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Spirituality – pastoral care – transactional analysis. The presence of pastoral issues in one of the psychotherapeutic concepts

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Abstract

The article addresses the relations between psychotherapy, treated as a form of psychological assistance, and faith, religion, and pastoral care. This issue has been present in transactional analysis almost from its beginnings, and it has been discussed by various authors from various perspectives. In Poland the application of transactional analysis in pastoral care has been extensively analysed by Rev. Antoni Tomkiewicz, PhD from the Catholic University of Lublin. One can hope that the issues mentioned in the article will arouse an interest of a number of both theoreticians and practitioners of transactional analysis as well as theologians and priests.

Keywords: transactional analysis, spirituality, pastoral care, psychotherapy.

It might seem that it is difficult to find a more vague relation or a more controversial parallel. On the one hand, the psychological concept grew out of the psychotherapeutic theory and practice of transactional analysis (TA), and on the other hand, pastoral care for the faithful springs from spirituality and methodology of pastoral theology. The controversial nature of this comparison shall seem less so if in transactional analysis we find a range of uses going beyond strictly psychotherapeutic objectives. Beginning with the area of facilitating organisational structures and interpersonal communication in human relations,

via coaching, and finishing with the area of school education and family upbringing. Transactional analysis, mainly focused on understanding interpersonal relations, offers assistance in all those areas where mutual relations dominate other aspects of human activity. All the implementations of TA include also the area of pastoral care. This issue, though discussed in western professional literature, is almost completely absent or not well-known in our local circumstances. Therefore, this article aims at making Polish readers more familiar with the aforesaid topic.

Pastoral care and psychotherapy – difficult coexistence

Psychotherapy, and broadly speaking whole psychology, has been more than once perceived by some representatives of the Church and Catholic publishers or writers as a serious threat. The popularity of psychology and its growing, justified or not completely justified, influence on our lives worries some columnists. They write as follows:

It is obvious that psychology is becoming an area of science occupying a more and more important place in our lives. Its narrow specialisations make society generally believe that it is able to treat all issues, always finding the best solution for each of them* (Kopańska, 2007, pp. XV).

And further on:

However, becoming a fashionable branch of science, it attempts to exercise a growing impact on our lives – and in that way to make us ignore our common sense and the fact that we can deal with our problems independently. Frequently expressing authoritarian views, it forgets that man is a being endowed with freedom by their Creator, and in this freedom and feeling of responsibility they have to make their own choices. It has to be accompanied with an ability of creative thinking and reflection (Kopańska, 2007, pp. XV).

Both Polish and foreign professional literature discusses the difference between spirituality and something that constitutes a *stricte* psychological area. The authors of these publications declare that psychology is slowly becoming religion, and psychotherapists and psychologists play the role of “secular priests” (Górny, 2005, pp. 20–23). They do not appreciate help offered by psychologists and therapists, treating it as a way of forming social awareness in accordance with their own ideas. They see the development of psychology and psychotherapy as a reason for a decreasing influence of Christian ethics on western societies. The aforesaid authors think that some psychological concepts and theories constitute a threat to faith and religion as they hide and propagate magic or the occult.

* All translations – E. Haberko.

Examples of critical views on psychology and psychotherapy can be found in numerous publications. One work devoted to the criticism of these areas that “seduce” religion reads as follows:

Genuine Christianity does not go hand in hand with psychology. When one tries to combine them, it most often leads to obscured message of Christianity, not to Christianization of psychology. However, this process is subtle and rarely noticeable. They do not realise they confuse two different things (Kilpatrick, pp. 20).

Is there anything to worry about? Are these doubts justified? This unease can be found in some views and opinions of the very psychologists, but also in views expressed by the so-called modern “enlightened elites” that perceive religion and Catholicism as a threat to their plans of social domination and manipulation, where psychotherapy is, in their opinion, to replace religion. It is well illustrated by a dialogue found in one of contemporary Polish novels:

“But why should we go back to these archaic beliefs,” Struś used a pause in Return’s monologue when he was downing his beer, “to this Christianity which has to die out? If psychotherapy lets us understand ourselves, i.e. free ourselves from our complex of guilt, then why should we need religion...”

“You’re wrong.” Return finished his beer and lit another cigarette. “Christianity is archaic in its present, Church state, yet even among its hierarchs we can find those who understand the modern spirit. But St Paul is our contemporary Alain Badiou. You just have to peel off this theological cover. We have to ... regain Christianity.”

“But what for? If we have psychotherapy...One has to help people, make their access to psychologists easier...” (Wildstein, 2008, pp. 234–235).

Although the quote above taken from one author’s literary imagination might seem unlikely, yet the remark on civilizational changes assures us that it is not as unlikely as it might initially seem. To replace Christianity with psychotherapy! – that is what many might think. A dilemma that can be taken down to a simplified alternative: “a priest or a psychotherapist?” is discussed by Tomasz Teluk in his article published in the journal “Frona” and he postulates a dialogue instead of a fight (T. Teluk). However, it can take place only in the atmosphere of mutual freedom and responsibility.

Bartłomiej Dobroczyński and Magdalena E. A. Zielińska view this issue a bit differently. Maybe because they are psychologists and their perception of the issue in question is not free from subjectivism. Their answer to the question “Is there too much or too little psychotherapy in our lives?” is straightforward. “Although psychotherapy is a very popular and more and more often omnipresent element of our lives, it is not true that there is too much of it” (Dobroczyński, Zielińska, 2003, pp. 12). Seeing a possible coexistence of pastoral care and psychotherapy, they refer to the views of a Protestant theologian, Paul Tillich, who made a distinction between existential and pathological fear. Whereas the first one can be overcome with the help of a priest by “courage to be,” the latter one

requires specialist psychotherapeutic intervention. A priest can influence one's treatment, and a psychotherapist can be a priest. Yet:

...these roles should not be confused and professionals should not try to replace one with the other. The aim of each of them is helping people to achieve self-affirmation, to gain courage to be (Tillich, pp. 80).

However, nowadays, in everyday pastoral care we do not always find such strongly polarized views. Research conducted on the attitudes of priests towards different forms of psychological help shows their positive attitude towards support they received in their pastoral care from professional therapists.¹ At the same time there is a noticeable need to broaden one's knowledge in the area of pastoral psychology. This last conviction might have constituted a foundation for a project to prepare specialist textbooks on this topic, together with a clear decision of Church governing bodies to include content related to psychology in the programme of seminaries or theological studies (Makselson, 1995).

Yet, one should not forget about more or less hidden dislike of religion and pastoral care on the side of psychologists and psychotherapists. The origins of this attitude can be already found at the very beginning when psychotherapy was developed as a form of psychological help. They can be discerned in the views of Sigmund Freud who thought that religious doctrines might contribute to one's neurosis and delusions as a reaction to human helplessness in many life situations. It was to be an indication of infantilism manifesting itself in longing for a powerful father figure, namely God, offering us protection and the sense of security. He convinced his readers that churches and various religious communities institutionally meet this type of unsatisfied needs. These views were shared by a considerable number of psychoanalysts, and even today they are not rare among modern psychotherapists. However, some therapists (e.g. Erich Fromm, Erik Erikson or Hans Loewald and others) started to dissociate themselves from these views. More or less mid eighties of the last century, like David M. Black writes, mark a new psychoanalytical outlook on religion, which since then has been understood as a normal, developmental and mentally positive phenomenon (Black, 2009, pp. 62–68). What is more, some representatives of other psychotherapeutic schools and trends share the same point of view. A good example can be a trend described as existential psychotherapy, which was defined by one of its leading representatives, Irvin D. Yalom, in his lecture "Religion and psychiatry" as "...a dynamic therapeutic approach focused on worries about existence" (Yalom, 2009, pp. 19). A relation between existential psy-

¹ P. Suszek (2009). *Postawy księży katolickich wobec pomocy psychologicznej (na przykładzie diecezji sosnowieckiej)*. Częstochowa: Wydział Pedagogiczny Akademii im. J. Długosza w Częstochowie. (unpublished M.A. thesis prepared under the supervision of *doctorus habilitatus* J. Jagieła, AJD prof.).

chology focused on four ultimate worries (death, isolation, freedom and sense of life) and religious comfort is complicated and filled with tension. However, the author admits that both of them legitimately aim at soothing existential fear, even though they follow different paths. They also both concentrate on the issue of relations.

Religion provides various forms of very strong relations. A religious person is offered comfort coming from humane, always watching Godly-being, who is not only aware of man's existence, but also promises them the final union with their perished dearest, with God almighty, with universal life force (Yalom, 2009, pp. 38).

I.D. Yalom shows such an approach to religion although he admits that "I have never been burdened with instilled faith" (Yalom, 2009, pp. 11). Among worries listed by him, there is one pertaining to feeling the sense of life, and it is a key issue for a leading existential psychotherapist, Viktor E. Frankl. His experience of being a Nazi concentration camp prisoner convinced him that seeking and feeling the sense of life constitutes the fundamental motivation in human life. The awareness of losing this key motivation leads to mental disorders, and in extreme cases, like it happened in concentration camps, to death, as only those who were convinced that they had a task to complete in the future and could see sense in their suffering had a chance to survive (Frankl, 2009). This last conviction was thoroughly described in *Homo patiens (Suffering man)*, where an issue of faith in God occurs as a crucial factor giving sense to the drama of human existence and destiny (Frankl, 1984).

When our patient can look for consolation in their faith – writes V.E. Frankl – there are no contraindications to use their religion for therapeutic purposes, drawing at the same time from their spiritual resources (Frankl, 2009, pp. 177).

The research proves that the psychological concept of logotherapy, as that is how Frankl called his therapeutic system, is effective and can be useful in pastoral care and in educational activities. With its spiritual dimension, it significantly enriches former methods of psychological help in pastoral practice. It is reflected in one interesting PhD thesis regarding pastoral counselling (Tylutki, 2015). Pastoral counselling should not be directly associated with psychological counselling or psychotherapy, though it uses their methods and techniques, which can be described as being close to therapy. In pastoral counselling a priest tries to help a person in need by deepening their faith, he suggests solving life problems following evangelical rules (Vaughan, 1987, pp. 40–41). The fundamental task of counselling is helping a person to keep the faith despite suffering, to strengthen their trust in solving their problems with the help of faith (Vaughan, 1999, pp. 20–21). What is more, pastoral counselling does not use any pharmaceuticals, but techniques based on communication, which can have an interesting context in the aspect of transactional analysis.

Modern therapeutic practice includes a conviction about ideological neutrality of each psychotherapist who should not by their judgement and pressure influence their patient's attitude towards religion. This aspect is regulated by many ethical codes of particular psychotherapeutic associations.² Yet, psychotherapists' neutrality in this aspect raises doubts of some authors, who are convinced that psychotherapy as a method of helping another human being in their existential dilemmas cannot be performed in isolation from their world view, which, on the other hand, might be destructive and dangerous (Włodawiec, 2013). Further on, one has to acknowledge the therapist's right to probe into their client's sphere of beliefs, pulling out and defining this area where certain mental disorders might develop and thrive. On the other hand, interference into the area of one's world view which has no relation to one's mental health would be reprehensible and unauthorized. It is also suggested that a given psychotherapist should reveal (e.g. within the framework of a therapeutic contract) their system of values so that their client is aware which specialist they have chosen (Witkowski, 2013). It seems that Eric Berne (1910–1970) followed the same conviction while developing his therapeutic system. And although he was not literally occupied with aspects of faith and religion, this topic became the subject of interest of later transactional analysts.

Theological Adult – dispute about principles

One of such questions was touched upon by Thomas Harris in a chapter devoted to values, in his book *I'm OK – You're OK* (Harris, 1987, pp. 241–274). In the majority of this very interesting chapter one can find issues related to experiencing faith and morality accompanied with conclusions for therapeutic practice. The author claims that one of the tasks of the "liberated" Adult³ is taking over the Parent's data that they want to accept and simultaneously rejecting everything which is not worth any approval. This kind of choice is the way to complete adulthood. From my own therapeutic experience, I can say with a deep conviction that it is an important element of the therapy process.

Another opinion that later on became the subject of polemics is worth quoting in full.

Thus, moral values initially occur in the Parent ego state. The words "must" and "should" are considered typical of the Parent. The main question that I pose in this chapter is: Can the words "must" and

² Cf. a set of ethical and professional codes for psychologists and psychotherapists – bibliography.

³ It can be assumed that by the "liberated" Adult T.A. Harris understood the state of integrated and decontaminated Adult.

“should” be the words of the Adult? (Harris, 1987, pp. 245–246).

As a consequence, the aforesaid paragraph comes down to the conviction that our moral choices and act of faith should not only be the result of unconscious introjectors contained in the Parent (tradition, ritual, culture, socialisation, upbringing, etc.), but our conscious decision of mature religiousness. They should derive from our knowledge, own experience and search for truth. Dogmas might limit our conscious choice as we accept something without studying and verifying it, something which is one of the main functions of the Adult in personality structure.

Religion of the Adult is different from religion of the Child – Harris continues. – While the Child says “I regret ... I AM NOT OK... please, forgive me...isn't it awful...,” the Adult can critically assess where change is possible and execute it. Religion without changing oneself is a game (Harris, 1987, pp. 258).

In this decision, which is a condition of spiritual change, we acknowledge our importance and importance of other people. In transactional analysis, we mark it with an existential approach described as “I am OK. – You are OK.” (in short we use the term Okness or a set of signs +,+). Only this perspective offers a possibility of interreligious understanding, as different cultures have different references to religion and human values, which is mainly passed on by and contained in the Parent who cannot be solely relied on in this case. Due to the presence of evil, which is a real thing, the aforesaid transactional position might become only an “unrealizable dream,” but it can also be a message worth striving for. It is the only one that justifies following the commandment “Thou shalt not kill.” Without it, in Harris’s opinion, it would be impossible to declare that Albert Schweitzer was a better man than Adolf Hitler. Referring to Paul Tillich, the author argues: “Before a sin becomes a deed, at the beginning it is a certain attitude.” Accepting the Okness life position is therefore the Adult’s act and an expression of mature faith. Religious experience should be above all the domain of the Adult who seeks truth as a set of data that was studied, verified and turned out to be subjectively true, and of our state of the Natural Child experiencing intimacy and trust. An act of God’s grace is a feeling that we are accepted by God.

Thomas Harris’s views met with a sharp polemic by Frank R. Morris, where he named them the “Theological Adult.” At the same time, he revealed differences in his views: “My observation is that a moral imperative that reads “must” and “should” are the Parent’s words (Morris, 1972, pp. 92). So, they belong to the Parent, not the Adult. He gives an example of a preacher who lectures the faithful adopting the Parent and not the Adult ego state. This polemic was joined by Kenneth N. Edelman, whose view in that matter was intermediary and in a sense conciliatory, assuming that religiousness should find its manifestation

in all ego states: these of the Parent, Adult and Child. Let us quote what he had to say about it.

Morris quotes a preacher on the pulpit as an argument showing that theology is parent-like. The preacher that does not utter anything else on his pulpit but words of criticism from the position of the Parent shall have his church empty. On the other hand, the preacher that undertakes the role of the protective Parent only shall be immediately surrounded by a crowd of childish faithful who will wait for their big daddy to do all the work for them within the framework of the Church. Talented preachers give up parent-like preaching in favour of fulfilling their function in all three ego states. Most of their sermons are delivered from the position of the Adult, that is why they are less “delivered” and are more like a conversation with the faithful who can laugh, cry and appreciate them (Edelman, 1973, pp. 50–51).

The author also mentions another issue. He thinks that a real question in the title of F.R. Morris’s article on the Theological Adult does not refer exclusively to the faithful but primarily to theologians. They also should approach their duties analysing them from the position of three transactional ego states.

In my view, this dispute from many years ago was worth mentioning. The polemics which has died away seems to concern fundamental issues. Answering the question whether one can be a believer in an “adult” way. Or maybe religiousness is merely the manifestation of “childhood” or “parenthood”?

The dispute was controversial and at the same time of a substantial nature, which can be illustrated by the fact that shortly afterwards Thomas A. Harris quit the International Transactional Analysis Association and withdrew all his articles from the archives of *Transactional Analysis Journal*.

Religious and pastoral issues which surfaced at the beginning of transactional analysis development and have accompanied it all the time were not the only aspects that can be found in publications devoted to this concept.

Spirituality and pastoral care – transactional analysis perspective

More or less a decade after the aforesaid disputes about the Theological Adult, a series of articles dealing with spirituality was published. Following New Age trends, a change in the transactional analysis paradigm was announced as apparently it did not meet contemporary expectations. Muriel James suggests isolating the “inner core” serving as a vehicle for omnipresent and spiritual I, and she postulates to include it in the concept of TA (James, 1981, pp. 54–65). She claims that such a construct illustrating human spirit is of a universal nature and it can be used to synthesise eastern and western religious beliefs. Another article on the same topic shows the possibility of using genograms in order to present how spirituality in families is conveyed from generation to generation and

to observe how these graphs show choices of spiritual beliefs of given family members (Massey, Dunn, 1999, 115–129).

Two sacerdotal and probably also related Catholic authors engaged in pastoral care in India, a Jesuit George Kandathil SJ and a nun Candida Kandathil noticed that spirituality is related to the concept of autonomy, very important in TA. Since the times of Eric Berne, the understanding of the concept of autonomy has been focused on three related components, namely consciousness, spontaneity and intimacy. The authors attribute a special meaning to the latter ingredient, at the same time concluding that if a human being experiences both autonomy and intimacy present in them, then they sort of open the “door” to spirituality. Such a person overcomes themselves and rises to a new level of spiritual experience, which springs from love (Kandathil, Kandathil, 1997, pp. 24–29). Let us add in this place that autonomy is also a factor substantially contributing to human quality of life, which undoubtedly is related to a spiritual dimension of human existence (Jagięła, 2015, pp. 15–25).

Rebecca L. Trauimann refers directly to this article, looking for relations between spirituality and transactional psychotherapy (Trauimann, 2003, 32–36). Spirituality – like in the works by George and Candida Kandathil – is a process in which people overcome themselves. For the faithful it is a direct relation with God, for religiously indifferent cultivated men it constitutes a transcendental experience of relation with another human being. For other people it will be an experience of harmony or unity with the universe or nature, in any way they understand such a connection. It leads us to the realm, where we can experience unity with something above us and we can find the biggest peace in this unity. The author’s experience shows that patients themselves somehow introduce a spiritual dimension to their therapy, which enriched their experience of participating in that process. The aim of each psychotherapy is to expand awareness, develop one’s mindfulness and to integrate the feeling of “spiritual ego” with the whole human being. The author gives an example of her client who, at the end of a several-year therapy, thought about how he experienced peace and joy in his life. And he concluded that it was reflected in being close to nature and family life, and after a moment of silence reigning in the surgery he said he “felt almost spiritual”. It is the best recommendation of relations that unite psychotherapy and spirituality and that are so difficult to describe with words only.

Reviewing publications devoted to spiritual aspects present in transactional analysis, one has to mention an article by Peter Milnes, which to my mind presents the most mature and well thought-over approach to the issue (Milnes, 2017, pp. 203–217). It is not possible to discuss here the whole concept presented in the text entitled “The Pilgrim Model: Using Transactional Analysis to Explore the Spiritual Pathway Toward Meaning and Knowing”. Let us only say that the author, citing among all the aforementioned articles, remarks that alt-

though there are attempts to reconcile TA with religion, we still lack a user-friendly model that might be used by all psychotherapists, regardless of their own religiousness. The solution that Milnes calls “The Pilgrim Model” draws from the ancient concept of *logoi* (knowledge coming from logic and science) and *mythoi* (knowledge coming from religion and tradition) as a way of understanding the religious and secular way of thinking. This pattern based on the classic structural and functional model of transactional analysis can be used in therapeutic work with people of all denominations and constitutes a foundation for further development of religious or spiritual transactional analysis. It can build a dialogue between a therapist and their client in the spiritual journey and comprehending two different, though not excluding themselves, pathways towards knowing. Concluding his thorough article, he claims that:

In other words, the Pilgrim Model is a tool helping practising therapists to discuss religious and spiritual matters in their work with clients, although it can also constitute a superior framework which makes us develop further dialogue, think and study this combination of religion and transactional analysis (Milnes, 2017, pp. 215).

Let us notice that in one of concise German dictionaries of transactional analysis, there is a long entry “Pastoral care and transactional analysis” written by Helmut L. Harsch (Harsch, 2002, pp. 264–268). In the introduction, the author reminds us that pastoral care constitutes one of fundamental missions of the Church to help particular persons and groups get closer to God, who revealed himself to the faithful in Jesus Christ. It happens though in constant tension between the traditional message of Christian faith and human perception nowadays. Therefore, each generation has to formulate its own understanding of faith with the help of pastoral care. It is shown in a slightly different approach to this issue in Catholic theology and Protestantism which he finds a bit more familiar and which offers a place for justifying the sinner by God and for “mutual consolation of brothers” in the common priesthood of the faithful. This paved the way for including psychological and sociological findings into pastoral doctrine and practice.

Since the post-war period, there has been a need among the faithful of the Protestant Church for counselling performed by pastors in the area of marriage, family and upbringing difficulties. Frequently these problems were solved with the help of clinics located next to church buildings or telephone helpline services. However, since the seventies of the twentieth century pastors have been fully aware of the fact that they lack qualifications to provide professional help. Hence in numerous western pastoral institutions transactional analysis was included in the framework of psychological education of this group of clergymen.

Helmut L. Harsh emphasises that it was crucial to share an example of one pastor who claimed that his TA training gave him bigger self-awareness and ability to identify his ego states, especially in difficult situations limiting his auton-

omy. Adopting the Okness transactional position is also important. Each pastor should be able to protect himself and others against undertaking transactional games and other forms of manipulation, be aware of psychological conditions of choosing his priestly vocation or boundaries of his engagement in his charges' matters. He also remarks that a pastor so to speak serves the faithful all day long. Playing different roles, he should know which transactional forms of time structuring he uses. However, during intense moments of his meetings with the faithful he should avoid TA jargon which does not always suit such situations. As a "theological expert", he should be able to present current events (e.g. 11 September 2001 in New York) to the faithful in the eschatological dimension. Transactional analysis can also help a given priest prepare sermons and go through special events important for his parishioners, such as christening, wedding, funeral ceremonies and psychological moments of life crises. Acting as chaplains (e.g. in hospitals, psychiatric clinics, nursing homes, prisons, etc.), thanks to their knowledge of transactional analysis, they can become full members of therapeutic teams. The author finishes his discussion by emphasising an obvious need to train theologians in the area of transactional analysis, which "should become a strengthening experience" both to them and to other people they meet in their pastoral activity.

It was mentioned at the beginning of this article that spiritual and religious topics had been present since the very beginnings of the transactional analysis development. Although it is not the main area of transactional analysis interests, it is still present in many contexts even today. An article (of 2019) by two well-known authors can be a good example. In one of their recent texts, they share their own experience of developing closeness in faith, which was possible thanks to online contact (Newton, Pratt, 2019, pp. 88–101). Living far away from each other, on two different continents (Trudi Newton – England, Karen Pratt – South Africa), engaged in the activity of their local churches, by using TA as a point of reference, linguistic paradigm and a set of metaphors, they found common ground for deep, spiritual connection and mutual understanding.

Giles Barrow is probably known to everyone who is competent and familiar with transactional analysis. Especially when it comes to educational transactional analysis, i.e. his area of using TA, which refers to the area of teaching, education and upbringing. In one of his articles devoted to pastoral care and education, Barrow demonstrates possibilities offered by transactional analysis to develop optimal relations between a teacher and a priest in the classroom and beyond it (Barrow, 2007, pp. 21–25). He illustrates it with cases that could be noticed in one junior secondary school in the western part of London, where healthy interpersonal relations were to be promoted both in classrooms and the teachers room. Although these examples refer to western experience, they make one reflect on the use of similar solutions in Poland.

Pastoral care and transactional analysis in Poland

Thus, it is worth mentioning how transactional analysis is propagated as an important tool that can be used in pastoral care and pastoral activity in Poland. In this context, one has to mention rev. Antoni Tomkiewicz, PhD from the Catholic University of Lublin. This priest substantially contributed to the popularization of TA in our country. He was an organizer and co-founder of the Institute of Family Studies within the framework of the Department of Theology at the CUL, where for many years he occupied the post of the head of this entity. He also used to be the head deputy of the Polish Association of Transactional Analysis in Lublin. Among numerous publications by rev. A. Tomkiewicz, there are many that present results of the research devoted to various aspects of family and religious life from the perspective of transactional analysis. Let us mention only some of them.

His studies concentrated on showing the relation between acceptance perceived by teenagers, understood as transactional support from the side of their parents, and their emerging religious attitudes (Tomkiewicz, 1999a, pp. 149–172). The results of the analysis proved that in families where teenagers often received positive and rarely negative signs of support from both parents, their attitude towards God was reflected in their willingness to follow Christ. The teenagers in that group were characterized by acceptance of religious beliefs, acknowledgement of God's existence and seeing in God someone offering the sense of security, providing help and giving sense and value to one's life. Openness to God was accompanied with openness to another person. There was an opposite relationship in case of negative support from teenagers' parents. One can notice rebellion against God, doubt in his justice and lack of need of his presence in their life, where religious values were put on the margin. The author concluded his article claiming that the research results confirm the common feeling that this crisis of faith can be analysed in the light of a crisis experienced by a modern family.

Other studies conducted by Tomkiewicz regarding family issues concerned the importance of transactional structuring of time in developing marital bonds (Tomkiewicz, 2007, pp. 139–151). The conclusions deriving from this research make us remark that there is a noticeable relationship between the extent to which one feels the bond and particular and selected forms of time structuring in TA. The author claims that people with a strong feeling of their marital bond more often structuralise their time via intimacy, leisure activities and rituals than people whose marital bond is weaker. On the other hand, the latter ones more frequently use withdrawal than people benefiting from a strong marital bond. Antoni Tomkiewicz writes further on:

Activity in both groups is of a great importance due to the engagement of the Adult ego state, whose rational and matter-of-fact behaviour strengthens the feelings of the Child ego state. The attitude of the Parent ego state contributes to maintaining and strengthening one's marital bond (Tomkiewicz, 2007, pp. 150).

Similar research topics can be seen in an article by Antoni Tomkiewicz published in a foreign journal devoted entirely to transactional analysis. The author analyses the issues of self-acceptance and care that occur in marriages, regarding them as an important factor of bond development (Tomkiewicz, Pawłowska, 1999b, pp. 72–81). On the other hand, such self-acceptance is missing in the research on the unemployed. Significant relations were found between the level of self-acceptance of the unemployed and their personality structure. They showed that self-acceptance of the unemployed, both men and women, depends on their ability to solve problems rationally, to deal with stress, to be responsible, autonomous and caring (Tomkiewicz, 2006, pp. 177–178).

It should also be added that rev. A. Tomkiewicz was also the author of training materials for priests implementing transactional analysis in their pastoral activity. The materials were entitled “How to lead a pastoral conversation?” (Tomkiewicz, 2003). The same author translated an important book on this concept (Rogoll, 2013). The author's contribution both by his publications and popularizing and training activity in the pastoral environment cannot be overestimated, especially that he dealt with topics that had been unknown in Poland before.

Conclusions

Focusing on the relation that might occur between pastoral activity and one of psychotherapeutic concepts, one should hope that however difficult and in-subordinate this coexistence of both areas has been so far, they shall find a comfortable area of coexistence and cooperation in the future. It shall be beneficial both to transactional analysis itself as it shall be able to understand phenomena that it has not paid enough attention to so far, and to priests for whom TA might become a useful tool in building optimal relations with their faithful.

Many issues that have not been discussed in this article wait to be studied and reflected on in the light of Catholic pastoral theology. Let us list one of them, which is somehow linked with the concept of the “Theological Adult” but has a different dimension and sense. The concept of spiritual leadership developed by St. Ignatius of Loyola involves an important category of insight.⁴ This spiritual insight comprises many elements that can be easily attributed to the Adult ego

⁴ Co to jest rozeznanie duchowe ? http://www.ozarow.cpps.pl/dokumenty/prezentacje/rozeznawanie-duchowe__druk.pdf (access: 10.04. 2020 r.)

state in transactional analysis. Beginning with the very approach facilitating such an insight, e.g. the necessity of intellectual, emotional and spiritual maturity, awareness of one's own feelings, motivation referring to life choices, self-acceptance and cooperation of mind and heart, etc. Particular stages of insight involve: collecting information, analysing inner commotion accompanying prayer, taking clear, straight decisions and checking and confirming the choices made. All that comes down to knowing, judging and acting. Therefore, spiritual insight is not only a purely cognitive speculation, but in consequence it is to lead to taking particular decisions, both regarding oneself, other people and the surrounding world. Let us hope that the presented issue, and especially a special role of the so-called Integrated Adult in the structure of transactionally comprehended personality shall be of interest both to theologians and priests, and to theorists and practitioners of transactional analysis.

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Duchowość – duszpasterstwo – analiza transakcyjna. Obecność problematyki duszpasterskiej w jednej z koncepcji psychoterapeutycznych

Streszczenie

Artykuł podejmuje kwestie relacji, jakie zachodzą między psychoterapią, jako formą pomocy psychologicznej, a wiarą, religią i duszpasterstwem. W analizie transakcyjnej, niemal od początku istnienia tej koncepcji, kwestia ta jest obecna w różnych kontekstach i podejmowana przez różnych autorów. W Polsce zagadnienie zastosowania analizy transakcyjnej w duszpasterstwie od lat podejmuje ks. dr Antoni Tomkiewicz z Katolickiego Uniwersytetu Lubelskiego. Można mieć nadzieję, że zasygnalizowana w artykule problematyka zainteresuje w większym niż dotąd stopniu zarówno teoretyków, jak i praktyków analizy transakcyjnej, a także teologów i duszpasterzy.

Słowa kluczowe: analiza transakcyjna, duchowość, duszpasterstwo, psychoterapia.