IDENTITY TRAINING

LESSON THREE

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RACKETS

Playing the Rackets

Transactional Analysis (TA), as developed by Eric Berne in the mid-60s, has benefited many people. TA worked. It helped people, and you could see their changes. One of the remarkable things about TA people has been their openness to information from other fields. In the process of that openness, theoretical shortcomings became apparent. The terms "game" and "racket" began to be used sarcastically by both neophytes and professionals. Terms such as "parental ego state," "scripts," and "good games," became theoretically confusing. Berne's demise meant that his theory did not get updated.

While what happened in TA is sad, we remain loyal to the thrust of Berne's observations. Some of his usable observations have been put within a tighter framework, and we believe he would be pleased with the formulations made.

Twenty-five years ago when Berne said the basic unit of social psychology was a negative or a positive stroke, few listened. Yet now we often hear, "I need some strokes for what I've done." Berne knew that science proceeds on the basis of observation and that observation must have one foundational unit. Measurement has inches, for instance. However, Berne did not think TA could help people, depth-wise. For that, he referred people to psychoanalysis and forms of ego psychology. Unfortunately, Berne wrote nothing about feelings.

We here announce: The basic unit of ego psychology is one observable S.A.S.H.E.T. feeling.

As psychological science uses observation of feelings, respect from other disciplines will grow. Years ago, at the University of Chicago Medical School, a professor won a Nobel prize. In

his return talk to the faculty, he verbally slapped "the weak sister of our faculty, psychiatry," for refusing to become scientific. Times have changed. It is clear that, when psychology accepts the observation of one feeling at a time as its basic unit, a different picture of respectability will emerge. The day of psychologies being mere belief systems will be over.

Predictability will be the next issue. When we consider Rackets, Ricochets, and Reflexions, it becomes apparent that even predictability is within our grasp. A specific unresolved feeling set can be observed (using the color chart as a diagnostic tool), and we are able to predict that the associated attitudes, actions. behaviors, musculature, and life patterns will stay the same--year after year.

You may already sense this if you have been away from home for several years and, upon returning, observe Aunt Susie, who has maintained her same feeling sets. She is still announcing her scare and bunching her shoulders; she still twists in her chair when she is angry; her common blue sadness comes out in a feeble attempt to gain strokes as she sighs how "no one really loves me."

Predictability has another side to it. To be scientific, we must notice what changes when a person loses a Racket, a Ricochet, or a Reflexion. The face and musculature change. Old body tensions melt, patterned ways of talking disappear, old feeling avoidances no longer emerge, and compulsive rituals evaporate. There is a new light in the eyes. It takes no Madame Curie of the microscope to observe the change. If Aunt Susie were to mellow with age, have a severe trauma that shook her out of her patterns, or received excellent counseling, it would be as apparent to you as sunshine. The words would rush from your mouth: "Why, Aunt Susan! You have changed!" That could be followed by a smile of happiness, a rush of tenderness, and a hug.

There is verification. There always has been. Feelings are the observable units of psychology. They are the anchors of the non-dominant hemisphere. When people change their internal feeling states, the entire surface phenomena dramatically transforms.

Freedom. The freedom of an individual to experience the world without internal constraints needs to be the beacon during your voyage through the coming chapters. We will

attempt to make your trip as comfortable as possible. Some heavy waves (deep understandings) will make the trip not just a pleasure cruise but also an exciting adventure.

I.

Definition of Rackets

When one of the Rainbow feelings was exaggerated as a child and the user was able to manipulate the environment for more security or pleasure, the source of the Racket can be identified. Johnny cried; Mom gave him an ice cream cone. Johnny could use his cry to get his mother to do what he wanted through the years. Rackets, therefore, are feelings used to manipulate others at their origin. Here, social psychology's unit gets wed with the unit of ego psychology. Johnny received strokes for being sad. Remember that all the rainbow hues are subject to these maneuvers of children. If being angry gets the child closer to their desired world, then anger it is! If a child discovers that gentleness brings more love, a tender Racket is born. The other feelings begin similarly.

Please note that the definition includes origin. In later life, the person may no longer have the manipulation of others as an option. Johnny may live alone now in a housing project in Kansas City and can only tell the postman how bitter life is. He may have lost the benefits that he had as a child. The problem is that he stuck himself with an option and began to believe it was true. When he gets in the old folks' home, he will be able to use the feeling manipulation all over again with the staff.

We depart from TA's use of the terms "Racket" and "games." Both of those became perjorative and were used to put people down. As used by TA, there were "suffering rackets," when people loved to tell tales of woe ("Ain't it awful"), "rejection rackets," when people would angle to be excluded, and "klutz rackets," when people acted like jerks. We reject the implication that people deliberately choose a Racket now. Originally, they did choose, but now the source is unconscious and the behavior should not be ridiculed. Beyond that, a person can understand and make necessary changes far easier with the color chart and the spectrum analysis questions (question sets provided by your instructor) than they can from being called names.

II.

Benefits of Rackets

Remember that emotions that have become habits are not easy to break. One of the things students must know is that they will become an expert in observations, but the next step to aiding that person is something else. Also remember that people need to change at a speed they find comfortable. They need other options. They need to know the benefit of just feeling the SASHET feelings in the here and now. They need to know that there will be more pleasure in real life than there is pleasure-security in the internal manipulations of feelings. This leads to a consideration of what benefits a person receives from Racket feelings. We will go over these so you will see how powerfully they are built into people.

Homeostasis. The person has gained emotional stability by having a definite rainbow set that is unchanged by anything in the environment. If the Rainbow were six inches wide, the person might have a rainbow made up of four inches of blue sadness, an inch of green scare, a half-inch of red, a fourth inch of yellow happiness, and only an eight-inch each of violet tenderness and orange excitement. That Rainbow constellation would remain the same no matter what the weather, the occasion, or the time. The person has become so comfortable with this that a change of the color balance amounts to significant reconstruction. It is threatening, and oftentimes known slavery is better than risky freedom. Predictability is better than vulnerability for those captured in a static world.

Symbiosis. The person with a Racket Rainbow knows exactly how to relate to someone else. They hope that their red-blue-green world will be complemented with someone with an over-abundance of yellow, orange, and violet so that between them one decent Rainbow might emerge. Sometimes this does seem to happen, but usually the colors are just smeared on the canvas and mud is the result. Still, there is a definite benefit to having a feeling specialty, because other bent Rainbows will gravitate in. For instance, Happy Racket Rescuers, who are still helping their mommies, love to find Sad Racket folks to save.

Superiority. People with a given Racket covertly stay in a superior position and are themselves sarcastic about others. Even though we are aware of the unconscious origin of the maneuvers, we might react with anger if a person uses us with one of the six Rackets. The Racketeer is like a poker player with marked cards. They know all the moves. People around them are manipulated. Thus, the superiority benefit means the Racket Player is always in a one-up position.

Contextual Rackets

The good news is that Rackets are solvable. The bad news is that we all probably have a Racket here or there. We may go into a certain form of Rainbow in the context of a sporting event, or around a doctor, or when we're with our mother or father or a specific sibling.

In your LOG, record contexts when you might go into Racket behavior. The previous paragraph lists a few. Do you have a given Rainbow personae at school, office, bank, grocery store, church, etc.? Record your Racket profile.

III.

A Secret

There is one way the person exaggerating feelings with Racket expressions utterly blows their cover. The acute observer spots a covert smile. Frequently the person has had to exercise great muscle control to keep from laughing. This control results in a mid-face muscle enlargement. After you have observed people over the course of time, the upper cheek bulge is apparent.

Again, the person's left brain does not know what the right brain is doing. Serious green scare may color the horizon and the person may, on the surface, believe what he or she says. The person's laugh may be consciously lost. The sequential pattern of words, gestures, and facial grimacing may be so rapid that the Racket player has, with a microsecond motion, built in the laughing muscle so that the great majority of people are totally oblivious to it. Observe closely.

Sometimes the Racket player also will incongruously laugh all the time he or she is talking about a particular feeling specialty. If you call attention to the incongruity, the person will deny it or claim not to know what's going on. This does not mean the person is evil or purposefully deceitful.

It is best to approach people as if they have integrity. From their choices in life they have picked the one that provided the best chance for survival. The trick is to introduce freedom options that will allow the person to experience the real Rainbow. Your belief in their honest intentions and integrity can bring about rapport. Your instructor's spectrum analysis questions will provide the way.

Remember, as one wit has said, "Them is us." You too probably have a Contextual Racket if not an overall Life Racket. Be gentle with yourself as you change this and give yourself sufficient time to accomplish what you want to do here. Your instructor will give you hints on adding new options.

IV

Rackets and Ricochets

Discerning the difference between Rackets and Ricochets is sometimes difficult, even for the most skilled observers. If the person is in the same stuck feeling day after day, is it because of some early emotional identification or is it because it was a way to manipulate the environment?

Rackets and Ricochets may be seen as different, for observation purposes, only in terms of intensity. People with early emotional identification to their mother or father (Ricochet) actually believe the feeling. The Ricochet person believes his or her sadness is the way the world is. The same goes with anger and scare. If the mother was scared, her child will think scare is foundational. If the parents were angry, then anger that moves to violence is viewed as a way of life. Similarly, if the mother was tender-happy-excited, the child picks that up early and gains emotional strength. There is no secret smile.

Racket players may have Ricochet options underneath. Their surface feeling exaggeration is simply not as believable as the Ricochet players. If a Ricochet player says, "Life is despair and meaningless," he means it. Some people may tell you that their mother didn't love them, and you know that was not true in childhood because there is entirely too much peace in their personality. They may have anger about some situation after several years of basic love, but the Ricochet self-hatred from mother's anger is just not there.

We won't discuss all the hues of the Rainbow options in Rackets and Ricochets here—we can't because we don't know all of them due to the great creativity of humans! Also, the point now is to gain the overall ability to observe the feeling phyla. Getting too particular here would bring confusion rather than enlightenment.

V.

Color Us Day-Glo

Sadness:

A. Life Form. As was mentioned previously, blue fills this person's Rainbow. Either alone or usually around others, they goes into patented mannerisms until the caricature of grief transforms their entire person.

B. Contextual Form. From childhood, the person knows sadness works in certain contexts. A woman standing beside the highway with a flat tire may look sad and helpless until Sir Galahad comes along. A man may find that the way to get a woman to fix a meal is to sigh, look sad, and sit immobile and helpless until she fixes him his din-din. A person may have found that being sad at the bank was a way to get a loan; that sadness is a powerful way to manipulate nurses in a hospital; appearing sad at church was considered "religious." It is possible that some vocations are more desirable to sad racketeers. What do you think?

Depression - A Racket Sadness

Some depressions are sheerly chemical. Some are a result of genetic inheritance. The great percentage of what is called depression results from the person not expressing real feelings.

This person will appear to have a sad Racket. What needs to be done at this point is to examine the person's Rainbow to see what emotions are being ignored. To be sure, the inhibition of happiness means its corollary feeling on the seesaw, sadness, will be more apparent. One must step even deeper and notice that frequently the person is denying anger, and until the red in the Rainbow gets to be real, the yellow will be almost nonexistent. Your teacher will give you the spectrum questions to ask when a person is depressed. Remember the word "depression" covers many human expressions. Also remember it means something is being depressed, pushed down. What feeling? It could even be excitement!

Anger:

A) Life Form. The person is always angry about something either in the family or out in the world. The child got attention for being ornery; those negative strokes continue for the adult. The person may do battle against every cause. The personality is ever against something.

B) Contextual Form. The person typically gets angry whenever a certain situation arises. He starts glowering whenever he gets near doctors, preachers, lawyers, or teachers, ad infinitum. The person has generalized that "They're all alike," and the day-glo anger flows.

Remember that a Racket expression occurs when its opposite, corollary feeling is blocked. This means anger Rackets frequently come when the person represses tenderness or is scared to reveal the tenderness because s/he might be manipulated or too vulnerable. Maybe the person will not admit scare.

Scare:

A) Life Form. Kermit the Frog sang that is was no fun being green all day long. We have pointed out that the scared Racket person gains a secret pleasure in controlling the environment. One source of a Racket/scare is the four-year-old's crisis, when the child imagines a world of dinosaurs and catastrophes. "What if. .. daddy?" and the imagination flies. If dad smiles continually, touches the child most when there is scare, allows the little girl to sleep with

mommy and daddy and across the years strokes the scare, the poor kid might tum out to be a frog like Kermit! Each additional prince along life's way would be courted with the scare song.

B) Contextual Form. Scare works in some instances if you need favors from someone. A person might have a good green going on an airplane and get extra care from the cabin attendant. Racket scare has been known to help many a person lost in a strange city because a Rescuer is always available. Panhandlers know that. A person who acts scared of driving might get friends to pick him up for years. The point is that accepting responsibility for growing up can be systematically avoided by a good (i.e. effectively performed) Racket/scare. "I just can't do that," the person says. Few will ask, "What makes that impossible for you?" Instead, the rationalization is accepted, the person's victim-hood confirmed, and all the benefits of the Racketeer continue.

Have you noticed that Rescuers actually do not help people? Instead, by taking each feeling ploy hook, line, and sinker, the Rescuer secretly aids the person in not growing up. That is like saying, "I am going to keep you in mental slavery."

Happiness:

A) Life Form. Some people are almost always yellow. They are the sunshine girls and boys. Actually, it is nice to have a person like this around, if we look at it from the selfish viewpoint. But if we are more attuned to the person's needs, we must realize the Happy Racket is a compensation from feeling honest sadness, scare, and anger. Being yellow all the time may have been a good tactic for "Daddy's little pride and joy." It may have been the best way to gain the attention of Mom. But there is something truly sad about a person whose freedom is ensnared by an exaggeration of the foundational human feeling. It's sad, partly because the person does not believe in his or her "yellow." The old English poem about Richard Cory comes to mind. The man had everything, was a pillar of the community, and went home one night "and put a bullet through his head."

B) Contextual Form. Nothing is really wrong about having contexts when a person automatically goes into feeling yellow, unless it is phony or corrodes their integrity. Happy Rackets do work in some contexts--let's face it, if you are a member of a service club and do not

play the game, you could lose business contacts. In some small towns, if you want to be considered a "good ol' boy," you had best go along. Or move.

One beautiful thing that emerged from the women's movement was that women quit playing the cute little girl role around powerful men. Do you remember the shock that went through the South when Blacks quit their social happy role? One of the hallmarks of liberation is when a person quits playing Rackets in order to survive. Similarly, a hallmark of mental servitude is when happy roles are demanded despite how you really feel inside. "Smile for the camera, honey pot!"

Excitement:

A) Life Form. Some middle school teachers keep their pre-adolescent enthusiasm for decades. Football coaches know how to use excitement to motivate players. Racket excitement pervades sales training courses. Used car dealers can make a wreck appear to be the magic pumpkin that will turn into Cinderella's carriage, "if you are but willing to put a little work into it." Hawkers at the circus use excitement hype to get people in to "see the marvels of the world, right here in this little van."

Some people choose to use Racket excitement as their modus operandi to relate to their families, co-workers, and social acquaintances. Real excitement is wonderful. Starting a project often needs the leader's excitement to carry the workers for awhile. But remember, this seminar's concern is human freedom. When an option continues the chains of childhood, it must be confronted. Beyond that, living around someone in an excitement Racket all the time inevitably means someone in the family will take the polarity and become a scared-nik.

B) Contextual Form. In this case, the enthusiasm level seems artificially high. All of us probably have a measure of phoniness in some situations, when we get along with people by adapting with appropriate emotions. Family reunions may bring this out Recognizing that you are going along with the emotions of the moment and not just fitting in to gain acceptance aids your freedom.

Tenderness:

A) Life Form. Clergymen occasionally attend therapy groups incognito. Seldom does the cover work. Another group member inevitably remarks, "You're a preacher, aren't you?" The reason is that the minister has had to short-circuit regular reactions and turns on a rather stretched tenderness. We see the same demeanor in funeral directors, life insurance sales persons, nurses, and sometimes psychologists. As noted in the section on polarity, someone usually acts out the repressed anger, a wife or child for instance.

B) Contextual Form. The Racket form of tenderness is heard in bills and coos at weddings, christenings, and even funerals (and the children who observe know it is phony). The most profane hour of the week often is getting the family in the car to go to church, yet upon arriving, everyone smiles and acts as though all is well. Other occasions that come to mind are when your mother-in-law says something that grates your soul and you graciously acknowledge her concern, or when you are speaking before a business executive's service club. Join your class members and enjoy listing other Tender Racket occasions.

VI.

Family Rackets

Virginia Satir, one of the greatest therapists of the 20th century, noted years ago that families had an "identified patient" who became the suffering Christ of the family. The more one knows about feelings, the more apparent it is that each family member, in his or her own way, happens to be the Christ. Being the designated scared, sad, or angry one is painful; it is a different kind of loneliness that results in taking care of the more socially acceptable feelings. Lack of rainbow freedom occurs for all the options.

Picture a family with Mom, Dad, Horace, Eugenia, Mary and Zoe. Zoe gets the excitement Racket and is Daddy's little star. Eugenia gets the angry Racket and is always seeing the negative and hateful side of everything. Mary is the happy one who is "bothered by nothing" and chases butterflies all day long. Horace is the tender older brother who decides to be a monk.

Color Papa green for scared because he is always worrying how to pay for college and clothes and the mortgage and cars and insurance and all the rest. Mom is sad, blue because her husband is "always in such a bad mood." One family, one Rainbow betwixt and between them all.

Frequently a social tag is stuck on each of the kids. That tag complements their emotional role: "This is my quiet daughter." "Mary is our sunshine." This presuppositional typifying of children creates lack of freedom. The way out is for each of them to get their Rainbows in order and decide never to mix their colors with someone else in a symbiotic way. How easy that sounds!

NOTE: At this point in Identity Training I, we anticipate that you have a) understood the terms used thus far, b) decided to observe and check out observations made, and c) begun entering appropriate notes about yourself and your family in the LOG. The instructor's task is to add material to deepen your knowledge.

VII.

Male-Female Rackets

Anyone writing about men and women at this juncture of history had best feel a bit of scare followed by a supreme case of tentativeness. The rules and roles have changed. The situations have changed for both men and women on the job, in the home, at church--you name it. Old generalizations arc confronted so rapidly that quietness has become the better part of valor.

Let’s look at an old typical situation where the male is into a red neck anger Racket and the female is into a blue "poor me" sad Racket. Close analysis may reveal that the man feels tender toward the woman, wants her to have everything, is scared of his inability to pay for everything, and the emotion that surfaces is his anger. He gets irked about every expenditure, every suggestion of going out (because it implies $$$), every mention that the children or spouse don't have something. He is like radar that hears any beep-beep that suggests he has not

provided. The slightest bit of family unhappiness signals the beginning of his anger Racket, for he thinks he is at fault. He wants to be a good provider.

One of the more constructive ways out of this entire loop is for both husband and wife to take equal responsibility for the security of the family. A man who believes the future security of the family depends solely upon him is in a tender-scare-anger bind. His love wants them to have materialistic advantages, he will be continually scared about his job, and he erupts in anger. If the woman, out of her power, assumes an equal role in figuring out the financial situation and future of the family so he doesn't get swamped with the financial problems, a different picture could emerge.

This means that sociological change means psychological change as well as the reverse. To change the family symbiosis or couple symbiosis, everyone has to assume responsibility. It means much more than this in terms of personal dynamics. Men have to quit rescuing women and having relationships that come out of their desire to save mommies; women have to stop being scared of loud voices, stop cowering and being sad. It means women have to exercise full mental abilities in regard to the family, and it means men have to learn feelings.

The Sex vs. Nurture Argument

In counseling sessions, women complain that their husbands want to have sex without warm-up; men complain that women are more interested in nurture than sexuality. Humanistic psychology has often taken the side of the woman and has taught men to be more nurturing, tender, soft, warm, and talkative. Psychoanalysis, as filtered through a book like Bettelheim's *Uses of Enchantment*, emphasizes that the woman has to wed her more animal nature and learn to aggressively pursue sexual fulfillment.

To awaken from childhood trances placed on males and females by the culture itself, men and women must change. As a generalization, women need to allow full excitement to be there in sexuality; men need to cast the whole of their relationship with their wives in a tender framework.

VIII.

Addenda of Feelings

Addendum One: There is a vast difference between using kinesthetic words and expressing feelings. Kinesthetic words are: heavy, grasp, tough, strong, soft, contact, irritated, frustrated, tight, handle, touch, rough, pressure, cool, hard, push, firm, relaxed, bothered, pointed, etc. Those words have to do with temperature, texture, and boundary encounter. A person who says, "That shook me up," "What a rugged experience," "Wow, but that's rough," "That sends me away," etc., in order to represent internal kinesthetic functioning *is not expressing feelings*. The person also might agitate in his or her skin like a tiger in a cotton sack as those words are being said, but that *is not expressing feelings*.

In your LOG note people who agitate a lot and use kinesthetic expressions. They may think they are expressing feelings and are baffled when communication difficulties surface. Then, their only way out is to say the other person "blew me away", "turned me off', and "conked out on me."

Addendum Two: The Cause-Effect Heresy. Fritz Perls, the great Gestalt therapist, used to turn livid with anger when any client said:

"He *made* me feel.... "
"She *caused* me to feel.... "
"I was *forced* to feel. .. "

Here the person puts the cause for internal feelings outside the framework of his or her own body. Perls knew that this heresy is the very root of not-OKness. He knew, as soon as anyone started to think someone else was in charge of his or her own feeling set, that lies begin such as blame and the lack of responsibility for one's own life. Here, Perls would not budge. As a dispossessed German Jew, he knew the temptation to blame others for his feelings and the miseries that it caused. He also knew that Hitler could strip a person's wealth and place the person in a concentration camp, but the person could still choose what to feel internally.

Once the cause-effect sequence is understood, there are no psychological victims. Physical victims, certainly, but not psychological victims. Each chooses. When we know that we chose as children, the fresh air of freedom begins to flow. Goodbye to victim-hood!

Perhaps Fritz Perls was too harsh. People extend grand invitations, particularly parents who are masters of double binds--parents who systematically abuse their children either sexually or aggressively seem to make offers "that cannot be refused." It is easy to waiver at this point and note other possible exceptions to Fritz Perls' Rule of Cause-Effect. What about a child, who, in utero, is despised by the pregnant mother? What about a woman with no skills living in rural Kentucky who is beaten by her husband? What about an office worker who is terrorized by a boss and has no other source of income available? We will deal with these questions as the seminars progress.

IX.

The Outcome of Transparency

In the beginning of Transactional Analysis, Eric Berne had a simple little six-word system. Over the years it became terribly "garbaged" with an array of terms so that a dictionary was needed to decipher a page. We intend to avoid that in this material and seek to keep it simple. The sum total of our goal is a human who feels the SASHET feelings as they occur. "When I am sad, I am sad; when I am angry, I am angry, when I am ... " The option to be real must never be compromised.

Imagine a person who has a relaxed body. a mellow voice, and an unswerving eye. The person's palms are up--there is nothing to hide. As soon as a feeling courses in the person's mind, there is a congruent expression. Thinking, feeling, and acting are all of one centered frame of mind. A sense of trust permeates the whole; a sense of awareness emerges out of the person's senses; a spontaneity of internal processing is pervasive; and the person is capable of intimacy with another.

That person is not a bearded solitaire on a mountain somewhere. They need be no guru in India or Yaqui Indian in Mexico. They could as well be a fisherman in Wisconsin, a housewife in Tennessee, a professor in South Dakota, or an engineer in New York. It is authenticity that is sought--authenticity of feelings.

Dying and Being Reborn

World literature abounds with promises of death and resurrection. The seasons herald new options every three months or so. Grand symbols such as the legendary Phoenix announce that rising from the ashes is a possibility not only for birds, but for humans.

Hope can be dramatically different from wish, although the two are frequently the same in the mind of dreamers. Hope, realistically understood, offers an option of new growth. It says something is available in your future if you give your full energies to accomplishing it. Hope offers new ways to look-smell-touch-taste-hear. Hope provides an outcome and a method to achieve that outcome. Hope involves the person's full energy to accomplish the future goal and labels passivity as mere wishing.

You can do it. Just identify one feeling at a time and be real with it.

When you allow yourself to be transparent, the spectrums you cast are beautiful.

STUDYGUIDE

TO

ACCOMPANY

IDENTITY TRAINING

LESSON THREE

An optional path to understanding this chapter is to read *Born to Win* by Muriel James and Dorothy Jongward. It serves as the best introduction to Transactional Analysis and gives an historical background for some of the differing concepts presented in this work. *Games People Play*, by Eric Berne, though difficult to read, is still the formative work in the field of T.A.

The central statement of the first six lessons appears early in this chapter: **the unit of ego psychology is one observable SASHET feeling**. Since each science is built upon units, this gives the field of psychology a discernible foundation that an objective observer can be verify. In medicine, diagnosis has always preceded treatment. Similarly through the use of close observations of SASHET feelings and their respective expressive Phyla, a path of freedom can be outlined. This is exciting.

The following questions offer you another opportunity to add notes to your LOG.

1. If you have noted a Racket that you express, consider how it might have originated in your family and write several paragraphs on a) how it gained you strokes, and b) how it has worked for you in recent years.

2. If you have noted a Racket in an acquaintance, have you been aware of your tendency to be angry? Make notes on this. What do you think about what we said about ridicule? Do you agree with that?

3. Look up the definition of "homeostasis." Imagine the acquaintance in question two. Think how The Racket gives homeostasis for that person. Then, write an imaginative

paragraph on what it would be like to be that person and how difficult it would be to give up that entire emotional set.

4. Look up the definition of "symbiosis." Compose a paragraph on how the acquaintance in question two fits with others, how that gives that person a role, and write how that person changing would influence others.

5. Can you imagine the secret pleasure of a person with a given Racket? Write once again about the question-two acquaintance and record how that Racket might be pleasurable.

6. List four contexts where you turn on a given Racket. An example might be a Poor Me Sad Racket at the dentist to see if the dentist will be easier on you. Write your hidden goal for each context.

7. It takes a great deal of observation to see the secret smile of Racketeers since it is usually so covert. Your task, for one week, is to see if you can catch the secret little laugh of those who are playing the SASHET Rackets. An easy one is the used car dealer speaking tenderly and smiling at you as you are conned. When you discern people doing this, record it in your LOG.

8. State how you may use one of the SASHET feelings in the two differing phyla of Racket and Ricochet. For example, Racket scare is used to get the spouse to do extra work, but there may be a Ricochet scare of life that was gained from mom in early years.

9. It would be a rare reader who has not used Sadness to accomplish some childlike goal. Record an instance when you used sadness to manipulate someone.

10. Using your own knowledge of people, what depressions can you list that are of a chemical nature?

11. What depression could be termed hereditary? Is there a treatment for it that you know of? Use your knowledge here.

12. Looking back upon your life, record instances where you were "depressed" and you were depressing (i.e. 'pushing down') one of the SASHET feelings. With sadness being the socially expressed feeling, what feeling was underneath?

13. Would you term the sadness in question 12 a Racket sadness? If so, why? If not, why not?

14. Did Ebenezer Scrooge have an anger Racket? How was it advantageous to him?

15. Record instances when you feel tender, then get scared, and then come on angry. Also write down your catastrophic fantasy of what would have happened if you had expressed your tenderness.

16. Have you gone through a "What If' phase when you were scared and were able to get others to give in to your will? An example would be when you did not want to go to a distant city and talked about your scare of airplanes.

17. Are there ways you have avoided growing up by having others be responsible in given areas because you "are just so scared when you do that"?

18. Record instances when you were the rescuer to someone who was scared and, strangely enough, you may have contributed to that person's failure to grow up?

19. Record places and times where you have joined in the Happy Racket. An example may be at a church bazaar where you denied what you were really feeling and flitted around making Christmas tree ornaments. Another example may be when you were lonely and joined a social club and went along with pastimes.

20. Write a paragraph about a person whose Happy Racket you believed, but later found out the person had a different personality at home.

21. Excitement sells. Record instances when you have sold something out of excitement

22. A frequent question heard in the seminars is: "What is wrong with having tender, happiness, and excitement Rackets?" Answer that question in the LOG in your own words.

23. Name five people you know who have Tenderness Rackets. How is it appropriate in their work? How is it problematic in their personal relationships?

24. In what contexts might you have a Tenderness Racket? Or would you say that it is true tenderness, a real feeling?

25. Write several paragraphs on a typical family dinner at your original home and discern the various Rackets that were characteristic of members of your family. Also record whether or not individuals still play the same Racket even though the occasion may no longer be appropriate. In other words, do they still seek strokes in the same way, but it does not really work in their present life?

26. What role do you think your mother had as a child, in terms of using a Racket expression for strokes from her family? (Remember, your parents were once children, and their childhood still has effects.)

27. Follow the instructions of Question 26 for your father also.

28. If you removed all of the Racket expressions of your family, what do you think the root feelings would be? For example, was your dad really lonely and sad, despite his displayed emotions?

29. A common complaint about fathers is that they just sit in a chair at the end of the day and stare at television. Frequently this a way to renew oneself after a terrible day at work. Did you resent your father this type of behavior?

30. We talk about mutual responsibility for the financial situation of the family. What do you think about that? Record it in your LOG.

31. Can you, personally, distinguish between sex and nurture? In your notes, record those in your original and present family who have difficulty with this one. (It could be, for instance, a high school child who is afraid of being close to parents).

32. Is there a Scare Racket around nurture or sex in your family?

Addenda

1. Men frequently use Kinesthetic words but avoid SASHET feelings. Notice and record those who mix the two.

2. Check out members of your family who might participate in the Cause-Effect heresy. In your LOG, plan how those statements can be changed so the person a) accepts responsibility, and b) owns the feeling as being self-induced.

3. Note the invitations that come from others to feel given ways. Does their Racket invitation automatically trigger you to a given behavior set, or have you learned to conquer that and maintain your freedom to set your own mood?

* * *

Self Grading

How do you grade yourself, on a scale of one to 100, on the goal of transparency? Record the areas where you need to concentrate on new behavior and on admitting true feelings. Think about contexts where that transparency might not be appropriate. Are you sure?

* * *

Write a short story about yourself at age 80, looking back on your life. Include how you learned to feel and be authentically yourself, without Rackets. Talk about your struggle to be reborn as a human after defeats. Imagine yourself talking to one of your great-grandchildren who look on you as a model for what a human being can become. Own your scare to your descendant about being taken as a model, if that is appropriate. In other words, make this story as transparent as possible and, if you feel okay about your story, read it to your class at the next session (Be sure to tip off your instructor before the class so it can be included in the agenda.)

KEY TERMS IN LESSON THREE

- Basic Unit of social psychology
- Basic Unit of ego psychology
- Unconscious benefits
- Symbiosis
- Contextual
- Intensity
- Identified Patient
- Kinesthetic words
- Grand Invitations
- Predictability
- Verification
- Homeostasis
- Superiority
- The Covert Smile
- Iridescent
- Sex vs. Nurture Argument
- Cause-Effect Heresy
- Transparency