

Transactional Analysis and its
Application to Theories of Sexual Maturity

A Research Paper
Submitted to the Faculty
Of Saint Meinrad College of Liberal Arts
In Partial Fulfillment of the Requirements
For the Degree of Bachelor of Arts

David John Webster
May, 1973
Saint Meinrad College
St. Meinrad, Indiana

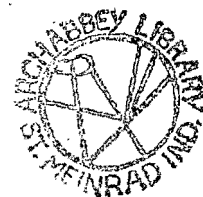


TABLE OF CONTENTS

Introduction

Chapter I --Transactional Analysis

Section 1: Basic Premises	p. 1
Section 2: Language and Terms	p. 4
Section 3: Schema of Transactions	p. 13
Section 4: Four Life Positions.	p. 18

Chapter II--The Application

Section 1: Why Am I Afraid to Love.	p. 21
Section 2: Dare I Love?	p. 25
Section 3: The "As Long as Nobody Else is Hurt" Myth.	p. 29

Conclusion

INTRODUCTION

The history of psychology contains a myriad of theories designed to explain human behavior and human problems. From Freud to Behaviorism each theory has attempted to describe, change and finally predict what man is, within a particular schema of thought. One of the newest attempts at this complex problem is a system called Transactional Analysis (TA). Because of its relative youth it, as have other theories, will have to be tested for its value as a psychological theory.

This testing can take several forms: in an application within a therapeutic or clinical situation testing how well it can help troubled people with their problems; or in an application to human experience on a whole; including the development and growth of each person as he deals with others.

It is the purpose of this thesis to test the value of Transactional Analysis in an application to an area of human development. That is, the area of human sexuality and various theories of maturity within that area. These theories are supplied by the use of three books: Why Am I Afraid to Love? by John Powell; Dare I Love? by John F. McGoey, SFM; and The New Sexuality, Myths, Fables and Hang-ups by Eugene C. Kennedy.

It will be shown that Transactional Analysis is quite successful in the interpretation of each author's main points, thus showing that TA is a valuable contribution to the study of man's behavior.

CHAPTER I

BASIC PREMISES

The discussion of Transactional Analysis as applied to theories of sexual maturity, entails first, an understanding of the basic premises which provide the scientific foundation for this system of thought. Each premise, from the social intercourse theory of Eric Berne to the results of intracranial stimulation, correspondingly provides the basis for a particular section of the whole TA system. The discussion, then, of these premises will show the link between a specific premise and the definition of terms and the utilization of a section in TA, thus preparing for the application to the theories of sexual maturity.

The first premise of Transactional Analysis consists of the social intercourse theory presented by Eric Berne. (1961, 1964) He begins his discourse by citing the conclusion of a study by Spitz who "has found that infants deprived of handling over a long period will tend at length to sink into an irreversible decline and are prone to succumb eventually to incurrent disease." (Berne, 1964, p. 13) Other experimenters working with monkeys also have found a retardation of social processes and intelligence when a young monkey is raised in an environment without his mother or other young monkeys. Berne calls the dynamic underlying these observable behaviors, a "stimulus hunger." (Berne, 1961, p. 83)

This "stimulus-hunger" most often takes the form of a

need for intimate physical contact such as that which an infant receives from his mother. This contact is called "stroking" and its importance is demonstrated by the expression: "If you are not stroked, your spinal cord will shrivel up." (Berne, 1964, p. 14)

However, since this type of contact is not readily available or deemed appropriate for adult human beings, people begin to compromise or sublimate their desire for intimate physical contact. This compromising process continues until even a nod of recognition begins to serve as a stroke. Thus the infantile stimulus-hunger evolves to become in the adult, a recognition-hunger. As this compromising increases in complexity, each individual differs in his search for recognition and it is this difference that provides the variety in social interaction and tends to form the person's future. The term stroking, then, extends its meaning to include acts which imply recognition of another's presence. A stroke may thus be used as the fundamental unit of social action.

An exchange of strokes constitutes a transaction, which is the unit of social intercourse. "Transactional Analysis is the method of examining this one transaction wherein I do something to you and you do something back. . . ." (Harris, 1969, pp. 12-13)

This premise then, provides the basis for: the defining of the whole TA system as the analyzation of transactions between human beings; the defining of the most basic dynamic of human behavior in terms of recognition or acceptance; and

defining the language of the system with acceptance terms such as "OK" and "Not OK."

The second premise of TA consists of a common sense observation concerning the nature of man. Throughout history, men from Socrates to Freud have had a consistent view that man has a multiple nature. That is, there seems to be evidence that man has more than one side, evidence given by the struggle between what could be called the good (higher) nature of man and the bad (lower) nature of man. Transactional Analysis continues in this tradition with their description of the personality. This premise expands the definition of Transactional Analysis to the method of "determining which part of the multiple-natured individual is 'coming on' in the transaction;" (Harris, 1969, p. 13) and describes the personality using the terms, "Parent" ego state, "Adult" ego state, and "Child" ego state. The term ego state itself will be further explained by the next premise, that dealing with the results of intra-cranial stimulation.

Both Eric Berne and Thomas Harris cite the work of Penfield who used an electric probe on the temporal cortex of the brain in epileptic patients. (Berne, 1961, and Harris 1969) To give a detailed account of Penfield's work would not facilitate the purpose of this paper. Therefore, only the summary conclusions as given by Berne and Harris will be used.

There conclusions are:

- a) the brain functions as a high fidelity tape recorder;
- b) the subject feels again the emotion which the situation originally produced in him, and he is aware of

the same interpretations, true or false, which he himself gave to the experience in the first place. Thus the evoked recollection is not the exact photographic or phonographic reproductions of past scenes and events. It is reproduction of what the patient saw and heard and felt and understood; (Berne, 1961, p. 17)

c) Such evocations are discrete, and 'not fused with other, similar experiences;'

d) persons can exist in two states at the same time. The patient knew he was on the operating table talking with Penfield; he equally knew he was seeing the 'Seven-Up Bottling Company. . . and Harrison Bakery. (Patient's evoked recollection) (Harris, 1969, p. 11)

e) These recorded experiences and feelings associated with them are available for replay today in as vivid a form as when they happened and provide much of the data which determines the nature of today's transactions. (Harris, 1969, p. 11)

These conclusions, then, provide an important basis for the manner in which the Parent, Adult, and Child sections of the personality are defined, which will be seen clearer in the following section. As stated previously they are defined primarily in terms of ego states. The term ego state is defined phenomenologically as a system feelings related to a given subject. (Berne, 1961, p. 17)

The discussion of these basic premises has shown the link between specific premises and the whole Transactional Analysis system. With this basic understanding, this paper can now turn to the actual defining of the TA system; its terms and language, its schema of human relationships and life positions and thereby lay the final foundation for TA's application to the theories of sexual maturity.

Section 2: Language and Terms

Transactional Analysis is defined as the method of

determining which part of the multiple-natured individual is "coming-on" in the transaction wherein I do something to you and you do something back. In this method, TA uses a specific language and set of terms which have standardized definitions and limitations based upon the premises discussed. In this section, then, the TA terms Parent, Adult, and Child will be viewed first as to their definition, secondly, how they enter into or affect transactions, and thirdly, how they lead to the four life positions.

Parent, Adult, and Child are defined in terms of an ego state, that is, a phenomenological system of feelings related to a given subject. It is the subject or focus of attention in each state that differentiates these realities of the personality. These can best be represented by Figure 1; symbolizing that each ego state has a specific subject or focus of attention, source of input, and serves a different function within the personality structure. (Berne, 1961, p. 31)

The Parent ego state is defined as a "tape" recording of unquestioned or imposed external events as perceived by the child during the first five years of his life. (Harris, 1969, p. 18) The focus of attention or source of input is what the child sees, hears, and understands of his parents or parent substitutes, actions and words. Because of the child's complete dependance on others and lack of a well functioning Adult ego state to interpret reality, the Parent tape is unedited. The child takes everything outside of him literally, that is, at face value, and thus receives a "taught" concept of

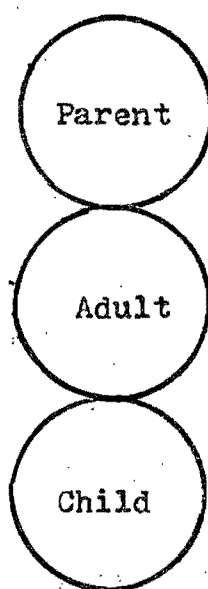


Figure 1: The Personality (Harris, 1969, p. 18)

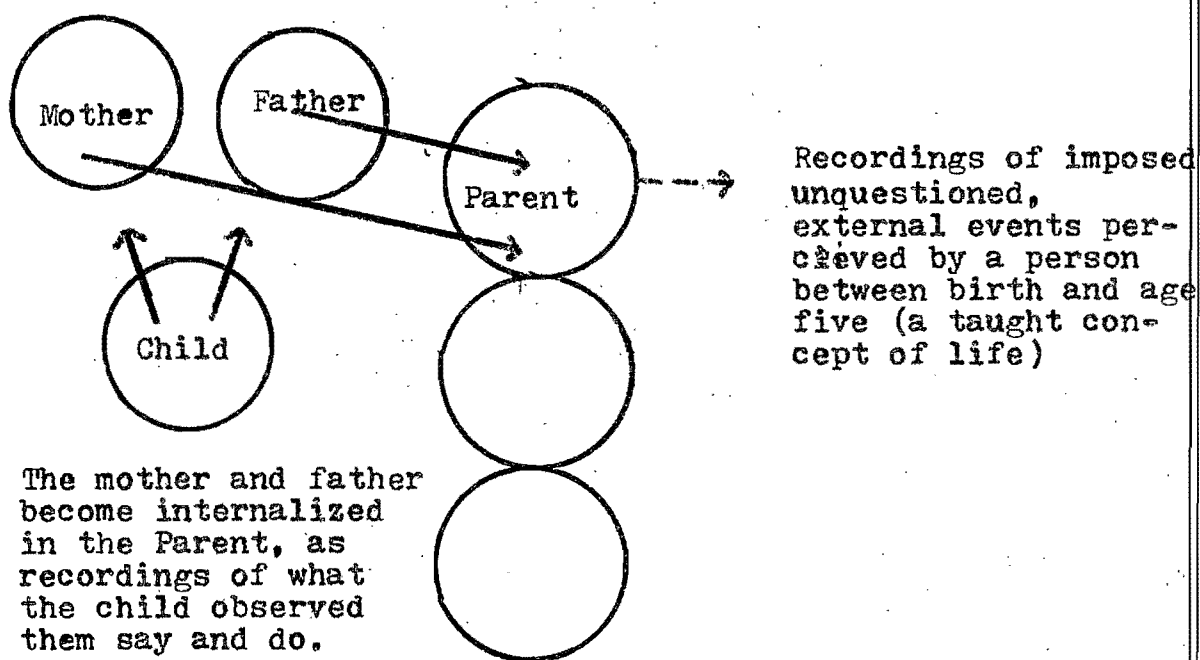


Figure 2: The Parent (Harris, 1969, p. 19)

life. (Harris, 1969, p. 19) Examples of Parental recordings are: "Never tell a lie," "All cops are bad," "The best people are always Catholic." The dynamic which serves to form this tape can best be shown by Figure 2, representing the source links for the Parent.

The Parent has two functions within the personality: one, to serve the individual when he has children of his own; and two, to make many responses automatic ("This is the way it's done"), conserving a great deal of time and energy so as to free the Adult from having to make innumerable trivial decisions. (Berne, 1964, p. 27)

In a persons transactions, the Parent can be active in two ways' directly or indirectly. When the Parent is directly active the person will act as his mother or father would act. When it is indirectly active, the person will act as his mother and father would say to act. "In the first case he (the person) becomes one of them (Mother or Father). In the second he adapts himself to their requirements." (Berne, 1964, p. 26)

The Child is defined as a "tape" recording of the internal events; responses to external events, felt by the child during the first five years of his life. (Harris, 1969, p. 24) While the Parent records the unedited external events, the Child records the responses to it; what he feels about what he sees and hears. In this connection it is important to recall Penfield's conclusions (See page 3). It is by these that the body of data in the Child is defined and understood.

Again, as with the Parent, the source of input for the Child is the parents or parent substitute, for it is to them that a child will have most of his reactions or responses. (See Figure 3). An example of Child data is the feeling of guilt or "Not OKness" when a child hears his mother yelling at him for knocking over the vase.

The Child also contains positive data for it provides the person with intuition, creativity, spontaneous drive and enjoyment. It is the emotional center for the personality. The Child, like the Parent, is exhibited in two forms within transactions; the adapted Child and the Natural Child. The Adapted Child is one who modifies his behavior under Parental Influence while the Natural Child is one of spontaneous expression; rebellion or creativity. (Berne, 1964, p. 26)

The Adult section of the personality is defined as a reality "computer." The most complex of the ego states, it begins to develop at approximately ten months of age when a child develops the power of locomotion. The Adult data begins to accumulate as a result of a child's ability to discover for himself what differences in reality there are from the taught concept of the Parent and the felt concept of the Child. (Harris, 1969, p. 29) The Adult, then, develops a "thought" concept of life based on data gathering and data processing (See Figure 4).

The source of input or focus of attention for the Adult is three-fold. It receives data from both the Parent and the Child. This data, however, is termed archaic for after five

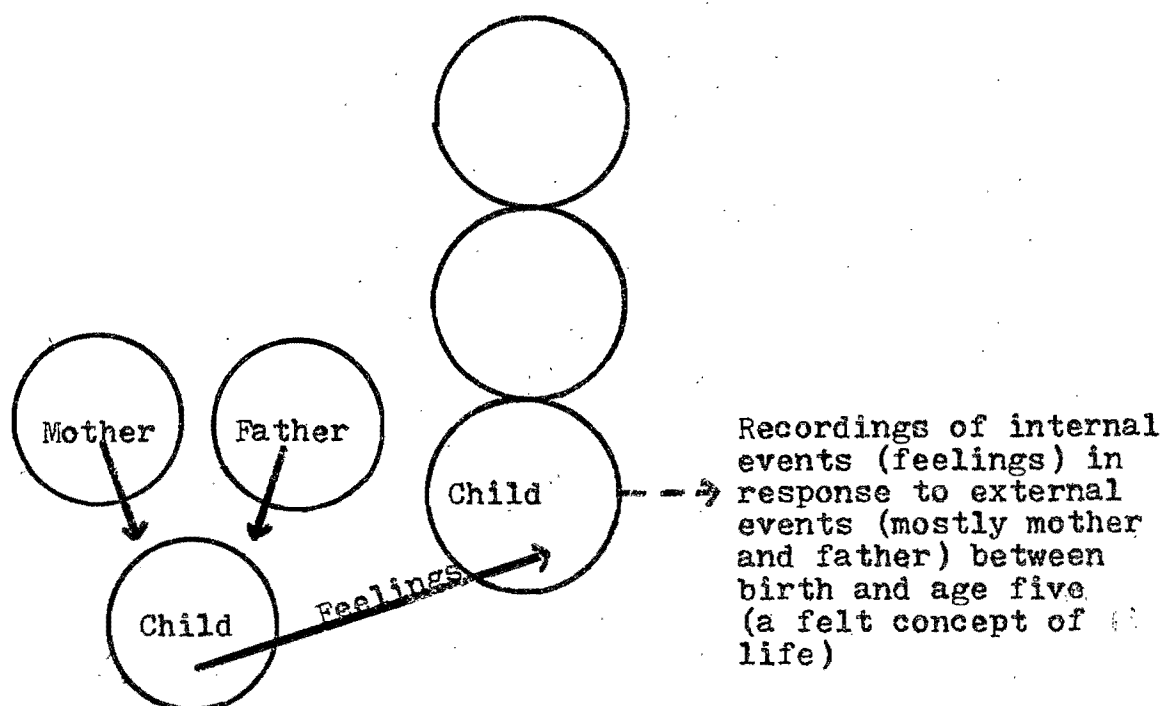


Figure 3: The Child (Harris, 1969, p. 25)

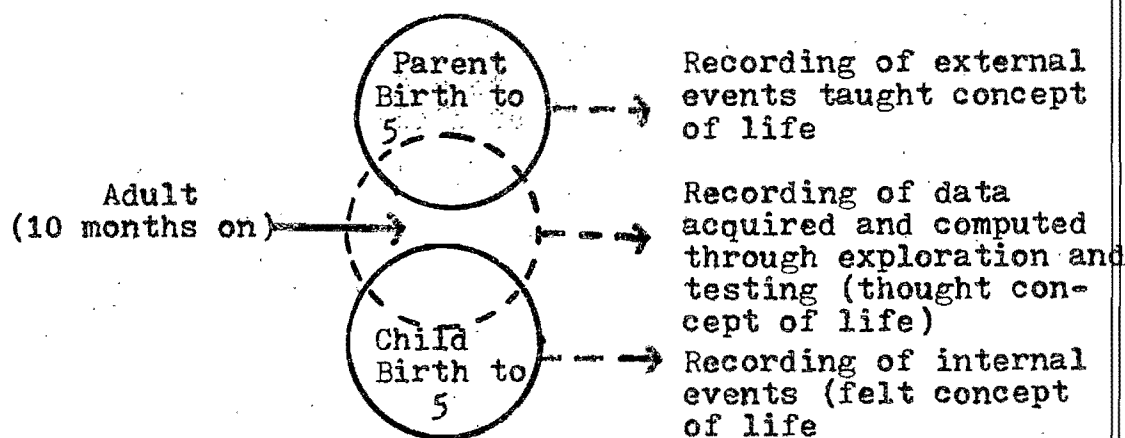


Figure 4:
Adult at its conception (Harris, 1969, p. 29)

years of age the "tapes" are considered complete and they remain the same throughout life. This archaic data and the updated data received by the Adult through exploration and testing constitute the input sources for the decision-making process and probability estimating that is the function of the Adult (See Figure 5).

The Adult has two other functions: that of updating archaic data, and that of regulating the Parent and Child. The updating function is accomplished by comparing the data in the Parent and Child with the experiences and reality that is present (See Figure 6). The regulating function serves to keep either the Parent or the Child from controlling the person's transactions. This is accomplished by the Adult surveying the situation and deciding which response is appropriate.

The analysis and separation of these three ego-states is the process called "structural analysis." This is concerned with the make up of one person while Transactional Analysis is concerned with the make-up of interpersonal relationships. In the application to the theories of sexual maturity, the main emphasis will be the structural analysis process. That is, the state of maturity as described by each author will be described using the TA terms Parent, Adult, and Child. The discussion, however, turns to the schema of transactions and the four life positions, these topics which will help to understand better the whole TA system and provide for a fuller application to the sexual maturity theories.

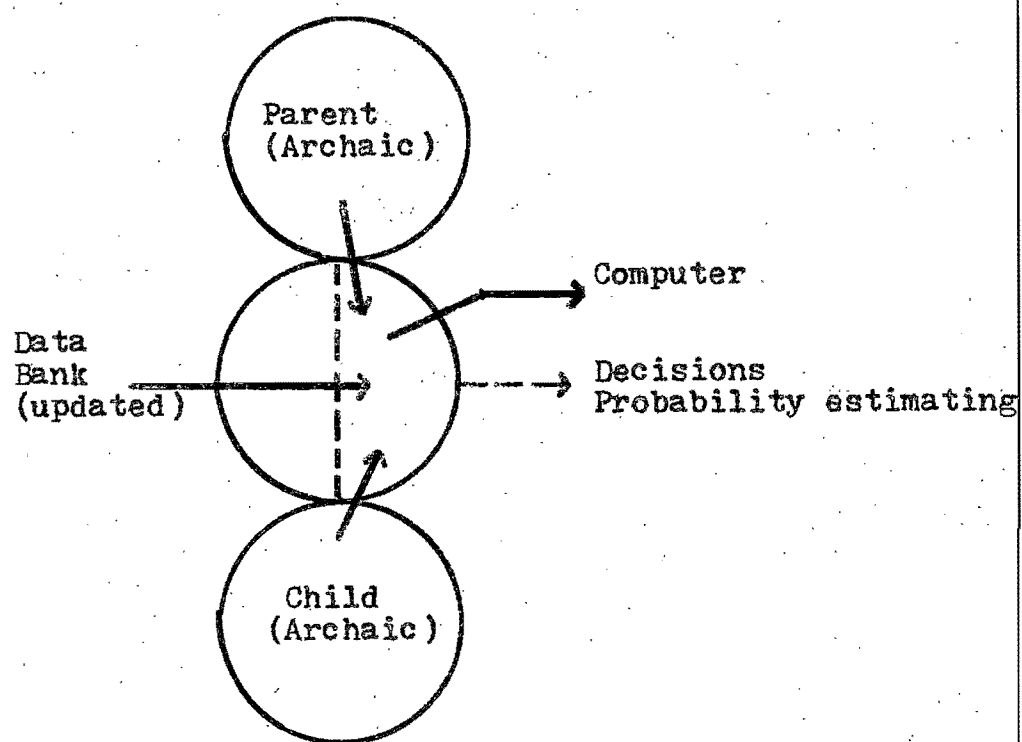


Figure 5:
Adult's Data Sources (Harris, 1969, p. 31)

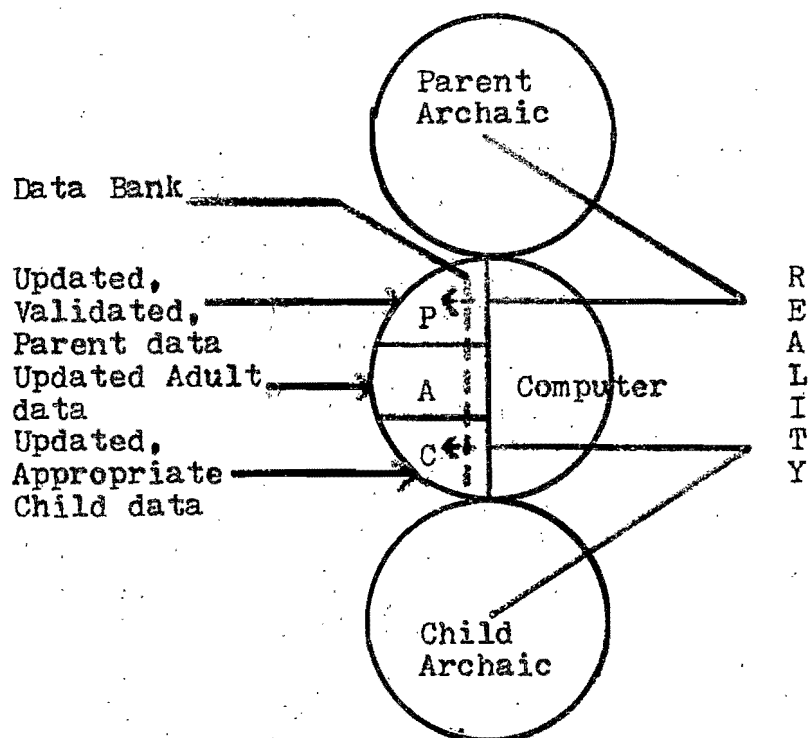


Figure 6:
Adult--Updating Function (Harris, 1969, p. 32)

Section 3: Schema of Transactions

"Transactions take place between the separate Ego-states of persons rather than between their total personalities." (English, Psychology Today, April, 1973, p. 45) This fact sets up the development of a schema whereby we can objectively analyze the transaction begin carried out, thus discovering which part of the personality is "coming-on." "Transactions may be classified, then, as complimentary or crossed, simple or ulterior, and ulterior transactions may be subdivided into angular and duplex types." (Berne, 1964, p. 34) Complimentary transactions are of two types: those between psychological equals, such as Parent to Parent or Adult to Adult, and those between psychological unequals, such as Parent to Child, or Parent to Adult. These are demonstrated in Figures 7 and 8, with the vectors representing the transactional stimulus (I do something to you) and the transactional response (You do something back). The vectors are parallel to show that communication is open and the transaction may be carried on indefinitely in this manner. (Berne, 1964, p. 30)

Crossed transactions are also of two types: the first, represented by Figure 9, consists of a Child to Parent response to an Adult to Adult stimulus; the second, represented by Figure 10, consists of a Parent to Child response to an Adult to Adult stimulus. The crossed vectors indicate that communication is closed; the transaction ends. To reopen communication, one person will have to shift to a different

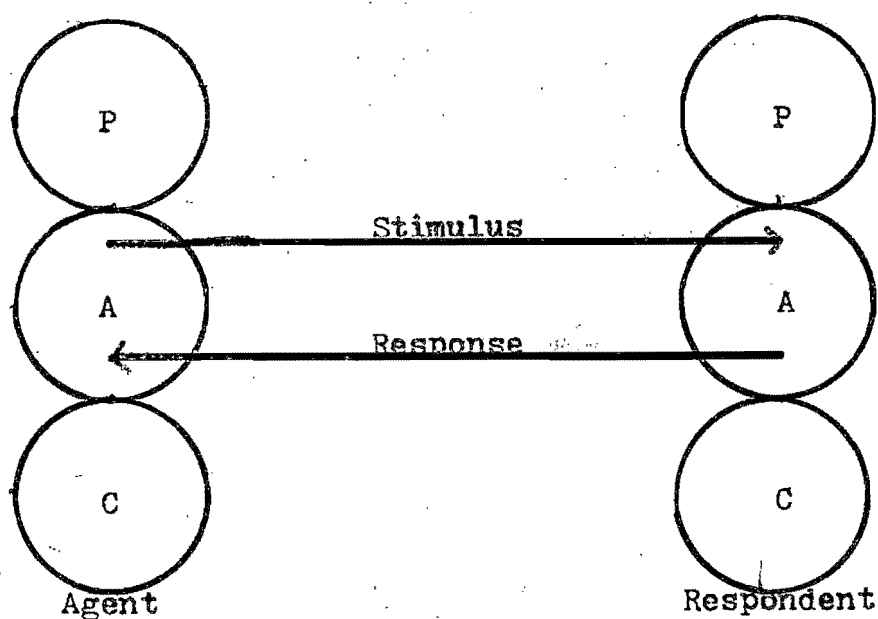


Figure 7: Complementary Transaction
Type 1: Psychological Equals (Berne, 1961, p. 93)

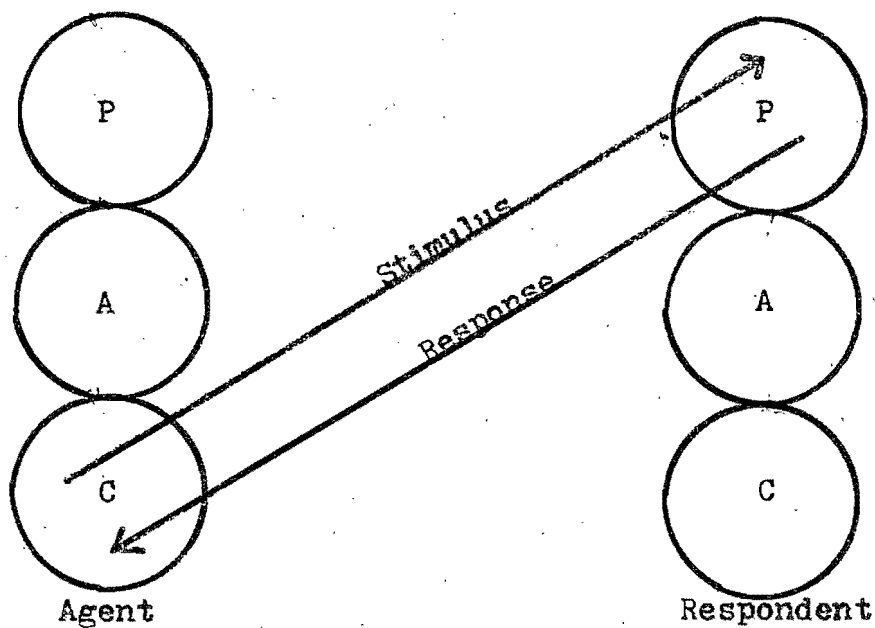


Figure 8: Complementary Transaction
Type 2: Psychological Unequal (Berne, 1961, p. 93)

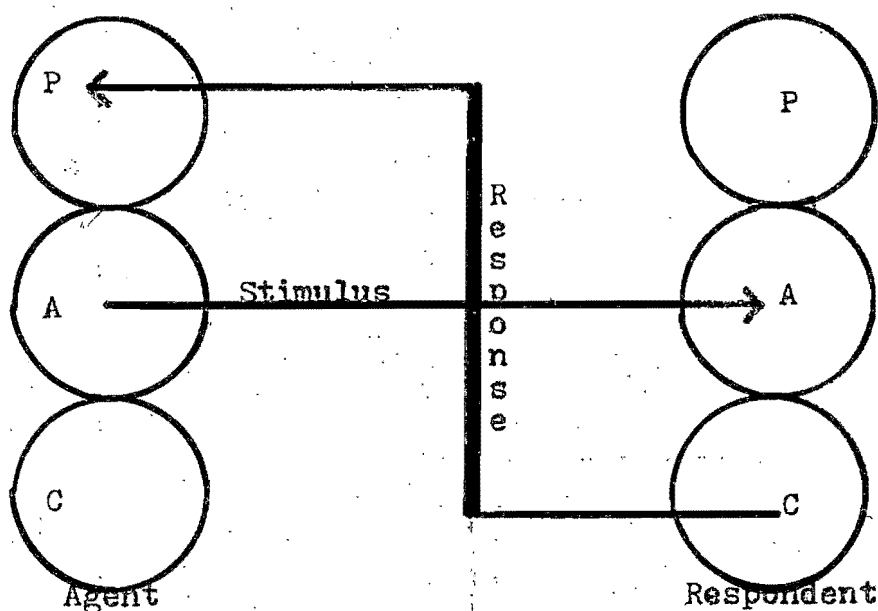


Figure 9: Crossed Transaction
Type 1: Child to Parent Response (Berne, 1961, p. 93)

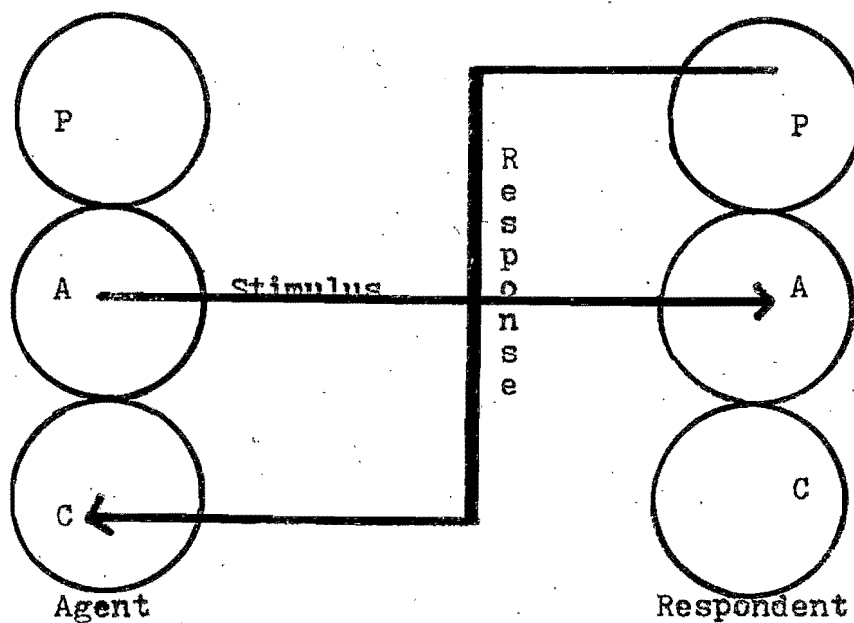


Figure 10: Crossed Transaction
Type 2: Parent to Child Response (Berne, 1961, p. 39)

ego state which will parallel that of the other person, thus a new transaction can begin.

The Simple transaction is one in which a single ego-state is active in each person. For example, each person's Adult may be actively transaction while their Parent and Child are passive. This type of transaction, however, is quite superficial and is easily crossed. The Ulterior transaction, on the other hand, is one in which more than two ego states are active simultaneously. That is, there are two sets of vectors; one characterizing the social level of communication, the second characterizing the psychological level. (Berne, 1964, p. 33) There are two types of the Ulterior transaction; angular, and duplex.

The the angular transaction, one person is operating from a single ego state on both levels of communication; but his transactional stimulus is directed to two different ego states of the other person. Socially, it appears that the transaction is Adult to Adult; on the psychological level, however, the transaction is one of Adult to Child or Adult to Parent (See Figure 11). In the duplex transaction there are four ego states active. Both persons are operating socially on the Adult to Adult level, but both are transacting psychologically on the Child to Child or Parent to Parent level (See Figure 12). (Berne, 1964, pp. 33-34)

This completes the schema of relationships, then, with Parent, Adult, and Child shown to be the components or agents within the system of a person's transactions. With regard to

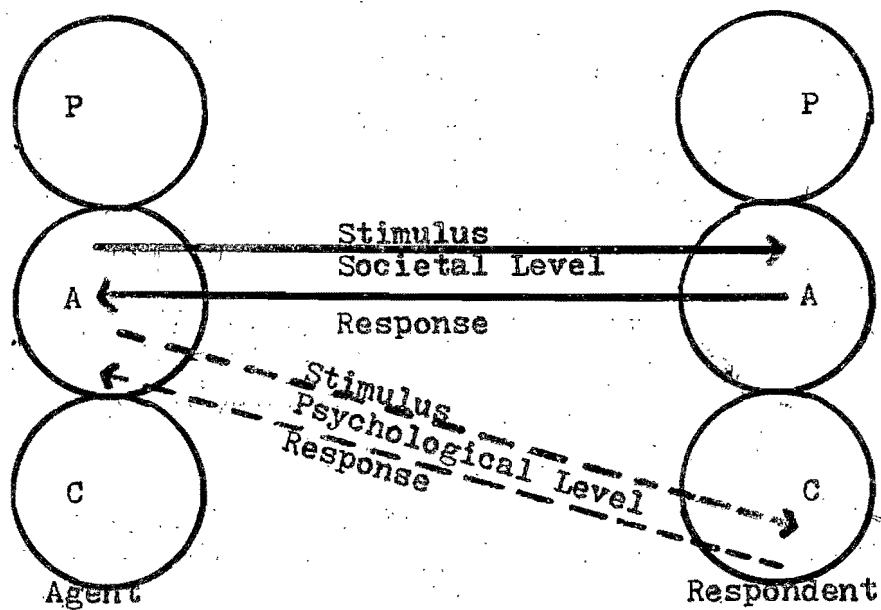


Figure 11: Angular Transaction (Berne, 1964, p. 34)

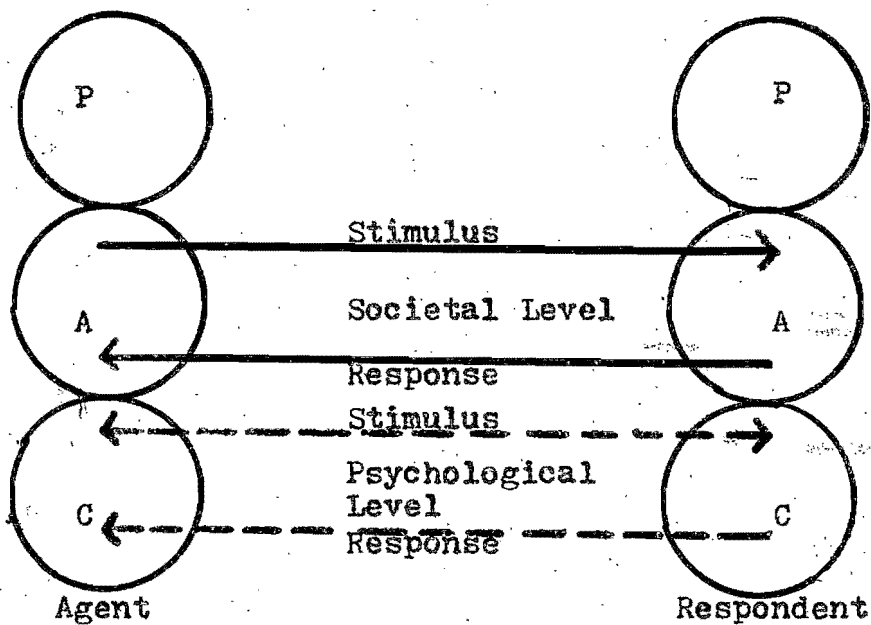


Figure 12: Duplex Transaction (Berne, 1964, p. 34)

these three ego-states, one further point needs discussion; that is, how they lead to the four life positions.

Section 4: Four Life Positions

As previously stated, the Parent and Child are "tape recordings" of the external and internal events that occurred during the first five years of life. At approximately three years of age, a person subconsciously or nonverbally makes a decision about his life position or stance on the basis of these tapes. (Harris, 1964, p. 43) That is, a life position is developed on the person's feelings about himself and others. Having one of these stances means a person looks at himself and the world, in every situation, in every instance, with the framework his position and its implications provides.

Transactional Analysis, as proposed by Harris, lists four such life positions: I'm not OK--You're OK; I'm not OK--You're not OK; I'm OK--You're not OK; and I'm OK--You're OK. (Harris, 1969, p. 43) Fanita English in a later development adds a fifth position: I'm OK--sober--and--You're OK. (English, Psychology Today, April, 1973, p. 48)

I'm not OK--You're OK is the position of a dependant immature child who sees no worth in himself as compared to all the talents and worth of others. I'm not OK--You're not OK is a position of despair; the person sees no worth in either himself or in others; he feels like quitting and getting out of the whole mess. I'm OK--You're not OK is called the criminal position for the person sees whatever he does as good.

and at the same time sees no worth in other people. This person, then, would have little regard for the laws and values of others; only his own would count. I'm OK--You're OK is the most actively mature position of the original four. The person holding this stance sees that he is worthwhile and has things to offer while at the same time seeing other people as worthwhile and having valuable things to offer him. The fifth position, I'm OK--sober--and--You're OK describes a person who has confronted and accepted human imperfection, yet enjoys being human. (English, April, 1973, p. 48) This person has seen the bad things in life and in other people as well as in himself and yet decides that while some things are Not OK--others (most) are OK. It seems to be a more experienced position than that of I'm OK--You're OK,. That is, this person has seen much of the bad in life and yet still sees himself and others as OK.

These five positions, then, are built upon; first by the data recordings of the Parent, second the feelings recordings of the Child, and third, the reality testing of the well-functioning Adult. Thus Parent, Adult, and Child are directly involved in the decision of a position; and the process involved in arriving at a mature view of life.

The discussion of Transactional Analysis, then, is completed; having covered TA's basic premises, language and terms, it's schema of human relationships, and the positions one can hold in life. This paper now turns to the application of Transaction Analysis to the theories of sexual maturity;

to show that TA can withstand the test of human experience
in its application to theories of sexual maturity.

CHAPTER II

THE APPLICATION

The application of Transactional Analysis to the theories of sexual maturity will deal with main points in three books, which, in turn, deal with a specific aspect of that maturity. Why Am I Afraid to Love? by John Powell (1967) is used for discussion of maturity in general. Dare I Love? by John F. McGoey, SFM (1971) discusses sexual maturity within the context of controlling and using the sexual emotions, and Kennedy's The New Sexuality (1972) shows the immaturity of the popular myth he calls "As Long as Nobody else is Hurt!" The form, of this application will be a translation or interpretation of each authors ideas into the TA terminology or schema of thought.

Why Am I Afraid to Love?

In the discussion of maturity in general, Powell states:

The patterns of maturity are recognized in the ability to go out to others, to get along with them, to exercise a resonable self-sufficiency, to set realistic goals, to exercise discretion to differentiate the important and unimportant things in life, flexibility, adaptability and emotional stability. (Powell, 1967, p. 48)

In TA terminology this means: The ability to give strokes and carry on complementary transactions, to have a well functioning Adult that is not influenced too greatly by other people, or the Parent and Child, to test reality and make good value judgements concerning life on the basis of

experience and thought and to have each part of the personality in its proper role.

Powell, then further defines these patterns of maturation into four main areas: intellectual, emotional, social, and moral maturity. Intellectual maturity is that ability to form one's own opinions, respecting those of others but not leaning upon them. It consists of taking into account situational factors and the advice of others while maintaining the self-sufficiency to make decisions and accept the responsibility for them. That is, the intellectually mature man "analyzes the problem, considers the alternatives, makes a decision, and lives with that decision." (Powell, 1967, p. 49)

Powell, translated into the TA schema, is talking about a well-functioning Adult. As will be recalled, the Adult serves as the reality computer or thought center for the personality. In this capacity, the formation of opinions, analysis of problems and making of decisions are the natural functions of the Adult. The elements of the well-functioning Adult are those of the intellectually mature man. That is, to be well-functioning the Adult has to: make good use of its threefold source of input, the Parent, the Child, and experience; be free of contamination or too great an influence by the Parent or the Child; and constantly updating the archaic tapes by a test against experience (which represents new knowledge) and the reality of the world. With these, then, a man has the ability of the intellectually

mature or the Adult.

Emotional maturity is a man's acceptance of all his emotions and the ability to keep them under reasonable control. This means living through emotional situations without falling apart; taking criticism without being deeply hurt; sorrow without despair; grievances without pouting; or facing a situation without running away. Emotional maturity means too, not being overcome by "childish fears and anxiety."

Unlike intellectual maturity which is the function of one ego-state, emotional stability or maturity requires a well-developed relationship between the Adult and the Child. Within TA, the Child has been defined as the emotional center of the personality and as such is the primary source for a person's feelings. However, the acceptance and the reasonable control must come from the Adult. As a regulator, the Adult sizes up the situation and decides what emotional responses, if any, is appropriate. As a reality tester, the Adult views the emotive tape and decides if a particular response is still worthwhile or whether it is a totally inadequate feeling based upon childish thought (or careless anxieties). The full dynamics involved in emotional maturity will be shown more clearly when dealing with McGoey's thoughts on the sexual emotions.

Social maturity is that ability to go out to others and relate well; building meaningful relationships. It requires balance between dependence and total self-independence, which

means being able to work within society and live according to its laws and conventions. Social maturity also means an ability to subordinate oneself to group needs and ideals while also finding work can be interesting in spite of its unpleasant and boring aspects.

This type of maturity is the ability of the whole personality rather than one ego-state to carry on complimentary transactions. That is, to be able to give strokes to others and to shift ego states according to the need of the situation. Social maturity requires the position of I'm OK--You're OK, for this position allows self-sufficiency while realizing the value of what other people have to offer. Again the well functioning Adult is necessary to size up a situation and to decide whether a Parent, Adult, or Child response is appropriate. It is this type of maturity too, that demands a good awareness of all types of transactions from simple to duplex.

The final type of maturity within Powell's schema is moral maturity; "characterized by the devotion to moral ideals and the ability to live them out." While the morals of a child are instinctual and adopted from his parents, in adolescence, the growing person begins to develop, in an intelligent manner, moral values of his own. As he matures, a person's ideals become more realistic, consistent, and deep.

The maturity of values, within the TA schema, is one that follows from other decisions concerning worth. That is,

as the person grows, he makes an unconscious (instinctual) decision about himself and others, whether each is OK or not OK. On the basis of this decision, other things either hold value for the person or they are worthless.

The dynamic from childhood to adolescence in Powell's thought is easily shown in the TA terms. The instinctual moral ideals of the Child are those of the parents. In TA this is represented by the taught concept of life or the Parent. As the Adult begins to form and finally operate on its own, it naturally questions the Parent tape containing those moral ideas. If the Adult sees that they are worthwhile, they become an even deeper part of the personality. Using Powell's ideas on maturity in general as a basis the application of TA now turns to McGoey's thoughts on the sexual emotions and sexual maturity.

Dare I Love?

Within his book Dare I Love? McGoey presents ideas first on the emotionally mature man and the role that emotions play in the personality. He states:

The emotionally mature man is the one who can enjoy all the pleasure that is good for him and accept none that is harmful, who can accept all the pain that is beneficial to him and reject all that is unnecessary. . . . The proper role of the emotions is in the order: I feel, I think, I act; eg. I feel angry, I decide on a beneficial course of action, I carry it out. (1971, p. 20)

For the Transactional Analyst, this again stresses the role of the Adult in the emotionally mature man. Through the knowledge gained by experience in daily life, the Adult

learns which responses are appropriate, which are not. By its regulating function, which serves not only as a check for the Child but as a source of contact and communication, the Adult knows what the Child is feeling. If the Adult is in control, it can survey the situation, and decide what action to take.

McGoey explains that emotional problems arise when a person allows the emotions to dominate judgement, thereby acting on impulse rather than consideration of the circumstances. He gives the example of a lion face to face with a man. One man will faint, another will scream, one freezes, while another picks up a rifle and shoots. Only in the last situation did the man feel, think, and act, in the others, the men felt and acted, thus their actions were completely dominated by what they felt.

It seems that McGoey's thoughts feed directly into the schema of Transactional Analysis. The danger or problems of emotions controlling the person is that of a Child-contaminated Adult. That is, when the Child dominates or influences too greatly the Adult, the Adult is not free to think out the situation; its decision is clouded by the emotional stimulus of the Child. In McGoey's example, the first three men acted as their Child tapes directed; actions learned from childhood situations. With the fourth, the Adult was free to feel the emotion from the Child and then decide that the best response was to shoot the lion.

Sexual maturity to McGoey is much the same as emotional

maturity, for sexual maturity is the ability to exercise reasonable control (as opposed to complete repression) of the sexual emotions. While these are stronger than many emotions, they are not so strong as others such as anger, fear, or even insecurity. The sexual emotions are fundamental to man, arising from the fact that man is a sexual being, but that fact does not make the sexual emotions irresistible. To McGoey it takes the same dynamic or relationship between feeling and thinking to have the proper control of the sexual feelings.

Like McGoey, TA uses the same dynamics for sexual maturity that are used for maturity in general. That is, a close relationship between Child and Adult. To explain, within the TA schema, the sexual emotions as fundamental to a person, one needs to recall the definition of the Parent and Child ego states. Respectively, they represent the taught and felt concepts of life for the personality. Through these ego states, a child learns that he is male or female (as the case may be) and which actions are appropriate for him. For example, the child is taught that girls play with dolls and boys play with baseball. Since the sexual roles are the primary things taught in life, they become primary in a person's view of himself and the way he relates to others.

Unlike the other emotions, however, to McGoey the sexual emotions must be discussed within the context of the mores and customs of the period in order to be understood. The

reason for this, is that society (more specifically, one's parents) teaches when a sexual act is appropriate. In one situation, sexual intercourse is a correct response (as in marriage) while in other circumstances it is wrong (as in pre-marital situations). Within our society, however, the tendency is for promiscuity; based upon the sexual feelings which people blindly follow without thinking.

McGoey's ideas concerning the need for the context of mores and customs of society refers to the need of understanding the Parental tape concerning the sexual emotions. Unlike most other emotions, the sexual feelings in the Child are accompanied by a series of directives within the Parent, which leads to the distinction between the Natural and Adapted Child (refer to Chap. 1). Through the Child thought processes (termed "Martian" thinking), ((Berne, 1972, p. 104) the Adapted Child learns to behave in ways that are acceptable to the Parent. Meanwhile, the Natural Child seeks means to express itself; finding an outlet through "cop out" thinking. "Thus a girl who is instructed by her parents not to lose her virginity may have mutual masturbation or perform fellatio or a variety of other sexual acts which enable her to obey the letter of the parental law. . . " (Berne, 1972, p. 105) while allowing her to let loose the sexual emotions in her Natural Child. This seems to be a quite plausible explanation for society's attitude toward sex. With a society engaged in cop out thinking, each person's Natural Child is allowed to express itself, thereby cutting out the Adult's controlling

function. This societal attitude is viewed deeper in Kennedy's chapter on the "As long as Nobody Else is Hurt" myth.

The "As Long as Nobody Else is Hurt" Myth

Kennedy begins the discussion of this myth with the general topic of the "new morality" a term used here to denote the attitudes of today's society concerning sex. He states that this concept is misunderstood, for in actuality it is a high ideal effective however, "only in terms of the maturity, self-knowledge, self-discipline and honest judgement of those who propose to employ it." (Kennedy, 1972, p. 135) The new morality emphasizes the individuals' responsibility to inspect his own circumstances and the possible consequences of his decisions. It demands a careful self-search by each man and woman, a frank and real honesty, and a willingness to go beyond the immediate to the far-reaching consequences of their responsibilities. The proponents of the new morality however, while talking about the present situation, forget the links of history, values and other relationships with that situation.

Like Powell and McGoey, Kennedy emphasises the need for a contamination-free Adult working in close links with the Child. The self-knowledge comes as a result of the updating function of the Adult, which views the tapes of both the Parent and Child and reviews its own thinking, bringing it into correlation with reality. Again the importance of the

Adult view of the situation is stressed but Kennedy also adds the dimension of depth to the problem of circumstantial review. That is, each situation is preceded by the person's experiences (recorded within data bank): his value judgements concerning himself and others, life in general, and a gamut of transactions some of which have formed into lasting and close-relationships.

The standard of the new morality, as Kennedy explains, seems to be whether anyone else is hurt or whether the partners are hurting each other. The notion has been that if affection is present, then pre-marital sex is ok, for affection means a good relationship has been formed. The myth, however, comes in the assumption that sexual intimacy includes relational maturity. While obviously some couples approach pre-marital sex with a genuine intimacy, most often sexual intimacy is used as a shorter route to attaining relational maturity and genuine intimacy, thereby not taking the effort or time to develop the relationship. (Kennedy, 1972)

The myth, explained in the TA terminology, is that the couples are trying to progress from a relatively superficial level of transacting via sexual intimacy to a deeper level of transacting. This shift can not be made successfully since each level of transactions entails its own dynamics and maturity. Recall the distinctions involved from the simple to the duplex transactions. The former entails only a social, superficial, complementary state while the latter entails both a social and a psychological level of com-

plementation. Maturity on a transaction level requires a person to relate on that level, thereby learning its dynamics. The sexual act can not give this knowledge or maturity and thus is inadequate as a short circuit to a deeper level of transacting.

One of the reasons posited by Kennedy for this new morality is the apparent hypocrisy of the older generation on the subject of sexuality. He further asserts that there are various reasons for the young becoming involved in pre-marital sex: a sense of rebellion against parental teaching, a sense of independence, "I can make my own choices;" a testimony for the young of their sexuality and even a sense of power. (Kennedy, 1972)

The reason posited by Kennedy for the new morality seems to be a sound one when translated into TA. As a person grows, the Adult begins to reevaluate (update) what he has been taught as represented by the Parent. When the Adult then sees the reality of today, with many of the older generation enjoying this open season on sex, it draws the conclusion that the Parental teaching is worthless. The Adult now without the guiding principles of the Parent, seeks out new principles based on the present situation. It seems to forget, however, that the present situation is linked to both values and relationships, past and future. Kennedy's reasons for engagement in pre-marital sex can also be understood with TA. In Kennedy's first reason, he is talking about the Natural Child seeking to express itself. This expression takes the

form of rebellion against parental teaching through the sexual act. With regard to the second reason, the Adult while seeking self-sufficiency, becomes contaminated by the Child seeking release, and thus chooses sex as a means to independence. Use of pre-marital sex as a testimony of one's sexuality arises from the life position I'm Not OK--You're OK, which places the burden of proving OKness on the individual who holds this life stance. The sense of power gained from pre-marital sex is also a manifestation of this life position (not OK--OK) in which the person seeks to overcome his Not OKness by reasoning that "if I can seduce or have sex with you, then I will be as OK as you."

Kennedy makes two final points in his discussion of this myth: the first is the observation that virgins seem to have less trouble with marriage because of their ego strength than those who have engaged in pre-marital sex; the second is the observation that when pre-marital sex is expressed in adverse circumstances, individuals are bitterly disappointed when they find there is no long term affection or love.

In the first observation, it seems that the reason virgins have less trouble with marriage is that their Adult is mature and well-functioning. Because it has followed its values and lived against the experience of opposing views, it has become strengthened to deal with the problems of marriage in a mature way. The second observation shows that it is, in truth, a myth to think that a deeper level of transaction can be reached via sexual intercourse. For both

Kennedy and TA, there is no short route to mature relationships.

CONCLUSION

The purpose of this thesis has been to show the value of Transactional Analysis as a psychological theory through its application in the area of human development called sexual maturity. The ideas of John Powell, John McGoey, and Eugene Kennedy have been valuable insights into personal maturity in general and more specifically sexual maturity. The translation and interpretation of these insights into the TA language has provided a good test of this system. On the basis of the proficiency and facility of its application to the ideas of the three authors, it seems safe to conclude that Transactional Analysis is a valuable contribution to the study of human behavior; a contribution that may have a profound effect on man's view of mankind.

REFERENCES:

Berne, E., Games People Play: The Psychology of Human Relationships. New York: Grove Press, 1964.

Berne, E., Transactional Analysis in Psychotherapy. New York: Grove Press, 1961.

Berne, E., What do You Say After You Say Hello? New York: Bantam Books, 1972.

English, F., TA's Disney World. Psychology Today, 1973, 6, 45-50, 98.

Harris, T. A., I'm OK--You're OK: A Practical Guide to Transactional Analysis. New York: Harper & Row, 1969.

Kennedy, E. C., The New Sexuality: Myths, Fables, and Hang-ups. Garden City, New York: Doubleday and Co., 1972.

McGoey, J. H., Dare I Love? Scarboro, Ontario: Web Publications, 1971.

Powell, J., Why am I Afraid to Love? Chicago: Argus Communications, 1967.

APPENDIX

Table 1. Summary of data for the first 10 years of the study.

Table 2. Summary of data for the next 10 years of the study.

Table 3. Summary of data for the final 10 years of the study.

Table 4. Summary of data for the total study period.

Table 5. Summary of data for the first 10 years of the study.

Table 6. Summary of data for the next 10 years of the study.

Table 7. Summary of data for the final 10 years of the study.

Table 8. Summary of data for the total study period.