

THE ALIVENESS CONCEPT — TA FOR THE RIGHT HEMISPHERE

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ABSTRACT

From experience working with groups where the traditional TA terminology is inappropriate, a barrier, or counter productive, the author has explored alternative direct language to express and use the concepts of TA.

An examination of the concepts themselves and their experiential bases has led the author to postulate an underlying want to feel alive which supports a matrix of memories in each person. The individual's choices always involve negotiations with the memories on the matrix, ultimately to get things that make us feel alive.

TA describes interactions between areas held in mutual tension in these matrices. Because of the connectedness of the matrix, the interfaces between the TA memory concentrations are large and have importance in the description of transactions.

The energy relationships between parts of the memory matrix are able to be mapped and used to predict preferred decisions and perceived stress. Left and right hemisphere activities are also modelled in the matrix. The Aliveness Concept as a setting for TA, enhances the analytical and predictive capacity of TA, communicates directly in the vernacular, and emphasises a holistic view of a person. By these means it can accommodate to widely differing cultures and offer linkages with other therapeutic models.

THE ALIVENESS CONCEPT — TA FOR THE RIGHT HEMISPHERE

TA AND THE HEMISPHERES

In the 1984 TA Conference I presented a paper 'The Leadership of Rucksack Growth Groups' in which I discussed the peculiar advantages available in rucksack wilderness camps to enhance personal growth and therapy. The power of the techniques I described there stems from the direct access they provide to the Right Hemisphere of the brain, where self esteem, life position, creativity, and the biggest and most powerful life stories are founded.

Our society educates and enhances Left Hemisphere functions, while tending to depress Right Hemisphere activity. Because of this, as society changes, any fixed terminology with societal conceptualisation becomes more contrived and symbolic as time passes since its inception, hence less able to contact the Right Hemisphere accurately..

Like our social milieu, TA is strongly Left Hemisphere. Its use of a traditional verbal terminology to educate the counselee is subject to the same changes in effectiveness.

When working with counsees in whom the Left Hemisphere function is not well developed or well connected, I find the traditional TA terminology which translates the concepts for the counselee seems inappropriate, a barrier or counter productive.

It seems inappropriate where the usual sense of the word opposes the TA use and the counselee has to learn a new use for old words, e.g.

"Stroke" means something that kills old people. In some sub-groups it connotes sexual play.

"Racket" sounds like something to play with. Its TA usage belongs to another sub-culture which is usually met in fiction, and is not easily transferred in real terms to a counselee's satisfaction.

"Parent" is inappropriate in its associations to children who have had bad, unknown, or ineffective parents. The term "Pig parent" is offensive to folk who are or have good parents.

"Games" are what we play in Free Child, and are natural and good in a normal life.

"Discounts" are good things to get when you are shopping.

Furthermore, the implied time references in the ego-state names are misleading, e.g.

"Child" is added to all through life, not merely in childhood.

"Parent" content comes from any authority figures or organisations accepted at any time through life.

"Adult" activity starts in the first year of post-natal life and is usually active through chronological childhood, but may lapse in chronological adulthood.

Insistence on the jargon becomes a barrier when there is little time and the need is to do good therapy, rather than to instruct in a model.

Simple direct language that does not need special definition is more appropriate to emotionally damaged children with a short attention span, small abstracting capacity and who feel threatened by anything that seems 'hard'.

The terminology is plainly counter productive where it has been purveyed from the TA Parent of an instructor or speaker who is perceived by his hearers as a power player. The special nature of the language and the knowledge it appeared to represent about the group members, lent it to being used for power plays within the group. TA was seen as a 'con' or 'gimmick' and not to be taken seriously. Instead, manipulative people (maybe children) who are adept power players have found a new game. In a structured group such as a school, the power plays may result in TA being seen as a threat to the group structure, e.g.

Teacher in a Staff meeting, angrily: "I object to being told by a student whom I am reprimanding, that I am in my Parent and should change to Adult!"

THERE IS AN UNSPOKEN PARADIGM

However TA therapists have a way of communicating the TA concepts and avoiding these pitfalls. They appear to use an underlying, unspoken, Right Hemisphere paradigm, which appears only disparately in the literature.

1. Strokes:

Spitz' work emphasising the importance of human contact in infancy has been questioned for the lack of isolation of other factors, especially the effect of unintended sensory deprivation. (TA Journal Jan 86) More recent work has emphasised the importance of sensory stimulation in neural development and perhaps maintenance, so that in effect a child gets an important supply of strokes from its interaction with the non-human environment, as we all do through life.

2. Adult:

The memory content of the Adult is not usually mentioned, yet it plays a vital part in Adult decision making, as its bank of previous conclusions, predictions and linkages is consulted.

3, Discrete ego-states:

Pictured as separate in the healthy personality, the ego-states are nonetheless described in terms that betray an intuitive idea of their connectedness:

'Child always cathected' (Woollams, S. and Brown, M. (1978) *Transactional Analysis*, Huron Valley Institute Press USA..p. 34)

'Adult always connected, not always used.' (Woollams, S. and Brown, M. (1978) p. 15)

'Adult is placed inside the Parent ego-state.' (White 1.18)

'The Parent in the Child.' (Woollams, S. and Brown, M. (1978) p. 10)

'The Child in the Parent' (Woollams, S. and Brown, M. (1978) p. 20; see also 17,22,24,178)

'Child replays Parent tapes' when experiencing internalised script messages. (Woollams, S. and Brown, M. (1978) p.178)

The movement is conveniently portrayed outside the ego states, but there is no mention of the mode through which they move. Is it the infinitesimal tangential contact, or are there some functions not in the three circles that serve to connect them?

Nurturing Parent is an Adult function'. (Claude Steiner, TA conf, Sydney, 10/30184)

4. Intimacy:

This ideal transaction seems to be defined by what it is not, yet it is treated as if it were a positive quality. (Berne, E. *What Do You Say After You Say Hello?* (1981 [1972]) Corgi, London UK p.25; Berne, E. (1978 [1963]) *The Structure and Dynamics of Organisations and Groups*. Grove Press New York USA. p.323; Woollams, S. and Brown, M. (1978) p.4) Is there a sufficient positive definition possible? Is the claim justified that intimacy can be experienced with the natural environment?

5, Decisions:

Transactions are the results of decisions. What is this entity that chooses? Is it one of the ego states?

"Any ego state can be the executive (Woollams, S. and Brown, M. (1978) p.33)

"The individual chooses" (Woollams, S. and Brown, M. (1978) p.18)

Can one ego state turn itself off then on again? Was it really off? Does the executive function move from one ego state to another? The decisional faculty seems to be intuited as a separate entity. Is there a fourth entity, "the will"? Or is there a holistic function of all the states which is able to control the parts?

6. Scripts:

We not only have verbal scripts about our immediate transactional environment, but the non-verbal content of our scripts includes essentially all our beliefs, about ourselves and our world. These beliefs appear to control what questions we ask, where we look for happiness, and how we cope with change. The most far-reaching scripts are our religion, the most accurate ones our science, and our least accurate ones superstitions.

These questions and issues are usually intuitively acknowledged and negotiated non-verbally by therapist's Right Hemisphere. Since the structure of such valid intuitions is always broader than that of the dissonant concepts they unite, it is to be expected that traditional TA is intuitively perceived and applied as a series of special cases of the application of a broader underlying concept or paradigm.

The clarity and effectiveness of a therapeutic approach can be enhanced by verbalising such underlying intuitive paradigms and thereby making them available for evaluation and experiment by others.

THE USE OF LANGUAGE TO COMMUNICATE WITH THE RIGHT HEMISPHERE

If a principle of human behaviour is accurately derived from observation, it will have been seen by many people in different times, and language to describe it will exist in the simple non-technical vernacular. This language may not be so elegant or precise as jargon, but it will certainly be better understood by ordinary people, and has a better prospect of communicating with the Right Hemisphere.

In setting out to develop a mode of expressing TA psychology I have experimented with the use of words of Anglo Saxon origin. They are short, easily understood and remembered. It may even be preferable for the purposes of communication to use several pithy, earthy, vernacular words to replace one 'educated' word of Romance or Germanic origin.

An effective description should:

1. Embrace the relevant content, even if that includes some associations not entirely relevant which may need to be qualified.
2. Not embrace contrary meanings, and so not need to be retaught later, differently, when the student learns more.
3. Be able to be interpreted within the hearer's experience.
4. Be able to be visualised, and modelled, for direct access to the Right Hemisphere.
5. Not be perceived as 'secret'. or 'special', and so not useful for power plays.
6. Meet the criteria of a satisfying model:
 1. Provide relationships between observations
 2. Predict how to avoid failure
 3. Predict how to gain satisfaction in life.

THE ALIVENESS CONCEPT AS A PARADIGM FOR THE RIGHT HEMISPHERE

The Aliveness Concept is a synthesis of basic observations, that has been developed in pursuit of these criteria. It is briefly stated in the following paragraphs.

The underlying postulate is a universal human want-to-feel-alive. Merely to be alive is not enough. To be alive and unconscious of one's aliveness is psychologically indistinguishable from death. We get feelings of aliveness from:

- * Sensory stimulation
- * Volitional actions
- * Remembering
- * Relationships

The want-to-feel-alive is the universal motivation. Everything we do is aimed at getting something that will make us feel alive immediately or in the foreseeable future.

Ever since birth, and perhaps before, we have accumulated memories of our attempts to get things-that-make-us-feel-alive. These memories are interconnected by our stream of consciousness to form an ever-enlarging matrix. The content and our use of this matrix of memories gives us much of our individuality.

Tensions and associations between the non-verbal emotions and feelings 'regenerated' by these memories produce functional clustering or condensation of memories so that certain memory types are easily referred to together. This sorting is in terms of the things that make us feel alive

that were obtained in the remembered event. The most powerful groupings seem to be memories of freedom, of control, and of individual responsibility. This sorting seems to be a product of the networking done by the non-verbal Right Hemisphere.

This grouping does not disconnect the memories from the matrix, but produces concentrations of data within it. These concentrations are recognised by TA theory as ego states.

Associated with the remembered feelings of freedom are memories of spontaneous, impulsive actions, unplanned, unruly, perhaps irresponsible behaviour. The feelings that triggered these actions, the feelings that they produced, and their success in obtaining things-that-make-us-feel-alive are all found together. This contains the TA Free Child.

Associated with the remembered feelings of control are the memories of the behaviour that produced the control, that is that produced predictable behaviour by the conditional provision of things that make us feel alive. There are many memories of rules that we have accepted, along with their stated penalties. These 'rules may have been given by others or made up by ourselves, and may be applied to others or ourselves. This contains the TA Parent and Adapted Child.

Associated with the memories of responsibility are accounts of our previous attempts to think things out and make plans for ourselves. These we have developed into stories about ourselves and our world. They are our beliefs. The biggest story is our religion, the most accurate stories we call science. The least accurate stories we call superstitions. We use these stories to forecast the probable results of actions. Some stories may be reclassified as Rules if we become convinced of their predictive value. Stories contain the TA Adult, scripts, and the life position. The most potent story is one in which we picture our ideal world where we can fulfil our potential to get things that make us feel alive. This picture involves our life position and self esteem. We organise our energies and time to get as close as possible to this 'land o'heart's desire'.

It is impossible to make decisions without reference to some of these memories.

However, because of the connectedness of the matrix, all these categories of memories are tinted with the others to varying degrees. They are affected by each other. Pathological TA 'contamination' identifies the confusion that arises when the connectedness is distorted by inaccurate sorting of memories by the Right Hemisphere.

The decision making function can be considered as either a separate entity, 'the will', or as a total effect 'the individual'. It is hard to conceptualise a total effect altering itself in a determinist view, but a quantum mechanical view can accommodate the concept. The function of the decisional entity is to direct the metabolic energy along specific pathways to get things that make us feel alive.

Some pathways are easier, that is have, a lower energy requirement than others. From the highest energy requirement, they rank Stories, Rules, Feelings.

Stress is experienced when a preferred pathway does not give the expected yield of aliveness, and when this paucity compels us to move from a preferred thought path to another. This stress shows in an aimless deflection of energy, fatigue, and in movement to less energetic options.

The analysis of communication transactions requires an understanding of the preferred positions of both sender and receiver. Since communication transactions entered into are aimed at gaining feelings of aliveness, they are sent and perceived or accepted within the areas of preferred thought paths, from which the optimum aliveness is expected. Thus, rule based communication is generally addressed to the area of freedom, whilst communication from free feelings seems to be addressed to either the area of control or the other's equivalent freedom. The use of Stories seems to approach the same mode. However, because of the universal tinge of contamination, a communication that is addressed to one thought path may be answered from another. The answer may not even be addressed to the sending option.

VISUALISING THE PARADI6M

Visualisation serves as a useful check on the accuracy of translation of the Right Hemisphere data into words by the Left Hemisphere.

The Aliveness Concept matrix may be visualised as a heap of memories, roughly similar in shape to an irregular tetrahedral pyramid which changes shape through life. The point of decision is on the surface or in the interior of the heap. Three corners of the pyramid can be considered as peaks of concentration of the three categories of memories, while the fourth is a point of equilibrium between them. Most people do not start the process of decision-making from the equilibrium position, but from somewhere partway towards a corner of one of the concentrations and act most of the time from positions somewhere between the peak concentrations.

If the pyramid is flattened and spread, the view from above the point of equilibrium, can be represented as a birds' eye view of a mountain of memories which has three main ridges going into the world of things that make us feel alive. The ridges can be pictured as the Forest of Feelings, the Ridge of Rules, and the Spurway of Stories. The contours of the mountain reflect the energy requirements.

In a diagram, the major thought paths become the corners of a triangle. The TA ego-state circles lie within these corners.

When picturing communication, while the traditional TA ego-state triads are able to be conceived by an edge on view of the 'landscape', the continuum of the matrix is better represented by a bar than three circles.

FORECASTS FROM THE ALIVENESS PARADIGM

- * People will do something if they can see that it will bring them a feeling-of-aliveness. If you want people to do things, they will in return expect a feeling of aliveness which may be sensory, social or volitional.
- * People will tend to repeat experiences that provide them with good feelings that they can remember. If you want someone to do something again later, they will need to be provided with good memories of this time.
- * Lack of flow of things-that-make-us-feel-alive produces boredom and subsequent decisions to act to remedy the shortfall.
- * Fast reactions are more likely to be wrong than those that come from taking the time to think things out.
- * Feelings of aliveness can come from other sources than physical comfort and pleasant physical feelings.
- * Following your own Rules will make you feel secure, but making other people follow your Rules will often make the others feel their freedom is threatened, and they will become defensive.
- * Using a replay of Rules memories will probably trigger childhood feelings of being controlled in other people, and make them feel small. People do not enjoy this. It will not help make friends.
- * Showing off your freedom will make you feel good, but it can make others feel insecure and threatened with loss of control over their personal world.
- * Using a replay from the Feelings memory bank of being helpless unruly or irresponsible will often bring an answering display of control behaviour which may not be welcome. However, a replay of the free enjoyment of fulfilled wants is an invitation to play. If there is an answer from the free childhood feelings of another, the two can have fun together.
- * When a reasoning response is required, rather than a mere recital of memories, it will be necessary to use the memory bank of Stories and to encourage a reasoned response from

the same quarter. It will be little use to reason with someone who is stuck in a memory bank of Rules or Feelings and will not come out. Then all one can do is wait. There is no use in trying to reason with these memories.

- * It is possible for a rule-based person with a practical and useful set of Rules to hold inconsistent Stories and survive, because he refers to the Rules and not the Stories at critical times.
- * The Stories we make up about ourselves and others will affect our imagined ideal on which we model our lives. We shape our lives to our ideal by seeking and selecting the alivenesses that bring us closest to it.
- * An individual will estimate his personal power and that of others by in terms of personal success in gaining things that make them feel alive, in reaching their 'land of heart's desire'.
- * Continuing communication will depend on a sort of unspoken agreement about the decisional options to be used and addressed, with each person replying to the mode that addressed them from the option addressed. Breaking this expectation will change the mood and perhaps stop the communication altogether.
- * When a decision is to be made, the options will be examined according to the need for conservation of energy. Usually it will be Feelings first, then Rules, then Stories.
- * It will take more energy to maintain behaviour from the Story thoughtstyle than from the Rules mode, and this more than the Feelings base. Energy reserves will determine how long the Story thoughtstyle can be maintained. As energy diminishes it will become increasingly difficult to maintain Story based thinking and behaviour will return to the Rules mode and as it is further depleted to the Feelings base.
- * Activities requiring a change of thoughtstyle from the preferred position of decision will produce stress which will show as fatigue, distaste and insecurity.
- * Intimacy comes as people.
 - * Use the Story that they and others are both valuable and equally so, and by this eliminate put-downs.
 - * Give and accept plenty of unexpected and unearned things that make it feel good to be alive.
 - * Think things out rather than only going by Feelings and Rules.
 - * Enjoy and value feelings of freedom.
 - * Feel responsible enough for themselves, to accept others and the world around as they are, and to disclose themselves as they are.
 - * Practise living with minimum defence, look for the moments when defences can be dropped and organise to extend these moments.
- * People will be able to change the life plans they made from the perspective and imperfect knowledge of early childhood as they revise and change their Stories.
- * The most satisfying life uses all the options as they are appropriate, and initiates them from the equilibrium position between them all.
- * Rules are useful if they are chosen or originated in response to accurate Stories, since they save energy and provide quick decisions.
- * A preferred decisional position will be more readily changed if its value is diminished by a generous supply of alivenesses available from other modes. Similarly a decision mode will be more readily used if it is more successful in gaining alivenesses than the other options.

THE ALIVENESS PARADIGM CORRELATES TA WITH OTHER MODELS

The matrix of connected memories reflects the oneness of Gestalt.

The formation of Stories parallels the development of abstraction levels in the Structural Differential of General Semantics.

The Left and Right Hemisphere functions can be superimposed. The usual progression of examination of options from Feelings to Rules to Stories reflects our western educational preference for Left Hemisphere functions. The opposite direction, Feelings to Stories to Rules is Right Hemisphere function.

The order of examination reflects Maslow's scale of needs.

THE USE OF THE ALIVENESS PARADIGM IN THERAPY

A useful model tells us what questions to ask. The Aliveness paradigm suggests that questions in these areas would be useful in diagnosis:

- * Are you getting the best feelings of aliveness available to you?
- * What is your 'land of heart's desire'?
- * Are you maximising your body feelings? Do you listen to your body?
- * What memories are most commonly thought about and talked about, and maybe used?
- * When do you enjoy your freedom to make your own decisions?
- * Do you want to change your relationships with people ?
- * Do you communicate effectively ?
- * How do you interact with a group?
- * How do you use your energy?
- * Are you a whole person? Do you have forbidden areas in your life?
- * Do you enjoy using both sides of your brain? Do you seem to spend a lot of energy in self control?
- * How do you handle your memories?
- * What fears stop you doing things you would like to do?
- * Do you forgive yourself and others for the past?
- * What stories do you believe about yourself and others?
- * Do you use all your decisional options appropriately?
- * What causes you stress?
- * What are your strengths and your work areas in your humanness?
- * Awareness
- * Self/body esteem
- * Others, their needs, effects, compassion.
- * Spontaneity
- * Can you give unearned and unexpected kindness (unconditional positive feelings of aliveness) to other people and yourself?
- * How do the Stories you believe limit your freedom? Are they accurate? Do they work?
- * Capacity for intimacy.
- * How do you think your personal value compares with that of others?
- * How do you think your personal power compares with that of others?

- * Are you ever free to enjoy your feelings?
- * Do your Rules allow you to accept yourself and your world as they are?
- * Do your Rules allow you to open yourself honestly to another person?
- * Do you allow yourself to give and receive good feelings about life, unplanned and unearned?

A useful model gives a direction for change that leads to a more satisfying life. The Aliveness Concept postulates that the most satisfying experience known to humans is Intimacy, and that good therapy increases the capacity for Intimacy.

Intimacy between people exists as much as there is a willingness to affect and be affected by each other. Some individuals claim to experience Intimacy with the natural environment. In this experience they open themselves to affect and be affected by the environment, with the minimum defence.

The Concept uses and elaborates on the Time Structure list (Woollams, S. and Brown, M. (1978) p. 81-85) as an ordinal list of the success of various timeways in gaining things that make us feel alive, and approaching Intimacy:

- * Withdrawal
- * Ritual
- * Activity, which may be subdivided:
 - * for future benefit
 - * productive - work
 - * non-productive - recreation
 - * for the enjoyment of the activity
 - * productive - art
 - * non-productive - play
- * Point-scoring - getting feelings of aliveness at the expense of others'. This is the second most intense way of living, but always results in bad feelings for all concerned.
- * Intimacy - the most satisfying way to spend time and energy, and the most dangerous.

A useful model predicts factors that will initiate and induce change. The Aliveness paradigm postulates that therapy is essentially concerned with the management of the memory matrix. This involves encouraging appropriate use of the options already in the matrix and improving the range of memories available in the matrix.

Directed change can be encouraged and nurtured by:

- * Providing experiences that show the inadequacy of inappropriate but preferred options, by exposing the client to new and untried, albeit controlled, situations that require the use of alternatives.
- * Giving a taste of something better than experienced by previous modes of decision, and inserting this new experience into the person's Right Hemisphere 'land o'heart's desire' by non-verbal positive reinforcement, e.g.
 - * establishing a temporary community based on an agreement of 'no put-downs'.
 - * an experience of recognisable if unnamed Intimacy, even for a moment.
- * Providing powerful feelings of aliveness in areas to be encouraged, e.g.
 - * Use of small groups to amplify interpersonal relationships.
 - * Flooding with sensory input while avoiding Rules.

- * Ensuring success from the areas to be nurtured, and linking this success with good feelings beyond the immediate arena of the success.
- * The use of a situation that is new, with few referents, and flooded with sensations so that the formation of new Stories, is encouraged. It may even be necessary to teach them to break rules that do not apply but are still active, to clear the way for new ideas.
- * Communication in the appropriate language to someone stuck in a preferred option, using words they associate with their preference. This will initiate communication in a way acceptable to their value system, which is in the Right Hemisphere.
- * Making available many choices, and allowing the counselee to live with the consequences of the choices, as much as ethically possible.
- * Discussion of memories, and explaining that we cannot get rid of bad memories, but we can choose whether we will refer to them. We have a better choice if we put in good memories to balance the bad ones.

Then help them put some good ones in, e.g. with regard to:

- * fears
- * origins of value systems
- * Using an appropriate contract to establish Right Hemisphere norms e.g.:
- * Freedoms instead of rules
- * No put-downs
- * Everybody looks out for each other and gives a hand.
- * Confidentiality
- * Providing good memories about the alternatives to be encouraged by e.g.
- * Congratulations both verbal and non-verbal, with body language, preferably body contact, on success, from leader and group.
- * Ensuring physical sensation of success from the use of the options.
- * Using experiences that are newsworthy to the individual and so are long remembered with delight.
- * Activities with a high perceived risk that compels the individual to act as a whole person, so that the full impact of success is felt on Feelings, Rules, and Stories.
- * Power sharing methods of organisation, that provide obvious security to the individual.
- * Ensuring a favourable energy content in the person by paying attention to:
 - * Nutrition
 - * Rest
 - * Timing of the onset and length of the activity, watching the non-verbal indicators of fatigue
- * Recognising Right Hemisphere wordless processes, and accessing them by sensory non-verbal input.

Some useful indicators of the status and changes of the client are available in terms of the paradigm, e.g.

- * The interactions of the individual with the environment, the group, and the therapist:
- * Rule bound: permission seeking; power seeking; disturbed by others' freedom.
- * Enculturated and conditioned: reaction to choices; behaviour largely controlled by social taboos e.g. about the body, closeness; 'forbidden' subjects.
- * Capacity to play: spontaneous enjoyment of appropriate non-productive experiences available in the environment; impulsive friendliness, kindness.

- * Thinker; plans how to get things done for the maximum fun; takes risks; considers new ideas.
- * The use of physical energy e.g.
 - * continually touching, feeling, sensing the environment.
 - * Vigorous actions for proprioceptor stimulation.
 - * Stress and tightness evident₁ showing that energy is being used by inner tension.
 - * Energy profile.
- * The memories the client talks about.
- * The Stories the counsellee believes in e.g.
 - * The Intimacy content of their 'land o' heart's desire' their ideal dream world.
 - * The parity and value of their life position.
 - * The search for Intimacy in the personal agendas.
 - * The origins of, and component weight of Rules/Stories/Feelings in their value systems.
 - * Scripts that are realistic, continuing, and hopeful, without a death-wish.
- * The feelings of aliveness they seek, and how they set out to get them.
- * Personal agendas.
- * Values accepted.

LEFT HEMISPHERE TA AND THE RIGHT HEMISPHERE PARADIGM

TA as usually used is collection of special cases of the Aliveness Concept₁ considering easily recognisable extremes in a graded continuum.

Because of this, some notable differences that result from the use of the paradigm are:

- * Things-that-make-us-feel-alive include not only relationships or strokes but also sensory and volitional actions and their memories. The universal want to feel alive includes stroke hunger.
- * There is a large interface between the ego-state concentrations of the matrix, permitting widespread interaction between them.
- * Decisions may be activated from any combination of ego-states, rather than from one discrete category.
- * The control of the Parent is only a part of our memory bank of Rules. We may not only edit this by decision, but make up our own Rules to use as energy and time savers when appropriate. These come from the successful use of Stories to forecast results of decisions. Rule based behaviour also includes TA Adapted Child behaviour, since whether it complies or rebels, it is Rule dependent.
- * Stories are a valid area of memory concentration and are our remembered models used by the Adult. The term 'Story' is used in preference to the textbook word 'model' because 'story' conveys the day-to-day sense which we attach to these patterns more easily:
- * Like a story, they are imagined, or made up, or put together in the mind. They are not always able to be described, or drawn, but they can be acted and recognised.
- * Like a story, they can be true and accurate or fictional and fantastic.
- * Just as a story is not life itself, the patterns we make are not reality itself. It is as dangerous to confuse the patterns with reality as it is to confuse stories with real life.
- * Like a story in the mind of its author, the patterns can be changed by the decision of the author.
- * The matrix of memories emphasises the integrity of the individual rather than a threeness.

- * The direction of energy which includes cathexis is organised, and the energy gradients are considered in predicting the probability of decisions. The ego-gram becomes an energy profile.
- * The decision making function is separated from the memory matrix.
- * There is recognition and differentiation of right and left hemisphere functions and access.
- * Contamination is considered as widespread, normal and inescapable. However, pathological TA contamination occurs when the individual becomes disoriented among the memories, 'lost on the mountain', and does not recognise the position of decision accurately.

OTHER CULTURES AND THE PARADIGM

TA terms reflect the Left Hemisphere culture in which they were born, the western, developed society of the 1950s. They are useful in other societies as they too become westernised.

However, the vernacular Aliveness paradigm will translate into foreign languages more easily and carry its advantages with it, since it abstracts from broad human experience, and avoids verbal idioms. Nevertheless once translated, the paradigm principles readily apply to cultural idiosyncrasies.

Even in its traditional Left Hemisphere form, TA does not supply a referent frame for the peculiar place of religious faith in an individual's life. The Aliveness paradigm does not attempt to explain the dualistic concept of the soul, but it does place religious faith as the adherence to an Epic Story, within which all others are sub-plots. Action from this mode can be satisfying and can enhance self-esteem, even when Feelings and Rules do not provide their expected satisfactions. If the Story provides some accurate bases for satisfying the want to feel alive, so much the better.

Thus the broader base of the Right Hemisphere Aliveness concept provides added effectiveness for TA and allows it to interface more widely with the people of the world, and help them to feel it's good to be alive.

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