



# IDTA Newsletter

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**Welcome to the final issue for this year! Best wishes for the season and Happy New Year for 2023! We hope it is much better than 2022 has been for many.**

**As in our previous issues this year, we express our regret about the current circumstances within Ukraine, Russia and the surrounding countries. We now add Iran into our thoughts. We emphasise our commitment to our TA colleagues, wherever they are.**

We continue to celebrate the progress of WOTAA – the World Online TA Association - because IDTA was one of the first supporters of this initiative to bring us all together worldwide. We are delighted that there are now already members in 27 countries. If you are not already a member, why not go to <https://wotaa.org> - free or a small donation, or already donated if you are a member of IDTA.



**In this issue** we have the usual update about what is happening with IDTA Council, plus announcements from EATA and ITAA, followed this time by an article by Julie Hay, about ego states and whether they are 'real' or not. Julie is writing a series of reviews and critiques of TA literature over the years, and publishing them as free books.

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## IDTA Council News

We are continuing to discuss, among other things, whether we should change the IDTA Constitution so that it does not say that we function only in the UK. IDTA is currently registered as a UK Charity as well as a UK Ltd Company so any change will be time consuming; it would be easier if we became a Community Interest Company but any such change might be used by EATA to end our affiliation.

We are considering whether to run an online conference in 2023 in partnership with WOTAA - World Online TA Association - <https://wotaa.org>. IDTA was a founder member of WOTAA and our intention was to provide a worldwide online hub so that members can find and contact each other, as well as all being able to see what online activities are available within the worldwide TA community. If you have not already joined, please go ahead and do so – IDTA already donated on behalf of our members.

After the unfortunate insistence on cancellation and insolvency by ITAA and the other TA associations of the conference in 2020, even though we only needed about £20-30000 to give everyone refunds, we are wary of working with the same associations again. However, we keep our membership fees low because we rely on conference income - 2020 was on track to give us plenty until Covid happened.

We also believe that online working is here to stay - and we have seen how much that allows contact with fans of TA who could never travel to other countries - and often can't even travel elsewhere in their own country, even if they are lucky enough to have a P/TSTA there.

## EATA News

It is difficult for IDTA Council to work out what we can tell our members because the EATA Council Meeting Minutes have comments about confidentiality of processes and contributions. However, we can say that during the meeting in July, EATA Council

decided that: the ethical structure will remain in place; social media guidelines were accepted and it was decided that every affiliated association should have its own – IDTA already does; and a common mission statement was approved to go to the General Assembly in 2023.

At the 2022 EATA General Assembly, it became clear that EATA has €497000 in the bank (so they could have easily afforded to pay the £30,000 needed to avoid insolvency over the 2020 conference).

They have just reissued the EATA Training & Examination Handbook and they are planning an open zoom meeting on 31 January. Please check that you have received notification of this direct from EATA Office.

EATA have also put out a call for people to make nominations for EATA gold and silver medals – for anyone "who has dedicated an exceptional lot of work and effort into our community and/or the spreading of TA" The closing date for nominations is 31 January and the details about nominations is at <https://EATA news.org/EATA-medals/>

Finally, EATA have announced that the 2023 Council Meeting will be held in Dublin, Ireland, 1-3 July, followed by an international trainers meeting on 4 July and exams on 5 and 6 July.

## ITAA News

At the ITAA Annual General meeting it was announced that ITAA now has \$457000 in the bank (so like EATA, they could have afforded to provide the £30,000 that was needed to avoid the insolvency relating to the 2020 conference).

There was also a vote carried about ITAA becoming a foundation and setting up a new professional association. IDTA has been an ITAA Partner Organisation since they first set up this possibility but we have heard no more since it was announced in July 2020 by ITAA that they are reconsidering these arrangements. Currently, it means that IDTA members receive *The Script*, which is no longer available to non-members via the ITAA website.

## Are Ego States Real?

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*The following is most of a chapter in a book I am writing about ego states; the chapter name is Metaphors, Paradigms, Models. The book will be part of the free series I am producing of reviews and critiques (although Amazon charge their production costs for paperbacks or kindles, you can download these free as pdfs and epub through links at <https://juliehay.org/free-downloads-books-workbooks/>). I welcome feedback on this chapter, especially soon before I finalise this book.*

Back in 1999 there was a series of emails between Tony White, Alan Jacobs and Birgit Bukovics-Heiller (not referenced beyond that it was a TA circulation list that I had joined) in which I noted some really interesting questions being raised about how we could demonstrate that ego states actually exist, especially taking into account the differences between the models that were being applied. Hence, in this chapter I am pulling together some ideas about how ego states have been considered to be metaphors, or paradigms, or it has been recognised that there are different models. As you read on, consider whether what we are describing is something that is intangible.

### Metaphors

In a 1990 issue of the *Transactional Analysis Journal* there was an exchange of articles by Bruce Loria and Landy Gobes about ego states as metaphors. In the first article, Loria (1990a) began with definitions of terms he would be using, which I am repeating here, with his references, for its usefulness (although I have added bullet points to make it easier to see each item) (and I add NTA to indicate a non-TA author]:

- "Epistemology – "the study of the theory of knowledge" ([NTA] Dell, 1985, p.2).
- Reification – "confusing words with the things they refer to," and the process of turning a portion of patterned experience "into a kind of 'thing' by being named into

a noun" ([NTA] O'Hanlon & Wilk, 1987, p.246).

- *Metaphor* – the shortest, most compact form of comparison in which "two ideas are involved: the one we are concerned with and the one we are comparing it to, and we substitute the latter for the former" ([NTA] Perrin, 1965, p.350).
- *Ontology* – studies the nature of an entity's existence. It deals with "the problems of how things are, what is a person, and what sort of world this is" ([NTA] Bateson, 1972, p.313).
- *Hermeneutics* – the art and science of interpretation, particularly of literary texts ([NTA] Meichenbaum, 1988, pp.116-117)." (p.152) (*italics in original*) (bullets and NTA added).

Loria went on to alert us to the fact that Freud's use of metaphors had been debated within the psychoanalytic world, how the metaphors had been reified or mistaken for reality, and how TA was risking the same problem with Berne's ideas. As an example, Loria offered how Parent, Adult and Child had come to mean values, thinking and feeling, in spite of Berne's (1961) original careful emphasis on them being metaphors. He wrote also that the problem was compounded by the lack of epistemology and ontology within TA – we needed to study our own theory and how it had come about. Instead, Berne had introduced many rich metaphors, for which Loria quoted NTA Spence (1982) for the caution that the power of metaphors leads to them becoming ""... closer to a kind of mythology which requires its own reality and deludes us into believing that now, at last, we understand" (p.4)" (p.153).

Loria went on to describe how Berne extended Freud's metaphors of id, ego and superego, included NTA Federn's ego state metaphor, and added psychic organs. He went on to illustrate how Federn (1947/1977) reified ego states as if they were things, and wrote of an integrated personality that requires control of different ego states and strong cathexis of a mature ego state. Loria gives an example of Berne also reifying when

Berne wrote that the client "... could actually perceive, as psychological realities, three ego states which were in conflict inside of him, as in matters of money for example" (1957, p.299)." (p.156).

Loria also pointed out that Berne was also making the etymological error of lineal causality which also occurs within TA, when Berne wrote that the client "... improved visibly and subjectively (was) because of his real insight. ... (Berne, 1957, p.299)." (p.156). There is no way of proving the causal link between the insight of the client and the improvement, and no way to reliably measure the insight or the improvement.

Loria went on to add that contamination is a meta-metaphor, as it is based on reified metaphors. He mentioned also Berne's bent penny in the stack of coins, the concepts of deconfusing the Child and decommissioning the Parent, the boundaries between ego states and the notion of exclusion, and even the [less quoted] metaphor Berne used of peeling the barnacles off the Adult as a process of decontamination.

In the next article in the same issue of the *TAJ*, Gobes (1990) responded to Loria by pointing out that "... it is my experience that the more "real" ego states become to the client and the therapist, the more *clinically effective* they are." (p.163) (italics in original). She pointed out that they are an elegant metaphor but we do not expect to find three circles, or children or parents, inside a person. She went on to comment that conceptualising a little person inside – i.e. reifying – is clinically beneficial because it:

- allows practitioner and client to name a structure;
- softens and accepts a previously unacceptable part of the client;
- provides practitioners with a clinical map on which to base developmentally appropriate interventions;
- helps clients make meaning of 'voices in the head' and know they are not crazy;
- allows the use of two-chair work.

Gobes does, however, agree that reifying ego states can support dissociation so that their metaphorical nature must not come to be seen as permanent.

In the third paper, Loria (1990b) responds positively to Gobes, describing the exchange as hermeneutic and therefore something that TA needs – the study of interpretations as is customary with great religious texts and great literary works. He adds that [at that time] there was no consensus within TA about definitions of ego states, rackets, scripts or what Berne meant in material written over 30 years before. He pointed out that there are instead as many definitions as there are [were] transactional analysts.

Loria went on to challenge Gobes' use of lineal causality. He quotes her as stating the same comment that I have quoted above – "the more 'real' ego states become to the client and the therapist, the more *clinically effective* they are" – before querying what is meant by 'real' and 'clinically effective' – whose reality, and whose criteria for effectiveness?

10 years later, Alan Jacobs (2000) commented that Loria's (1990a, 1990b) observations had been long overdue. In an article that appears to propose a three-dimensional visual model or metaphor, Jacobs quotes Loria's comment that "... an ego state cannot be abstracted from a person like a gall stone. (p.154)." (p.19) but goes on to comment that ego state analysis does not require us to have unequivocal categories; much of science is based on tacit knowledge; and that we can create a consensus that we all agree that Y means Y, without believing that the category is a real entity.

Metaphors were also mentioned during a discussion between Ted Novey, Nancy Porter-Steele, Landy Gobes and Robert Massey (1993) about ego states and the self-concept. The article begins with some questions which include whether ego state theory is a metaphorical or scientific way of describing human behaviour, and by referring to how Berne (1961) had written that the source of the metaphorically-named Parent, Adult and

Child was " ... three structures in the brain or mental system called the extero-psyche, the neo-psyche, and the archeo-psyche, respectively. When these structures or processes in the brain are activated (cathected), behaviours and/or internal experiences occur that are called ... ego states." (p.123).

In Ted Novey's introductory comments, he points out that the labels are metaphorical but what they signify is not metaphorical. Jenni Hine, who was presumably in the audience, said that she would go even further because each part of the personality has a biological function and is therefore not metaphorical. She added that "The Child is always paying attention to the organism, expressing the organism's needs. The Adult is the part of the personality that allows the organism to adapt to current situations. The way information is taken into the Parent when the child is very small is by an unconscious process in which the child has no control over what information is taken in. This is biologically necessary ... [as these behaviours] ... are then available for taking care of the next generation as it comes along." (p.126). But, after their interaction there do not seem to be any further references to metaphors within the discussion.

## Paradigms

Pearl Drego (1993) suggested that having an ego state *paradigm* (italics added) marks the birth of transactional analysis. To explain this, she quotes NTA Kuhn's (1970) notion that a scientific paradigm must be new enough to attract adherents to it in preference to existing approaches, and open-ended enough to leave those attracted plenty of scope to develop aspects of it further. Drego writes that Kuhn goes on to explain that professional commitment to the new paradigm is based on feeling it is right rather than being strictly rational, and that such commitment encompasses conceptual, theoretical, instrumental and methodological elements.

Drego therefore proposes that the paradigm that comprises TA theory, TA organisations,

TA journals, etc. is the result of a switch in the professional gestalt away from psychoanalysis. For this point, Drego references her own earlier material (Drego 1979). She goes on to describe how *models* "highlight the ingredients of paradigms by showing the spectrum of possibilities that derive from the paradigm" (p.6). Hence, the paradigms are the prototypical patterns whereas models of the theories emerge from the paradigms. A model can be modified over time and " ... remains part of the given epistemological commitments of the science..." (p.6).

Referring to Berne's four principles of diagnosis, she suggested that an experiential paradigm relates to a phenomenological diagnosis, a biographical paradigm is associated with a historical diagnosis, a metaphorical paradigm reflects a behavioural diagnosis, and the relational paradigm leads to a social diagnosis. In other words, as she illustrates from Berne's (1963) cowpoke story, experientially relates to what ego state does a client experience themselves to be; biographical concerns the history of the client; the metaphorical paradigm leads us to refer to the behaviours of the client metaphorically, such as referring to their behaviour as that of a small child; and the relational paradigm prompts us to consider the social diagnosis, and how within this we need to pay particular attention to transference, which she describes as the reproduction of a past relationship in the present.

Drego (2000) wrote about the way in which Berne used four sets of criteria which means that there are four paradigms, which in turn are explicated into four kinds of models. Proposing that "Each ego state is an integration from past and recent experiences..." (p. 192), she suggested that there is a need to develop an integrated Parent, integrated Adult, and integrated Child [initial capitals for the second word of each only in original]. For this, she pointed out that ego states can be considered as metaphorical and as real; that they are both transactional and intrapsychic; and they are archaic and yet also contemporary.

Whilst commenting that transactional analysis gives us a set of tools for understanding what is happening, helping others to conceptualise also, and shifting towards deeper unity, Drego pointed out that different models will lead to different perspectives. Phenomenological models help us to focus on who we can be in the here and now; historical models help us focus on who we were in the past and how we carry positive and negative influences from the past; behavioural models help us focus on improving the quality of our communication, both within ourselves and with others; and social models aid us in maintaining equity, partnership and dignity in our relationships.

In her Acceptance Speech on receiving the 2004 Eric Berne Memorial Award, Drego (2005) draws together some of her material and provides a comprehensive table. She goes on to point out that "... permissions can be felt in the Child on the social model, heard behaviourally as an active voice from a Nurturing Parent, and becomes phenomenologically a re-experience of the positive history of therapy." (p. 18).

## Models

Rebecca Trautmann and Richard Erskine (1981) reviewed various understandings of ego states at that time and synthesised them into four basic models:

- conceptual models, such as Berne's (1961) early writings, where he wrote of systems of feelings with behaviours, and often equated ego states with psychic organs;
- the structural model, started by Berne (1961) with the introduction of the second-order structural diagram, although this slid into what appears to be a phenomenological model with Parent as values, Adult as thoughts, and Child as feelings as it lost Berne's original connection to attitudes, feelings and behaviours in each ego state;
- the functional model, which was based on Berne's (1972) descriptive elements and has since become much more of a model of behaviour only;

- the second-order structural model, with various authors presenting this with different sub-divisions and ego state labels. Berne (1961) also suggested that there might be third, fourth, etc., order structures, and in Berne (1969) he added PO, AO and CO.

A few years later, Erskine & Moursund (1988) put these diagnostic determinants into an order of significance:

1. phenomenological – the *how* and *what* is it like to live in the experience; the physiological, emotional, and cognitive associations of significant life events, introjections, internal defence mechanisms;
2. historical – the *who* and *when*, gleaned from memories about self and others;
3. behavioural – to compare with what we know of human developmental stages;
4. transactional (social) – the nature of the intrapsychic and interpersonal dynamics

A taskforce that was looking at TA concepts began in 1998, became an ITAA Development Committee Taskforce, produced some definitions that were presented to the ITAA Board of Trustees in 2000, and published some conclusions that demonstrated that the taskforce was led by Claude Steiner, with Leonard Campos, Pearl Drego, Vann Joines, Susanna Ligabue, Gloria Noriega, Denton Roberts and Emilio Said (2003).

This was challenged by Damon Wadsworth and Alexis DiVincenti (2003) as a political struggle against the theory proposed by Trautmann and Erskine. Wadsworth and DiVincenti explain in their article that the task force was the idea of ITAA President George Kohlrieser in 1998, that in 1999 the Board of Trustees minuted that they wished the task force to be inclusive, noted also that many EBMSA-winning concepts were missing, and they thanked the task force and dismissed it.

A year later the Board directed that the taskforce report should be placed on the ITAA website although their requirement that it was indicated that it was not the official position of

ITAA was not complied with. When we consider some of the definitions included in the report, it is easy to see now why there may have been concerns:

"When we are in the Child ego state we act like the child we once were ... When the Child is hateful, loving, impulsive, spontaneous, or playful it is called the **Natural Child**. When it is fearful, creative, or imaginative it is called the **Little Professor**. When it is therefore, guilty, or ashamed it is called the **Adapted Child**. The Child has all the feelings ..... Is often blamed for being the source of people's troubles because it is self-centred, emotional, powerful, and resists the suppression that comes with growing up. ...

The Parent is like a tape recorder. It is a collection of pre-recorded, prejudged, prejudiced codes for living. When a person is in the Parent ego state she thinks, feels, and behaviours like one of her parents or someone who took their place. The Parent decides, without reasoning, how to react to situations, what is good or bad, and how people should live. ... When the Parent is critical it is called the **Critical Parent**; when it is supportive it is called the **Nurturing Parent**. ... With an excluding Parent as the only functioning ego state, the person has to live without the benefit of his or her Child or Adult ... The Parent uses old "tapes" to solve problems and is, therefore, usually 25 years behind the times (although it may be 250 or as much as 2500 years behind the times). ...

When in the Adult ego state, the person functions as a human computer. It operates on data it collects and stores or uses to make decisions according to a logic-based program. ... making sure that Child or Parent emotions do not contaminate the process. ... If the facts are up-to-date, then the Adult's answers will be timely and more effective than the Parent's solution. ... Sometimes the Adult uses information that has its source in the Child or in the Parent and that may be incorrect. This is known as **contamination**." (p.183-184) (boldface in original).

The task force went on to say that we can actually hear the Parent as '**voices in our heads**' [also boldfaced] and likened it to the harsh superego. They also suggested that an egogram

can be a useful diagram to show how people change over time, especially in "reducing their Critical Parent and increasing their Nurturing Parent, Adult, or Child." (p.185).

Wadsworth and DiVincenti referred to this as a struggle between two theoretical wings of TA – traditional versus integrative. They referred to various other publications and Internet discussions. They went on to point out that Berne had described two different and contrasting versions of ego states, with one of them having all ego states experiencing feelings, attitudes and behaviours. They added that Berne "very clearly prescribed diagnostic procedures that require introspection on the part of the client to establish which ego is active." (p.150). They went on to point out that Berne had every opportunity in later publications to indicate that he had changed his mind but instead he made it clear that he endorsed his previous material and especially his earliest books.

In between the years of the taskforce working and their publication, Ian Stewart (2001) gave the keynote speech at the conference of the Institute for Transactional Analysis in the UK on the subject of ego states and the building of scientific models. Although he did not mention the task force, he was putting forward the view that we needed to give more consideration to our TA concepts and we needed to be more consistent in our understandings of them.

He emphasised that a model cannot be correct or wrong; it can only be a 'good' model defined in terms of its usefulness, which depends on how the model is to be used. He began by talking about [a metaphor of] filing cabinets, explaining that these are a filing system which is a particular kind of model. He explained that we need models because our minds cannot handle big volumes of data – we need some kind of system so that we can find the information when we need it.

He then points out that first we need to decide what range of items we will keep in a particular filing cabinet, and then not add other things that do not belong. Then we need to decide which things go in which drawers, and we need to label the drawers, possibly with subdivisions. Next we need to realise that several people

may be going to the filing cabinet so they all need to follow the same rules about what goes in and where it goes. And then he points out that these rules also cannot be correct or wrong because they are based on the intended use of the filing system.

Having given that explanation, Stewart then shows how the same principles apply to our TA theoretical models. You decide what you want to use the model for, then you select data from reality that matches the intended use, then you divide the selected data into classes (like the drawers), then you agree a label for each class (drawer) so that other people can use the same model.

He then went on to look at our particular model, or 'filing cabinet' for ego states. We have all agreed on the three main labels on the three main drawers. However our 'office manager' – Eric – was not clear enough about what he wanted us to do with the system and this means that we have different opinions about what should be filed in which drawer. We need to remember that this has resulted in several different models, such as the one where it was being taught that the ego states are simply values, thinking and feelings. He points out that it might not be much better to have the alternative model that seems to have developed, in which it is only Adult that is in the present and the Parent and Child are echoes of the past. He then goes on to point out the criticisms of the functional model, pointing out that there is no general agreement or clear definition about the differences between Controlling and Nurturing Parent, or between Adapted and Free Child. He points out that what we are really categorising is five different modes of behaviour, and suggest that we might draw them as squares instead of circles so that we could keep the circles for the structural model.

Stewart does not appear to realise that I (Hay, 1992) had written about this confusion several years before he gave this speech. I had suggested that we refer to internal ego states and draw them with dashed lines on the basis that they cannot be seen, and that we keep the solid line circles and call them personal styles or behavioural ego states. I had also explained

that our internal ego state might "at any moment be at odds with our outward appearance." (p.56). I had also (Hay, 1998) already taken action to eliminate the issue that our models have two completely different meanings for the label of Adult, and suggested that we refer to them as Internal Adult and Functional Adult, with the latter having a double label just as Controlling/Nurturing Parent and the various Free/Natural/Adapted Child options.

A year after the Taskforce published their conclusions, José Grégoire (2004) considered the generalised representations of interactions as a way of examining the evolution of ego states. He pointed out that TA was now being used across different applications, making it even more important that we need some common ways to talk about our theories. He summarised that Berne had written about the plurality of patterns in the person even though they still think of themselves as 'I', and the re-experiencing or re-living that occurs whilst still being aware of the here and now. Grégoire also points out that when Berne was developing the three classes or types of ego states depending on the psychic organs, he wrote much more about the negative aspects than he did about the positive.

Grégoire suggests that we need to distinguish more theoretically/epistemologically between ego states and systems of personality, before commenting that Berne's writing style was better suited to the intuitive and concrete rather than the rational, and that he kept theory close to practice and in a form that could be shared with clients.

Grégoire repeats some of Berne's definitions before suggesting that we might need to expand them to include a link with the past, suggesting: "Ego states are links between (1) coherent patterns of thought, feeling, behavior, body, and fantasy reactions in the here and now related to a given subject and (2) specific past experiences related to these patterns. More concisely, ego states are active and living links between current patterns and specific past experiences." (p.13). This leads Grégoire on to pointing out that ego states are continually evolving. We do not simply go back to a



previous occasion because we are impacted by continuous interaction between the memories and our life. Ego states are forms of memory and memory is a reconstructive process. If ego states were actually frozen in the form they had when they were originally created, we would not be able to change them. Repetition does not mean the same thing as reproduction; there will always be some adaptation within a re-enactment, and often this occurs as transference. Furthermore, "Phenomenological experiences can be created in the here and now from episodes that did not exist before." (p.15). Grégoire suggests examples of rechilding, reparenting, and rededication therapy in terms of dialogues that never happened.

Keith Tudor (2010) provided an overview of what non-TA authors had written about that had presumably influenced Berne, and then writes that he completed a very careful reading of what Berne had written, as a result of which he provides us with three pages of tables that illustrate that Berne did indeed produce two different sets of ego state models. Tudor refers to these as the 'three ego states as the total or "complete" personality 'model and the 'Integrated Adult/Integrating Adult' model. For each he describes similarities and differences between the models in terms of definitions, treatment of the Adult/neopsyché, the Parent/exteropsyché, and the Child/archeopsyché, plus a short comment on the difference between the models in terms of whether Parent and Child are archaic (i.e. in the integrated model).

Tudor goes on to comment on how the different models lead us to different conclusions about various other aspects of TA:

- Is there a sense of certainty about the essence or nature of the ego or is it more of a constructivist view of being in relationships?
- Does physis emerge within the Child or within the Adult (if Child is archaic and fixated)?
- How do the different ego states develop and over what periods of time?

- Should we use techniques such as reparenting and rechilding or should we enhance the integrated Adult?
- Does human development take place through a process of decontamination to 'separate' the ego states or is it about integrating into the Adult?
- Which model are we using when we consider cure?

Tudor concludes with the comment that the differences in the models are grounds for fertile debate and the hope that his article will contribute to that practice.

## Measurements

I am including some comments about measurements of ego states in this chapter because the measurements depend on which model is being applied. For example, the Temple Index of Functional Fluency (TIFF) (Temple, 2002) is based on behavioural manifestations of the integrating Adult ego state, whereas my (Hay, 1992) Personal Styles Questionnaire (PSQ) and Internal Ego State Questionnaire (IESQ) are based on my separation of Berne's structural and functional ego states. Another significant difference between these two questionnaires is that in the TIFF there is no measurement of any negative Adult behaviours because such behaviours do not exist in that model, whereas in the PSQ there are questions that relate to negative behaviours as well as positive behaviours in all of the behavioural ego states (in line with research such as done by Charles Schaeffer (1976). The other significant difference is that the TIFF was produced as a result of doctoral research by Susanna Temple whereas the PSQ, and the IESQ, were produced as light-hearted handouts to be used on training courses and when coaching.

There are other ego state questionnaires that have been published over the years although I will not describe them here because generally they need to be purchased, and you will need to ensure that they are *measuring* something that matches the metaphor, paradigms and/or model of ego states with which you are working.

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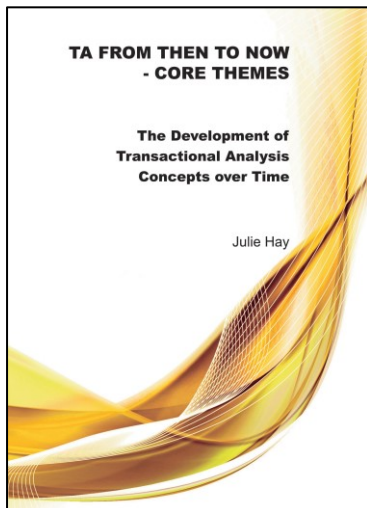
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Institute of Developmental Transactional Analysis, Wildhill, Broadoak End, Hertford, SG14 2JA

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