplicity of relationships or in the form of changing demands. So there are a number of variables. Therefore, we suggested that one way of understanding a corporation and operating a corporation will be to describe in some way the Ego States of the corporation. We found there is a Parent Ego State which consists of envisioning, and a Child Ego State which energizes and then an Adult Ego State which is being aware of the environment. Now, if all these elements will have to work suitably, in an integrated way, we will have to remember that the goals or the visions should be a clarified vision, a shared vision and an understood vision, on the part of **everyone** in

the organization. And everyone in a corporation is on one side and the economic and sociological realities are on the other. In other words, within the organization there are no two groups. It is only one group; there are **no two** groups. So anything that is done to divide the organization into two – inside and outside, high and low, up and down – will not be conducive to the health of the organization. That means I will make an effort to understand the other person, and if I am the other person, I will take the responsibility.

G: Responsibility for what?

A: This relationship will have to be consciously felt not only at the economic level, not only at the social level, but at the spiritual level as well. This relationship I must maintain in good shape and form all the time. The bedrock is relationship, in the holistic sense.

G: Shall I come in here? One of the difficulties in building up the relationship may be the background of the people who are in the organization. What I mean by background is the family background, the childhood experiences, and their other experiences. Some build up certain attitudes unconsciously, which are not conducive to build up this relationship. That is for the existing people. What about the ones who are not yet part of the organization?

A: So when you recruit people, if you are not doubly careful, some people who have unhelpful attitudes may creep in.

A baggage

In that sense they are coming with a baggage.

G: A baggage?

A: I should know the baggage a person brings with himself or herself and how hurtful it can be for the workplace.

G: You imply that you should be careful when selecting personnel for an organization and you are implying this is where the seeds of greatness or trouble are sown.

*Good
selection
all
important*

A: One has to be extremely careful in selection of personnel.

G: We should not permit extraneous considerations to come in, you are saying. The reality is such considerations have to prevail some times. What do we do then?

A: Sympathy is one, and pity is another. Pity is a short-lived passion as one thinker put it. By all means help out people. In any way **other than** taking them as members of an organization, if they are not likely to fit in. That is you can have even a fund for such helping and I am not facetious. Alternatively, or additionally, even apart from being very careful at the time of selection, one should also make a special effort at the time of induction or training to make doubly certain that you have not made errors in judgment. And you should have the courage to say, I made a mistake and I will compensate you for that, but that will not be by letting you continue as a member of this organization.

G: You are saying that if you really want a healthy organization, you do not permit extraneous considerations to come in, which considerations permit the bad apples to slip in.

A: And if you do it, then you are consciously perishing the company. You may not admit it, but you are hurting it, right at the beginning.

G: I won't quarrel with your stand. All that I wish to add is that you may be compelled to hire people for want of a better word, political reasons. What do we do then?

A: In such a situation, do take these people, but put in additional effort to give them enough developmental training to see that the baggage either in quantity or quality is diluted. This should, however, be done before taking people in and not after.

G: Yes. It is possible that after the training efforts, you find that the baggage is too much for his own good and for the good of the organization. What do we do then?

A: Don't take him in. Please don't. You have done your bit to him by the "baggage training". He will be now better off than you found him. You may choose to help him in any other way, in fact, many other ways. One way that is a no-no is not to let him become a member of a well-meaning organization.

G: You are saying, help people by all means. Don't think that giving them a job in an organization is the only way to help him. It is an easy way but a lazy way and a hurtful one at that, both of the individual and the organization.

A: You too seem to feel very strongly on this.

G: You would have seen more. The few organizations that I had opportunities to work with have convinced me that organizations avoidably suffer because they ignore this basic precaution. I am not saying people do not fit in. Many people do fit in. It is the few people that do not fit in that create difficulties for the organization. They become the proverbial rotten apples.

A: Letting people into an organization is an onerous responsibility.

G: What of pity considerations?

Pity, yes

Help, yes

Hire? Check

A: Pity considerations are ok but if it is to be, do the person a favour on a one time basis. Giving a position

in an organization is **not** a one time favour. If you take the wrong man in, you may be showing pity to the individual but in doing so, you are making the organization pitiable!

G: Keep the 'wrong' men out.

A: By wrong men, we mean those who cannot fit into productive groups, who do not have the group ability.

*Group
working
ability*

G: A new term?

A: The ability to be in a group. To work in a group. To work harmoniously, both to his satisfaction and others' satisfaction. Has he got it in him? You may give it to him. But, don't think of giving it to him, after taking him in. Because, he may not have the readiness to learn, once he joins.

G: You are implying that if this basic precaution is not taken, many of our efforts like communicating the vision and the like will not work, not only with these people, but the group in which they may be.

A: That certainly is my concern.

G: Here the whole question of professional honesty comes. Professional honesty means, am I honest to my position, my role, my responsibility, or do I go by consideration, like personal favours received.

A: So in a corporate setup where does my loyalty belong? It is to the role, whatever be the role. Once I have accepted the role, my loyalty is to that role, in relation to the corporate's customers and stakeholders.

*Professional
honesty*

G: I don't like the word 'role'. I am intervening here. And the role sometimes, to my mind, brings in monotony. I am forcing a role on me.

A: If this word does not express what we wish to convey, we can certainly consider other words. What other words would be more expressive? Or do we need to coin one?

G: How about the word 'function'?

A: Let us call it 'function', or call it 'part'. OK?

G: In a drama, there are roles. Implying I am not involved, I am only play acting, almost pretending.

A: It is true.

G: Am I fastidious with words?

A: I don't think so. Choice of words helps understanding greatly. It is good to continue this exploration this way.

A: 'Role' is just one word. There may be many other more appropriate words. Another word is part. I use the word 'role' for only one reason. In a role, I have agreed to play a part. I have agreed to perform a function. I have agreed to make a contribution jointly with others. I am committed to it, I will be a soldier. I am using the word 'role' in that sense of making a contribution, playing a part, discharging a function, in the interests of the totality.

G: I prefer the word 'function'.

A: Let me say, you are in good company! Jawaharlal Nehru preferred the word 'function' in the work-world context. Like him, you will have a good reason for preferring the word function.

G: For the simple reason, there is function. My eyes have a function. My hands have a function. This is in a personal sense. Likewise, the totality of several functions make a corporation or an organization.

A: You prefer the analogy of the body?

G: Yes. I am taking the analogy of the body. Each limb has a function. Similarly in an organization, every member is a limb. Every limb has a function. And so long as that limb functions, in response and in terms of the need of the rest of the organism, it is functioning properly.

A: We have been seeing so far more of the preventive and proactive part of things. What about the conflict situation? An organization spends a lot of its energy and time and resources on conflict situations, I would not say on conflict resolution or conflict management, but conflict suffering! What can TA as a discipline of thinking and acting contribute to productive conflict management? For a start, we can look at conflict as a resource, as an opportunity, as a challenge, instead of as a problem, as a calamity. And look for help from any school of psychology.

G: Like TA you mean. TA has an answer. We understand and analyse conflict as a point of view. We use the word 'Impasse', which means two forces coming in opposite directions and they meet, and there is no progress there. It is a moment of standstill, deadlock.

This can happen between Parent and Child. Parent wants something from the Child; he wants to enforce something, without taking into account the feelings, the situation of the Child. The Child resists it. Child resists in its own way.

The cause can be the ego as we call it commonly, that stems out of authority or power. Or it can also be because we do not understand the situation of the Child or it can be any other reason.

Coming back to the Child, the conflict may be due to the fact the Child's feeling is not acknowledged, it is not conceded, it is not accepted at that moment.

A: You have drawn attention to one source of conflict. If that is so, since the feelings of the Child, the needs of the Child are very important, how can one who is in a leadership position be sensitive to the feelings?

What can a person do even in a nonconflict

situation and more so in a conflict situation? We can take a non-conflict situation to start with, and then probably go to a conflict situation.

G: OK, take for example we are together here. You are you, I am I. How do we come together? We come together inspite of the pressures and the preoccupations that we have. We have decided on a definite goal. Both of us have agreed. And this goal we know interests us both and therefore it is a common goal. In other words, you, me and the situation agree to go in harmony. Then there is no conflict. An action which proceeds from me, you and the situation, taking these three elements into account is the best.

A: In an organization, therefore, the conflict arises when this understanding is not there. What of an emergency situation?

G: In an emergency situation, there is no question of conflict. For example, in a military conflict, if I am the commander, you have to do what I ask you to do. I instruct: Fire and you fire. There is no question of your saying, let me talk it over with you at some leisure!

A: Now this takes us to a very important point. Several years back, a sociologist by name Mary Parker Follett made an intuitive point. She referred to the common conflict between sales people and manufacturing people. She observed that both are on one side, the same side, and the economic situation is on the other. If together they realise they are there to accept the challenge and tackle the situation, things are likely to work favourably for the organization. The moment they miss this point and tend to turn the guns against each other, that is, they ignore the situation, the situation punishes **both** of them.

*We are all on
one side,
the same side*

G: Yes, exactly. We cannot go against certain situational demands. Both of us are under pressure. We cannot run away.

A: Therefore, the moment a conflict arises, one conscious step both of them can take is to back off a little, move out of themselves, so to say, and find out what is the situation which together they have to tackle.

G: Yes

A: Therefore, they have to become aware.

G: In order to maintain their life, the corporate health, that is important. The organization must perfect itself. Just like an animal runs away from fire, the organization has to take into account the situation.

A: Yes. The situation is a little outside the organization, though it is part of the organization.

G: It is a very important part of the organization. Not only important, it is an integral part of the total organization.

A: But it is seemingly outside. The situation looks seemingly outside. But it may be a part but it is apart.

G: It is apart. That is the paradox.

A: And, therefore, the moment one senses any type of conflict, one has to observe a discipline - the discipline of sitting down and finding out what is the situation we are facing.

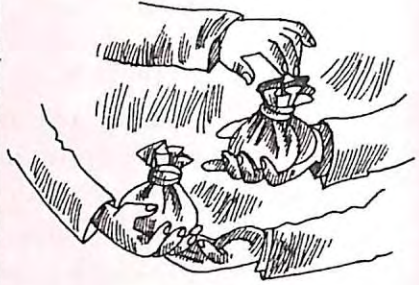
G: Together.

PART FOUR
INTEGRATION

Give – Give



Give – Take



Take – Give



Take – Take

Options and patterns

POINTS TO PONDER

*The great end of life
is not knowledge
but action.*

Thomas Huxley

*Two kinds of learning one must have,
one of external excellence
and the other of internal excellence.*

Mundaka Upanishad

*The ancient Masters
didn't try to educate the people,
but kindly taught them to not-know.
When they think that they know the answers,
people are difficult to guide.
When they know that they don't know,
people can find their own way.*

Lao-Tzu

*Education helps
to convert the empty mind
into an open one.*

Samuel Johnson

*Example is not the main thing
in transforming others.
It is the only thing.*

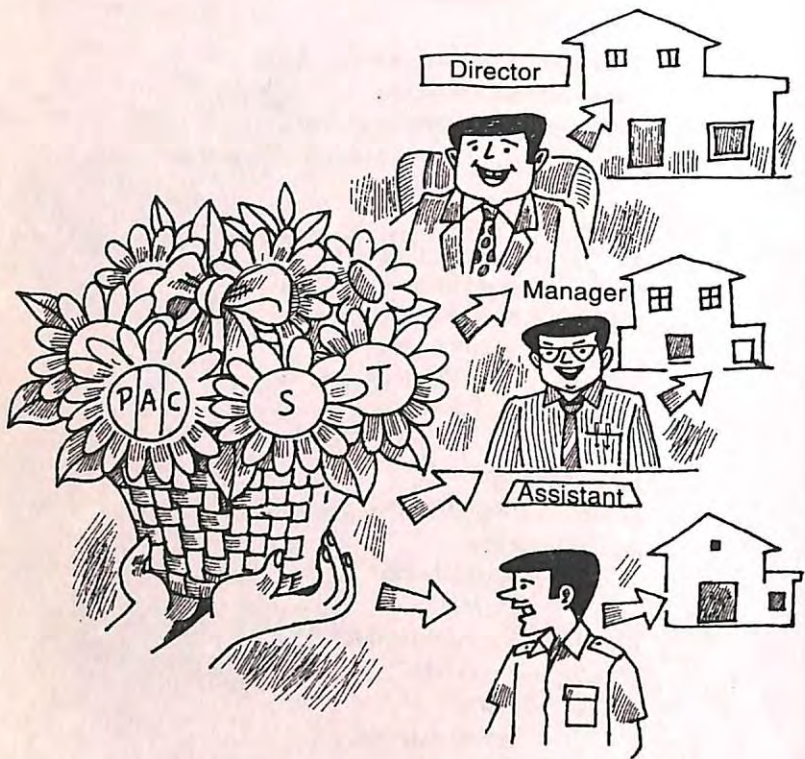
Albert Schweitzer

*What you are
shouts so loudly in my ears
I cannot hear what you say.*

Ralph Waldo Emerson

*In the best institutions
promises are kept
no matter what the cost
in agony or overtime.*

David Ogilvy



A gift of TA language
for all members – and their families too.

INTEGRATION

A
technical
language

A: As I was listening, one thought struck me. And that is your observation that TA is a language. Whenever people speak the **same** language, misunderstanding is likely to be less and therefore conflict too. More so, when the language is a technical language. As in the case of an engineer or a doctor. I would call TA a language with a technical vocabulary.

G: Yes. Exactly.

A: And therefore it may help the organization, if every member of the organization knows the same language.

G: Knows the same language.

A: Of course, knowing the language is not sufficient. They should be able to 'speak' the same language. They should be able to use it with adequate skill.

G: I'll like to modify or enlarge on the word 'knowing'. What does 'knowing' mean? Mostly 'knowing' to many people means simply being able to use it. It is not a question of using, it is a question of being. So 'knowing' means the awareness of what is happening to me what is happening to you. So it is a deepening of one's awareness.

An
awareness
language

A: So it is an awareness language.

G: An awareness language.

A: And, therefore, unless the language itself is based on awareness, the language is not likely to communicate, is not likely to translate. Therefore, one step any and every organization, every well meaning organization, can take is to help **every member** of the organization, learn this simple language and learn it well enough. When we say well enough, we mean, learn it at the awareness level and not merely at the verbal level.

G: And that is important. It is very important. It is the language of life experience. Life is composed of experiences, so when you are able to translate experiences to me, you become close to me because I am close to you. I have my experience. You experience this; then you say you understand me.

A: What shape will it take? Suppose you want to teach the people, or better still, help the people learn the language.

G: What is the difference?

A: I prefer 'learn' to teach because the moment I say teach I take the responsibility. When I say 'learn', I place the responsibility on the other person, where it really belongs. How can I make every member of the family, every member of the group, every member of an organization, **learn** the language?

G: Your slip of the tongue is beautiful. You said family. The reform should begin with the family. What I am at home is what I am also at my work. I do not put on a facade when I go to work. I perform the way I am. If I am an angry person, I am angry with my wife and supporters. If I don't show it to my wife or my supporters, I am sure to show it to somebody at the work place. What happens is I have to direct that repressed anger on somebody else. So I lose myself. So what happens is that I get angry out of place. And the other person does not understand the background and therefore he may react. To avoid this quandary at work, TA learning has to begin with our family. When our family life improves, our work life improves.

A: So, you will go further still. You will say: Do not confine yourself to the factory compound, or the administrative office. Take into account the influences at home. We may call home the extended office or extended factory or the other way.

*For
family too*

G: Exactly

A: And, therefore, if we really mean well, this learning facility will have to be not merely for the members of the corporate group, but for the family members of the group as well.

G: Exactly.

I am reminded of a session in Bombay sometime ago with Pfizers, where the officers and managers came with their spouses. It was organised for the couples. And that kind of work, that kind of programs should be more helpful. It has double benefit. One is for the workplace, the other is for the family relationship.

That way an atmosphere is created in which an organization could function. The atmosphere is the atmosphere of the families. Then the organization will function well.

A syllabus

A: Can you briefly outline the contents of this TA learning session. For the official members of a corporation and the family members of the official members of the organization? When the education is given in formal groups, there will be a course content, a syllabus, a basic minimum input.

The aim to put together, to integrate

G: OK I have not thought of it. What is TA, may I ask myself one more time?

It is basically relationship.

That is how I understand it. Transactional analysis is not only an analysis but it is more a bringing together because the purpose of analysis is not analysis. The purpose of analysis is to put together so that I may remove the sick part and integrate the rest of it. So when you speak, what is it that brings up the relationship strong? That is what we said before, stroking. Stroking is the key concept or the key idea or the key element in our total TA program, not only in factory. This has deep meaning as we expressed

before. Not simply hello, hello. There is deep significance. It touches the heart of the person. TA shows us how to make it practical. That is the TA's function. And here the talent of the one who teaches will come in. There are different kinds of exercises, steps by which we go from lower level of understanding to higher and deeper level of understanding. So that is one area that is important which we should know. How to emphasize that relationship is the most important thing. And we often speak of conflict resolution. It is basically one of managing the relationship. Where there is a relationship, conflicts do arise but they are resolved.

A: A conflict does not become a combat.

G: It doesn't become a combat. Once the relationship is felt, it does not become a competition. To use another expression. I am not one up, you are not one down.

A: So, if some input is to be given to everybody, to build healthy relationship organizationwide, you would start with stroke. Stroke at the sublime level. Not at a mere sentimental or social level. Once that is done, then, the second component of such an input, if you want to use the word input, would be PAC. If they learn it at an experiential level, the resulting awareness will make for self-understanding and understanding others.

G: Exactly. It helps you become aware of the springs of your action and other's action.

A: And arising out of this awareness, you are likely to act appropriately.

G: Exactly. It is this awareness that builds up the person. It is not any gimmick. There is no healing of the organism without awareness. The organism and

the organization both have an inbuilt desire to maintain itself. Once we become aware of what is wrong with it, the organism heals itself.

A: Therefore it is awareness that leads to healing. Whether of an individual or organism called corporation, the same thing holds true.

G: For this, understanding of ego states or PAC for short is important.

A: In such an educational program, would you include Transactions? Would you also include Games? And Script?

G: Transactions, yes, but the rest only to a very small extent.

A: To the extent it enables them not become victims thereof I suppose.

G: We wish to help normal people remain normal. Certainly, not make advanced students of TA or therapists of them.

A: It is more important that the organization is alert to these phenomena so that it does not become a victim of the situation. In that sense, we call them alertness tools. Unlike PAC which is an awareness tool, can we say the understanding of games, rackets etc. would serve as alertness tools?

G: I agree. We need to consider them only if there is a proneness in the organization to being sick.

In a healthy organization, games and rackets are not so important. Only in a sick organization, as in a sick person, we go to games, rackets and scripts.

A: Therefore, we will have to see how the organization is. Suppose it is a fairly healthy organization, the contents can be this much. The moment, for whatever reason, the organization becomes unhealthy, we will have to study the unhealthiness produced by

*Awareness
tools and
alertness
tools*

phenomena like rackets, games etc., People will have to become aware of games and rackets and other dysfunctional patterns so that they can suitably modify their behaviour.

Therefore, for a healthy organization to remain healthy, everybody requires only a minimum input. This input should however be given to every person.

G: To every person.

A: Directly and indirectly. If that could be done, that could be one way of organization building, organization climate building, organizational relationship building.

G: Yes, exactly.

A: A relationship that is productive.

G: Beside Stroke and PAC, I would include Transaction. Transaction relates to behaviour and it is immediately manifest. And we can have control over it.

Awareness of the nature of a Transaction will enable you to go for what you would call appropriate transaction.

A: And therefore, it will help your behaviour. An aware behavior and, therefore, an appropriate behaviour, and therefore a productive behaviour. That makes for a performing organization.

G: Yes, beautiful.

A: What about Drivers? Even that will come under the not needed category?

G: Drivers and Rackets usually go together.

A: Only when an organization is dysfunctional, these things count, you are saying?

G: Yes

A: But in a healthy organization three items would be sufficient, namely, first, understanding stroke in the proper sense and not in the veneer sense.

*The crucial
three*

G: Knowing it in depth.

A: Second, understanding how the PAC phenomenon works in us. Becoming aware of it at an experiential level. Apart from awareness, at a deeply experiential level. The more feel I have for it, the more alertness I have, the more chances that they'll work for me. And the third, of course, is Transaction.

G: This is more behavioral. Transactions are at the behavioral level.

A: One is at the base or the root level. That is Stroke. The other is at the awareness level and that is PAC. The third is at the interaction level and that is Transaction.

G: Instead of interaction level, I will say at the connectedness level.

A: Therefore, if organizations can make it a point to give this as an essential input for everyone in the organization, if they can do just this, it can make a difference, a big difference, for the smooth, healthy working of the organization.

G: Let me add a point here. These are educational tools. The other concepts like Driver, Script and Games are remedial tools. 'Remedial' means when we are troubled, when you go analyzing what has happened.

A: So let everybody have the benefit of the educational tools, and let a few specialists have the benefit of the remedial tools as well. Therefore, don't give the remedial tools to everybody. But give it only to those who will specialize in that area. For example, people in charge of industrial relations, people in charge of counseling. To them you give this but to all the rest, you give only the educational tools.

There is a related question. Is there an aspect or two that deserves special emphasis?

*Remedial
tools*

G: Meaning?

A: Meaning this. We give this input to an individual in relation to a family, in a family setting. The family setting has got certain advantages. The size, the background, the backup, the common stake, and things of that kind. The moment you come to the corporation, there are other peculiar realities. Therefore, in addition to these, and by way of a backup, should we give something else to people? For example, the goal sense, the sense of common good, the sense of ruling values.

*The common
good*

G: Exactly. That is important.

A: A commitment to the common good. It is not merely commitment to the goal, but commitment to the common good. Therefore, one other unit that can be introduced in this educational programme is to think and act in terms of what is common good. This would mean the smaller will have to surrender and submit and sacrifice in the interests of the larger. Certainly, it cannot be the other way!

G: The other way!

A: There is an old saying. It goes somewhat like this. For the sake of a family, an individual can be 'sacrificed' (meaning an individual will do well to give in), for the sake of a village, a family can be 'sacrificed'. For the sake of a country, a village can be 'sacrificed'. I call it an old saying because since the country's independence, it has been working the opposite way! People argue that for the sake of an individual, an institution, even a country can be sacrificed; and they call it modernity!

G: The word 'sacrificed' can be misunderstood. The idea is **not** that an individual or a small group does not count. The idea is a small clique should not override the wellbeing of a whole organization. One

of the purposes of an organization is to keep the selfish anti-social forces under control. What is meant is that a sub-objective should subscribe to and be subordinate to the main objective in the interests of all concerned. Neither the smaller nor the larger group should suffer. The large term, the long term interests of the organization should be preserved, protected.

A: Thank you for clearing a misunderstanding.

G: The fact remains that many difficulties arise in an organization because of a small, vocal, clinical minority riding roughshod over a silent majority.

A: What will help then?

G: A clear understanding and a tacit acceptance of the common good. Yes by all concerned.

A: And also the boundaries, can we say?

G: Boundaries also.

A: The boundaries form part of not the goal but something related to it. Namely to operate, it cannot be a runaway place. Any group working means boundaries. Therefore, we will have to understand what the boundaries are. One of the 'prices' we pay in playing a game is to abide by the rules of the game. And if we don't want to, we are most welcome to keep out and do whatever else we like.

G: So that is another component. To put it simply, it is loyalty to the institution or the corporation. Loyalty means I am ready to sacrifice my private or personal interests for the sake of the common goal. Common goal to which I have committed myself.

A: And therefore we may add one more thing, namely, loyalty to this group, so long as you are in this group. Once you leave this group, nobody can ask for your loyalty. But when you are in this group, the loyalty should be total. Now the question arises: Suppose the

loyalty is not there, what is the price? What is the safety for the rest of us?

G: How do we become loyal? That is one question. Who are loyal people? I saw a placard in a Madras school. It said: We are proud of the school. There is the underplayed placard: I am proud of myself. There are two commitments, two elements, which give strength, one is that sense of self, the other is the sense that I belong to a group, the relationship. That means an organizational strength.

A: You are talking of an extremely interesting idea. This idea of loyalty building, pride building.

Pride

G: Pride in the right sense.

A: Naturally, when we say pride, we are not talking in terms of jingoism. You see, we are not thinking in terms of I am bigger than you. Pride is pride in the sense of fulfilling, pride in the sense of belonging, pride in the sense of together performing. These are the elements of pride. In an organization, people have to be told you are part of it, and not merely told you are part of it but treated as part of it. It is no use my saying we are one family and I don't treat you as a member of the family. Therefore, when you say you are the member of a family and you don't treat me as a member of the family, well, I go by what you do, I don't go by what you say. And that is what is happening.

G: So therefore the attitude is more important than what we do and what we say. It is from the attitude that actions proceed. Words may hide our attitude or seek to hide. The attitude behind the words somehow people pick up. Non-verbally, as we say.

A: Therefore what we are discussing is climate building which is one of the important ingredients of a group working.

*Climate
building*

G: Exactly, as I said in the beginning, a climate of trust in people. I can trust you and you care for me.

A: A couple of additional thoughts occurred to me namely, that the Parent should be a caring Parent, an understanding Parent, an accepting Parent. Similarly, the child should be a trusting Child, should be a loyal Child. Can we say that? Or is it a proud child?

G: Child has no pride. It has only trust.

A: Child has no pride?

G: Child is energy. I trust you. From your relationship I get energy.

A: So applied to the workplace, pride is a Parent Ego State dimension?

G: Pride is a Parent Ego State dimension.

A: As far as the Child is concerned, the moment you trust, it is all enjoyment.

G: It is enjoyment.

A: Because the energy is being used, is being productively used, and is pleasantly used, satisfyingly used, and therefore, it is happy. Therefore to work itself is joy.

G: It is joy. You are my parent, you are my family. I enjoy working for you.

A: Somebody wrote a book , *Motivation is Work Itself*.

G: That is interesting. If work itself is joy, then the element of pride, the element of loyalty, everything comes there. It is OK to enjoy when I work for somebody, and that person takes care of me.

A: Therefore I work for a leader, a leader who is a Caring Parent.

G: Let me use a TA term. We speak of self stroke. 'Self stroke' means I can stroke myself, being my father's and my mother's child.

Joy at
work

Self
Stroke

A: Relationship is a stroke.

G: That's a stroke as we have stressed before. So from that relationship I get joy at work. When I get stroke from my work, work means I have done it well. Even there, it is not the work that gives me joy; it is the relationship that gives me joy. Creative work gives me joy, because when I do something creative, there is my Parent who will appreciate. See every stroke which I receive from my work comes back to my relationship. I do not know whether I am making myself clear.

A: You are not merely coming very clear but singularly clear. For the reason that there is another dimension of a stroke. That is relationship itself is a stroke.

G: It is exactly what I said. Stroke has a deeper meaning as a relationship. This I apply to philosophic levels which is our concern now. Therefore TA also has a validation and I wanted to speak of it. So TA is not simply a psychology and it has a background and validation from philosophy.

A: That is right. Therefore one of the warnings in any input is you have to make sure of certain cautions. And one caution is that for God's sake, don't use it as a pop psychology. Don't use it as a gimmick. Don't use it as a lever. Don't use it for manipulation. If you do this, the whole thing will boomerang.

Cautions

G: Sad to say many people are using TA like that. They do not understand the depth meaning of these concepts.

A: That is right. And, therefore, anyone who wants to take this up will have to observe these cautions. If they don't, they will treat it as a pop psychology.

*A pop
psychology*

G: I am sorry to say TA is often treated as a pop psychology.

A: Everybody comes away with a few words, with a little jargon, jargon that is at times used as a weapon.

G: And then they blame TA.

A: If the right people don't speak, the wrong people will. The right people should therefore assert themselves and become effective communicators. Otherwise, pop psychologists will have a field day. Hence this thought of **sound** education in TA and for all concerned

*Education
in TA*

G: TA education for all is a good idea. In the corporate context, whom all do you think it will benefit and how?

A: All concerned, I will say.

*Option
power*

G: When so done, all concerned will come to know that there are many options. What they currently resort to is just one of the options. They will realise they have quite a range before them and they are welcome to any one of them.

A: You are saying that they will be able to exercise their option power - a great human power - once they become aware they have it.

G: Awareness in respect of?

A: What is possible and what is obtaining.

G: Can you elaborate that point?

*Obtaining
and
possible mix*

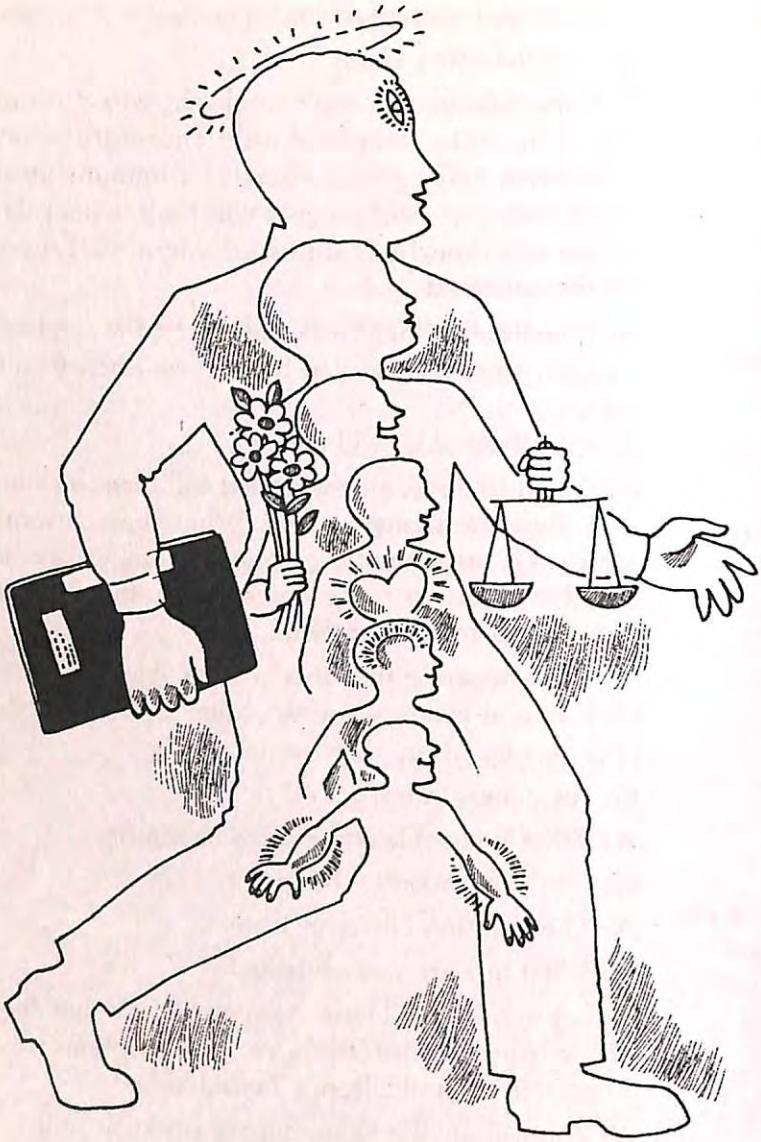
A: The mix they currently have.

G: What mix are you referring to?

A: Let us take the Transaction mix. Have they more of Crossed Transactions or of Complementary Transactions or of Ulterior Transactions?

G: You will say the same thing of stroke as well?

A: Yes and even more so. Have they more of unconditional negative strokes and conditional negative strokes and less of conditional positive and unconditional positive?



The whole man needs a stroke.

G: Also...

A: Also?

G: Are they only stroking the hand of man or..

A: Are they stroking his head, his heart and his spirit as well?

G: In other words, do they realise the whole man goes to work and you can't treat him piecemeal?

*The whole
man goes
to work*

A: I have often felt that when the full man is recognized, respected and availed of, he becomes an asset. If only part, he tends to become a liability.

G: Probably because of frustration.

A: The non-utilised man, the not fully utilized man feels frustrated. That is one of the tragic phenomena in our work place. We almost ask the man to leave his head, heart and spirit at the gate and walk into the work place.

G: Even his head?

A: Yes, rarely we ask our people, what do you think of this problem, this opportunity.

G: Because Daddy knows best!

A: Daddy certainly knows. He is certainly responsible. Only, he short changes.

G: Meaning?

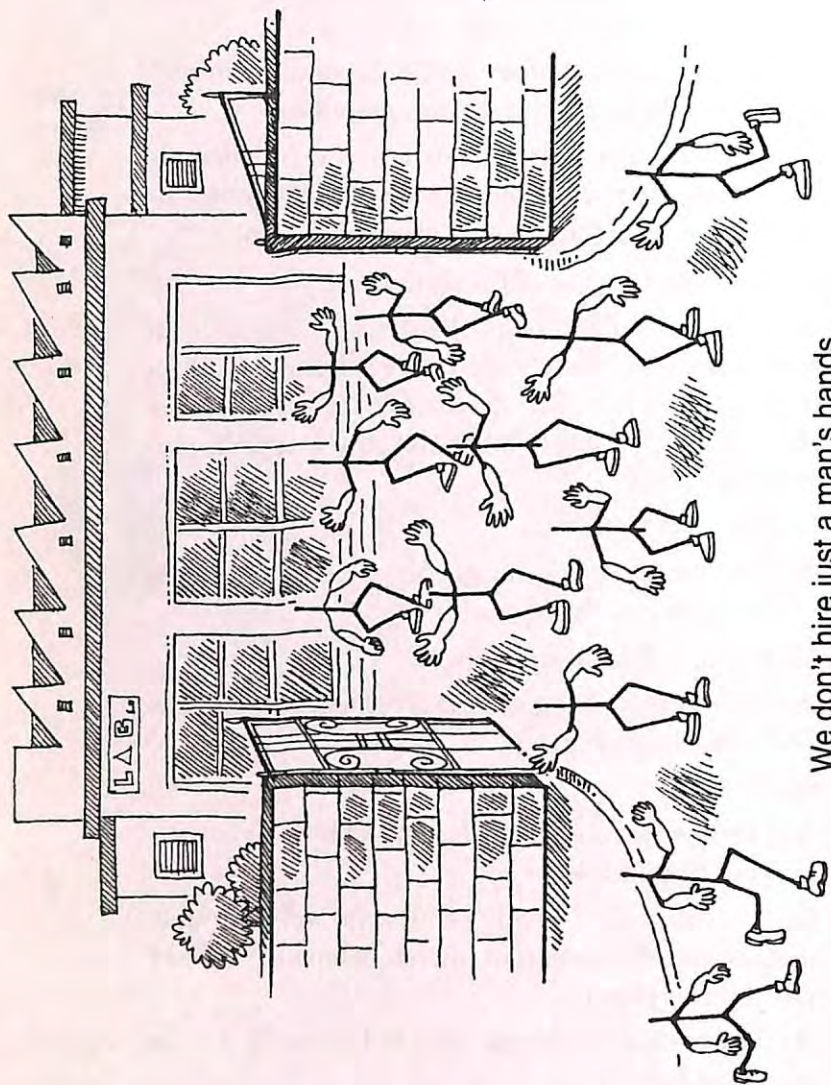
A: He does not concede others also know and others also are responsible.

G: You think the basic TA education will help all to understand the springs of human behaviour and the possibilities of man.

A: And such an understanding will hopefully lead to informed behaviour.

*Informed
behaviour*

G: On the part of all concerned - both at home and at work



We don't hire just a man's hands.

A: At home and by extension to the workplace

G: That is why we are talking of giving this language to every one in the organization and to the family members of every one in the organization

A: That will help to build the caring art on the part of the senior and the trusting art on the part of the junior, resulting in an enriching and empowering and mutually nourishing relationship.

G: Do you think I am overplaying relationship?

*Relationship
overplayed?*

A: You are not. In a corporate context, you can never do it enough. Relations lead to outcomes. The quality of relationship determines the outcomes. The outcome can therefore be projected results or unwanted consequences.

And what lead to relations? The way we respond to stimuli or events. TA education tells us that we need not be prisoners of the past, that we can order our action. We can manage the moments of truth. We need not be run by old tapes or old maps.

G: What is this map business?

A: It is a term used in General Semantics. A map is of the territory. When a territory changes, the map should change. This mostly happens, physically. Not so mentally. We hold on to old mental maps of people and things. To our disadvantage and to the disadvantage of others and therefore relationships. Adjusting mental maps to current territory/reality does not happen automatically. It calls for aware action.

G: In other words, internal maps like internal tapes rule our response to events and stimuli.

A: They tend to. The informed person, however, is able to say to himself: In this situation, where do I tend to come from? Which Ego State? Is it right for

the occasion, for the purpose? If not, to which Ego State do I need to move? Let me move over.

G: All in a split second!

A: That is why TA education has to urge conscious and sufficient practice and the formation of healthy habits of awareness and response.

G: I note your enthusiasm. I wonder, however, whether TA education is everything.

A: It is not. It cannot be. All that we say is that it is a beginning, a good beginning, a great beginning, a feasible beginning.

G: In the journey of man

A: In the journey of man as human and man as divine.

G: We are back to the spiritual phase!

A: Yes. Man is human in form and divine in content, we have heard masters and mystics say. We are just inviting him to an act of self-remembrance.

G: Once we concede the spiritual dimension in day to day life, things flower at their best and continue to flower and bless all concerned.

*Spiritual
dimension*

A: I am glad we have covered here some fresh ground.

G: Yes. There are some areas where we have gone into considerable depth, especially strokes.

A: Your tone suggests a concern you wish to express at this point of time.

A concern

G: Yes. The Child in me says: I thoroughly enjoyed exploring this topic, going freely here, there and everywhere. The Parent in me says at this moment of time: I am glad you did. But what of the audience, since you have an audience in mind? You might have made the points implicitly. Don't you owe it to them to state some of your points explicitly? To make it all a little more structured? The Adult in me says: Let me attempt.

*To make it
explicit*

When I say 'me', I mean 'us'. In fact, it has to be more of you than me!

A: I agree. Something similar is happening in me too. My question is, why more of me!

G: We are now talking of the TA psychology insights and their contribution to an OK organization. By OK organization, I mean a healthy, vibrant and fair to all organization. You have seen **many** such organizations.

TA
psychology
and
an OK
Organisation

A: You too have seen them.

G: Not the way you have seen them. You have seen many more. Further, you have seen them in length and depth. Add to it, all over the country and even parts of the world. I have seen some and I will add my penny's worth. Will you please tell in short how some of the TA psychology insights can practically help in creating, nurturing and sustaining an OK organization?

A: I will attempt.

An organization is there to make and supply a perceived value to people. This may be a product or a service. The people may be few or many. There is exchange of value no doubt but that is a sustaining part.

This value is the outcome of work behaviour, organizational work behaviour.

There are players inside an organization. Some of them happen to be key players.

Evocative
and
provocation

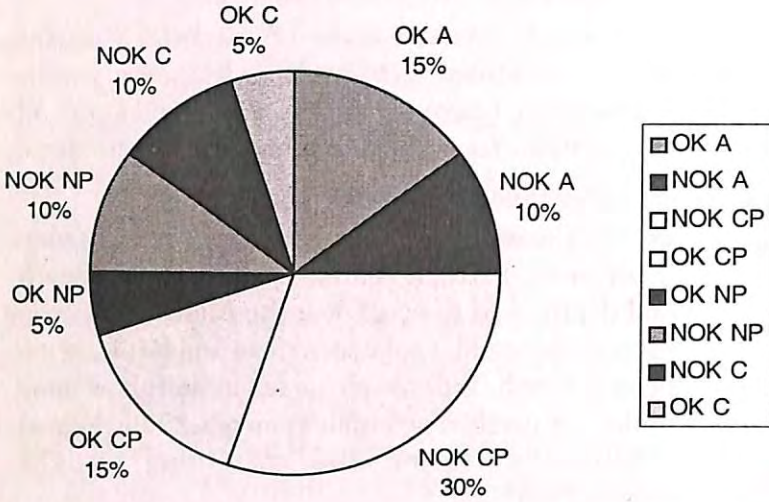
Especially their behaviour influences the behaviour of others within the organization and outside the organization.

Their behaviour can be evocative of results or provocative of consequences.

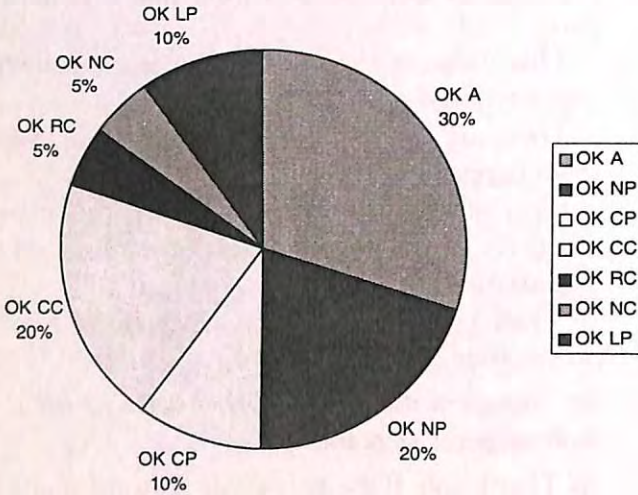
G: You are a student of mathematics all right! You go from point to point.

A: Thank you. If the behaviour is aware, alert, alive

Problem Ego States Mix



Opportunity Ego States Mix



and therefore appropriate, it can be evocative. If the opposite, it can be provocative,

G: Now the philosopher Attcheya is speaking!

A: You are suggesting that I be still more down to earth?

G: I like the way you say it. That is all.

A: Organizational results depend upon action. Action depends upon decision. Decision depends upon choice. This choice can be what some tend to call "natural" or it may be disciplined.

"Natural"
choice and
disciplined
one

G: By "disciplined" you mean?

A: Appropriate, may I say?

G: By "natural" you mean?

A: Doing as I like. I don't care to ponder: What is available? What will be helpful? What should I therefore go for? A sort of unedited reaction.

G: That is why you are talking of aware, alive and alert?

A: Yes. I should be **aware** of the range of behaviour available to me and I am capable of. I should be **alert** to what comes "naturally" to me. I should be **alive** to go for that aspect of my range of behaviour that is **appropriate** for this occasion, that will help all concerned.

Aware.
Alert,
Alive

G: Good but quite a tall order.

A: We are talking of tall people. This we may call informed behaviour, disciplined behaviour, professional behaviour, responsible behaviour - responsible for the health of an OK organization.

G: This we have it in good part even now, I thought.

A: Without doubt. What can supplement it is the element of conscious behaviour.

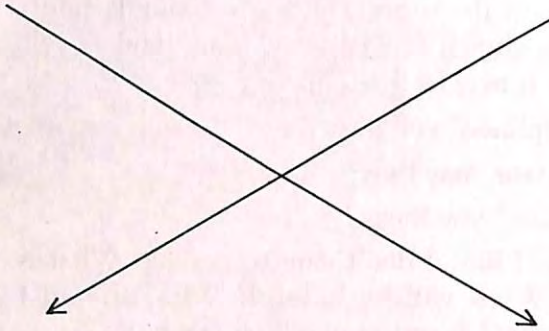
Conscious
behaviour

G: Please elaborate the point a little more.

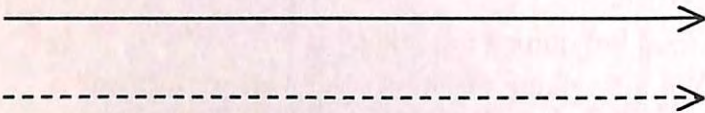
A: You can be "natural" or you can be appropriate.

TRANSACTION OPTIONS

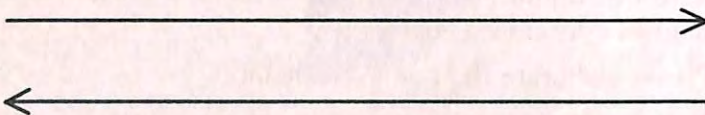
CROSSED TRANSACTION (CT)



ULTERIOR TRANSACTION (UT)



PARALLEL/COMPLEMENTARY TRANSACTION (PT)



One is unconscious behaviour. The other is conscious behaviour. One is informed, responsible behaviour. The other is uninformed runaway behaviour. One is chance behaviour. The other is choice behaviour.

G: Don't you think what you call the "natural" unconscious behaviour may well be intuitive and appropriate?

*Appropriate
behaviour*

A: It can well be. What is commended is to be conscious of where (what Ego State) we come from, check if it is appropriate for the occasion, stay with it, if it is appropriate. **And** switch over, if it is not appropriate.

G: This is what you call aware or conscious behaviour?

A: One aspect of conscious behaviour is to know that there is a range of alternatives available to everyone; and one can with some effort choose the most promising one for the occasion. Instead of acting like an autopilot and calling it 'natural'.

G: What you are saying is that what is obtaining is unconscious and uncultivated. What is possible, you are saying, is the productive **habit** that comes out of conscious cultivation. This is made possible by the needed knowledge and skill. This makes for an OK organization.

A: You have a unique conceptual skill. Would you like to restate the possibility in your own way?

*Repeating
ourselves?*

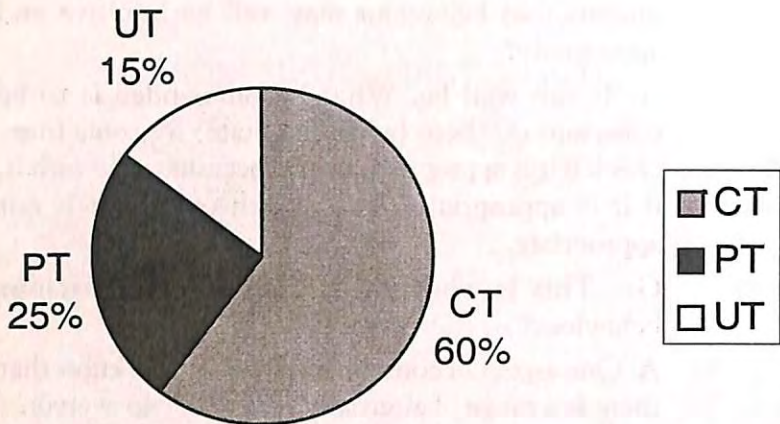
G: Remember it is a restatement of my understanding. Also, we may be accused of repeating ourselves.

A: We may be. I believe key concepts deserve to be stated and restated. In as many ways we we can. We should not fight shy of needed repetition.

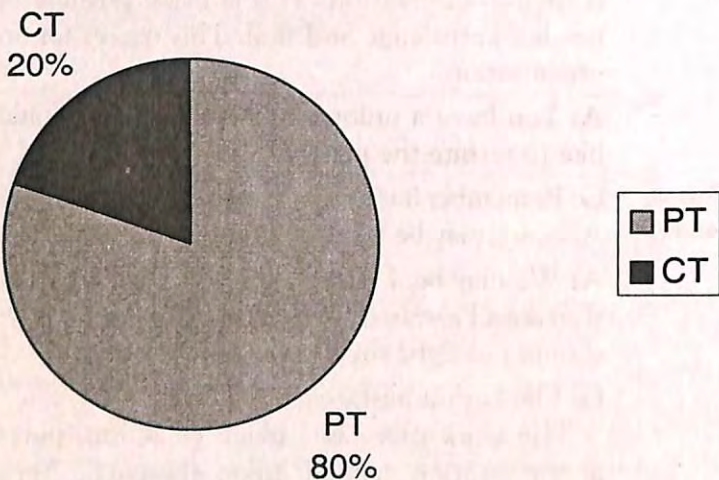
G: OK Let me restate.

The work place is a place of action, purposive action. Action depends upon approach. Approach

Problem Transaction Mix



Opportunity Transaction Mix



depends upon attitude. Attitude depends to some extent on my response or reaction to another's behaviour.

Whether we like it or not, whether we know it or not, our behaviour influences others' behaviour.

We have choices in behaviour.

We can put this phenomenon to a purpose.

We can go for an evocative behaviour as against a provocative behaviour. The evocative behaviour tends to get the best out of the other while the provocative one, the worst.

To tap the best out of the other, therefore, we have to tap the best in us.

A: The word best may give the impression that some part of us is not good and that should be cut out of the system.

G: Thanks for alerting me. This impression needs to be corrected.

All that is in us is good - in specific contexts. Some may be good in more contexts and some in less, some in 60% of the contexts and some in 6%. The range is to be acknowledged and honoured. It talks of human richness.

The psychic energy is a flow. When we allow it to be so, it becomes flexible.

A: We should own it and still not own it.

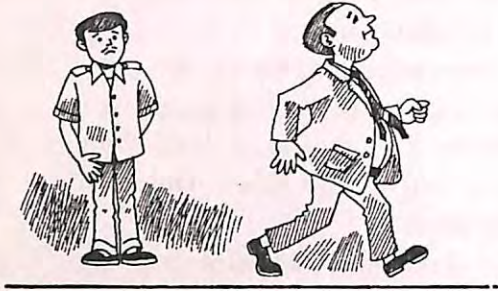
G: Meaning?

A: We should acknowledge it is all there. We should not own it in the sense we should not develop a vested interest in any one of them.

G: You may say people make an organization, and organizational behaviour is individual people behaviour. I believe there is also a collective aspect to organizational behaviour.

*Collective
behaviour*

Options : Strokes



A: I think so too.

G: Can you please elaborate?

A product
mix

A: Let me take a phenomenon common to organizations. They have what they call a product mix. Broadly speaking, more of one and less of another.

Same way, organizations can have a behavioral mix.

G: You are saying that the organization, meaning the people therein, will be all exhibiting the same mix.

A: They may even say that is how "it is done here".

G: They may not mind the consequences thereof.

A: I will say that. One way to make an organization economically healthy is to go in for a particular mix of products or services.

A
behavioural
mix

G: You are suggesting that organizations can similarly go for a productive behavioral mix.

A: Specifically, in three aspects — the Ego States mix, the Transactions mix and the Strokes mix.

G: Now you will tell me that many organizations may find on examination that they have a frozen mix.

A
frozen mix

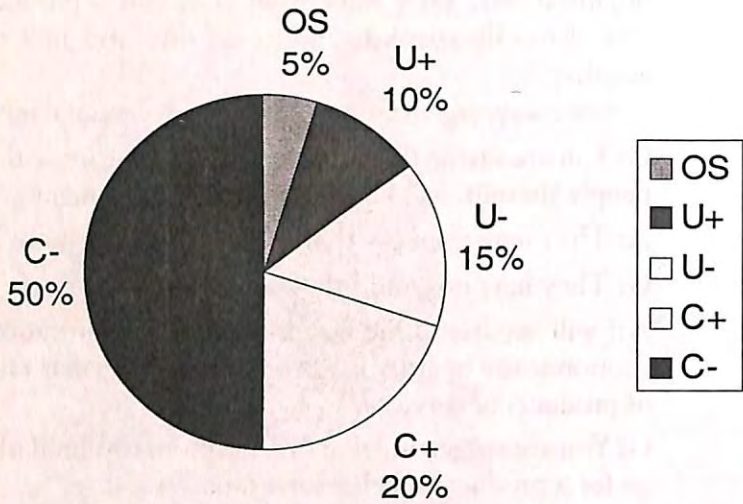
A: Precisely. The frozen mix may not be a health-inducing one. It may have served well at one time but no longer.

G: Don't you think this freezing helps stability?

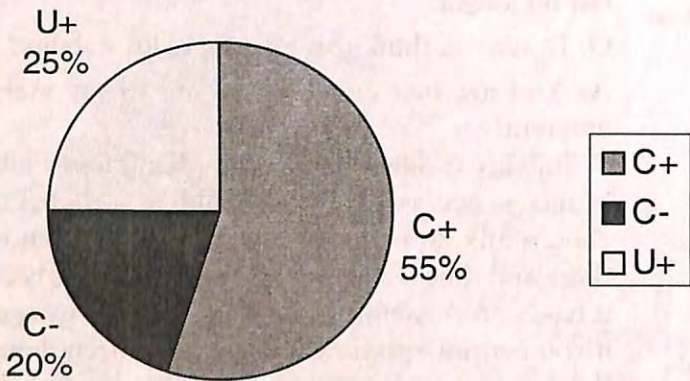
A: You are just encouraging me to say more or differently.

Stability is different from moribundness. Stability in mix is necessary but it should be a thoughtfully chosen mix. In many places, they just happen to be there and they are worshipping the mix, just because it has been there for a long time. As the saying goes, if you continue to do what you have been doing all the time, you will continue to get what you have been all along getting.

Problem Stroke Mix



Opportunity Stroke Mix



G: Some one added, in a fast changing world, you may not continue to get even what you have been getting!

Would you like to coin another term here?

A: May we say "mix management"?

G: Or is it "management mix", management meaning managing people? *Mix management*

A: Why not?

G: I would say it is a critical aspect of organizational management or leadership.

A: Lovely! A dynamic organization has to be therefore a learning organization. A life unexamined is not worth living, a philosopher said. We can say something similar about life in an organization. We will have to regularly look at the behavioral mix we are encouraging in the organization, and revise it as needed. For example, the current mix may indicate virtual starvation of positive strokes. *A learning organisation*

G: How may we ensure this? Let us relate it to the education we talked of.

A: The education will give all concerned a common base for sane action. The educated person can be expected to have an informed behaviour. As Thomas Huxley said, an educated person is one who does what he has to do, whether he likes it or not. It is this type of education we are talking of. We wish to make people educated in this sense.

G: Certainly but you can't order this about. Also, there are hundreds and thousands to deal with.

A: What you say is true. What is feasible, however, is a small but significant beginning. We can start with the top. When the key men start, make the needed decisions and resort to informed and appropriate behaviour, the rest will follow. This is true of any country. It is more so in India.

G: The old saying is *yatha raja, tatha praja*; as the leader, so the follower.

A: So many owe so much to so few, said Winston Churchill. This is not merely true of war-torn Britain. This is true of any country, any time.

G: What you say reminds me of two observations. One is of Helen Keller. The other is of Mother Theresa.

Helen Keller said:

I am only one;
but still I am one.
I cannot do everything;
but still I can do something.
I'll not refuse to do
the something I CAN do.

Mother Theresa said:

I never look at the masses as my responsibility.
I look at the individual.
I can love only one person at a time.
I can feed only one person at a time.
Just one, one, one ...
So you begin - I begin.
I picked up one person -
maybe if I didn't pick up that one person,
I wouldn't have picked up 42000.
The whole work is only a drop in the ocean.
But if I didn't put the drop in,
the ocean would be one drop less.
Same thing for you, same thing in your family,
same thing in the church where you go.
Just begin...one, one, one.

A: When we hear SUCH people, we concede the possibility of a conscious few making a crucial difference in the workplace.

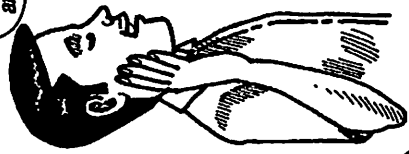


PART FIVE

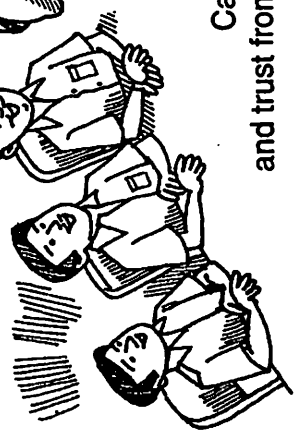
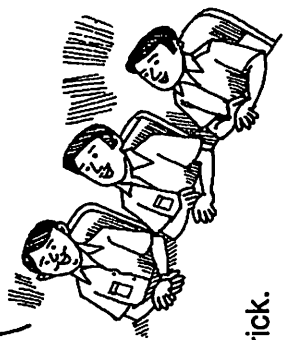
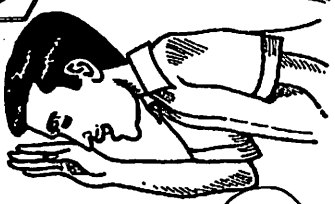
A RESTATEMENT



*On my honour
I solemnly affirm that
I will care for you all
and deserve your trust.*



*On my honour
I solemnly affirm that
I will trust you all
and deserve your care.*



Care from the senior (in a situation)
and trust from the junior : this combination does the trick.

POINTS TO PONDER

*We are confronted
with insurmountable opportunities.*
Walt Kelly, "Pogo"

*You are never given a wish
without also being given
the power to make it true.*
Richard Bach

*Someone sees things as they are
and say 'why'?
I dream things that never were
and say, 'why not'?*
George Bernard Shaw

*We know what we are,
but know not what we may be.*
William Shakespeare

*What is proved today
was only imagined yesterday.*
William Blake

*Can you step back from your own mind
and thus understand all things*
Lao-Tzu

*The real act of discovery
is not in finding new lands,
but in seeing with new eyes.*
Marcel Proust

*The greatest thing in this life
is not so much where we are,
but in which direction we are moving.*
O.W. Holmes

*The only way to discover
the limits on the possible
is to venture beyond into the impossible.*
Arthur C Clarke

*A great pleasure in life
is doing what people say
you cannot do.*

Walter Gagehot.

*To believe a thing impossible
is to make it so.*

French Proverb

*Only those who risk going too far
can possibly find out
how far one can go.*

T.S.Eliot

*We are generally afraid to become
that which we can glimpse
in our most perfect moments.*

Abraham Maslow

*Miracles happen,
not in opposition to nature,
but in opposition
to what we know of nature.*

St. Augustine

*To attain knowledge,
add things every day.
To attain wisdom,
remove things everyday,*

Lao-tzu

*One should strengthen and protect oneself
by the power of renunciation of selfishness,
and selfless service to others*

Isa Upanishad

*It is better to be ignorant
than mistaken.*

Japanese proverb

*You made him a little lower than God
and crowned him with glory and honour*

Ps 8:3-5

*What do we live for
if not to make the world
less difficult for each other?*

George Eliot

*Civilization is the manifestation
of divinity in man.
That society is the most civilized
where a highest truth becomes practised.*

Swami Vivekananda

*Option is power we know.
TA psychology gives us the tools
to avail of this power.*

N.A.

*Nobody made a greater mistake
than he who did nothing because
he could only do a little.*

Edmund Burke

*The great way is easy,
yet people prefer the side paths.
Be aware when things are out of balance.
Stay centered within the Tao.*

Lao-Tzu

*The more faithfully
You listen to
the voice within you, the better you will hear!
what is sounding outside.*

Dag Hammarak Jold

*You will only be remembered
for two things:
the problems you solve
or the ones you create*

Mike Murdock

To me God is what binds us together.

Hugh Prather

A RESTATEMENT

G: At this stage, I have a request for you.

Our readers are used to structured presentations. Please therefore restate what we have been exploring in this dialogue.

A: This is what we have been discussing.

An idea gives birth to an organization.

An individual or a small group of individuals give birth to an idea. This idea may arise out of a dream, a vision, an opportunity or even a necessity.

The founders plant a seed, so to say. Then they tend the tender plant. They invite others to give them a hand in tending the plant.

To tend a plant in a human context, we need sturdy values.

The founders spot these values and share these values and sustain these values.

And they urge their working partners to do so.

They do not create the product or service in the air. It is intended to give value to people, a selected section of the population.

This value is given not by one person but by a team of people.

For this to happen, resourceful organizational nurturing has to be done. So many obstacles may come in the way.

Nurturing an organization is not as easy as creating one. Sustaining an organization is not as easy as nurturing.

To do this difficult task easily, to keep an organization an OK organization, we find the following steps profitable, among others ofcourse:

- Clarify vision.
- Think through the values.
- Communicate the vision and the values constantly and creatively to everyone in the organization.
- Let them all own the vision and own the values, in terms of the publics they serve, the publics that sustain the organization.
- Take a win-win stand.
- Think and act long term.
- Bow to visible and invisible realities, including spiritual realities.
- Exercise great care in admitting and exiting members.
- Help people to be at their best as a person, as a professional, as a team member, as a citizen.
- Deserve loyalty.
- Encourage situational leadership.
- Encourage and assist learning for holistic health.
- Prune factors and forces that come in the way of healthy functioning. For example, sectional thinking, functional feuds, departmental loyalties.
- Show respect to every member, and to the whole of the person, not merely to his hands.
- Practise care and trust as a fine art.
- Cultivate relationships consciously.
- Celebrate strengths, celebrate performance, celebrate ok-ness, celebrate relationships.

Identification, Relationship, Reason and Integration are all important for an OK organization. To build all these, steps like the ones above are observed by world class organizations.

To do all these and more, we need a common

organizational language. One of the simplest languages *A workplace language* is provided by TA psychology. This can be learnt by all members of an organization. This can be taught to all members of an organization. In fact, to all the stakeholders. Including family members.

The operational facility in this language will influence organizational behaviour distinctly.

This language helps self-possibility, self-understanding, self-awareness and self management.

This language points out that we all have a number of options **and** there are ways of suitably applying those options to suit the situation.

This language helps us operate effectively, especially in the following critical areas of organizational behaviour - in the area of relating, in the area of initiating, in the area of responding, in the area of communicating, and in the area of acting, and in the area of acknowledging.

Ego States offer several options. Transactions offer several options. Strokes, in particular, offer several options. When we understand these options and when we exercise them intelligently, we make possible an OK organisation.

Have I stated the case clearly enough?

G: You have done it well indeed.

It's up to you

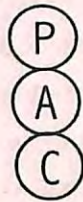
One song can spark a moment,
One flower can wake the dream.
One tree can start a forest,
One bird can herald a spring.
One smile begins a friendship,
One handclasp lifts a soul.
One star can guide a ship at sea,
One word can frame the goal.
One vote can change a nation,
One sunbeam lights a room.
One candle wipes out darkness,
One laugh will conquer gloom.
One step must start each journey,
One word must start each prayer.
One hope will raise our spirits,
One touch can show you care.
One voice can speak with wisdom,
One heart can know what's true,
One life can make the difference,
You see. IT'S UP TO YOU!

Author Unknown

APPENDIX - I

TRANSACTIONAL ANALYSIS: A SUMMARY

Berne calls the state of mind of a person at a particular moment, **Egostate**. He also defines it as a consistent pattern of feeling and thinking that gives rise to a consistent pattern of behaviour. Three egostates make up a person. People, who are rigid and authoritative, and those who are generally thoughtful, and those who are unsteady and changing have different egostates dominating them. Authoritarian behaviour is **Parent**, thoughtful behaviour is **Adult** and unsteady behaviour is **Child**.



The diagram indicating source of behaviour is called **structure of personality**. **Function** is manifest behaviour. The source of a stimulus or of a response is only one of the egostates. **Transaction** is any stimulus and response to it. It may be verbal or non-verbal. Stimulus and response may complement each other. They may cross each other. Sometimes, openly one says one thing with a

hidden desire of which the person may not be aware. Response too may share the same duplex quality.

The above **transactions** respectively are called **complementary transactions**, **crossed transactions** and **ulterior transactions**.

Though ulterior transactions are at different levels of consciousness, usually, they are preconscious and they come up to the level of consciousness through unexpected surfacing of feelings. Then it is called a **game**. It is defined and described in different ways. But the hallmark of a Bernian game is the unpleasant feeling one usually collects when dealing with others. These feelings, in the context of the Bernian game, are called **payoffs**.

As games become frequent in a person, the payoff feeling accumulates. These feelings are in the category of sad, mad or scared. When payoff is accumulated, the feeling becomes intense and is thought of by the person as a justification for getting into depression and destroying oneself, or getting wild, fighting, killing or for avoiding any company and shrinking into one's own shell and getting away from others. Usually, people call these endings as destiny. Transactional Analysts call it **script**. T.A. holds that script can be changed by taking personal responsibility for one's life. Responsibility starts with small steps. Small behaviour change leads to deeper changes in a person. The first small step is very important.

The expressed decision for change is called **Contract**. Contract is a decision one makes to take up a new behaviour, that is expressed and sealed by consent of a mentor or therapist.

Script is a story written when one was a child. It is self-written monoact and is acted out by oneself, under the promptings of internal parents. Three elements of script are the Hero, the Villain and the interaction. The Villain is called **injunction** i.e. the deeply emotional and destructive message the child gathers under the influence of its parents. The Hero or **counter-injunction** is value-based message learned from the parents. **Programming** is step by step interaction between the two that decides the destiny of the person.

Everything in this world is connected, the soil, the plants that grow on it, animals and birds and finally man. Man knows this connection and has a need to express this connection. This need

is existential and is deep-seated in him. Berne calls this need **hunger**. This hunger is satisfied by what he calls **stroke**. To get and to give strokes is life-giving, is life-sustaining. The whole lifetime is spent stabilizing this stroke need in various ways. There are only six ways of using time to meet the stroke need, to use Berne's phrase, structuring time. These are **Withdrawal, Ritual, Pastime, Game, Activity and Intimacy**.

Parent voices in the head that give rise to compulsive behaviour is called **Driver**. Explanation of the internal dynamics starting with the visible compulsive behaviour is Taibi Kahler's contribution to T.A. theory. He speaks of five drivers: **Please me, Be perfect, Hurry up, Try hard, Be strong**. These compulsive behaviours give rise to anger and create internal resistance. It is called **stopper**. Again internal Parent voice is listened to, and so on. This repetitive process is called **Mini script**, meaning it is life script lived from moment to moment.

Berne called unpleasant feeling in the Child at the end of a game, **Racket**. Starting with racket feeling, Richard Erskine developed the internal dynamics. Feeling gives rise to thinking, thinking leads to behaviour and again to feeling that recalls old memories, and sometimes leading to unhealthy somatic changes. Sometimes, the above dynamics lead to psychosomatic diseases. The above merry-go-round phenomenon is called **Racket system**. Analysis of driver and of racket system are therapeutic tools.

A novel perspective of TA is given below :

A person's present behaviour is influenced by his past and future. These influences are through **Parent and Child**, they can be healthy or unhealthy. Healthy influences give values in life and the vision of a constructive and captivating goal.

In Berne's understanding, neither Parent nor Child is a source of energy. Berne followed Freud's postulate of psychic energy. However Berne speaks of strokes as a means of activating and increasing one's psychic energy. **Stroke** is basically touch, then its verbal expression or any sign of recognition. In my perspective, energy that activates a person can come only from another person, real or imagined. In the context of positive perspective of Parent and Child as crystallized values or concretized vision, the source

of energy is one's relationship with the person who stands behind the values or the person who gave shape to the Child vision.

Though one's Parent values may be crystallized and clear and the Child vision or concretization of these values also is clear, a person is subjected to limitations of the world he lives in. These limitations cause unexpected disappointments, anger, sadness and fear. The above feelings result from one's attempts to live one's ideal, and are inevitable. These events share the qualities of Bernian **game**. But the player takes these situations or games as challenges and forges ahead towards his vision. In other words, these games serve as stepping stones in life's journey towards the realization of one's vision.

Again the vision also is subjected to the limitations of the material world one lives in and consequently life may end up in disappointment, not having reached where one wanted to reach. But the disappointment is transformed by the alchemy of the captivating goal, and the pull of love of the person who pointed out the goal. As they say, failures become stepping stones to success. In other words, natural limitations are overcome step by step. This process may be labeled **script-in-process**. The vision and lived-values continually interact in the course of one's life. The end of such life is predictable. It may look tragic in the eyes of a self-centered person, but on the other hand, it is heroic and is anointed with the aroma of immense joy in the eyes of the admirer.

George Kandathil

APPENDIX - II

THE TA VOCABULARY

The following are the technical terms used in Transactional Analysis psychology (TA for short). Though the terms are day to day ones, they have special meanings. That is one reason we find, for example, the word child with a capital c - Child. What are the common words and their special meaning? The following seeks to explain

THE TERMS

Ego State, Parent, Adult, Child, Transaction, Complementary Transaction, Crossed Transaction, Simple Transaction, Ulterior Transaction, Natural Child, Adapted Child, Nourishing Parent, Critical Parent, Position, Stroke, Positive Stroke, Negative Stroke, Ritual, Pastime, Intimacy, Activity, Game, Script, Coupon

We may say these terms constitute the TA vocabulary. To understand the vocabulary, we should have an idea of the basic concepts of TA. These concepts will form a framework for you to apply Transactional Analysis in your personal life and work situation.

When your experience can be conceptualised with the help of Transactional Analysis it becomes a potent tool to understand others. "You and I" become transparent and we see the same reality, talk the same language. The superior subordinate

relationship slowly gives way to a personal relationship, creating a climate for personal growth. This is the innermost desire of everyman. Once this is satisfied the person feels free, becomes more responsible and cooperative in the achievement of the relevant objectives.

EGO STATES

In a given situation a person, can react in three fundamentally different ways. On seeing a rose, I can say:

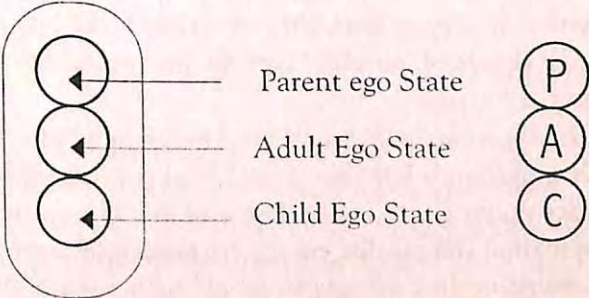
- Ah! What a beautiful rose! (1)
- or
- That rose is not pruned properly (2)
- or
- What variety of rose is this? (3)

The first, an expression of joy and wonder, stems from that part of a person's mental make-up which is called in T.A., the Child. The second one, a critical judgment, an expression of disapproval, comes from the Parent in him. The third reaction, seeking information, is from his Adult.

These three basic States are termed "Ego States: -
The three basic Ego States then are:

- 1. Parent Ego State Simplified 'P'
- 2. Adult Ego State " 'A'
- 3. Child Ego State " 'C'

This is diagrammatically represented thus.



Structure of a person

Simplified form

In every person there will be these three Ego States and all his actions, activities, can be traced to one of these three.

An Ego State may be described as a coherent set of feelings from which certain attitudes are developed, which form the source of behaviour.

The Child in a person is the relic of his own childhood. What Mr.X as a child was, remains part of him even when he grows up. It is the most valuable part of one's personality and can contribute to the individual's life exactly what an actual child can contribute to the family: charm, pleasure and creativity. If the Child in the individual is confused and unhealthy the consequences may be unfortunate. What he observed his parent do, what he heard from his parents, from his teachers, from his elders in general, becomes the Parent Ego State in the grown-up person. His ability to react effectively to the present reality without being hindered by his P or C comes from his Adult.

There is no question of one Ego State being superior or inferior to another. They are all necessary for the functioning of a person in full; all three should be at the disposal of the person, and what Ego State is the ideal one in a given situation will depend upon the situation.

Characteristics of Ego States

The Child - All creativity and spontaneity comes from the Child. It is intuitive. Feelings belong to the Child. The Child is pleasure-loving.

The Parent - It may be nurturing or critical. The prejudices, the 'do's and don'ts of morality, custom and social conventions come from the Parent.

The Parent has two main functions. First, it helps one to bring up his own children. It has been found that persons orphaned in early infancy find it hard to raise their children. Secondly, Parent saves a lot of time and psychic energy by making many responses purely automatic. In a critical situation such responses can be life-saving.

The Adult: Collecting data, processing them and taking decisions and acting on them is the characteristic of the Adult. The Adult acts also as a mediator between P and C. For example: I see a cobra dancing in front of a snake charmer. My C is delighted. My Parent in me says 'Cobras are poisonous. Don't go near it. But the Adult in me says: This cobra has its fangs out, otherwise, the charmer won't handle it so freely. So my A mediates between Child's fascination and its fear caused by the Parent's prohibition and decides it is safe to watch the cobra.

TRANSACTIONS

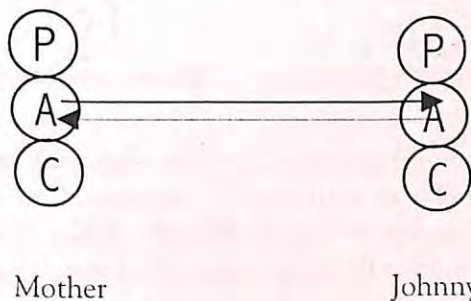
Whatever happens between persons, conversation or communications of every description, is a Transaction.

Mother: Shall I tell you a story?

Johny: Yes, Mummy

Mother's question is a '**Stimulus**' and Johny's answer is the '**Response**'.

A transactional stimulus and a response together constitute a transaction. The former dialogue diagrammatically represented will be

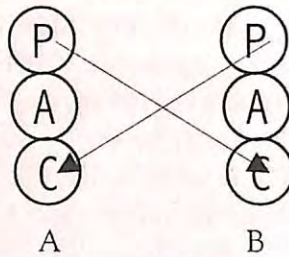


In a transaction of this type, the lines are parallel; there is no conflict. (One is willing to tell a story, the other is eager to listen). Such transactions where the response is expected and appropriate are called '**complementary transactions**'

Jack: Don't talk nonsense!

Jill: You are talking nonsense, not me !

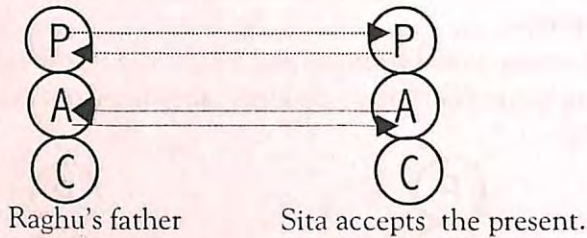
In this transaction the lines are not parallel and is called a **Crossed Transaction**. It is the beginning of conflict, friction.



Transactions besides being Complementary or Crossed, or also **Simple** or **Ulterior**.

A transaction that can be taken at its face value, an honest question to which an honest reply is given, is a simple transaction.

Suggestive talks are usually **Ulterior Transactions**.



Father of Raghu whose paper Sita is to value sends her a present worth Rs.100/-. There is an ulterior message in it: 'See my son passes'. Social message is 'we are friends'. When Sita welcomes the present and gives Raghu an undeserved pass it is an **Ulterior Transaction**.

GROWTH OF A CHILD

A child even at an early age shows signs of Adult behaviour. Sally, a three year old girl, asks her mummy to give her a toffee. It is the C in Sally that asks for sweets. Sally rocks her doll and signs it to sleep. She has seen her do that with her baby brother. It is the P in Sally who rocks the doll and sings.

A child watches the way its parents behave, copies their words and actions, and in later life, reacts with the same emotions as her parents would have reacted to a given situation. Thus the P in her is developed.

In the child there are the natural instincts and feelings. These constitute the 'Natural Child'. What the child has learnt would please its parents and avoid punishment develops into the **Adapted Child (C)**. A child of five is slapped by its mother for taking a knife. Next time it sees a knife, it shrinks back in fear, because it doesn't want to be slapped. It has learnt to conform itself to the parental injunction: 'Don't touch the knife'. Thus the '**Adapted Child**' develops. That child when it grows up would shrink from certain ordinary situations, and irrational fear might dominate its future life.

POSITIONS

There are four basic attitudes a person can take towards oneself and others.

1. I am O.K. — You are O.K.
2. I am not O.K. — You are O.K.
3. I am O.K. — You are not O.K.
4. I am not O.K. — You are not O.K.

A child, early in life, say before it is six, has taken its basic attitude to life. This is called a **Position**. The Harijan girl in Changampusha's '*Vazhakkula*' must have felt intensely when the landlord ordered the bunch of banana to be cut and sent to his house. The girl who had longed to enjoy these plantains must have seen the landlord, and all landlords as wicked men: I am O.K. - You are not O.K. is her position.

The healthiest position is I am O.K. - You are O.K. It is an optimist's attitude to life. He believes in the basic goodness of all human beings.

The position "I'm O.K. - You are not O.K." will breed potential murderers. People suffering from inferiority complex and subject

to depression have taken the position 'I am not O.K. - You are O.K. The person who finds the world beyond redemption and his own life meaningless has taken the position: 'I am not O.K. - You are not O.K.'

All those who are dealing with children should bear in mind that the child doesn't evolve its position in a rational way, and that its future attitude to people and events will be conditioned by the 'Position' it takes as a child; and all life is an effort to consolidate that Position. An emotional shock experienced in childhood will affect a person in such a way as to influence him all his life. It is not necessarily the objective stimulus that determines the intensity of an experience. What is relevant is the **intensity of the experience**, and not whether that degree of intensity was warranted by the situation objectively viewed or not.

GAMES

Our time is spent in one of the following ways. The TA psychologist calls it 'Structuring Time.'

The six ways of structuring time are:-

- i. Withdrawal
- ii. Rituals
- iii. Pastimes
- iv. Activities
- v. Games
- vi. Intimacy.

Saying, 'How do you do?' and the response, 'How do you do' is a **Ritual**.

Criticizing politicians, and blaming them for all the troubles in the world is a common '**Pastime**'. Work, hobbies, playing football - all these will come under 'activities'. **Intimacy** is the ideal form of relationship we aim at. It is a life without shams; our dealings are straightforward. It is the Biblical advice "Let your speech be 'Aye, Aye' and 'Nay, Nay'".

A **Game** is an ongoing series of transactions that has an element of deceit in it. A Game necessarily consists of Ulterior

Transactions. "If it were not for you" is a familiar Game. 'Kick me' - where a person bungles the task assigned him, and waits to be scolded and punished - is a Game. Surprising though it might sound, in the last analysis, he **wants** to be 'kicked' and he 'enjoys' being kicked.

All Games are played from one of the not O.K. positions. 'Kick me' is played from, 'I am not O.K. - You are O.K.' And the **pay off** or the advantage the person gathers from the Game is the strengthening of his Position.

On the social level a Game is an acceptable series of complementary transactions. But on the psychological level they are ulterior transactions that are unacceptable. The advantages of a Game are threefold: Existential, Social and Psychological.

STROKES

Little children want to be petted, stroked. If a child does not receive affection, if it is not **stroked**, its growth, biological and psychic, will be affected. If a child does not get **positive strokes**, it will turn to mischievous ways and try to get **Negative Strokes**. If it is not patted on the back, it would invite itself to be thrashed; it prefers that to being ignored.

Grown up persons also require "Strokes". Everyone experiences 'recognition' hunger. That has a survival value and recognition is a Stroke.

We play Games in order to get strokes. We need strokes; but being afraid to take the risk of frankly, honestly, asking for them, we enter into Ulterior Transactions, follow devious paths to get the necessary Strokes.

Discovering and Analysing the Games a person plays we understand his character. A person's Games are indicative of his **Script**, the destiny he carries within himself in a rudimentary form, the destiny he is working out all his life.

COUPONS ("STAMPS")

When we buy certain articles (eg; Polson's Coffee) we are given coupons. These are freely given in addition to the article we pay

for. When a certain number of coupons are collected they can be handed in and cashed i.e. some article can be got for the coupons.

When we suppress a feeling of anger, let's say, we are really collecting a Coupon. A repressed feeling is stored away like a coupon. When a certain number of Coupons are collected, when a number of times a feeling is suppressed, there will be an explosion. A riot, a revolution, a sudden outburst of violence, is the cashing of Coupons.

About the Book:

This is a sequel to the earlier book, *How to Be Alert and Achieving*. While the earlier book focused on the individual and the family, this focuses on the organisation, the people at work, especially of people in a leadership position, regardless of the nature of work or level of responsibility. The authors have shared herein profound and pragmatic insights.

About the Authors:

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About the School and the Foundation:

MMC School of Management is a post experience education centre founded in 1955. Publishing books and periodicals is one of its continuing education activities.

Vijay Foundation, a public trust, was set up in 1995, to serve the larger causes of holistic health, continuing education and poverty alleviation, through wealth creating enterprises.

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