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Cross-cultural transactional analysis

Abstract

The article presents the review of the papers published in the *South Asian Journal of Transactional Analysis* in the period of time between 2015–2019.

Keywords: transactional analysis, subject literature review, *South Asian Journal of Transactional Analysis*.

Reviewing all the articles published so far in SAJTA, *South Asian Journal of Transactional Analysis,* it is easy to notice the dominance of those devoted to the issue of cultural diversity. This theme is present from the first issue and is discussed by many authors (mainly from India, Australia, South Africa and England) in further issues of this captivating, though exotic for us as far as its topics are concerned, scientific journal.

Multitude of cultures and scripts

In her article devoted to the issue of cultural influence on the Parent ego state, Meera Ravi quotes the view of many theoreticians that culture is an important factor shaping our personality, and people who are born and raised in the same culture share many personality features (Ravi, 2015, pp. 10–14). Therefore, researching characteristics of a given culture with the help of TA can be used as an

efficient method of transformation of civilisation and society. Analysing the structure of the Cultural Parent known from the times of Berne, in this way, at different levels, we learn "what to do?", "how to do that?", "what can be done?". It corresponds closely to cultural beliefs and values, culture's technical features and patterns of emotional reactions. Thus, the Cultural Parent conveys the patterns of thinking, behaviour and appreciating particular things in a given society, real organization of material life in a known community and ways of feeling, satisfying biological needs and emotional expression. In particular it concerns an individual's social subordination or rebellion. All these elements (etiquette – technique – character) have an impact on taking everyday decisions, and cultural changes can take place at these three levels. The aforesaid article in the first issue somehow announced the continuation of similar themes in further issues of the journal in question.

Thus, the sixth issue is completely devoted to culture, both in its individual, group and organisational dimension. A part of presented materials comes from the ITAA-SAATA Conference of 2018. Despite the flood that struck India at that time (Kerala and Coorgu) and immense transport difficulties experienced by many lecturers, this symposium took place in Kochi and its motto was "The dance of cultures".

One participant that could not come because of the natural disaster was Gujan Zutshi. However, SAJTA gives us an opportunity to read his paper. The author conducts an extensive subject literature review and remarks that while there are many publications concerning organisational culture, there are not that many texts in the form of research or application of organisational scripts. The author thinks that this phenomenon can be understood thanks to the analysis of the Cultural Parent mentioned in the previous article. This analysis and the script trigger mutual influence. Organisational culture of a given group develops when societies struggle for survival. Similarly, a life script is created when individuals struggle to adapt to the place of their birth. All in all, "Choices and decisions taken by individuals define group culture and script" (Zutshi, 2018, p. 26). The author shows the relations between culture and script by a case study where he emphasizes the necessity of giving a more significant role to an organization's anti-script. He developed a questionnaire which, he hopes, shall demonstrate the nature of a given organization's script in order to facilitate its functioning. It is also worth noticing that the script of school as an institution does not exist in research. While articles, sometimes whole monographs or doctoral dissertations are devoted to cultural or multicultural aspects of school[1], un unconscious script that many schools and educational institutions apply is not the subject of interest on the part of educational transactional analysts both in Poland and abroad.

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[1] For example: J. Kuźmicz (2019). Kultura szkolna jako czynnik integracji młodzieży polskiej i niemieckiej. A doctoral dissertation written under the supervision of Prof. dr. hab. Mirosław S. Szymański. The Faculty of Pedagogy. University of Warsaw.

In the same issue of the journal, we find an article by Anando Chatterji who shows the influence of culture on group therapy (Chatterji, 2018, pp. 13–22). In his paper, the author tries to answer the burning question whether the western method of psychotherapy constitutes an efficient method in the Indian cultural circle. In this context he poses another question related to the previous one: is a therapist obliged to question social systems that strengthen oppression and discrimination? As we know, it concerns the caste social stratification in India. You have to admit that such dilemmas seldom occur in case of therapists representing the western cultural circle aiming at egalitarianism. The author's own experience in group therapy convinced him there is one more interesting issue. Accepting the western perspective led to the occurrence of mutual relation and dependence between the two cultures – one deriving from developing group culture and the other one resulting from a broader social and cultural context. The conclusion reads that questioning the importance of local culture by a therapist representing western standards, in relation to group members immersed in a different civilisation zone evokes anxiety and is in its essence non-therapeutic.

Steff Oates, a representative of the western therapy, writes about his anxiety to discuss the topic of script and culture due to different Indian customs. Analysing his fears he comes to the conclusion that it derives from childhood experiences. Upbringing in a small, country, mainly agricultural community on the English-Welsh border did not facilitate learning about cultural differences and diversity. In this way the script of the Cultural Parent was developed. However, due to his further experiences, this situation changed dramatically. At the end we read that

> The problem I am still fighting with is not only about how our original culture influences an individual, families, a community and organizations, but also about how cultures and customs, which, as individuals or groups, we have accepted our whole life, influence us in a better or worse way (Oates, 2018, p. 46).

Khushali Adhiya-Shah, a PhD student from the University of Mumbai conveys a similar message in the area of positive existential psychology. She is a lecturer at the Faculty of Psychology in Mithibai College of Arts, Science & Commerce (Mumbai). She also reflects on two general paths of comprehending culture: individualistic and collectivist. Describing features of individuals and groups, the author distinguishes societies of a vertical and horizontal nature. She notices how restrictive the influence of vertical-collectivist Indian culture is. Taking into account the assumptions of transactional analysis, she proposes the existence of specific "TA culture" which builds flexible boundaries and a horizontal, individualistic-collectivist perspective for people (Adhiya-Shah, 2018, pp. 48–57).

Another article dealing with multiculturalism regards the reflection on ancient Indian culture and tradition and their mutual connections with the script concept. This raises certain challenges concerning contemporary times on the Indian sub-continent. We find here the author's diagnosis regarding the relations of the script and culture by orders, prohibitions, contracts, decisions, or somatic

components of the script. At the end the author suggests an antithesis for each individual script type as a way of treating destructive messages in an individual dimension and collective influence on the whole nation (Kirtane, 2018, pp. 58–70). Kirtane explains the influence of the culture he grew in on his decisions and choices which he made or did not make.

The last article is also very personal and focuses on analysing one's cultural influences in the context of TA. Madhabushi is a TA trainee. Professionally, he is a management consultant, and at a certain moment in his life he became an entrepreneur and established a company supplying computer software. He is an engineer who graduated from BITS, Pilani, and obtained his MS from the University of Warwick. He is also an MBA graduate of the Indian Institute of Management (Ahmedabad). His adventure with TA began a year ago. In his article he describes how transactional analysis offered him a deeper understanding, awareness and possibility to understand himself, while becoming more empathetic towards others (Madhabushi, 2018, pp. 71–77).

TA ethics

Ethical issues occupy an important place among SAJTA publications. The next three long texts make an attempt to make a more profound analysis of ethical aspects of transactional analysis. The first article presents a review of known ethical theories and the framework of ethical thinking. The next one is devoted to ethics in TA practice. The last one focuses on ethical dilemmas (Suriyaprakash 2016a, pp. 23–31; 2016b, 11–17; 2018, pp. 48–55). The author of these articles is a professor in Jansons School of Business, the head and founder of the Relations Institute of Development, and a lecturer at Asha Counselling and Training Services w Coimbatore (a town in the southern part of India). His scientific interests concentrate on Indian philosophy, the issue of leadership and social development and transformation. He is currently holding a post of the secretary of the South-Asian Association of Transactional Analysts (SAATA) and the chairman of the International Association of Transactional Analyses (ITAA). He is clearly the leader of the transactional analysts environment in the southern part of Asia.

The first of aforesaid articles constitutes a concise introduction to ethics as a philosophical discipline in order to encourage the readers to study this area in more depth. The author noticed that during TA trainings he had limited himself to discussing the ITAA code of ethics, which prevented trainees from developing ethical thinking and a deeper reflection at the meta level. Thus, the article lets us find the answer to the question: what is ethics? Socratic understanding of morality tells us, for example, that ethics is knowing what we should do. It helps order our thinking around values in such a way so as to know how to act if there are several options available. Therefore, it is a rational way to make very personal and often

subjective decisions. It makes us aware of what is good or evil. Ethical theories can be generally classified as: virtue ethics, ethics based on rules and legal ethics. As a result, it makes us accept particular attitudes and ethical standards. The author poses several questions worth asking at such a moment, yet he makes it clear that

> Such a framework certainly does not guarantee a ready solution of ethical problems. No framework is intended for it. It is supposed to provide us with a schema for reflection on ethical issues and assure us that we have taken into account all possible ethical dimensions, before we decide to act in a given situation (Suriyaprakash, 2016a, p. 31).

The second article concerning ethics refers directly to the practice of transactional analysis. Suriyaprakash remarks that as transactional analysts, in our daily practice, we are forced to face many ethical questions. Some of them have easy answers (e.g. thanks to signing a contract), others are too complicated to be given the right answer. In some cases, the code of ethics suffices, whereas other cases require thorough contemplation taking into account different ethical perspectives. The TA community would like to achieve it by accepting well-known "Ethics and Professional Practice Guidelines" accepted by the International Association of Transactional Analyses (ITAA) and European Association for Transactional Analysis (EATA). Both share similar fundamental values and rules, with small differences concerning operational aspects. The previous code of ethics (till 2009) was a set of orders and prohibitions, and although it was useful, the range of its effectiveness was limited. Therefore, it was necessary to develop a broader model of ethical thinking. The latest code of ethical conduct ITAA (2014) and the manual of ethical procedures created such a new framework. Its difference and uniqueness consisted in evoking the values deriving from the UN Declaration of Human Rights (respect, empowerment, protection, responsibility, engagement in a relationship). On the other hand, it takes into account the individuals that these rules apply to (clients, self as practitioner, trainees, colleagues, human environment and the whole community). The correlated interdependence of these elements creates the framework of ethical evaluations. The author concludes that "We need a framework based on values which give us a tool to work on ethical dilemmas. The framework of ethical evaluations developed by ITAA offers such conditions taking into account values, rules and final recipients of ethical issues. All transactional analysts must navigate this landscape in their own way and draw their own conclusions concerning their conduct in response to emerging ethical problems (Suriyaprakash 2016b, 11–17).

However, it does not protect them from the necessity of facing various problems in their everyday activity. The last part of the aforesaid triptych is devoted to this issue. Suriyaprakash presents real examples of ethical situations in TA practice and dilemmas that emerge. The BESS, i. e. Business Ethics Synergy Star developed by D.A. Robinson (2003) might help solve them. This model puts an emphasis on cooperation without the necessity of initially choosing one or the other extreme solution. In such cases, one should consider both options and solve

this dilemma with the help of certain values. Concluding, the author compares the concept of dharma present in his cultural circle of Hinduism and Buddhism, with Eric Bern's concept of *Phisis*, which as power of growth provides people with prosperity and pursuit of development. However, as he writes in the end,

> Solving an ethical dilemma does not mean finding the only, right answer to ethical questions. We develop a set of values, rules and frameworks, which we can use to skillfully navigate the landscape of ethics and make our own choices (Suriyaprakash, 2018, p. 54).

Relations

The second issue of the journal of 2016 was dedicated to the topic of relations. The articles prepared by Srinath Nadathuri, written from the organisational perspective, concerns difficult relations between an employee and an employer. It is the first part of a two-part essay which analyses the use of the "OK. Corral" model as a tool to comprehend the intention of feedback (Nadathur, 2016b, pp. 18–24). In the latter part the author focuses on the use of strokes and the economics of caressing for the purpose of efficient feedback in the workplace (Nadathur, 2017, pp. 22–30). The text draws from an example of training for a group of employees "Giving and receiving feedback efficiently" and the author demonstrates the ways in which employees can be trained and taught to understand and identify the "OK. Corral" matrix. During these exercises particular persons send and receive feedback. The participants of this training also prepared their own "Corralograms," which let them think which square they occupy most often and correlate this with a type of interactions experienced later on. As a result, it made the participants aware of the importance and significance of feedback coming from the victorious square (+,+).

The second article of this issue, devoted to relations was written by Deepak Dhananjaya. As a therapist actively working with a client's "drivers", he shares his remarks on a gentle way of interfering in this problem area (Dhananjaya, 2016, pp. 25–33). This work is based on three consecutive steps aiming at: strengthening the Adult ego state, giving permission to the Child ego state and building the "inner loan bank". It is also worth mentioning that before initiating a given therapy, the author is guided by certain assumptions. He assumes that most probably his clients are characterised by deficits in receiving signs of recognition and have unstable life environment, which causes great difficulty in introducing changes in former relations.

The last article of this author concentrates on egocentric relations. It shows the possibility of building a dialogue relation with others with the help of the familiar framework present in transactional analysis. The author convinces his readers that relations focused on oneself are the source of many problems emerging in that way. He writes that

> If a relation is defined by one person and is not a common identity of particular individuals, it is an egocentric relation. If one person decides on their own how such a relation should function, not only at the open level but also at the hidden level, problems occur as references show one direction (Geethan 2016, p. 35).

However, being aware of one's egocentrism does not automatically mean that while being egocentric "we are not OK." It is only the first and important step towards building significant relations. When we are aware and accept ourselves and others, we have an opportunity of a multiple choice, which makes our relations much more interesting.

Let us pass now to the next, fourth issue of SAJTA that focuses on working on internal and external conflicts. The editorial mentions the fact that they can boast 620 readers from various parts of the world. This issue of the journal contains, among all, an interesting article by Smita Chimmanda Potty who shares her experiences linked with conflict messages concerning success (Potty, 2017, pp. 11–20). On the other hand, Peter Miles from Australia presents a thought-provoking attitude to life positions in the "OK. Corral" position, suggesting the use of a matrix containing nine life positions (Milnes, 2017, pp. 31–44). Doctor Miles is a psychotherapist practising in Perth and several rural regions. He specializes in the analysis of individual transactions, transactions of couples and families, runs seminars and trainings in the area of mediation, development of local communities and trauma counselling. His suggestions of the matrix of life positions, which is worth quoting, contains the following positions: +,?; +,− −; +,−; +,+; ++,+; −,+; −,−; −,− −; −,?; ?,+; ?,?). Each of these positions is accurately and convincingly described. This simple model – as the author writes – offers an additional tool to transactional analysts and clinicians and makes it possible to identify more accurately and precisely the range of descriptors for people seeking psychotherapeutic help.

Psychotherapy

Another group of articles in the fifth issue of the journal regards various problems of psychotherapy. Annie Cariapa's text throws some light on bonding patterns built by children as a result of parental care and their influence on boundaries established later on in their adult relationships (Cariapa, 2018, pp. 12–21). The author illustrates her discussion with two short, but very interesting case studies. We can see how she used the script concept and life positions for diagnosis and matching them with bonding patterns. The description of a script illustrating unhealthy boundaries in parents-children relations particularly draws our attention. To understand this process, it is helpful to make use of the Systemic Constellations method, which was mentioned in one of the last issues of Educational Transactional Analysis (Jagieła, 2017, pp. 315–329).

In the same issue we find an article by Tony White, an author who needs no introduction in the world of those interested in TA. He undertakes a task that might become a subject of an interesting discourse. White attempts to invalidate the concept of projective identification. The author refers to this issue in his other publications, acknowledging that projective identification is an instance of magical thinking[2]. Let us remember that projective identification is considered to be one of early and primitive defence mechanisms. In the simplest way, we can say that it consists in attributing one's own unacceptable experiences to another person, while responding to that person as if they were really going through projected experiences. As a result, the other person starts reacting in accordance with the content of this projection. If this phenomenon takes place during psychotherapy and is directed towards the psychotherapist – and it usually concerns patients with disorders bigger than neurotic ones – it is the therapist's task to recognise this mechanism and try to transform their patient's feelings into a more mature form (Grzesiuk, Krawczyk, 2008, p. 272). In the opinion of many authorities in psychotherapy, it is one of ways of treating this type of disorders. White negates such treatment giving an example of people matching to play a game. He assumes (telling the truth, I do not know on which basis) that there are clear boundaries among game participants. Instead of projective identification, he suggests explaining how people match before a game with the help of the so-called Ockham's razor, i.e. a simpler explanation is more probable than a complex one. The author explains that in the following way:

> Two persons meet and intuitively assess each other as far as mental weaknesses of the other person are concerned. If that weakness is found, they can proceed to testing each other with the help of transactions such as games. If, on the other hand, this weakness is not found, the game will not take place in that case. During their whole life, she or he controls themselves and others as far as game matching is concerned by trial and error. It offers to me a less complex and, in my opinion, more credible explanation of how game matching happens (White, 2018, p. 27).

A critical attitude to the legitimacy of negating the projective identification mechanism would require a separate, more profound polemics. I shall draw the readers' attention only to one aspect. I think the author mistakes the postulate mood ("the way it should be") for real references ("like it happens sometimes"). White's thesis would be right if a game partner had – using the language of psychoanalysis – a strong and well-developed ego structure (in TA language: integrated structure of the Adult ego state), which would be demonstrated by, among others, an ability to build optimal psychological boundaries. Then, identification with projection would have no chance to exist. Neither would the game itself! However, as long as we can only expect this state or postulate it as the aim of an individual's development, White's thesis shall raise many doubts for me.

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2   https://www.facebook.com/photo.php?fbid=10157404675219637&set=a.266016154636&
    type=3&theater   [access: 16.06.2019].   https://www.facebook.com/search/top/?q=tony%
    20white&epa=SEARCH_BOX [access: 9.02.2020].

In the same issue of the journal, we can find an article somehow referring to the previous one. Sailaja Manacha writes:

> Boundaries are necessary for building healthy relations and healthy lifestyle. Setting and maintaining boundaries is an ability to create optimal relations. It might be a challenge for some of us as we might not have grown up in families providing us with such patterns (Manacha, 2018, p. 28).

In the first part, he presents an attempt to understand the beginnings of developing unhealthy boundaries in an individual. He efficiently combines it with Karpman Drama Triangle and development of a new script. In the second part, very interesting from the point of view of educational transactional analysis, he shares certain techniques which strengthen the Adult ego state, which is supposed to help in building healthy psychological boundaries. The author offers precious hints how to abandon the roles of the Oppressor, Victim and Rescuer.

There is one more article that touches upon the issue of boundaries in the context of coaching feedback. Srinath Nadathur reveals how work relations should be developed at work where boundaries, duties and various roles can get blurred (Nadathur 2018, pp. 39–47). Open communication and complying with rules of proper communication defined some time ago by Claude Steiner help to achieve success in task-based teams.

AT trainees

The pages of SAJTA are willingly given to trainees who are still learning about transactional analysis. These persons, impressed by benefits that TA can bring, willingly share their experiences in implementing various elements of this concept in their lives. One of such persons, specializing in HR, practising both NLP and Gestalt, analysed cases known from her practice (Geetha, 2015, pp. 21–28). Among them, we could find a slum dunk transaction (when, as a result, there is an exchange between the Adult ego states of two communication partners) or the bulls eye transaction (when a transaction stimulus from the Adult ego state of one person appeals to all the ego states of another person).

Similarly, another trainee, Ramya Kandavel, shares her thoughts and personal experiences after implementing the rules of TA in her own life. The author writes about her observations and changes of behavioural patterns deriving from e.g. the "not OK" mini-script or the OK mini-script. Concluding, she states that

> Trusting others, expressing our needs and asking for help, I feel I am important. Acknowledging my feelings and informing another person what I am going through helped me solve difficulties in a short period of time. It is noticeable also in my appearance, my friends notice it as well and say I am more energetic now (Kandavel, 2015, p. 34).
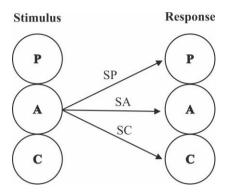
Fig. 1
Bulls eye transaction

Source: Geetha, 2015, p. 27.

Another TA trainee, who analyses their own script notes, calling this experience "a journey in the direction of expressing myself", describes the results in the following way:

> Although it was a painful journey at the beginning, I notice some changes in my behavioural patterns. I am aware of my "strong" behaviours and I am able to identify emotions by sensations coming from my body (the pace of my breath suggests fear, I have hot cheeks and ears when I am ashamed, a headache occurs when I feel guilty). The moment I feel such sensations, I recognize a given ego state and pass on to a different ego structure that might give me better results (Chirravuri, 2015, p. 40).

Srinath Nadathur shares, in a similarly personal way, his script prohibitions "Do not grow up" and no right to cry (Nadathur, 2016, pp. 7–10). The atmosphere of his family home and the socio-cultural context made the author convinced that "men don't cry!" However, dramatic events in his own life and working in a TA training group let him review his script drive and replace the former feeling that "one cannot cry" with "one can~~not~~ cry".

The description of similar fighting with one's several script drives was also presented by Sonal Kothari. Living in Bangalore, India, and being a certified instructor of *Gordon Training International*, she develops parents' upbringing competencies (PET – *Parent Effectiveness Training*). As a Montessori method teacher, she transfers her personal experiences from the training process into her professional life (Kothari, 2016, pp. 12–15). Let me quote the last example of a text from the series of texts presenting personal experiences and thoughts of TA trainees. Kalita Agrawal shares her fears and anxieties from the beginning of her training:

> At the beginning I was a bundle of nerves, afraid of making mistakes, judging, afraid to express my thoughts, feeling a completely unsuitable and worthless person". What happened next? "Ten months later and month after month I can feel I have made my own journey from fear to faith and courage, from being unaware to awareness, from chaos to

light. Now, each interaction which takes place tells me something about myself. The most important point of the journey into TA is converting observations into small stages of action" (Agrawal, 2016, p. 16).

Examples of TA trainees' texts published in scientific journals convince us that such undertakings make sense. People dealing with various aspects and applications of transactional analysis for the first time, usually contribute a new, fresh and unusual outlook on this concept. However, similar attempts in case of ETA were found unacceptable by reviewers who considered them an unnecessary indication of lowering the scientific level of the whole journal.

TA trainings

The themes mentioned above are linked with the question of training. The issue of 2019, whose motto is "TA training in India – its influence on professional and personal awareness" is devoted to this topic. Four articles in this publication were written by women, which is particularly emphasized by the chief editor with a slight surprise that the authors "have broken through the glass ceiling" in their cultural circle.

Chytra Ravi, quoted at the very beginning of this review, writes about the path of her own TA trainings till the moment she became a transactional analysis trainer and supervisor (Ravi, 2019, pp. 13–29). She analyses her process of learning and presents her own way of running trainings as radically different from a dogmatic and traditional Indian style of education. Thanks to the questions she posed herself, she developed her own philosophy and methodology of training organization. She tries to make participants feel safe, create an atmosphere free of judgement, to offer participants an opportunity to learn at their own, unique pace. The words that she gives her attention to in her trainings are "abundance" and "generosity," concepts which are often used in this part of the world while working with a group. Thus, the author hopes that in the years to come, SAATA and her trainers will develop models possible to use in many other parts of the world.

Chytra Ravi shows in the company of Karen Pratt, as a co-author of the next article dedicated to the issue of the influence of values on contracting (Pratt, Ravi, 2019, pp. 27–50). It has to be mentioned that Pratt represents another culture, not Indian one. She was born and she still lives in South Africa. She works as a TA teaching consultant. She is the head of *South African Transactional Analysis Association* (SATAA) and the head of International Board of Certification (IBOC). Both authors are interested in slightly different areas of TA application, but it was not an obstacle to start a common project concerning questions that regard contracting. Pratt focuses on concluding contracts in a virtual multicultural group and shares experience that allows her to create such contracts in educational groups. Ravi, on the other hand, concentrates on the issue of a trainer's responsibility as

an important contracting element during psychotherapy. She develops the value of group contracting from the psychological and procedural point of view. As the authors convince us, both ideas are convergent, which is particularly noticeable while working on transference and countertransference. They see the value of contracting above all in creating genuine interpersonal relations facilitating the effectiveness of the learning process.

The next article by Vidya Ramaswamy begins with a personal confession.

> I was often wondering what it means to grow, change and evolve. Even as a young girl I remember that most adults around me were aiming at an unattainable goal to "have a life as perfect as they have dreamt about". That would let them finally experience peace and happiness. I also began to pursue that goal, praising apparent linearity of my development (Ramaswamy, 2019, pp. 52).

These patterns acquired in childhood were exposed to confrontation during transactional analysis trainings. They made me aware of life non-linearity and a spiral nature of growth and countless chances that everyone can offer themselves. The author describes in detail experienced euphoria and consent to make life choices that would allow her to be more liberal than limiting herself and others. It is a very sincere and frank confession showing the importance of acquiring knowledge and skills during transactional analysis trainings.

The article by Merlin Mathili has a similarly personal character. The author describes her own tactics of organising and structuring time. As she remarks, many people try to answer an eternal question "what's next?" She associated transactional cravings with the way she spends her free time. This exploration led her to understanding consciously or unconsciously undertaken psychological games and benefits and results they render. She states in the conclusion:

> My understanding of time structure gave me means to recognize the problem of autonomy. Now, I am a more aware person who knows that mutual intimacy in sincere and game-free relations without exploitation might not be always possible. Nevertheless, the ability to perceive activity itself as a prize gave me spontaneous freedom of choice to give up the game. Thus, my autonomy helped me save this liberated and not hardened child in me (Mathili, 2019, p. 67).

Let us add that the author is an associate professor at Rajalakshmi School of Business, Chennai. She has been a lecturer and a researcher for 15 years. She is professionally interested in tertiary teaching pedagogy, organizational culture, workplace communication and the question of gender in management.

Research

SAJTA had enough place to contain one more article, a research review. T.R. Preetha presents one of such empirical announcements. She is a psychologist specializing in counselling and problems concerning learning difficulties. She is

also an expert in court trials. She has her own counselling and training centre "PRATHYASHA" in Ettumanoor, Kottayam, Kerala (south-western India). Her psychotherapy includes, among others, pranic healing (an esoteric system with several techniques, meditation and practices facilitating recovery by increasing natural vitality and life energy, the so-called prana). The author empirically analysed patterns of units of recognition in marriage (strokes). Referring in her guidelines mostly to the achievements of Eric Berne and "the economics of caressing" by Claude M. Steiner, she sets several research goals and questions (Preetha 2016, pp. 33–48). They were down to evaluating certain typical patterns for signs of recognition (independent variable), their relation to each other and the link between this relation and the so-called happiness quotient for spouses (dependent variable). The happiness quotient is an extent to which a given person positively evaluates their whole life. All the factors above were typically related to respondents' age, religion, income and education.

The test was conducted on the sample of 30 spouses living in Kottayam (India), with the help of the Oxford Happiness Questionnaire by Michael Argyle and Peter Hills from Oxford University, and an inventory of patterns for sings of recognition developed by the author pursuant to the concept of caresses by Claude M. Steiner. The results were subject to a thorough statistical analysis. It made it possible to notice a decrease in the number of caresses proportional to the age of tested spouses. Women have a bigger tendency to give signs of recognition than men. People with a high happiness quotient much more easily break the limitations deriving from the economics of caressing. Nevertheless, the small and unrepresentative research group – which the author is aware of – does not entitle her to far-reaching generalisations. On the other hand, there is no doubt that this type of research is worth continuing in a larger scale, also in a cross-cultural dimension.

Education

It is with regret that I notice lack of texts dedicated to educational aspects of TA. A certain exception is an article in SAJTA with a provoking title "Leap and jump to get functional fluency" (Karuna, 2015, pp. 10–14). The article constitutes a metaphorical, philosophical and poetic form of description of S. Temple's functional fluency model. The author is convinced that play triggers an individual's willingness to change and transform. During TA trainings, an analogy emerged in her head, an analogy between the FF model and hopscotch, the popular backyard game. That is how the comparison of both schemes was created (fig. 2 and 3).

Fig. 2
Model FF

Source: Karuna, 2015, p. 14.

Fig. 3
Hopscotch

Source: Karuna, 2015, p. 14.

During one conversation with her friend, the author observed with great interest his "hopping" from one game field to another. While playing we are more focused on the process itself, whereas working on a particular mode makes us focus on the goal and final effects – Karuna writes. Therefore, play constitutes something more natural and closer to human experience. In this way, the concept of particular transactions became more fascinating, spiritual by its empathy and having a bigger educational value. Let us add that the author is a counsellor working in the area of early-school education with the help of Waldorf education model. She also runs trainings concerning organizational development.

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It is impossible not to notice that the publication of some articles provokes some criticism. Initial issues lack due care, e.g. bibliographies are not always arranged in an alphabetical order, and quoted authors do not always find their place in these bibliographies. The authors of these publications do not always give their full name and surname and in some cases it is difficult to guess if it is a surname or their pseudonym. Taking into account the fact that some names and surnames sound exotic to the Polish reader, it is also difficult to guess if we deal with a male or a female author. It is probably not so important but matters as far as translation in concerned. However, these are small oversights and they do not

decrease the value of the texts presented. Thus, I encourage you to reach for the whole set of articles published in SAJTA – *South Asian Journal of Transactional Analysis*. You shall find there many more interesting and inspiring topics from the area of transactional analysis.

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Międzykulturowa analiza transakcyjna

Streszczenie

Artykuł jest przeglądem tematyki artykułów, które ukazały się w południowoazjatyckim czaso-piśmie *South Asian Journal of Transactional Analysis* w latach 2015–2019.

Słowa kluczowe: analiza transakcyjna, przegląd czasopiśmiennictwa, czasopismo *South Asian Journal of Transactional Analysis.*