Investigating the influence of foreign cultures on Expats scripts

A Literature Review

By

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ABSTRACT

A few months ago, I noticed a specific reaction and behavior of a very close relative that I did not expect at all. He was a middle aged, well educated and cultivated, who had moved to Belgium at the age of 20.

What I noticed is that the behavior and reaction of him were similar to cultural normative messages typical for the country where he was born, even after living more years in Belgium than in his country of origin.

Having learned about Scripts and influences of Parent and Culture during childhood, it made me nevertheless wonder if people do change or are influenced when living in another country, continent and culture. When asking friends; students at Cirkels vof; and even professional psychologists the following question: “Do you think that Scripts are influenced when living in another country” most of the said “YES”!

The question I ask myself now; is this really true? Can a person’s script change (unconsciously and without doing therapy or redcision work). In fact the more fundamental matter is “How do people cope with migration and being exposed to other cultures”.

Having searched for answers, first within the boundaries of Transactional Analysis and afterward more broader in the area of human behavior and psychology, very little information (quantitative and qualitative) or even research material is available.

What are the influencing factors, what are the issues people face, how can we identify and diagnose this and how can we help individuals in this integration process? I found only one article covering these topics, written by Marco Mazzetti (Mazzetti, Trauma and migration, 2008) on migration trauma’s.

We now live in an era where boundaries have disappeared, international travelling is very common and communication opens up the world for us. Since Globalization, international business opportunities, expatriates and even migration will continue to increase, our civilization will be faced more and more with these “human integration” aspects. As we all want to help people to live happily, allow them to take ownership of their own destiny and to really become autonomous, we need model, tools, techniques and examples of how to identify, diagnose, explain and change patterns of human integration.

This thesis helps to identify the current state of knowledge in this area and suggest several approaches possible to deepen the subject and propose solutions.
ACKNOWLEDGMENTS

I would like to thank myself, for being allowed to take the steering wheel of destiny and be a witness of my own personal change and growth in live. I also would like to thank my driver "Be Perfect" for delivering a nicely structured and colorful thesis and my other driver "Please others" for creating this piece of work so other can enjoy it.

My gratitude goes out to Linda for having founded Cirkels vof. and passing her Transactional Analysis knowledge to me and many other here in Belgium. Similar thanks goes to Margit for her very typical way to bring a confronting message across with tenderness and love.

Warm feelings are given to my colleagues who joined me on this 3 year voyage to the inner self, uncovering ourselves layer by layer, being confronted to the "Yet again?", "Why me!", "Really?", "That’s why!", "Oh I can do it this way also, nice" sequence of awareness.

I certainly want to thank my best friends Mil and Sonja for helping me seeing clear in my own confusion, emotions, fears / joy and lead me by example.

Lastly but not the least, I want to thank my wonderful wife Rosa for having had the patience to let me follow this 3 year course, allowed me to walk my life, climb my hills, stumble down my valleys, drown in my emotions, overcome my obstacles and return on my feet.

Robert
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CHAPTER I:  INTRODUCTION

I 1 - What is Transactional Analysis?

Transactional analysis is a social psychology developed by Eric Berne, MD (d.1970).
Berne’s theory consists of certain key concepts that practitioners use to help clients, students, and organisations analyse and change patterns of interaction that interfere with achieving life aspirations.

Over the past 50 years, Berne’s theory has evolved to include applications in counselling, education, organizational development, and psychotherapy. Research studies have evaluated the effectiveness of Transactional Analysis in a wide variety of contexts.

I 2 - Problem under investigation

Transactional Analysis has investigated, discussed and described in depth the concept of Scripts. Personal scripts are initially influenced by Parent figures and in a lesser, but still noticeable extent by the culture surrounding the individual in his early stages of development.

As personal scripts are also influenced by cultural and national messages and family, we were wondering what happens if these influences are altered significantly if an individual is moving to another country or continent where there is a completely different culture.

Typical examples of individuals who make these transitions are Expats, going to work for several years abroad; economical immigrants coming to work in a country offering better opportunities or even refugees who have fled their country as theirs and their family's lives were in danger.

The research goal is to search for articles / publications how the Expats personal scripts are influenced or even changed when living in a different culture. We would like to understand if subconsciously changes are possible and in what circumstances this happens. On the contrary, if no change is noticed, we also would like to understand why this does occur.

We could start by asking Expats questions like:

- As you have been living in a different culture than where you were born; did this change you, you opinion, your instincts and your reactions?
- If this has changed you, how did this occur? Was this through education, peers@work, marriage or different subtle influences?
I 3 - The cost of Expats

As the following article discusses, "early returns" of Expats should be avoided. As most of these failures relate to a culture shock or mentality mismatch, it is important to assess the area's of risk and to prepare the Expat as best as possible for his assignment in a new culture.
I 4 - Expat guide for living and working abroad

Onze Expatgids voor wonen en werken in het buitenland


Jaarlijks zoeken duizenden Vlamingen het geluk in het buitenland. Of ze nu definitief emigreren, tijdelijk voor de job verhuizen of elders gaan studeren, het is een rijke ervaring, maar evenzeer een stap die voorbereiding en flexibiliteit vraagt. Elke verhuizing naar het buitenland is een unieke ervaring. Het migratiegevoel is een totaalgevoel. Een nieuw leven inspireert. Emigreren is lachen en (binnensmonds) vloeken. Het is een mooie, maar moeilijke, dus boeiende ervaring. Dit boek biedt een houvast voor eenieder met buitenlandse plannen: expat, emigrant, ondernemer, student,... Het boek tacket alle facetten van het emigratie- en expatriatieproces, van a tot z, zonder taboe.

De zoektocht naar het gedroomde land is een universeel gegeven. Emigreer je, dan doe je dat met jezelf en met alles wat je als persoon meedraagt. Maar ook met je partner en eventuele kinderen. En of je nu de expat bent die zich als een hinkstapspringer door zijn carrière beweegt of de gepensioneerde die gretig van een nieuwe horizon geniet… het proces heeft veel weg van een reisboek. Migrant, expat of student, de positieve instelling deelt men. Je ziet kansen en grijpt ze ook. Je kiest voor het geluk en neemt afscheid van het vertrouwde referentiekader. Maar dat betekent ook nadenken over fiscaliteit en bankzaken, de papierwinkel, gezondheidszorg, onderwijs voor de kinderen, het pensioen,… Het recept van dit boek is eenvoudig: alle scènes worden in kaart gebracht zodat de zoete gedachten over de internationale verhuizing niet zuur smaken.

I 5 - Approach followed

To find an answer to the question "How do people cope with migration and being exposed to other cultures", we will need to consider several aspects of how individuals are influenced by their environment and have adapted their personality as part of their human integration process.

- The first aspect is of course scripts and the question how is a life script formed. An explanation of what are scripts and how does an individual construct his / her life script, is given in Chapter 2. In there we have identified several influencers and it is of course the unconscious decision of the Parent in the individual to accept the messages he receives from the outside world.

- Knowing how scripts are formed does not really tell us a lot of the character of the person and how he interacts with the world. A second aspect we need to consider is what personality does the individual have. Assessing people can be done on various characteristics. On our study we have opted for the method Taibi Kahler.

- A third aspect to consider is the business culture or more general the national culture of a country. Each country has different cultural activities and cultural rituals. Culture is more than just material goods, building and infrastructure; it is things the culture uses and produces. Culture is also the beliefs and values of the people in that country and the way people think about and understand the world and their own lives.

Chapter II of the thesis will provide an overview of the script theories, its definition and interpretations / enhancements made over time by experts in the field.

We will then review in Chapter III the relevant articles or publications and evaluate if these cover the topics were are interested in: "the impact that living in different countries, continents (i.e. cultures) can have on an individual's script and what other aspects strengthen or weaken this possible impact".
CHAPTER II: THEORY AND EVOLUTION OF SCRIPT CONCEPTS

Script is one of the core concepts of Transactional Analysis initially described by Berne in close collaboration with Steiner. Berne was inspired by Erikson, a psychoanalyst who observed that in each individual; childlike illusions may persist throughout a whole lifetime that can lead to various crisis's.

Uncountable number of articles, books, seminars and workshops are available on this topic and a large number of well known Transactional Analysts have devoted time and energy in rethinking, rephrasing, redefining and refining the concept of scripts.

As we catalogue the evolution of the concepts of script over a period of 50 years, we do notice several iterations and refinement of the script theory. There is also an increase of awareness that not only Parent figures (i.e. close family members) influence an individual’s script, but that other external factors like community, schools, work environment do have an influence.

In the next paragraphs we provide an overview of the major contributors to the script theory and group this according to the focus area that each of the contributors worked on, namely: the individual, the family and the culture.
In the following paragraphs we summarize the theories and refinements made on the concept of scripts, that focus on the Individual.

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<th>Script message and script matrix</th>
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II 1 - Definition of Script - E. Berne 1958

In a widely publicized book "What Do You Say After You Say Hello?" (Berne, What do You Say After You Say Hello, 1972), page 25-26, he describes that each person has a unconscious life plan, or SCRIPT, by which he structures longer periods of time - months, years, or his whole life- filling them with ritual activities, pastimes, and games which further completes the script while giving him/her immediate satisfaction, usually interrupted by periods of withdrawal and sometimes by episodes of intimacy.

Berne made an initial statement on script in 1958 and refines and analyses the script concept for several decades together with his co-workers, notably Claude Steiner.

Scripts are usually based on childlike illusions which may persist throughout a whole lifetime; but in more sensitive, perceptive, and intelligent people these illusions dissolve one by one, leading to the various like crisis as described by Erikson, a German born American child and adult psychoanalyst and educator; in Identity and the Life Cycle (Erikson, 1959).

Erikson's concept of ego identity contributed to an understanding of personality as it develops over the life span, with particular emphasis on adolescence. Among these crises are the adolescent reappraisal of parents; the protests at middle age and the philosophy interest after that. Sometimes overly desperate attempts to maintain the illusions in later life lead to depressions or spiritualism or in the opposite trend the abandonment of all illusions may lead to despair.

II 2 - Script message & script matrix - C. Steiner 1966

Transactional analysts believe that most people are basically OK and in difficulty only because their parents (or other grown ups and influential people) have exposed them to powerful injunctions and attributions with long-term harmful effects.

People, early in their lives come to the conclusion that their lives will unfold in a predictable way: short, long, healthy, unhealthy, happy, unhappy depressed or angry, successful or failed, active or passive. When the conclusion is that life will be bad or self damaging this is seen as a life script.
According to Claude Steiner, people build their lives around certain favorite games which, with their repetitive toxic outcomes, promote dysfunctional, life-long scripts. Scripts are based on early-life decisions, made by the originally OK child. These decisions which dictate people’s actions throughout life always represent the relinquishing of the child’s Ok-ness. They determine the dysfunctional roles (Rescuer, Persecutor, Victim) which people fall upon throughout life unless they are changed or "redecided," or as Berne put it unless the person "closes down the show and puts on a new (aware, autonomous, intimate, in short OK) one on the road."

The script matrix is a diagram used to clarify people’s scripts. In it we see two parents and their offspring and we can diagram the transactional messages— injunctions and attributions—which caused the young person to abandon their original OK position and replace it with a self-damaging not OK position.

When life is guided by a script there are always periods in which the person appears to be evading his or her unhappy fate. This seemingly normal period of the script, is called the counterscript. The counterscript is active when the person’s unhappy life plan gives way to a happier period. This is, however, only temporary and invariably collapses, giving way to the original scripting. For an alcoholic, this may be a period of sobriety; for a depressed person with a suicide script it may be a brief period of happiness which inevitably ends when the script’s injunctions take over Injunctions and Counter-injunctions are given by parents and "recorded" in the Child and Parents ego state.

The way to use Steiner’s model is to review the Injunctions (STOPPER) message from both parents and select those that are relevant. Review the counter-injunctions (DRIVER) message from both parents and select those that are relevant.
Typical script diagnosis questions:

1. Imagine your mother sitting front of you and saying: "I am happy with you when you ...."  
2. When you were little, what was it about you that most upset or scared your mother?  
3. When your mother lets you know that she does not like you being like this, what do you feel?  
4. What do you do when you feel like this?  
5. What phrase or sentence describes your mother and her life best?  
6. Repeat the same question but now with your father.

**Figure 3 - Injunctions and contra injunctions from Parent figures**

**II 3 - The Winner & Looser Life Scripts - E. Berne 1970**

A script is a personal life plan which an individual decides early in life and is based upon his or her interpretation of the external and internal events which affect them. The script is a decisional model - this is very important - if I chose my own script then at any time given the right circumstances I can choose to make a change in my script. A potential script decision is made when a person discounts his own free child needs in order to survive. Only after several discounts does the decision become part of the script unless the situation carried a great deal of significance such as the death of a parent or sibling. Script decisions are the best the child can manage in the circumstances. Yesterday's best choice made by the child in a land of giants may now be very limiting to the grown adult. People follow their script because of the pay off, a familiar feeling, attempting to avoid the loss of love and in an attempt to gain love.  

During the course of our lives we spend periods of time 'in script', displaying behaviours and feeling emotions and sensations that may not be useful or relevant to the events or conditions of the 'here-and-now', but were relevant at some time in our childhood. We also spend periods of time 'in counterscript', displaying different behaviours and feeling
different emotions but potentially equally irrelevant to the 'here-and-now'. Finally we can spend time out of script - responding to the 'here-and-now' appropriately using grown-up problem solving and reality testing abilities.

We all have unique content to our scripts, but analysis of a large number of life-scripts has revealed that people live out their scripts according to six, and only six, patterns: Until, After, Never, Always, Almost and Open-ended.

These patterns appear to be common to everyone, without regard to age, sex or cultural background.

![Figure 4 - E. Berne Not OK life script (1975)](image)

**II 4 - The 3 Basic Life Scripts - C. Steiner 1974**

Some scripts are tragic and some scripts are banal. Tragic scripts are highly dramatic such as drug addiction, suicide or "mental illness." Banal, or garden-variety scripts are less dramatic but more common. They are the melodramas of everyday life. They usually affect large sub-groups of people such as men, women, racial groups or teenagers. People in these sub-groups are scripted to live their lives in certain set ways: in the past women were supposed to be emotional loving home-makers, and have no permission to be logical, strong or independent; men to be logical, strong, bread-winners, with no permission to be childlike, scared, needy nurturing or openly loving. A banal script’s life course may be: going from bad to worse, never having fun, always being in debt or taking care of others and neglecting oneself.

Members of certain nationalities or races are supposed to be smart or stupid or honest or devious or good athletes or reckless or cold and so on. Some cultures, script their children to be competitive so that they have trouble cooperating and living with each other. Other cultures emphasize cooperation and cause people who are strong individuals to feel they are not OK. These cultural scripts can affect whole populations in a harmful way.

According to Claude Steiner and described in his book Scripts People Live, page 76 (Steiner C., 1974), there are 3 basic life scripts.
Lovelessness where the quest of the individual for a successful loving relationship remains unsuccessful. The individual has a hunger for strokes and feels unloved, mainly caused by his driver behavior of not letting people come close of trust them. The ultimate pay-off would be depression and might end in suicide.

Mindlessness where the individual lives under an ever present fear of going crazy and not being able to take control over one’s live. The individual is not able to cope with live mainly caused by his driver don’t think. The ultimate pay-off is to go crazy.

Joylessness where the individual disregards his bodily sensations and messages and is incapable of “feeling”, mainly caused by his drivers not to feel or succeed. The ultimate pay-off is addiction.

The antidote for a Loveless life script is to provide lot of strokes to the person, give the permissions to accept strokes.

The antidote for a Mindless live script is to give permission to the person’s Adult to take control / leadership and stop negative thinking.

The antidote for a Joyless live script is to give permissions to learn to feel (love, hate, sadness, …) and listen to their bodily messages.

The description of the basic life scripts and the “pay-off” is closely related to the crucial nature of closing escape hatches with psychotherapy patients (Boyd & Boyd, 1980; Goulding, 1972; Holloway, 1973).

These Adult decisions and engagements consist of the following:

1. to not kill oneself, directly or indirectly, even though "I" might feel like it;
2. to not kill anyone else, even though "I" might feel like it; and
3. to not go crazy (i.e., to remain responsible and accountable for all feelings, thinking, and actions) even though "I" might feel like it.

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<td>Lovelessness</td>
<td>No intimacy. Hunger for strokes. Feels unloved.</td>
<td>Don’t BE CLOSE Don’t EXIST Don’t TRUST</td>
<td>Depression Suicide Isolation Desolate Deprived</td>
<td>Give this person lot of STROKES</td>
</tr>
<tr>
<td>Mindlessness</td>
<td>Not conscious. Unable to cope with live.</td>
<td>Don’t THINK Don’t BE</td>
<td>Confusion Madness Go crazy</td>
<td>Allow your ADULT to take control</td>
</tr>
<tr>
<td>Joylessness</td>
<td>No spontaneity. Disregard body. Incapable of emotions. Mechanical.</td>
<td>Don’t FEEL Don’t SUCCEED</td>
<td>Bored Addicted</td>
<td>Learn to FEEL and LISTEN to your body</td>
</tr>
</tbody>
</table>

Table 1 - C. Steiner Basic Life scripts

From TYPE to Pay-off

From Pay-off to TYPE
Each decision both provides a guideline and structure for patients in acute or chronic distress and ensures the client’s availability for psychotherapy in an office setting as opposed to jail, the back ward of a mental hospital, or the morgue.
In the following paragraphs we summarize how and how strong the individual’s script is influenced by the family.

<table>
<thead>
<tr>
<th>The family script</th>
<th>Script Theory Synthesis</th>
<th>Transgenerational scripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parental and Ancestral Influences</td>
<td>Episcript and Hot potato</td>
<td></td>
</tr>
</tbody>
</table>

**II 5 - The Family script - James & Jongeward 1972**

In 1972 James and Jongeward wrote a book called "Born to Win" (Jongeward, Born to Win, 1974). In this enriching volume, Dr. Muriel James, co-author of Passion for Life: Psychology and the Human Spirit, and Dr. Dorothy Jongeward, show that every person has the potential to be a winner: to be an authentic, alive, responsive, fulfilled human being. An imaginative guide for self-analysis, discovery and growth—complete with experiments and exercises you can do by yourself—Born to Win uses psychological insights to increase your awareness of the real power you have to direct your own life, to make decisions, to develop your own ethical system, to enhance the lives of others—and to understand that you were "Born To Win."

They are the first to expand script analysis to include family script. Some families develop unique dramas and unconsciously stimulate their children to play specific roles in the script. A family script includes traditions and expectations that are passed on from generation to generation. These traditions can be related to the professional activities (we are a family of doctors, teachers, lawyers, …) or boundaries imposed on themselves (we should remain farmers, we are to proud to seek help, …).

Family script can be intentionally broken by the individual instantiating himself from the family and their influence. Or they simply die out since there is no more use of the script within the family. These events are sometimes referred to as "culture shocks" or "generation gaps".

**II 6 - Parental and Ancestral Influences - E. Berne 1972**

Life scripts continue to have a deep and unconscious effect on how we live our lives. They affect the decisions we make. They control what we think we could easily do and could never do. They shape our self-image. And yet we seldom realize where they come from or even do not know that they exist at all.

Our life scripts are often encouraged and shaped by parents and other family members, whose life scripts were shaped by their parents and so on. In this way, we become a product of our family’s history.

It is common knowledge how much grandparents, alive or dead, influence the lives of their grandchildren. When investigating ancestral influences, there are four areas to look at:
Table 2 - Ancestral Influences

<table>
<thead>
<tr>
<th>Ancestral Pride</th>
<th>Idealisation</th>
<th>Rivalry</th>
<th>Personal Experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td>How proud is an individual of his ancestors and how heroic is this. Compare for example: My grandfather was a Duke &lt;-&gt; My grandfather was a drunken Irishmen.</td>
<td>How is an individual idealising his ancestors. Compare for example: My grandmother was a wonderful cook &lt;-&gt; My grandmother became senile.</td>
<td>How strong does an individual perceive his ancestors. Compare for example: My grandfather defended his country &lt;-&gt; My grandfather fled the country during the war.</td>
<td>How close and influential was the relationship between the individual and his ancestors.</td>
</tr>
</tbody>
</table>

In his book *What Do You Say After You Say Hello?* (Berne, *What do You Say After You Say Hello*, 1972) in Chapter fifteen Transmission of the Script, he describes cultural transmission using as example the transmission of precepts, patterns and controls over five generations.

![Figure 5 - E. Berne Transmission of script](image)

### II 7 - Script Theory Synthesized Systematically - R. F. Massey 1989

In his article, Massey (Massey, 1989) explains the relationship between ego states, scripting, group imagoes and relationship analysis, as shown in the following picture.
According to Massey, six themes, which are intimately connected with family systems, emerge from Berne’s writing on scripting. These themes interconnect with Berne’s comments on the evolution of ego states, group imagoes, and relationship development.

1) Script embodies an unconscious life plan
2) Script represents a “transference drama
3) Scripts evolve through phases, including a) the original protocol, b) the preconscious derivative or script proper, c) later versions or palimpsests, and d) the adaptation through which an individual seeks to manipulate others in real life
4) Scripting is interactional and scripts develop meaningfully in family contexts.
5) Significant others play roles in each other’s scripts. Scripts “interlock” because the roles in family members’ scripts require complementary roles from others.
6) Issues of determinism and freedom suffuse discussion of script.

The influence of grandparents is generally crucial because parents pass on the programming received from their parents. The transmission aspect of scripting is reinforced and pictorialized in script matrices by using arrows pointing unidirectionally from the older to the younger generation. In contrast, the interactional nature of script is better symbolized by bidirectional arrows.

Berne remained ambivalent about the possibilities of breaking out of scripting. Berne wavered between whether a person’s script is dictated or self defined. He characterized the child who plans “the comedy or tragedy of each human life [as] an urchin of pre-school age with limited knowledge of the world [whose] heart is filled mainly with stuff put there by parents”.

Child and parents, as well as grandparents, can exchange scripting influences between their exteropsyches, neopsyches, and archaeopsyches. Elders can affect the socialization of their descendants, and a youngster can have an impact on the scripts of their elders. The parents’ /grandparents’ scripting/ relationship processes continue while they are engaged in relating/scripting with an offspring.
The following figure shows some of the considerations important in expanding pictorial models of scripting. Older persons are represented with larger exteropsyches, neopsyches, and archaeopsyches, not necessarily to indicate degrees of power (since script influences are complementary and possibly reciprocal), but because elders have experienced more states of their egos. The script matrix shown below is expanded to include grandparents, parents, and a child, although scripting processes generally include other persons as well.

Figure 7 - Multigeneration Script Matrix

\[\text{\textbf{II 8 - EpiScript and Hot Potato - F. English 1998}}\]

Fanita English (English, 1998) describes in the TAJ vol 28 the term "hot potato" by analogy to the children’s game, in which music is played while a supposed hot potato is tossed back and forth between two or more players. When the music stops, the person who is stuck with the potato is penalized rather than the one who passed it on.

A similar process can occur psychologically. A "donor" discards his or her own harmful feeling, obsession, or compulsion by transferring it to a relatively innocent "vulnerable recipient," who then unconsciously takes on this "hot potato" as his or her own. Usually the donor, also, is not fully conscious of the process.

English identified the hot potato that is tossed from one generation to the next by those who find it "too hot to handle" until it lands with someone who will take it on unconsciously and proceed to act it out. English’s identifying factors for the hot potato are summarized as follows:

- The hot potato is something the donor does not want to own or deal with.
- Its transmission is out of the awareness of the recipient and often of the donor.
- There is a magical belief that someone else must pick up the curse if the donor is to be free of it.
Unequal power in the relationship enhances the recipient’s suggestibility.

Other relationships with a power imbalance, including therapy, can lead to the transmission of a hot potato.

Donors tend to have type II oversure characters. They are dominant and highly defended, often with unfulfilled or misdirected passion. They function from an “I’m OK, You’re not-OK” position, but underneath this facade there is the fear of being exposed as less effective than they claim to be. Vulnerable recipients are either children or type I undersure persons with dependent, suggestible personalities that function from an “I’m not-OK, You’re OK” position. They usually carry feelings of shame and guilt dating to childhood, so they can be easily humiliated or browbeaten into the attitudes and behaviours required by the donor.

Family therapists are familiar with how the identified patient maintains the family system. In addition, one parent, and then older siblings, may transmit a hot potato by chain reaction all the way down to the youngest sibling.

An episcrypt is not developed by the person himself or herself, as is the script, but rather, it contains formulated hot potatoes that pertain specifically to someone else’s needs and pathology. An episcrypt consists of a collection or combination of various hot potatoes taken on unconsciously, often at different stages of development, sometimes from different successive donors. The episcrypt differs from a script (whichever way we might define it) the way a cancerous tumor differs from an organ to which it attaches. English differentiated the episcrypt from the script in saying that “it contains formulated hot potatoes that pertain specifically to someone else’s needs and pathology”.

So, the episcrypt is damaging in all instances, for the vulnerable recipient experiences it as an obligation or a vocation to be implemented inexorably, regardless of his or her inclinations. The feeling that the episcrypt must be fulfilled can be well-nigh obsessive, even when it is ego-dystonic.

**II 9 - Transgenerational Script - G. Noriega 2004**

In Erskine’s book (Erskine, 2010), is an article written by Gloria Noriega on Transgenerational Script: The unknown knowledge (page 269). See also III 4 6 - .

She could see in her clinical practice how some of her clients were repeating their grandparents’ life stories, even when they had never known them personally. This helped her to facilitate the resolution of her clients impasses by helping them to become aware that they were repeating situations, symptoms, and emotions from their grandparents’ life stories.

During her exploration, studying and preparing her doctoral dissertation, she read the book on family constellations from Bert Hellinger and included his psychodrama techniques in her practices. She discovered that when participants were representing family members in a constellation, they acted out the family drama intuitively, often expressing their feelings without even knowing much about the client’s family story.
Gloria (Noriega, 2004) thinks that unconscious communication plays a crucial role in the way scripts are transmitted across generations and has identified 4 mechanisms:

1. Ulterior transactions are transactions involving a double message on social level with a message at a psychological level. Family secrets are normally transmitted this way.
2. Psychological games are unconscious, repetitive, played by two or more people, and a way to advance the script of past generations in current relationships.
3. Transference psychodynamics as externalised expressions of internal ego conflicts.
4. Projective identification is one person projecting on to someone else his or her unpleasant and unacceptable feelings.

When secrets and shame dominate a family's unfinished business, the story and emotions are passed on to and repeated by subsequent generations. By decoding ulterior transactions, games, transference and projective identification, we can help clients finally to tell, and be released from, their multi-generational stories.
In the following paragraphs we summarize how and how strong the individual’s script is influenced by the culture.

<table>
<thead>
<tr>
<th>Treatment of Cultural Script</th>
<th>External Script influences</th>
<th>Cultural Parent and Religious Cultures of courage</th>
</tr>
</thead>
</table>

**II 10 - Treatment of Cultural Script - R. Denton 1975**

In this very unique article (Roberts D. L., 1975), published in the TAJ vol 5, Roberts views the individual holistically in terms of boundaries.

He distinguishes "life scripts" - based on decisions made in light of existential stress situations and "cultural scripts" - based on decisions made in light of socially induced stress.

Socially induced stress, exist in almost every area of life and keep a constant pressure on humans from birth to death. They encourage people to make and remake decisions about themselves, and to write scripts which, though social, are as limiting as individual "life scripts."

The stress of being White, Black, Brown, Yellow or Red; of being male or female; of being rich, middle class, or poor constantly causes people to define themselves stereotypically. Such self definitions set unreal limitations on personal power and potency and establish exclusiveness in relationships, thus perpetuating major social problems.

Roberts created a very simple diagram showing different boundaries.

There is the 1 personal boundary (life script), a 2 sexual boundary, a 3 family boundary, an 4 ethnic boundary, a 5 provincial boundary, a 6 social class boundary and a 7 cultural boundary.

These boundaries, as long as they are symmetrical, represent a centered human being living within the realities of a unique individual and general social existence.

However, stress on any of the boundaries causes a distortion to the total person.

In summary, the ongoing external stress of a person’s societal situation distorts what is figural and what is ground to the individual. When this occurs, persons are oppressed and limited and they, outside of their awareness, structure situations and events that reinforce their figure/ground "stuckness." Cultural, ethnic, sexual, family, social class and provincial
scripts interlock with the personal life scripts, and both must be dealt with to achieve personal autonomy.

**II 11 - External script influences - J. I. Clarke 1996**

From the publication: The synergetic use of Five Transactional Analysis Concepts by Educators.

Jean Illsley Clarke states that the personal script is influenced from different angles.

These can be philosophical, economical, cultural or technological.

Some will have a light influence, other will have a deeper influence and probably change script decisions taken earlier in life.

She described one’s frame as composed of four parts:

- In the centre is an open area with the capacity to incorporate new information without trying to alter or deflect it.
- Surrounding that is an area of light influence composed of values and assumptions that one holds but which one expects to examine and make decisions about routinely.
- The next area of the frame, the area of medium influence, holds assumptions about oneself and the world that grew out of experiences in early family settings. These assumptions and experiences are easily remembered and open to examination.
• The powerful outside section of the frame is the area of deep influences. These firmly entrenched aspects are potent organizers of the individual’s response to life. They are automatic and often outside of awareness.

This is a time of great transition. Technological, economic, philosophic, and locus of power changes intrude on all areas of life and on all areas of one’s frame of reference. This great shake of constant and dramatic change necessitates looking at all areas of a person’s frame of reference (Figure above) in the light of this transition. Old responses to stimuli are often no longer satisfying and comforting. Educators need to take into account the impact on learners of the constant pressures to respond to changes and the uncertainty that is produced by unpredictability.

**II 12 - Cultural and Religious Parent - M. Widdowson 2010**

In his book on page 143, Mark (Widdowson, 2010) start with a quote : "All development and all behavior is culturally embedded and needs to be considered in relation to the culture in which the individual grows and lives". Tudor and Widdowson 2008.

In this article therapist are warned not to ignore the impact of cultural and religious Parent ego states. Even so if these cultural and religious influences are identical to the therapists ones. As stated by Shadbolt “The dominant culture’s wishes, demands, behavior, and love are introjected through parental, family and community relationships and become part of the client’s sense of self and personality. The intrapsychic interaction between our cultural Parent and our own sense of self undoubtedly shapes our behavior, our expectations, our way of thinking and our self-esteem. The components that interact include and go beyond our gender into our culture, our race, our sexuality and other factors which shape who we are.

Shivanath and Hiremath (2003) wrote : As psychotherapists working with different cultures and communities, we need to work on both an intrapsychic level and at a level which addresses their cultural scripts. To ignore a person’s cultural script, and the scripting from the wider white society, would be to deny the impact of culture, race and racism on their everyday lives.

They developed a script matrix that accounts for cultural scripting factors. In their model they develop three layers of scripting

• The scripting that occurs within the family

• The individual’s religious and cultural script

• And the wider (predominantly white and heterosexual) cultural scripting.
II 13 - Cultivating Cultures of Courage with Transactional Analysis - Campos 2012

In his article of TAJ vol 42 (Campos, 2012), Leonard Campos describes ethical principles for working with different cultures.

We can view Transactional Analysis as a positive social psychology of change. However, to help social leaders apply our knowledge for cultural change requires a high level of political and social awareness. As we are well aware, any decision to change can cause considerable stress and anxiety, both at the personal as well as the cultural level (Kiev, 1972). Hence, in working with other cultures I propose some cautionary and ethical principles:

- It is important to be mindful of the ethical challenges involved in fostering courage in any culture. Courageous risk taking requires acceptance of responsibility for any negative consequences.
- At the same time that we recognize and respect different cultural norms and traditions that may be different from our own, we must still encourage support for universal human rights.
- Facilitating courage in any given culture is most effective when done by the leadership of that culture and not by outsiders. Such leaders may have to be trained initially by outsiders, but once trained they will have the sense of social responsibility and moral authority to bring about necessary changes to their own culture.
- Before working with any given culture, we must demonstrate certain competencies: familiarity with the culture; sensitivity to its values and needs; respect for cultural identity; tolerance of cultural differences; appreciation of the culture’s strengths; awareness of the influence of one’s biases or prejudices; acknowledgment of the limits to our cultural competence and expertise; and seeking consultation, if necessary, with someone who has these competencies.
- Our leadership will be more effective when we collaborate cooperatively with the formal authority structure of the culture. Developing relationships to build rapport and trust must precede any process of establishing goals in contracts for change. Any invitation to change must first be accepted by members of that culture before it can work.
- Ethnocentrism, particularly Euro-American centricism, should be avoided to prevent cultural bias and prejudice. Greater attention should be given to the interplay of Transactional Analysis and multicultural influences.
CHAPTER III : BACKGROUND AND LITERATURE REVIEW

III 1 - Individuals contributing on Script topics

Joseph E. Mc Grory (Grory, 1976) made an overview of key individuals who contributed to script theory. We have extended it with events after 1975 and indicated those articles that focus on cultural scripting.

Table 3 - Individuals contributing on scripts

<table>
<thead>
<tr>
<th>Year</th>
<th>Authors</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1958</td>
<td>E. Berne</td>
<td>Initial statement of script as life plan</td>
</tr>
<tr>
<td>1961</td>
<td>C. Steiner</td>
<td>Counterstory or Script Matrix, Script Checklist</td>
</tr>
<tr>
<td>1963</td>
<td>F. Perls</td>
<td>Life Scripts, Drama Triangle</td>
</tr>
<tr>
<td>1966</td>
<td>S. Karpman</td>
<td>Analysis of scripts</td>
</tr>
<tr>
<td>1967</td>
<td>J. Dusay</td>
<td>Summary of script theory</td>
</tr>
<tr>
<td>1968-1969</td>
<td>J. Goudings</td>
<td>Ten injunctions, Script as childhood, Script processes</td>
</tr>
<tr>
<td>1970-1971</td>
<td>T. Kahler</td>
<td>Mini script, Cultural scripting</td>
</tr>
<tr>
<td>1972-1973</td>
<td>White &amp; White</td>
<td>Affective bond, Cultural scripting</td>
</tr>
<tr>
<td>1974</td>
<td>Schiffs</td>
<td>Script in symbiosis</td>
</tr>
<tr>
<td>1975</td>
<td>R. Denton</td>
<td>Treatment Culture Scripts</td>
</tr>
<tr>
<td>1979</td>
<td>P. Levin</td>
<td>Treatment Culture Scripts</td>
</tr>
<tr>
<td>1980-1981</td>
<td>K. Enkione</td>
<td>Unconscious Relational Patterns Script questionnaire</td>
</tr>
<tr>
<td>1983-1986</td>
<td>S. Horney</td>
<td>Cultural Competence</td>
</tr>
<tr>
<td>1996</td>
<td>M. Naughton</td>
<td>Being White</td>
</tr>
<tr>
<td>2006-2007</td>
<td>P. Drego</td>
<td>Cultural Parent, Universal Parent</td>
</tr>
<tr>
<td>2009-2010</td>
<td>G. Gordon</td>
<td>Cross-cultural Competence</td>
</tr>
<tr>
<td>2011-2012</td>
<td>G. Noriega</td>
<td>Transgenerational Script</td>
</tr>
<tr>
<td>2013-2014</td>
<td>M. Mazzetti</td>
<td>Cross-cultural Competence</td>
</tr>
</tbody>
</table>

Futureware Business Services N.V.
B-2801 Heffen - Belgium
22
mylife@futureware.be
III 2 - Evolution in Transactional Analysis

Figure 10 - Evolution Transactional Analysis 1971 - 1984

Figure 11 - Evolution Transactional Analysis 1994 - 2008
III 3 - Life Script Theory - a Critical review - W. Cornell 1988

William F. Cornell in this TAJ Vol 18 (Cornell, 1988) article investigated and criticized the major contributors on script theory and finally redefines script, once more... According to him, script, as a comprehensive theory presented in most of the Transactional Analysis literature, is found to be overly reductionistic and insufficiently attentive to the formative factors in healthy psychological development.

**Berne (1961)**: Scripts belong in the realm of transference phenomena, that is, they are derivatives, or more precisely, adaptations, if infantile reactions and experiences. But a script does not deal with a mere transference reaction or transference situation; it is an attempt to repeat in derivative form a whole transference drama, often split up into acts, exactly like the theatrical scripts which are intuitive artistic derivatives of these primal dramas of childhood. Operationally, a script is a complex set of transactions, by nature recurrent, but not necessarily recurring, since a complete performance may require a whole lifetime. (p. 116)

**Steiner (1974)**: The script is based on a decision made by the Adult in the young person who, with all of the information at their disposal at the time, decides that a certain position, expectations, and life course are a reasonable solution to the existential predicament in which she finds herself. Her predicament comes from the conflict between her own autonomous tendencies and the injunction received from her primary family group. The most important influence or pressure impinging upon the youngster originates from the parental Child.... That is, the Child ego states of the parents of the person are the main determining factors in the formation of scripts. (p. 55)

**Groder (1977)**: Each of us has the ask each morning to recreate the universe from our central focus and this responsibility is unavoidable. Unfortunately, we tend to be habit-ridden and do the same lousy job every morning. This is what scripts are all about."

**Fanita English (1977)**: Fanita English is virtually alone among the major Transactional Analysis theorists in considering scripts to be valuable assets, another advantage humans have over other animals. English (1977) states without equivocation, "Our scripts enable us to blossom, rather than preventing us from doing so, even though they may contain certain 'conclusions' out of early childhood that can be dysfunctional or downright dangerous" (p. 288).

**Gouldings (1978)**: Robert and Mary Goulding made a major shift in script theory by demonstrating that script is the result of active decisions made in childhood rather than from injunctions imposed on (or implanted in) a developing child. For the Gouldings, script is flexible and changeable during its formation in childhood. The home environment is central
in script formation, but the Gouldings acknowledge the influence of school, neighborhood, television, and the world environments on the life decisions made during childhood.

**Pamela Levin (1985)**

Levin's accounting is the most deterministic. The way we were as children doesn't go away when we get older. It remains a dynamic part of us, motivating our current experiences. If we didn't get what we needed as children, we continue to seek it symbolically through dramatic scenes enacted in the here-and-now. The scenes are taken from our 'script,' our personal story or collections of early decisions and unmet needs, now long forgotten. We continue to use them to program our current experiences, even without being aware of them. Scripts represent our attempts to get needs met which were not met originally. When we play out our script as grown-ups, we act in ways which are symbolic of the original unsatisfactory childhood experience. Thus, script behavior is predetermined. We are controlled by yesterday, as if we were haunted by demons or hunted by witches. (Levin, 1985, pp. 29-30)

**Cornell (1988)**: Life script is the ongoing process of a self-defining and sometimes self-limiting psychological construction of reality. Script formation is the process by which the individual attempts to make sense of family and social environments, to establish meaning in life, and to predict and manage life's problems in the hope of realizing one's dreams and desires. Major script decisions can be made at any point in life. Times of crisis, during which a person experiences severe "self failure" or "environmental failure" or chronic "environmental failure" will likely foster more rigid, and therefore more dysfunctional, elements in an individual's script.
III 4 - Key articles

The following table gives an overview of interesting articles from the Transactional Analysis Journal that was reviewed in this thesis.

Table 4- Overview of key articles

<table>
<thead>
<tr>
<th>Article Title</th>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>David Karjane - Gender Race and Cultural Tourism in Latin America.pdf</td>
<td>591 KB</td>
</tr>
<tr>
<td>Denton L Roberts - Treatment of Cultural Scripts.pdf</td>
<td>710 KB</td>
</tr>
<tr>
<td>Evangelina Holvino - Insight in Latina scripts.pdf</td>
<td>110 KB</td>
</tr>
<tr>
<td>Expatriate Explorer survey 2013 from HSBC.pdf</td>
<td>1.543 KB</td>
</tr>
<tr>
<td>Fanita English - Hot Potato Transmissions.pdf</td>
<td>822 KB</td>
</tr>
<tr>
<td>Gloria Noriega - Codependence A Transgenerational Script.pdf</td>
<td>1.565 KB</td>
</tr>
<tr>
<td>Gloria Noriega - The Transgenerational Script of Transactional Analysis.pdf</td>
<td>1.990 KB</td>
</tr>
<tr>
<td>Jean Illsey Clark - The synergetic use of Five Transactional Analysis Concepts by Educators.pdf</td>
<td>525 KB</td>
</tr>
<tr>
<td>Jerome D White - Adapting Scripting and Cultural Scripting.pdf</td>
<td>1.508 KB</td>
</tr>
<tr>
<td>Jerome D White - Cultural Scripting.pdf</td>
<td>1.372 KB</td>
</tr>
<tr>
<td>John James - Cultural Consciousness.pdf</td>
<td>1.467 KB</td>
</tr>
<tr>
<td>Leonard P Campos - Cultivating Cultures of Courage.pdf</td>
<td>356 KB</td>
</tr>
<tr>
<td>Marco Mazzetti - Eric Berne and Cultural Script.pdf</td>
<td>316 KB</td>
</tr>
<tr>
<td>Marco Mazzetti - Trauma and Migration A Transactional Analytic Approach toward Refugees.pdf</td>
<td>2.377 KB</td>
</tr>
<tr>
<td>Muriel James - Historical Events vs Historical Interpretation.pdf</td>
<td>788 KB</td>
</tr>
<tr>
<td>Pearl Diego - Bonding the Ethnic Child with the Universal Parent.pdf</td>
<td>554 KB</td>
</tr>
<tr>
<td>Pearl Diego - Cultural Parent Oppression and Regeneration.pdf</td>
<td>2.510 KB</td>
</tr>
<tr>
<td>Pearl Diego - The Cultural Parent.pdf</td>
<td>501 KB</td>
</tr>
<tr>
<td>Robert Masey - Script Theory Synthesized Systemically.pdf</td>
<td>1.788 KB</td>
</tr>
<tr>
<td>Sari van Poole - Learning for Leadership.pdf</td>
<td>582 KB</td>
</tr>
<tr>
<td>William F Cornell - A Critical Review from a Developmental Perspective.pdf</td>
<td>1.911 KB</td>
</tr>
</tbody>
</table>

Articles in the following section include the link to the TAJ web-site where you can download the complete article (subject on your account status with ITAA).
### III 4 1 - Article “Cultural Scripting” (White, 1975)

<table>
<thead>
<tr>
<th><strong>Author:</strong></th>
<th>Jerome D. White and Terri White</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biography:</strong></td>
<td>Jerome D. White, Ph.D., is a Teaching Member and Trustee of the ITAA, and Terri White, M.A., is a Provisional Teaching Member. They live in Los Altos, California, and have co-authored a book A Transactional Analysis Psychohistory (from which this article is excerpted) available through Trans Pubs.</td>
</tr>
<tr>
<td><strong>Date:</strong></td>
<td>1975</td>
</tr>
<tr>
<td><strong>Published:</strong></td>
<td>TAJ Vol 5, January 1975, page 171 <a href="http://tax.sagepub.com/content/5/1/12">http://tax.sagepub.com/content/5/1/12</a></td>
</tr>
</tbody>
</table>

**Summary:**

The ways in which the young individual perceives his world are based on his early biased perceptions of his experiences. This is script. It is the decisions about life and the expectancies about life that he has come to feel defend him and set the world into a safe frame of reference. He will survive in successively expanding worlds by satisfying his script expectancies. Cultural scripting is that set of reinforcements or limitations established by the Parent values embodied in the institutions of a culture.

The possibility of change in a given individual’s life is limited by his or her expectancy. The relative uniformity of the culture offers few alternative models. The people who remain within the individual’s milieu will seem the same over the years, suggesting that people can’t and don’t change. Resistance to finding alternatives seems to be universally sanctioned.

The figure on the right shows the preservation of a culturally accepted script messages being passed along from generation to generation via Child-to-Child scripting. Since these messages are early and deeply imbedded in personalities, they are apt to be preserved and transmitted. Even if one’s family should be spared the message, the community tends to implant the message.

Frank Ernst has suggested that an individual may live within his scripting by making modest changes, “by changing a percentage of the operations with intimates”. Conversely, when cultural atmospheres change radically, old scripting pattern prevent appropriate adjustment; thus, what once kept the individual alive and stroked, now threatens to alienate him from the culture and its stroking sources. Wholesale shedding of scripting patterns is observable in the adaptations of immigrants.
We can notice the banding together of men with similar moral attitudes as a reinforcement of their value systems, partly as a reaction to change, but more fundamentally as a move to feel at home in their rapidly changing culture (in a sense forming a sub-culture).

Culture is the vehicle that transmits the script messages to the individuals who will ultimately be the heads of families. Changing in the face of cultural scripting (as well as parallel script and counterscript) means going against an awesome tide of institutional resistances.

| Conclusions: | Within a therapeutic community change in human behavior that is rooted in counterscript and script can occur in a coordinated program that includes a culture that supports the direction of change and that confronts consistently the unwanted behaviors. The ongoing culture is both an informative body as well as a cultural scripting mechanism. The potency of the therapist’s Parent effectively inhibits old patterns while supporting new directions of behavior. The decision on the patient’s part to risk change is made by his Adult after an intuitive assessment of therapist’s "magic."

Key point: Ernst observation of radical cultural changes as seen in the adaptation of immigrants. |
III 4.2 - Article “Cultural Scripts: Historical Events vs. Historical Interpretations” (James M., 1983)

**Author:** Muriel James

**Biography:** Dr. Muriel James earned a doctorate from the University of California at Berkeley. During her time in California, Dr. James became a student of Dr. Berne, learning his theories of Transactional Analysis and games, as seen in Berne’s Games People Play. She became an early member of the International Transactional Analysis Association.

**Date:** 1983

**Published:** TAJ Vol 13, No 4, October 1983, page 217

http://tax.sagepub.com/content/13/4/217

**Summary:** Muriel describes in this article that script can also be influenced by the culture or sub-culture of a country or group where the individual lives. She identifies script sources being for example: "national culture", “family culture” and “sub-cultures”. There can even be conflicts between ego state’s script beliefs coming from different sources.

Cultural scripts have been defined as the accepted and expected dramatic patterns that occur within a given society, as determined by the spoken and unspoken assumptions believed by the majority of people within the group. They include roles and other lifestyle expectations how to live, how to love and how to die.

Subcultural scripts are often defined by geography, language, religion, age, sex, race, ethnic grouping or in some other general way. The family can be considered a small sub-culture. Political parties, religious, socioeconomic and racial groups - even professional associations - may influence others such as parents do.

Scripting, cultural or otherwise, occurs not only because of the interaction of parents and children. Scripts are also affected by "significant others," such as siblings, friends, teachers or even of people who work for the same industry or business.

Furthermore, a natural or national crisis can affect scripts, and the results; either negative or positive and may also change due to national or international crisis or social change happening over time in a society.

- Scripts may be found in any ego state. They can be analyzed and they can be changed.
- Scripts in the Child ego state are related to childhood experiences and to the resulting life decisions made at that time.
- Scripts in the Parent ego state are often multigenerational and revealed in cultural, religious, rational and family customs.
- Scripts in the Adult usually refer to general skills and are technical know-hows; but using out-of-date information.

Conflict because of cultural scripts is very common. If a dominant culture is so different, it may be difficult to survive psychologically. Some people decide to blend in with the new group culture, others maintain and remain proud of their identity; usually done from a compliant or rebellious Child position.

Being aware of cultural scripting is essential in the exploration of individual scripts. Cultures can be “Dominant National Culture”, “non-dominant national culture”, “Family Culture” or “Sub-culture(s)”. Each has strengths, weaknesses, mottoes, myths, feelings, be constructive or destructive.

Conclusions: Cross cultural understanding of each other’s national cultures and subcultures is mandatory if we are to grow in our understanding of each other as persons with of our various value systems and lifestyles. Maybe a “World” culture will developer over time. To understand another’s script requires maturity and a willingness to risk exploring the unfamiliar and unpredictable. Many people are afraid to risk.

Other references: Author of the bestseller Born to Win: Transactional Analysis With Gestalt Experiments
III 4 3 - Article “Cultural Consciousness: The Challenge for TA” (James J., 1983)

Author: John James

Biography: He was (died in 2009) a psychotherapist, educator, and theologian. John helped people find meaning and mission in their lives and wrote eloquently about connections between people and his own strong ties to nature. John, a Teaching and Supervising Transactional Analyst, was active in the ITAA for many years and served in several key positions. He was elected to several terms on the ITAA Board of Trustees (1975-1976, 1979-1980, 1984) and as vice president (1982-1983), was a member of the TAJ Editorial Board from 1981-1983, and served as editor of The Script from 1979-1980.

He is the son of Muriel James.

Date: 1983

Published: TAJ Vol 13, No 4, October 1983, page 207
http://tax.sagepub.com/content/13/4/207

Summary: Cultural beliefs have an enormous, even central, influence on human history and social evolution. Most obvious are the wars influenced and fought because of religious beliefs, cultural traditions, national pride, and stereotyped prejudices.

Where there are many cultures living together, they do so in the "territory" of one "dominant culture." The term "dominant culture" may be used to refer to the group with the greatest number of people. Dominant Cultures Make Non-dominant Cultures Not-OK

The groups which are the "non-dominant cultures" may be so by choice, by force, by circumstance or by "Act of God." As nondominant cultures, they retain their own beliefs and traditions separate from those of the dominant culture they live in. They take on many of the dominant culture’s attitudes, and yet they still maintain their own beliefs and traditions.

Every person incorporates the beliefs of the cultures in which they live. Members of nondominant cultures likewise incorporate beliefs of their subculture into their Parent ego state. The difference is that this second group incorporates the beliefs of the dominant culture as well and thus has a "Dominant Cultural Parent" ego state and a "NonDominant cultural Parent" ego state. These two may be in conflict.

In most cultures grandparents play a central role in the family system and the transmission of cultural and subcultural traditions. Most Transactional Analysis literature overlooks the enormous influence of grandparents in the perpetuation of cultural scripts on children. A problem in teaching Transactional Analysis is that all too frequently there is an over-emphasis on the parents (thus the Parent ego state) as being bad. People from
Parent-oriented cultures may turn off to the important concepts of Transactional Analysis rather than to go against one of the primary values of their cultural script.

<table>
<thead>
<tr>
<th>Each culture develops its own unique system of transacting. And many important social transactions are ulterior transactions. Transactional Analysts need to be familiar with these transactions and their intent. The social etiquette of a culture is important to keep in mind while working cross culturally. People may describe experiences that sound inconsequential in one culture but have grave consequences in another.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In regard to time structure, each culture has its own tradition. Punctuality is appreciated in most business environments in large cosmopolitan cities world wide. This difference in attitude towards time is such a well-known cultural phenomenon that in the Western Hemisphere there are three kinds of time: &quot;North American Time&quot; in which things occur at the specified time, &quot;Latino Time&quot; in which people arrive and meetings begin within a half hour or an hour after the designated time, and &quot;Indian Time&quot; in which things may occur that day or within a week or two after.</td>
</tr>
<tr>
<td>Another concern of serious consequence surrounds people from one country who get trained by people in another country. As their cultures are different, the trainee gets indoctrinated into a system developed for a culture different from their own. They may be well-trained but in ways that are difficult to integrate &quot;back home.&quot; They may make some personal redecisions which might feel good but may make them &quot;marginal&quot; back in their native cultures.</td>
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<tr>
<td>Conclusions:</td>
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<td>Other references:</td>
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<thead>
<tr>
<th>Author</th>
<th>Pearl Drego</th>
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<tbody>
<tr>
<td>Biography:</td>
<td>Dr. Pearl Drego completed her BA in Philosophy from Sophia College, Mumbai, and her MA in Philosophy from Elphinstone College. She did her PhD in Sociology from Mumbai University. Pearl left a career in music to train in family counseling and is accredited as a psychotherapist and trainer.</td>
</tr>
<tr>
<td>Date:</td>
<td>1983</td>
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<tr>
<td>Published:</td>
<td>TAJ Vol 13, No 4, October 1983, page 225 <a href="http://tax.sagepub.com/content/13/4/224">http://tax.sagepub.com/content/13/4/224</a></td>
</tr>
<tr>
<td>Summary:</td>
<td>Berne’s concept of culture is supported by combined anthropological views on culture. Etiquette, Technicality and Character form the basis of Transactional Analysis Cultural Analysis, and correspond to the Parent, Adult and Child components of the individual person. The internalization of the &quot;personality of a culture&quot; is described in structural terms: it forms the <strong>Cultural Parent of the individual person</strong>, and is diagrammed as three ellipses within the Parent ego state. When a group of people form a social network or community, they share Parental values, Adult procedures and Child emotions which Berne names Etiquette, Technicalities and Character respectively. Ruth Benedict describes culture as a more or less consistent pattern of thought and emotion (Benedict, 1934). Clifford Geertz speaks of culture as an historically transmitted pattern of meaning embodied in symbols through which people communicate, and perpetuate and develop their knowledge of and attitudes towards life (Geetz, 1968). Klukhohn and Murray define culture as the historically created designs for living; these may be explicit and implicit, they may be rational, irrational and non-rational, they are potential guides for human behavior (Klukhohn &amp; Murray, 1956). Kroeber’s (1948) definition includes the conglomeration of learned and transmitted motor reactions, habits, techniques, ideas and values, and the behavior they induce.</td>
</tr>
</tbody>
</table>
The etiquette, Parent-type contents of a culture are the transmitted designs for thinking, behaving and valuing in a particular society;

The technicality, or, Adult-type contents consist of the actual organization of the material and social life of a particular human group;

The character, Child-type contents include socially programmed ways of feeling, handling biological needs, emotional expressions, especially compliance and rebellion.

<table>
<thead>
<tr>
<th>The Cultural Parent is formed in the family and early socio-cultural environment. An unhealthy Cultural Parent is one which wants to:</th>
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<tbody>
<tr>
<td>1. repeat old history over and over again without change;</td>
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<tr>
<td>2. keep things the way they are, because this is safe and familiar;</td>
</tr>
<tr>
<td>3. assume responsibility for others that these others can well assume for themselves;</td>
</tr>
<tr>
<td>4. provide punishments for new and untried behavior even where such behavior is life-giving and healthy</td>
</tr>
<tr>
<td>5. keep power over others and enjoy controlling them for the sake of controlling;</td>
</tr>
<tr>
<td>6. destroy anything, however good, that threatens the maintenance of control.</td>
</tr>
</tbody>
</table>

Conclusions: The Cultural Parent provides a strategy for individual change within a socially unjust environment and a tool for social transformation of groups.

Other references:
### III 45 - Article “Learning for Leadership” (Poelje, 2004)

<table>
<thead>
<tr>
<th>Author:</th>
<th>Sari van Poelje</th>
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</thead>
<tbody>
<tr>
<td>Biography:</td>
<td>Drs. Sari van Poelje is a Teaching and Supervising Transactional Analyst in the organizational field and senior director of development and learning worldwide in a large multinational company. She has programs on Transactional Analysis in organizations in Hungary, Romania, the Netherlands and Spain. She has published many articles and books on the interface between organizational and individual development.</td>
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<tr>
<td>Date:</td>
<td>2004</td>
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<tr>
<td>Published:</td>
<td>TAJ Vol 34, No 3, July 2004, page 223 <a href="http://tax.sagepub.com/content/34/3/223">http://tax.sagepub.com/content/34/3/223</a></td>
</tr>
<tr>
<td>Summary:</td>
<td>Leadership is learned in large part through on-the-job experience. This article describes seven key learning experiences for managers. A learning process mode and a method for management development based on identification of top learners and coaching for learning are proposed.</td>
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</table>

In today’s global world, the development of leadership within organizations is more important than ever. On the one hand, the demands placed on management have increased. The competencies required for a managerial job are increasing as globalization, deregulation, and rapid advances in technology change the game in most industries.

#### Seven key learning experiences for managers:
- mission impossible.
- Setback.
- role models.
- conflicting norms and values.
- dealing with subordinates
- dealing with the political arena
- personal experiences

Transactional analysis offers many tools and concepts with which to describe repetitive patterns of behavior that resist change: these include life positions, scripts, rackets, and games. In particular, early experiences shape the blueprint for basic beliefs that are then used to interpret experience and create meaning. Managers, like everyone else, develop patterns of behavior on the basis of these beliefs as well as on the basis of rewards and sanctions.
Main differences between learners and non learners are: (1) interpretation of the event in terms of fear or excitement and (2) taking responsibility.

Conclusions: This article illustrates the conflict one manager had with her culture of origin and the country where she was assigned to set-up a support office. The hard way she experienced that following her script patterns from her culture and discounting the new culture scripts led to failure of the assignment.

Other references:
### III 4 6 - Article “Codependance: A transgenerational Script” (Noriega, 2004)

<table>
<thead>
<tr>
<th>Author:</th>
<th>Gloria Noriega Gayol</th>
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</thead>
<tbody>
<tr>
<td>Biography:</td>
<td>Gloria Noriega Gayol, Ph.D., is a Teaching and Supervising Transactional Analyst (clinical) and the director of Instituto Mexicano de Analisis Transaccional (IMAT) in Mexico City. She is also a past president of the ITAA. Email: gnoriegatiidmat.com.mx</td>
</tr>
<tr>
<td>Date:</td>
<td>2004</td>
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<tr>
<td>Published:</td>
<td>TAJ Vol 34, No 4, October 2004, page 312</td>
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<td><a href="http://tax.sagepub.com/content/34/4/312">http://tax.sagepub.com/content/34/4/312</a></td>
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</table>

**Summary:**

In this research, the codependence script (as example one or more family members are addicted to alcohol and/or drugs) is presented as an example of a script (individual, familial, gender, and cultural) that can be transmitted from one generation to the next.

Berne (1972/1974) explained how scripts could be transmitted from grandparents and parents to their children. James (1984) reviewed Berne’s concepts regarding the script influences of grandparents and presented additional observations on multigenerational family processes and surrogate grandparents as marital partners.

Codependence is a combination of four types of scripts: individual, familial, gender, and cultural. Script messages are transmitted by unconscious communication between the ego states of family members from one generation to the next; it occurs from the PI of mother or father to the PI of the child. In this way, the transmission of the script messages may run through several generations—going back to grandparents, great-grandparents, great-great-grandparents— and forward to children, grandchildren, great-grandchildren, and beyond.

Berne (1972/1974) also described four basic ways in which scripts are passed from grandparents to succeeding generations: (1) in an undifferentiated fashion, (2) when linked by the same injunction, (3) when scripts alternate between sexes, and (4) when scripts skip generations.

Based on my research and clinical experience, I suggest four main mechanisms for understanding unconscious transmission of script from generation to generation: ulterior transactions, psychological games, transference psychodynamics, and projective identification. The analysis of these mechanisms in the client-therapist relationship can be useful for decoding the hidden messages and breaking the generational chain, thus preventing the transmission of the same script to the next generation.

1. Ulterior transactions are transactions involving a double message on social level with a message at a psychological level. Family secrets are normally transmitted this way.
2. Psychological games are unconscious, repetitive, played by two or more people, and a way to advance the script of past generations in current relationships.
3. Transference psychodynamics as externalised expressions of internal ego conflicts.
4. Projective identification is one person projecting on to someone else his or her unpleasant and unacceptable feelings.

This paper describes very well how a clinical study is conducted. Women having a high risk factor for codependence due to following factors (risk factors) in relation to codependence:

(1) Early affective losses, determined by the following situations during childhood: death of or abandonment by a parent, divorce or separation of parents, neglect by parents, and/or chronic physical or mental illness of a close relative;
(2) First-born daughter;
(3) Family history of abuse;
(4) Family history of alcoholism in siblings, parents, and grandparents;
(5) Partner with alcohol dependence or who abuses alcohol;
(6) Physical, sexual, and emotional abuse analyzed for the two variables related to abuse (family history of abuse and abusive partner); and
(7) Cultural gender scripts subdivided as feminine scripts (positive) and submissive scripts (negative).

The following correlations were found:
- Large majority of women who had a submissive script had suffered early childhood losses (70.4%)
- Higher frequency of having a father with alcohol problems (68.6%)
- Having a partner who abused alcohol or was probably alcohol dependent (51.2%)
- Women were found with an abusive partner (85.9%)
- Greater history of emotional abuse (32.7%)

By means of this correlation, it was also possible to observe that within the submissive group, almost half of the women were cases of codependency (47.8%), a much larger percentage than in the group of women who were not submissive (10.0%).

Conclusions: Codependence is an individual, familial, social, and cultural script that affects mostly women and is continually transmitted from parents to children.

Other references:
III 4 7 - Article “The Transgenerational Script of TA” (Gayol, 2010)

Author: Gloria Noriega Gayol

Biography: Gloria Noriega Gayol, Ph.D., is a Teaching and Supervising Transactional Analyst (clinical) and the director of Instituto Mexicano de Analisis Transaccional (IMAT) in Mexico City. She is also a past president of the ITAA. Email: gnoriegatiidmat.com.mx.

Date: 2010

Published: TAJ Vol 40, No 3-4, July-October 2010, page 196
http://tax.sagepub.com/content/40/3-4/187

Summary: Individuals and families manifest in their behavior their ancestors’ influence even without having met them. This is the result of unconscious communication that runs between family members from one generation to another.

The author analyzes the Transactional Analysis transgenerational script.

In a similar way to individuals, organizations too have a life script. An organizational script is based on the founder’s personality: his or her original motivation, the source of his or her decisions, and his or her attitudes at the moment it was created. It is possible that an organization, or the adherents of a theory—in this case, transactional analysis—may be following, without awareness, the isolation, arrogance, and competition of Berne’s script. How can we overcome this transgenerational script without being conscious of its existence?

English recalled that Berne had a psychoanalytic background but was rejected by that group, in spite of the fact that in his book The Mind in Action (Berne, 1947), he described psychoanalytic theory in more accessible language.

It seems that the transgenerational script of Transactional Analysis is based on the reaction that Berne had against the psychoanalytic establishment when he explained his theory to them and they did not respond positively.

The figure to the right shows the main elements of a script: protocol, early decision, existential position, injunction, counterinjunction, psychological game, racket, and payoff.
In organizations, the survival of the group is the most important thing (Berne, 1963). We need to think about this in relation to Transactional Analysis and Transactional Analysis organizations around the world, particularly the ITAA. Berne was scripted to live to age 60, the same age at which his mother died.

The ITAA may surpass that age and transcend its transgenerational script! We will be able to do this by respecting the initiatives of other colleagues; by honoring and understanding more of our cultural differences; by been loyal and continuing to belong to the ITAA, the organization from which we got our original Transactional Analysis knowledge; and by increasing our relationships with other academic groups while learning from each other.

Berne passed away too soon and, paradoxically, although he created the concept of script, he probably died without awareness of the consequences of the attitudes based on his own script. If he had lived longer, perhaps he would have changed some of these attitudes and made his own redecision. Instead, he had only a few years to develop his theory, and we all know that Transactional Analysis is still incomplete and needs to be revised.

We are now in charge of breaking the negative generational chain by “keeping the baby while throwing away the dirty bath water.” To focus more on the positive script of Transactional Analysis involves permission to accept the free fluency of our essence represented by physis while developing our theory with a greater focus on mental health and healthy organizations rather than on pathology.

Conclusions: The author suggests that transactional analysts can reconstruct the limiting art of this script and, at the same time, reinforce the positive part. That process will facilitate the recognition of the value of Eric Berne’s contribution to humankind.

Other references:
**III 4 8 - Article “Trauma and Migration: A Transactional Analytic Approach toward Refugees and Torture Victims” (Mazzetti, Trauma and migration, 2008)**

<table>
<thead>
<tr>
<th>Author:</th>
<th>Marco Mazzetti</th>
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</thead>
<tbody>
<tr>
<td>Biography:</td>
<td>Marco Mazzetti, M.D., is a psychiatrist, a Teaching and Supervising Transactional Analyst (psychotherapy), a member of EATA and the ITAA, and a university lecturer. He conducts his clinical, training, and research activities at the Centro di Psicologia e Analisi Transazionale and the Ethno-Psychiatry Service Terrenuove of Milan, Italy.</td>
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<tr>
<td>Date:</td>
<td>2008</td>
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<tr>
<td>Published:</td>
<td>TAJ Vol 38, No 4, October 2008, page 285 <a href="http://tax.sagepub.com/content/38/4/285">http://tax.sagepub.com/content/38/4/285</a></td>
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</tbody>
</table>
| Summary: | This article presents a model for interpreting migration, a phenomenon that involves the relocation of a large group of people from their homeland and native culture to another place, an event that is usually experienced as traumatic.

The specific psychopathological problems of traumatized refugees-in particular, those who have survived torture—are described from a transactional analytic perspective along with indications for the psychosocial management of their difficulties. |

In the European Union, there were over 27 million foreigners at the beginning of 2006 (Caritas, 2007). A good number of these immigrants are refugees. New challenges that these individuals present to psychotherapists and others in the caring professions include the need to find operative, instrumental ways to function efficiently with multicultural clients and to respond adequately to the needs of populations that have been consistently disturbed by psychic trauma.

Migration has impressed on all individuals an irreversible change in how they viewed themselves in the world, causing a true and real fracture between "before" and "after." The difficulties they experienced in migrating have been intense, even if ultimately these were overcome successfully and the experience was viewed as positive.

The article describes several resilience and vulnerability factors that have an influence of the level of migration trauma. Solidity and flexibility of the cultural identity versus fragility and rigidity of the cultural identify has a significant influence. Cultural identity can be defined as the capacity to recognize oneself in a coherent system of values and view of the world.

The presence of family or members of the same cultural group in the host country significantly influences the level of social support, which can serve as a buffer and protects...
against the psychopathological effects of traumatic events. However, this factor may also, paradoxically, have the opposite effect by maintaining conditioning that can hamper social integration. This phenomenon has been observed especially in the second generation, when a family imposes a style of living and rules that belonged to the country of origin but that can slow or stall the natural integration of young people into the culture of the host country.

Transcultural stress—similar to what anthropologists call "culture shock" or "acculturation stress" (Jamil, Nasser-McMillan, & Lambert, 2007)—is the accumulation of traumatic events that accompany the immigrant’s or refugee’s reestablishment in the host country. The geographic distance from one’s country of origin and, above all, the cultural distance, are particularly relevant in determining the level of transcultural stress (Kinzie, 2006). An example of this is the passage from a socio-centric society, in which the individual’s personal identity is determined primarily by belonging to a particular group, to an ego-centric culture (typical of Western societies) with a strongly individualistic imprint. Another example is the passage from a rural to an urban setting.

Transactional analysis is an excellent frame of reference for working with immigrants while its intra-psychic and interpersonal applications are widely described in the Transactional Analysis literature, social structural applications are still being developed. The fact that strong emotional involvement may lead to a new intra-psychic resolution in order to survive a critical situation demonstrates what Cornell (1988) noted: "Major script decisions can be made at any point in life" (p. 281). Likewise, script injunctions (Goulding & Goulding, 1978, 1979) can also be established at any point in life.

Protection of Cultural Identity. Once social and political conditions in the host country and the individual’s health permit meetings with other people from the refugee’s country of origin, such gatherings can help strengthen or restore the sense of belonging to a community. National feasts and cultural activities, preferably in small groups with the support of the country of origin (if political conditions allow this), can provide important help, especially when repatriation may be possible.

Conclusions: This article is one of the few where that investigates and describes the culture shock people experience when moving from one culture / country to another. It also describes resilience / vulnerability factors when immigrants try to manage trauma’s.

Key note: The geographic distance from one’s country of origin and, above all, the cultural distance, are particularly relevant in determining the level of transcultural stress.

Other references:
Author: Marco Mazzetti

Biography: Marco Mazzetti, M.D., is a psychiatrist, a Teaching and Supervising Transactional Analyst (psychotherapy), a member of EATA and the ITAA, and a university lecturer. He conducts his clinical, training, and research activities at the Centro di Psicologia e Analisi Transazionale and the Ethno-Psychiatry Service Terrenuove of Milan, Italy.

Date: 2010

Published: TAJ Vol 40, No 3-4, July-October 2010, page 187
http://tax.sagepub.com/content/40/3-4/187

Summary: This article identifies possible manifestations of cultural script in Western society today and the relevance they may have for the professional practice of transactional psychotherapy. Examples of the effects that cultural influence may have on psychotherapy are discussed along with their theoretical meanings. The article concludes by presenting questions to help individuals identify possible influences of cultural script in their own lives.

Riesman (1909-2002) analyzed the development of human society and distinguished three phases that link to demographic development. He then suggested the possibility of a fourth phase that overcomes the limits of the first three.

The first phase is related to archaic society, in which a high mortality rate (low life expectancy) is combined with a high birth rate, and the population is stable. The "social character" of these societies is "tradition directed": The individual's behavior is driven by the cultural demand to act in a traditionally approved way and is enforced through the fear of being shamed.

The second phase characterizes expanding societies in which a lower mortality rate is combined with a high birth rate, and the population is rapidly increasing. The social character is "inner-directed": Individuals tend to define within themselves the norms determining their behaviors.

The third phase concerns societies with a stable demography characterized by low mortality and low birth rate (common in advanced capitalist societies today). The social character in these societies is "other-directed.

Riesman's fourth phase is of a different order. In this society, people have transcended the social character of the society into which they were born so that they can achieve real
fulfillment of their lives. Riesman defined this as “autonomy,” which reflects an interesting semantic convergence between Berne’s and Riesman’s theories, more or less in the same years.

Being aware of our “exotic mentality” is more relevant than knowing the other’s culture. Trying to include others in our frame of reference (thinking of it as a universal value) is a main obstacle in cross-cultural professional relationships. Only when we are aware of the relativism of our constructs can we take the risk to really open our minds to others. The result can be the cocreation of a common, culturally mixed, relational space.

In therapeutic treatment and the ongoing self-analysis of the therapist, the cultural script deserves some attention.

1. The cultural script usually creates fewer social difficulties than other aspects of a person’s script because it is consistent with the expectations of the sociocultural environment. This can make diagnosis more difficult.

2. The therapist may be unaware of being contaminated by sociocultural prejudices (e.g., “It is better to be an extrovert than an introvert”) and may share such prejudices with the client.

3. Cultural script behaviors, which are reinforced by the environment, become even more powerful because most people share them, and they are constantly displayed in the media, marketing, and so on. It is useful to bear in mind this type of conditioning, to be aware of the dual risk of either promoting direct adaptation to the dominant pattern or inducing rebellious actions, since rebelling against a system does not always mean an expression of autonomy.

Conclusions:

So, I disagree with Eric Berne: I think that culture can limit and influence personal scripts in several ways, some of which are subtle and difficult to identify. And I am happy to do so in the pages of the Transactional Analysis Journal and to say that I am proud to define myself as a transactional analyst and Berne’s follower. To take the permission to criticize a Master, a Euhemerus, is difficult, at least for me.

Other references:
## III 4.10 - Article “Cultural scripts in Latina’s careers” (Holvino, 2010)

<table>
<thead>
<tr>
<th><strong>Author:</strong></th>
<th>Evangelina Holvino</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biography:</strong></td>
<td>Evangelina Holvino, Ed.D., is President of Chaos Management, Ltd.. She is also an Affiliate Faculty at the Center for Gender in Organizations at the Simmons School of Management. Evangelina has over thirty years of experience as a consultant and educator both in the United States and internationally. She designs and facilitates change interventions in four major areas: global diversity and capacity building strategies; large group planning and problem solving meetings; collaboration across differences and conflict management; and career and leadership development for Hispanics and women of color in organizations.</td>
</tr>
<tr>
<td><strong>Date:</strong></td>
<td>2010</td>
</tr>
<tr>
<td><strong>Published:</strong></td>
<td>CGO Insights</td>
</tr>
</tbody>
</table>

### Summary:

By exploring the simultaneity of gender and cultural factors unique to Latinas in corporations, this study goes beyond one-dimensional approaches to understanding the career and leadership opportunities and barriers they face.

Most research on the challenges of leadership focuses on one aspect of social identity such as gender or race. The role of culture and ethnicity has been less explored in the management literature, particularly how ethnicity and culture interact with other career and identity elements on issues of advancement and success.

The study identified eight “cultural scripts” in the narratives of Latina managers’ careers. Cultural scripts are commonly held assumptions about social interactions and communication—ways of thinking about what one can/cannot do or say—particular to a cultural group. Eight cultural scripts: **familismo, machismo-marianismo, personalismo, simpatía, colectivismo, el presente, respeto, and espiritualismo**. The cultural scripts are described independently of each other; however, in the day-to-day lived experiences of the Latina managers, they are connected and often inseparable.

**Familismo** refers to valuing close, protective, and extended family relations, in contrast to Anglo-Saxon/ northern European cultural scripts, which value more individual and nuclear family relations. Family members are my greatest source of mentoring.

**Machismo-marianismo** refers to strongly differentiated gender roles and relations where men dominate, protect, and provide, while women nurture, serve, and sacrifice for their families following the model of the Virgin Mary. I’m very ambitious. But I was taught that family comes first.

**Personalismo** refers to forging meaningful, personal, and trusting relations. The feedback that people like to work with me was great.

**Simpatía** refers to forging meaningful, personal, and trusting relations. It was hard to give...
someone bad news or let someone go.

**Colectivismo** emphasizes the needs of the group and community before those of the individual, whereas Anglo-Saxon cultural scripts emphasize the needs and capabilities of the individual first. As a Latina, you have to help open the door for others.

**El presente** refers to valuing being present in the here and now because the future is uncertain and cannot be controlled.

**Respeto** refers to granting high regard to persons because of their formal authority, age, or social power, whereas Anglo-Saxon/northern European cultural scripts are based on an equality ethos that encourages egalitarian relations, including challenging authority.

**Espiritualismo** refers to trusting and relating to a higher being that provides, guides, and nurtures one's path in the world, whereas scripts from other cultures may place more emphasis on the world of material objects and needs. *Si Dios quiere*

**Recommendations for Latinas:** Latina managers need to be aware of the cultural scripts they bring, recognize their potential influence in their careers, and understand the difference between their cultural scripts and those of others, especially those from the dominant culture that permeate organizational life.

**Conclusions:** Cultural scripts provide a concrete entry into the complex interactions of race, ethnicity, gender, sexuality, nationality, and class in organizations and can serve to identify points of similarities and differences among groups and individuals in this increasingly global world.

**Other references:** Cultural scripts like colectivismo, respeto, and machismo-marianismo may seem similar to the popular terms from *Geert Hofstede's* research on collectivism, high power distance, and masculinity (see Hofstede, G. *Culture's Consequences: International Differences in Work-Related Values*. Beverly Hills, CA: Sage, 1980).
III 5 - Specific training section multicultural issues and dilemmas

College: WEALDEN COLLEGE TA PSYCHOTHERAPY TRAINING

Taught components:

a) The significance and implications of cultural and social diversity and difference within and outside the consulting room.

b) The need to behave in a respectful way toward self and others, including showing sensitivity for different frames of reference, cultures, and social norms as well as taking account of the relationship of these differences in the consulting room.

Skills components:

Consideration of culture in Psychotherapy in general, and Transactional Analysis in particular.

Examples of multicultural issues and dilemmas.

Learning outcomes:

The learner is expected to demonstrate the ability to:

a) Use theoretical knowledge to critically evaluate psychotherapy within a range of cultural settings, and with clients from a range of cultural backgrounds.

b) Behave in a respectful way toward self and others, including showing sensitivity for different frames of reference, cultures, and social norms as well as taking account of Wealden Psychology Institute on the relationship of these differences in the consulting room.

c) Critically situate Transactional Analysis within the wider field of psychotherapy.

d) Have an awareness of and be able to critique the significance and implications of cultural and social diversity and difference within and outside the consulting room.

Background reading:


Roberts, Denton (1975) Treatment of Cultural Scripts. TAJ Vol 5 No 1


White, Kate (2006) Unmasking Race, Culture, and Attachment in the Psychoanalytic Space. Karnac

III 6 - Interviews

To understand the impact of a new culture on expats, we conducted several interview with people who have lived and worked in a country different from their country of origin for at least 10 years. All of the interviewed people can be considered as educated, well trained and professional active in mid or higher level of management functions.

We do acknowledge that this sample might be representative for the expats community; it in no way is representative for the migrant, refugees or economic asylum seekers.

The set-up of the interview was as follows:
- The participant was approached with the question if he/she was willing to take part in a 60 minute interview on expats.
- 4 questions that were asked at the start, namely: 1. Describe what influenced you most when you grew up in your family. 2. Describe what influenced you most when you grew up in your country of origin. 3. Describe what influenced you most in the country you live and work now. 4. Can you give a recent example of a stressful situation that happened recently and how you (re)acted.

- The purpose of the interview was intentionally not disclosed.

- The interview was not structured and the interviewer was passive and did not ask questions nor steered the conversation.

- The interviewer observed the person in order to determine his/her personality type.

After the survey the personality type was compared to the culture type of the origin and current country. The example of the stressful situation was analyzed to assess if this was a behavior according to the culture of the origin country or the current country.

For reason of privacy, the transcript of the interview is not included in this thesis, but is available when requested.
## Interview dd mmm 2014

<table>
<thead>
<tr>
<th>Name: nnn</th>
<th>Date: .. November 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>Country of birth: xxx (xy)</td>
<td></td>
</tr>
<tr>
<td>Other countries: list.</td>
<td></td>
</tr>
<tr>
<td>Current country: Belgium</td>
<td></td>
</tr>
<tr>
<td>Since: xxxx</td>
<td></td>
</tr>
</tbody>
</table>

### Youngster
1. Describe what influenced you most when you grew up in your **family**.
   - Dad: Favourite sentence
   - Mom: Favourite sentence
   - Brother / sister

### Adolescent
2. Describe what influenced you most (besides your family) when you grew up in your **country of origin**.

### Work >18
3. Describe what influenced you most in the **country you live and work now**.

### Work
4. Can you give a recent example of a **stressful situation** that happened recently and how you **(re)acted**.
CHAPTER IV : ALTERNATIVE SOURCES OF INFORMATION

IV 1 - Exploring publications

Printed publications have been the source of knowledge and the medium used to distribute this knowledge in the twentieth century. During the last decade, the internet provides us an enormous amount of information, directly accessible from anywhere, sometimes too much to digest.

- Doing a search on google on the keywords "culture race family script" brings back 12 million items.
- Doing a search on google on the keywords "transcultural transgeneration transnational" brings back only 25,000 items.

There are two sources of information used for this literature study. The first is a collection of about 30 books on Transactional Analysis, from the early publications by Berne and Harris to the more specialized publications by Erskine on life scripts.

A second source is the Transactional analysis Journal (TAJ) that holds all publications since 1971 and is easy to search for articles relevant for this study.

Link to web-site: https://online.sagepub.com/cgi/activate/basic

Table 5 - TAJ archives

<table>
<thead>
<tr>
<th>Current Issue:</th>
<th>Recent Issues:</th>
</tr>
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<tbody>
<tr>
<td></td>
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<table>
<thead>
<tr>
<th>PDF, Full Text, and Abstracts: Jan 2013 - Jul 2014</th>
</tr>
</thead>
<tbody>
<tr>
<td>2010s</td>
</tr>
</tbody>
</table>

Futureware Business Services N.V.
B-2801 Heffen - Belgium 51 mylife@futureware.be
Although sufficient material exists on Script, the aspects covering Transgeneration and especially Transcultural are not that many in the TAJ. Though the title of Gloria Noriega "Transcultural script of TA" suggest this, the publication is more a historic view of the term Script in the Transactional Analysis community.

Since the research on the above two sources provided limited material, I had to broaden the scope outside of the Transactional Analysis discipline and review several interesting publications in disciplines different from Transactional Analysis.

**IV 1 1 - Transcultural counselling - Patricia d’Ardenne & Aruna Mahtani 1999**

In her book Transcultural Counselling in Action (Mahtani, 1999), start by mentioning that very few of the counselling needs for ethnic groups had been documented or described by those writing on and researching counselling methods. Even she admits that their formal and professional training as clinical psychologists has limited their ability to work across cultures. The term "culture", "ethnic group" and "race" are frequently used to express very different ideas about a society.

Fernando (Fernando, 1991) has described a helpful framework for distinguishing between these terms. In the context of this publication "Culture" means the shared history, practices, beliefs and values of a racial, regional or religious group of people.

Race on the other hand is a means of classifying human beings on the basis of biological characteristics.

<table>
<thead>
<tr>
<th>Characterized by</th>
<th>Determined by</th>
<th>Perceived as</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>RACE</strong></td>
<td>Physical appearance</td>
<td>Genetic ancestry</td>
</tr>
<tr>
<td><strong>ETHNICITY</strong> (family)</td>
<td>Sense of belonging Group / Family identity</td>
<td>Social Pressure Psychological need</td>
</tr>
<tr>
<td><strong>CULTURE</strong></td>
<td>Behaviors Attitudes</td>
<td>Upbringing &amp; family Choice</td>
</tr>
</tbody>
</table>

*Figure 12 - Classification according to Fernando 1991*

**IV 1 2 - Race, Culture and Counselling - Colin Lago 1996**

In his book Race, Culture and Counselling (Lago C. , 1996), is one chapter on race and culture in counselling research.
He is also one of the few to mention the work of Hostede, that will be covered later on in this thesis.

**IV 13 - Intercultural Therapy - Rita Brauner 2000**

Link to web-site: [http://www.nafsiyat.org.uk/](http://www.nafsiyat.org.uk/)

The main concept of intercultural therapy, as she practices it, is based on being comfortable with difference. In the broadest sense this can address all differences between therapist and client (e.g. gender, religion, age, class, disability and sexual orientation). In a more focused sense it means working with difference in the context of race and culture and thereby addressing the issues of racism.

---

**Figure 13 - NAFSIYAT**

The late J. Kareem, co-founder of intercultural therapy as practiced by NAFSIYAT, the London-based intercultural therapy center, describes it as:

> A form of dynamic psychotherapy that takes into account the whole being of the patient - not only the individual concepts and constructs as presented to the therapist, but also the patient's communal life experience in the world - both present and past. The very fact of being from another culture involves conscious and unconscious assumptions, in the patient and in the therapist. I believe that for the successful outcome of therapy, it is essential to address these conscious and unconscious assumptions from the beginning. So this means that when we are treating patients from black and ethnic minority groups we have to take up the issues of their real life experience of racism. (Kareem 1988: 63).

Rita is also guided by another important concept of intercultural therapy which assumes that the relationship between a white therapist and a black client started long before the two first met and that this historical relationship has often been based on distorted beliefs and attitudes about each person's race or cultural group. In order to get to a therapeutic relationship and for clients to be able to develop real transference, these
issues have to be addressed. Curry (1964) describes this as the concept of 'pre-transference'.

**IV 2 - The expats**

Link to web-site: [https://www.expatexplorer.hsbc.com/](https://www.expatexplorer.hsbc.com/)

An expatriate is a person temporarily or permanently residing in a country other than that of the person’s upbringings. In common usage, the term is often used in the context of professionals or skilled workers sent abroad by their companies, rather than for all ‘immigrants’ or ‘migrant workers’.

During the latter half of the 20th century, expatriation was dominated by professionals sent by their employers to foreign subsidiaries or headquarters. Starting at the end of the 20th century globalization created a global market for skilled professionals and levelled the income of skilled professionals relative to cost of living while the income differences of the unskilled remained large.

The continuing shift in expatriates has often been difficult to measure and available figures often include economic migrants. According to UN statistics, more than 232 million people, that is 3.2% of the world population, live outside of their home country in 2013.

In terms of influx of expatriates, among the most popular expatriate destinations are for several years Germany, Belgium, France, Spain and Russia in Europe, Canada and the USA in North America, the UAE and Saudi Arabia, Singapore and Hong Kong in Asia, Australia and New Zealand, as well as South Africa which is the most popular expat destination in Africa and among the top five countries for raising children.

In Dubai the population is predominantly expatriates, from countries such as India, Pakistan, Bangladesh and the Philippines, with only 20% of the population made up of citizens. Singapore as well has a large number of expatriates and almost 40% of the inhabitants of this metropolitan city are foreign-born workers or students.

The need for expatriate preparation is extremely high. In order to be adequately equipped, the future expatriate must acquire knowledge about the culture they are entering, as well as its differences. They must also become competent in cross culture communication.

Some of the most psychologically challenging areas for expatriates are verbal communication, nonverbal communication behavior, and work styles. Communication is the most important aspect of these as it promotes benefits to psychological health.

Before entering the host country, an expatriate must understand, appreciate and accept the values, norms, beliefs, and behavioral patterns of the host culture. One way to acquire knowledge about the host country, is to take the Cognitive Approach. This includes learning about the country through lecture-type orientation and fact-orientation. This involves briefing of the environment and becoming oriented with the culture so that the expatriate may understand things such as the history, the geography, the religion, the people, and the economy.

One of the best ways to acquire knowledge about the culture is through experiences. This can be done through experiential exercises, cultural assimilators or attend assessment centers to take part in experiential training including role-playing and workshops.
IV 3 - Cultural differences

Anthropology is studying human beings and how they relate to each other. Anthropologists believe that people use symbols to communicate (express) their experiences—who they are, what they believe, where they started. Anthropologists call this use of symbols “culture”.

Immigrants (people who move from one country to another) may keep some of their customs and traditions from their old country. By keeping their culture in this way, they express who they are and that they came from somewhere else.

IV 4 - Cultural Network Analysis: A Cognitive Approach to Cultural Modeling, Chapter 11

IV 4 1 - Cultural Network Analysis

Link to web-site: http://www.igi-global.com/chapter/cultural-network-analysis/42526

The purpose of chapter 11 is to describe a rigorous, end-to-end methodology for modeling culture as networks of ideas that are distributed among members of a population. The method, Cultural Network Analysis (CNA), represents an interdisciplinary synthesis of techniques drawn from the fields of cognitive anthropology, cultural and cognitive psychology, naturalistic decision making, and decision analysis. CNA is used to develop cultural models for groups and populations, typically depicted as a network representation of the culturally shared concepts, causal beliefs, and values that influence key decisions. CNA can be usefully employed for a variety of applications, including the design of tools to support multinational collaborative planning and decision making, the development of...
situated cultural training programs, and characterizing the cognition of target audiences to support strategic communications campaigns.

Within cognitive anthropology, culture is typically defined as involving shared knowledge. One specific theoretical approach to culture that characterizes culture in terms of knowledge is the epidemiological view. Here, “epidemiology” is used in the general sense of describing and explaining the statistical distributions of any property within a population. Cultural epidemiology regards culture in terms of the ideas that are widely distributed throughout a population.

**IV 4 2 - Cross Cultural Competences (3C)**

The company Applied Research Associates, USA who developed the CNA methodology has been commissioned by the U.S. Department of Defence to develop a 3C model for the General Purpose Force population in the U.S. military, based on data from operators with experience in various cross-cultural environments, which provides prioritization, organization, and specification. A model, which prioritizes those cross-cultural competencies that are most important, i.e., core; describes how competencies organize in relation to each other and to mission-critical performance; and specifies how the knowledge, skills, and abilities related to cross-cultural competence are enacted in particular/specific ways?

The empirical data and associated analyses provided evidence to suggest 12 critical cross-cultural competencies related to an individual’s abilities to maintain a diplomatic stance, reason and interact effectively within variety of intercultural contexts, and to prepare for and learn from intercultural experiences. Each general competency domain has three associated competencies:

1. **Diplomatic Stance**: Three core competencies relate to the individual’s ability to adopt a stance or deportment which promotes effective intercultural reasoning, interaction, and learning.
2. **Cultural Learning**: Three core competencies relate to the individual’s ability to learn about culture prior to deployment and based on their experiences.
3. **Cultural Reasoning**: Three core competencies relate to the individual’s ability to think critically and reason effectively within intercultural situations.
4. **Intercultural Interaction**: Three core competencies relate to the individual’s ability to be effective within intercultural interactions—regardless of the specific cultural context.

<table>
<thead>
<tr>
<th>1.0 Diplomatic Stance</th>
<th>2.0 Cultural Learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 Maintaining a Mission Orientation</td>
<td>2.1 Self-Directed Learning of Cultures</td>
</tr>
<tr>
<td>1.2 Understanding Self in Cultural Context</td>
<td>2.2 Developing Reliable Information Sources</td>
</tr>
<tr>
<td>1.3 Managing Attitudes Towards Culture</td>
<td>2.3 Learning New Cultures Efficiently</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.0 Cultural Reasoning</th>
<th>4.0 Intercultural Interaction</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1 Coping with Cultural Surprises</td>
<td>4.1 Cross-Cultural Communication Planning</td>
</tr>
<tr>
<td>3.2 Developing Cultural Explanations of Behavior</td>
<td>4.2 Disciplined Self-Presentation</td>
</tr>
<tr>
<td>3.3 Cultural Perspective Taking</td>
<td>4.3 Reflection and Feedback</td>
</tr>
</tbody>
</table>

The U.S. Department of Defense has made it a priority to foster the development of cultural competence via education and training curricula within its service arms. The
complication in regard to training and educating the general military population is that they tend to deploy to a variety of areas in the world throughout their careers. Therefore, spending significant time learning the culture and language of a specific region, where they may only deploy once, may not be efficient. Hence, personnel need efficient and effective ways to acquire relevant culture and language capability.

IV 5 - Hofstede model

Link to web-site: http://www.geerthofstede.com/index

Professor Geert Hofstede conducted one of the most comprehensive studies of how values in the workplace are influenced by culture. He analyzed a large database of employee value scores collected within IBM between 1967 and 1973. The data covered more than 70 countries, from which Hofstede first used the 40 countries with the largest groups of respondents and afterwards extended the analysis to 50 countries and 3 regions.

Subsequent studies validating the earlier results include such respondent groups as commercial airline pilots and students in 23 countries, civil service managers in 14 counties, ‘up-market’ consumers in 15 countries and ‘elites’ in 19 countries.

According to Hofstede, culture is defined as the collective mental programming of the human mind which distinguishes one group of people from another. This programming influences patterns of thinking which are reflected in the meaning people attach to various aspects of life and which become crystallized in the institutions of a society.

This does not imply that everyone in a given society is programmed in the same way: there are considerable differences between individuals. It may well be that the differences among individuals in one country culture are bigger than the differences among all country cultures.
<table>
<thead>
<tr>
<th>Hofstede’s Dimensions. If the score is high then ...</th>
<th>TA concepts</th>
</tr>
</thead>
</table>
| **Power distance**                                  | -CP : Negative Controlling Parent  
The country is restricting the freedom. |
| Less powerful members of a society accept and expect that power is distributed unequally. *Acceptance of being dominated : India.* | |
| **Individualism versus Collectivism**               | -NP : Negative Nurturing Parent  
The country does not provide care and support.  
Withdrawal - Involving |
| Individuals (I) do take care only of themselves and their immediate families and do not take care of others (We) in exchange for unquestioning loyalty. *Think for yourself UK.* | |
| **Masculinity versus Femininity**                   | Strong Drivers  
- Hurry up  
- Be strong |
| Society prefers achievement, heroism, assertiveness and material rewards for success and does not care for the weak nor quality of life. *Completion is good : Italy* | |
| **Uncertainty avoidance**                           | Stoppers  
- Don’t trust  
- Don’t be close |
| The members of the society feel uncomfortable with uncertainty and ambiguity. They maintain rigid codes of belief and behaviour. *Mistrust, law & regulation : Greece, Belgium* | |
| **Pragmatism**                                      | Adult  
Active - Passive |
| The members of the society are future oriented, encourage thrill and efforts in modern education as a way to prepare for the future. *Persevere : Germany.* | |
| **Indulgence versus Restrain**                      | Free child |
| the members stand for a society that allows relatively free gratification of basic and natural human drives. *Enjoying life and having fun : Brazil.* | |

**Figure 15 - Hofstede 6 dimensions in relation to Transactional Analysis concepts**

**IV 6 - The Lewis Model**


A world traveler who speaks ten languages, British linguist Richard Lewis decided he was qualified to plot the world’s cultures on a chart. He did so while acknowledging the dangers of stereotypes.

"Determining national characteristics is treading a minefield of inaccurate assessment and surprising exception," Lewis wrote. "There is, however, such a thing as a national norm." Many people think he nailed it, as his book "When Cultures Collide," now in its third edition, has sold more than one million copies since it was first published in 1996 and was called "an authoritative roadmap to navigating the world’s economy," by the Wall Street Journal.

Lewis plots countries in relation to three categories:

- Linear-actives — those who plan, schedule, organize, pursue action chains, do one thing at a time. Germans and Swiss are in this group.
- Multi-actives — those lively, loquacious peoples who do many things at once, planning their priorities not according to a time schedule, but according to the relative thrill
or importance that each appointment brings with it. Italians, Latin Americans and Arabs are members of this group.

- Reactives — those cultures that prioritize courtesy and respect, listening quietly and calmly to their interlocutors and reacting carefully to the other side’s proposals. Chinese, Japanese and Finns are in this group.

He says that this categorization of national norms does not change significantly over time. The behavior of people of different cultures is not something willy-nilly. There exist clear trends, sequences and traditions. Reactions of Americans, Europeans, and Asians alike can be forecasted, usually justified and in the majority of cases managed.

Even in countries where political and economic change is currently rapid or sweeping (Russia, China, Hungary, Poland, Korea, Malaysia, etc.) deeply rooted attitudes and beliefs will resist a sudden transformation of values when pressured by reformists, governments or multinational conglomerates.

Here’s the chart that explains the world:

*Figure 16 - Cultural Types, The Lewis model*
CHAPTER V : RESULTS

V 1 - The Cultural Structural Script Model

As already mentioned several times, scripts are formed by influences from the external world.

The most suited definition of script is given by Cornell (1988): Life script is the ongoing process of a self-defining and sometimes self-limiting psychological construction of reality. Script formation is the process by which the individual attempts to make sense of family and social environments, to establish meaning in life, and to predict and manage life's problems in the hope of realizing one's dreams and desires.

In this definition we notice 3 different components that all have an influence on the person's script construction, each with different intensity and different penetration potential.

These components are:

The individual component = the race

The family component = the close family, Parent figures and trans-generational message passed on.

The (birth) cultural component = the community of birth and transcultural messages passed on.

It is important to clearly differentiate between race, family and culture. In Patricia d'Ardennes and Aruna Mahtani book Transcultural Counseling in Action (Mahtani, 1999) they both talk about how they lived the major part of their lives out of their country of origin and their approach to counselling in a transcultural environment.

This classification can also be found in their book on page 13, the work of Fernando S. 1991.
**V 1 1 - The RACE component**

On the definition of Race they state: Race is a means of classifying human beings on the basis of their biological characteristics and physical appearance.

Race component is characterized by the physical appearance of a person, his/her sex and skin and hair color.

Race is inherently determined by the genetic ancestry, the biological mother and father.

Race is perceived to be permanent.

![Figure 18 - RACE component](image)

**V 1 2 - The FAMILY component**

On, the definition of Family they state:

Family component is characterized by the behaviors and attitudes of the close family that surrounds the person.

Family is inherently determined by the upbringing and family, being the mother and father.

Family is perceived to be partially changeable.

![Figure 19 - FAMILY component](image)

The transgenerational dimension comes into play when not only the influence from the Mother and Father is explored, but also earlier generations for example grandparents. As mentioned by Berne, Massey and Noriega, they can have an important influence, even if they are not alive anymore.

**V 1 3 - The CULTURAL component**

On the definition of Culture they state: Culture means the shared history, practices, beliefs and values of a racial, regional or religious group of people.
Culture component is characterized by the behaviors and attitudes of the community that surrounds the person and his family.

Culture is inherently determined by the beliefs and values of the people of a country, region or community.

Culture is perceived to be partially changeable.

Figure 20 - Birth CULTURE component

The transcultural dimension comes into play when not only the influence of today’s community is explored, but also older historical events of a country or culture.

**V 1 4 - Combining the 3 key components**

Putting these components one on top of the other gives the following diagram.

- The influence on script from the RACE components, starts at birth.
- The influence on script from the FAMILY component also starts at birth, however previous generations also have an influence via ulterior generations on the individual. This is called the *TransGeneration* script influence.
- The influence on script from the Birth CULTURE component also starts at birth, however in this case the whole cultural history has an influence on the individual and his family. This is called the *TransCultural* script influence.
Figure 21 - 3 script components detail combined

Note that the above diagram representation in several components is very similar to the representation made by Roberts Denton in 1975 on the different boundaries in individuals in relation to cultural scripts.

Figure 22 - Roberts boundaries

Matching of our 3 components with the 7 boundaries of Roberts gives us the following results:

1. Personal boundary
2. Sexual boundary
3. Family boundary
4. Ethnic boundary
5. Provincial boundary
6. Social class boundary
7. Cultural boundary
Table 6 - Match 3 component model with 7 boundaries of Robert

<table>
<thead>
<tr>
<th>3 Component model</th>
<th>7 boundaries of Roberts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>Personal boundary</td>
</tr>
<tr>
<td></td>
<td>a sexual boundary</td>
</tr>
<tr>
<td>Family</td>
<td>a family boundary</td>
</tr>
<tr>
<td></td>
<td>an ethnic boundary</td>
</tr>
<tr>
<td>Cultural</td>
<td>a provincial boundary</td>
</tr>
<tr>
<td></td>
<td>a social class boundary</td>
</tr>
<tr>
<td></td>
<td>a cultural boundary</td>
</tr>
</tbody>
</table>

V 2 - The MultiCULTURAL Structural Script Model

In today’s global economy and especially for expats, the cultural component does not stop with the “birth culture”. Several other cultural influences come into play and will / might / could have an impact on their life scripts.

The following drawing shows the full multicultural components.
V 3 - Influencing factors

When reading on script, scrip development and influencing factors, one assumes that the biggest influence happens in early childhood. Berne states in his book (Berne, Transactional Analysis in Psychotherapy, 1961) that scripts are adaptations of infantile reactions or experiences.

The question can be asked if later in life a person’s script - that is in fact the ongoing process of the psychological construction of reality - can still be influenced by family, culture or other external influences.

We dear to refer in this context to the statement (Cornell, 1988) that major script decisions can be made at any point in life. Times of crisis, during which a person experiences severe "self failure" or "environmental failure" or chronic "environmental failure" will likely foster more rigid, and therefore more dysfunctional, elements in an individual’s script.

As a case example we can try to imaging how intense and how stressful it can be to (have to) move to another city, even to another country, have to learn another language and be confronted with a completely different culture and habits.

V 3.1 - Factors to consider

After collecting and reviewing the material related to script and culture, we are of the opinion that the intensity of influence of a new culture on an individual will depend on several factors:

- As Kinzie points out: the geographic distance from one’s country of origin and, above all, the cultural distance, are particularly relevant in determining the level of transcultural influence (Kinzie, 2006).

- As Drego points out: the Cultural Parent provides a strategy for individual change within a socially unjust environment. This can be a positive or negative Parent behavior.

- As Poelje points out: the openness and willingness to adapt to the new culture leads to success versus discounting and disapproving new cultures leads to failure.

- As James points out: the dominant style of a culture versus the non-dominant style of a culture. These styles are in relation to the individual or to the culture.

- As Mazzetti points out: the type of migration or human integration, whether it is forced integration or planned migration.
Hypothesis: We dare to assume that a person migrating from a compatible combination (person & country of origin) to an incompatible combination will tend to Resist, Reject, Rethink or Refuse the script influences of the destination country.

Contrary a person with an incompatible combination (person & country of origin) that migrating to a compatible combination tends to Accept, Adapt, Adore or Adopt the script influences of the destination country.

But how can we detect the compatibility between individuals and countries?
Taibi Kahler describes in his book The Process Therapy Model (Kahler, 2008) the Assessing Matrix. This matrix shows the interaction preferences of people. He distinguishes an “active-passive” dimension and a “involving-withdrawing” dimension.

Figure 24 - Assessing Matrix

V 3 3 - Hofstede Model

Similarly as for individuals, we could also try to characterize cultures this way. Where would we place for example “The Germans”, “The Brazilians”, “The Thai” etc...

Individualism versus Collectivism (IDV) The high side of this dimension, called individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of only themselves and their immediate families. Its opposite, collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty. A society’s position on this dimension is reflected in whether people’s self-image is defined in terms of “I” or “we.”

Long Term Orientation versus Short Term Normative Orientation (LTO) Every society has to maintain some links with its own past while dealing with the challenges of the present and the future. Societies prioritize these two existential goals differently.

Societies who score low on this dimension, for example, prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. They tend to stall decisions. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.
When plotting both these values for the most important countries, we see several clusters of countries appearing.

Individualism versus Collectivism (IDV)

Long Term Orientation versus Short Term Normative Orientation (LTO)

![Figure 25 - Country Assessment](image)

**V 3 4 - Merging both models**

We can identify several similarities when combining these models with each other.
Figure 26 - Combined personal & country assessment

What similarities do we detect:
- X axis: involving ~ collectivistic, withdrawing ~ individualistic
- Y axis: Passive ~ stalling, active ~ pragmatic
- Responsible-Workaholic = Germany, Belgium, Netherland
- Brilliant-Skeptic = UK
- Creative-Daydreamer = Canada, USA, Australia
- Playful-Resister = Mexico, Malaysia, Chile
- Charming-Manipulator = Spain, India, Israel
CHAPTER VI : CONCLUSION

Our initial question was "Do you think that Scripts are influenced when living in another country" and the assumption was "Yes of course".

After completing this thesis, we realize that this answer is not that easy to give and depends on a lot of factors as mentioned in paragraph V 3 1.

We first reviewed the theoretical concept of script and how scripts are constructed, influences and modified over time. Very few references, books or material was found that provided a clear analysis on the influence of an individual's script by different cultures. This information is covered in Chapter II.

We then researched in all Transactional Analysis material and publications available for information covering multicultural influences on individuals script. This information is covered in Chapter III.

At last, we have formulated a hypothesis, bold enough to provoke reaction, being questioned or challenged. This information is covered in Chapter IV.

We do have to conclude that:

1. Insufficient research has been done on influences of script by multicultural environments.
2. This lack of research is missing within the Transactional Analysis discipline.
3. We do have to assume that there is certainly an influence of another culture on expats, immigrants and refugees, however each of these groups do undergo this influence on a different level and profoundness and there is no definitive Yes / No answer to be given.
4. Risks of miscasting expats for assignments in other cultures and countries can be expensive and good preparation and screening is recommended.
5. Comparing the personality type of an individual with the culture of his origin and destination country will indicate potential problems during the human integration process of the individual.
6. Targeted interview with a large population of expats, immigrant and refugees could help in having a better understanding the above mentioned correlation and the influences on their script.

As a final conclusion, we would like to mention that an immense field of research seems to be waiting to be explored and we are confident enough that investigation this area further will definitely lead to useful insight; both for therapists as their client, result in effective models and even a multitude of further research and studies.
REFERENCES

Reference to publications

Gayol, G. N. (2010). The Transgenerational Script of TA. *TAJ.*