

Efficacy of a Holistic Approach using Transactional Analysis and Taichi for Encountering Systemic Oppression- An Exploration

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Abstract

The efficacy of a Holistic approach using Transactional Analysis and Taichi principles and concepts in encountering systemic oppression is presented in this article. The author's experience and a multigenerational case study outline the bio-psycho-cognito, socio-spiritual tools, which are available to penetrate hidden depths and facets of systemic oppression. The outcomes of a Holistic approach are discussed, and future implications for handling systemic oppression using Transactional Analysis and Taichi are proposed. There is a possibility, it has been found, for victims to transcend systemic oppression. The process demands metabolizing, distilling, and percolating the values, philosophy and principles embedded in Transactional Analysis-TA and Taichi-even a slow infusion of the essence of TA and Taichi bring sustainable benefits, to individuals, groups, and systems.

Key words: Holistic approach, Transactional Analysis, Taichi, systemic oppression, bio-psycho-cognito, socio- spiritual interventions

Introduction

System oppression is ubiquitous, present within individuals, in groups, organizations, and institutions- wherever hierarchy and power differentials exist. Glaring occurrences of systemic oppression spread globally through social media and give rise to forceful slogans and actions for policy changes. However, subtler facets of systemic oppression worldwide, often go unnoticed, or are condoned and even celebrated as strength and courage.

The purpose of this article is to sensitize individuals and groups to subtle manifestations of systemic oppression and offer possibilities for encountering them. A conceptual framework of the key concepts and theories related to this topic, is followed by reviewing literature which have addressed systemic oppression. The author's experience and a multigenerational case study present bio-psycho-cognito, socio-spiritual interpretations and interventions which helped face systemic oppression. A Holistic approach, using Transactional Analysis and Taichi, for facilitating individuals to encounter, survive and thrive systemic oppression are discussed. This approach has been developed and used in the Institute, a social enterprise (Nitya Gurukula-NG, 2023), which offers People Work (Chandran, 2019, p.117) services like counselling, training, and transformational workshops. People Work indicates that services are provided for people and by people- concepts and theories are thus not used as lens to look at people, but as tools to guide people contractually.

Conceptual Framework

System may be described as an entity, constituted of different parts functioning independently and together for a common purpose. Like the different systems in the human body - the respiratory, digestive, cardio-vascular systems, to name a few, which keep the human being alive. Family is a system made up of individuals who are related biologically and or socially, functioning for the development of its members. Industries and educational institutions are systems.

'Systemic describes what relates to or affects an entire system'(Merriam Webster 2023)

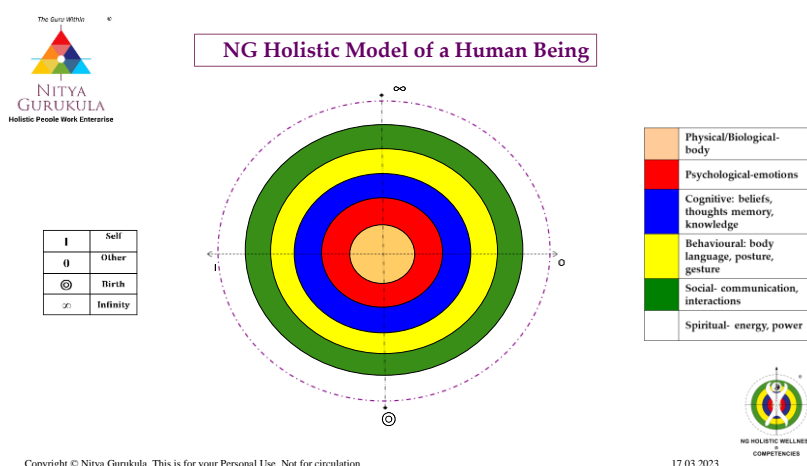
Oppression is the 'unjust or cruel exercise of authority or power; a sense of being weighed down in body or mind'(Merriam Webster, 2023). Systemic oppression refers to the over-powering and weighing down on an individual or group of individuals, who might be perceived as different because of belonging to particular race, or colour or religion. The recent eruption of violence in France against government machinery, following police shooting dead a 17 year old boy (BBC, 2023), is an example of a reaction to systemic oppression, where the oppressed become the oppressors.

A Holistic Approach.

A Holistic approach is based on the NG Holistic Model of a Human Being (Chandran 2019, p.120), known as the Holistic Model, which captures six

dimensions and layers of a human being in concentric circles, including the person's unique history, and context as shown in Figure 1. The vertical line is the timeline from birth to eternity, denoted by alpha and omega respectively; the horizontal line intersecting the vertical line in the middle, is the present, with Self on the left and the Other on the right side. These lines, adapted from Nataraj Guru's (1976) model of consciousness, display the unifying function of consciousness in integrating the different layers and dimensions, in time and space (Guru 1996, Chandran 2007, p.220).

Figure 1 (NG, 2023)



The six dimensions/layers in the Holistic Model are:

1. Physical/Biological
2. Psychological/Emotional
3. Cognitive
4. Behavioral
5. Social
6. Spiritual

Each dimension is given a color, representing an element in nature.

1. Physical/Biological dimension is the body and its functions, coded brown, denoting element earth. Kinetic energy is present in this dimension. It is a container for the other five dimensions and houses the vital breath and life force – also known as universal energy and prana (Berne 2018, p. 155, Clarkson 1992b, 202-206)), Chi (Lam & Bawden-Davis, 2015, p.438). The Guru Within (Chandran 2007, p.221-225, 2019, p.116), one's inner potential is powered by the life force.

2. Psychological/Emotional layer, the seat of emotions in red symbolizes fire, and contains chemical energy (Steiner 1996, p.82).

3. Cognitive dimension, blue like water, is a repository of knowledge, thoughts, beliefs etc. This dimension has electrical energy.

4. Behavioral layer a combination of the previous 3 layers, coded yellow, is air. Mechanical energy is present in this layer.

5. Social dimension in green, refers to communication, relationships etc., where contact with the outside world happens. Magnetic energy operates in this dimension.

6. Spiritual, the colorless and transparent layer, is pure energy-representing ether. Energy and spirit are used interchangeably when referring to the spiritual dimension in the Holistic model. Energy in this layer is a fusion of energy from the previous layers, along with universal energy, the life force.

NG Holistic model includes the above mentioned six dimensions and layers of a human being, which are discrete and intricately connected in time and space. Each layer has a dimension also, so they are used together and interchangeably. It is a dynamic model, where the layers are in a state of flux, with the active ones moving to the foreground. Time and space are covered in NG Holistic Model- because a human being exists in time and space. Holistic model continues to be used in the people work Institute where the author is the CEO, to address the total human being, inclusive of latent and apparent dimensions in his and/or her context. In People Work (NG 2023, Chandran 2019, p.117), like counselling, coaching, training and facilitation, inclusivity enhances outcomes, which are sustainable over time.

A convenient and useful tool, NG Holistic Model (Chandran 2019, p.120) can be easily understood and applied for facilitating body, mind, and spirit connectivity. The purpose of the NG Holistic Model is:

- to get micro, macro, and meta perspectives, with increased awareness of the various dimensions within oneself, others, and the context,
- for use as an assessment tool for identifying blocks within and/or between the layers,
- to design interventions for dealing with requirements arising from assessments
- for an integrative and non-polarized approach in facing and dealing with human beings and their dynamics, intra and interpersonally.

The term physio-psycho-cognito-socio-spiritual is used when referring to the layers of the Holistic model collectively. Thus, individual, and collective characteristics of the dimensions are brought out.

Transactional Analysis, known as TA, is a social psychology developed by Eric Berne, consisting of philosophy, principles, theories and ‘concepts which practitioners use to help clients, students, and systems analyze and change patterns of interaction that interfere with achieving life aspirations’ (ITAA, 2014-2023). Founded on humanistic and existential principles, TA validates human potential and experiences. TA is an evolving theory, with stringent certifying practices, which ensures practitioners apply the concepts and techniques, compassionately, ethically and mindfully.

The ultimate goal of TA is autonomy, which encompasses the capacities for self-awareness, spontaneity and intimacy (Berne 2016, p.158-161). Self-awareness is being engaged in the here and now, spontaneity refers to appropriateness and intimacy is ‘game free candidness’ (p.160). Games here refers to the psychological games, which most people are conditioned to play, most of the time without awareness. To achieve autonomy, the first step is social-control (Berne 2015,90,95), wherein the individual regulates reactions to internal and external stimuli- internal stimuli are known as mind voices which prompt to action or inaction, and external stimuli emerge from interactions with others, personally and professionally. Basic philosophy of TA is that all human beings are born okay- as princes and princesses (Berne 2018,p.58,233)- and become like frogs, not aware of their inner potentials for growth and harmony. Concepts and techniques in TA are used to help individuals regain and sustain their Okayness.

Dynamic contracting (Chandran 2019,p.119,124,), a weighty concept in TA has been used in interventions and in this article to explain their influence on the author and individuals to encounter and deal with Systemic Oppression.

Dynamic Contracting, at micro, macro and meta levels is an offshoot of contracts, the foundation of Transactional Analysis theory and practice. A contract in TA is a mutual agreement between the service provider and the client which outlines the goal of the professional relationships and ways to achieve the goal. The psychological component in the contract, is the key for factoring in the hidden emotions and internal dynamics which might jeopardize the achievement of the goal. Importance given in Transactional Analysis to contracts and contracting (Berne 1966, p. 87-97, Steiner 1974. p.99, 209), contributes to establishing values such as dignity, self-determination, health,

security, and mutuality (ITAA 2014, p.6) in helping relationships. For actualizing ITAA values, contracting has been developed into dynamic contracting (Chandran 2019, p.119) over the last decade. When clients, coachees, trainees, and supervisees move into higher developmental stages, service providers require an expanding sensitivity to be effective. Such sensitivity and awareness require stepping up competencies of the service providers- who may be counsellors, coaches, trainers and supporting staff. Dynamic contracting, contributes to a continuously expanding vision and skills in them, maintaining the flow of the developmental cycle. Dynamic contracting is being present, with enhanced competencies, and holistically assessing and responding to the developmental needs of the client/coachee/trainee/supervisee. Thus, prevention of ritualized counselling/coaching/training/supervision is ensured. Dynamic contracting keeps the helping and guiding process alive, vibrant and in 'flow'. (Csikszentmihalyi 1990).

Practice of Taichi, a martial art, described as an 'internal art', brings body-mind-spirit connectivity and holistic wellness (Lam 2015,p.338,438). Two thousand plus studies have established the health and psycho-social benefits of Taichi. The author has been practicing Taichi for two decades plus, and began integrating TA and Taichi for connecting the layers and dimensions in the Holistic Model, which resulted in increased awareness and relief from stress due to the flow of energy.

The Holistic approach operationalizes the goal of Transactional Analysis, which can be crystallized as 'To say hello rightly.. to see the other person, to be aware of him as a phenomenon, to happen to him and to be ready for him to happen to you.' (Berne 2018,p.22).

Evolving from the continuous application of contracts and other TA concepts, the Holistic Approach captures the essence of TA and Taichi by engaging the total individual.

Different perspectives

Systemic oppression has been viewed historically from different perspectives, namely individual, relational, social, and political. Policies, norms, and guidelines for reform and emancipation are ongoing processes, along with cognitive behavioral interventions, sprouting to handle the effects of suppression and oppression.

Literature on Systemic Oppression

Berne and Transactional Analysts have addressed diverse manifestations of systemic oppression. In developing Transactional Analysis as a social psychiatry (Berne, 2015, p.12), Berne attempted to make meaning of human predicament (Berne 2018), presenting pathways for freeing individuals and groups, to move beyond their conditioning. Transactional Analysis offers a wide range of concepts and methods to empower individuals, like contracts and strokes. (Berne 1966 pg.16,93, Steiner 2007, p.307,308).

In Transactional Analysis and Spiral dynamics, Salters (2011) describes human evolution from survival to Holistic levels, accompanied by the expansion of consciousness and thinking. Agreeing with Graves (2005) about “the never-ending quest” for human development, Salters wishes- “Transactional Analysis and the TA community will hopefully go on to develop greater levels of complexity, wider perspectives, and deeper integration- as will the wider community in which we are active” (p 274).

Having personally experienced the subtle manifestations of oppression, Minekin (2021) recommends - “Paying attention to oppression and deception”, which will “allow us to witness, experience and help to metabolize the vulnerabilities being stirred in all parties (p 47).”

In “The Persistent Life of Oppression: The Unconscious, Power and Subjectivity”, Cho and Lewis (2006, p.313-319) discuss the ‘psychic life of power’. Comparing Freire’s (1970), emancipatory education, and Foucault’s (1984) transformative power, they inform that the oppressed cling on to subjugation at the unconscious level. A resolution at the unconscious level is essential to release the oppressed, wherein their critical consciousness becomes operational.

Sakamoto and Pitner (2005) capture the power dynamics inherent in helping profession in their article “Use of Critical Consciousness in Anti-Opressive Social Work Practice: Disentangling Power Dynamics at Personal and Structural Levels”. Attributing these dynamics, to unconscious biases and intersectionality, they assert critical consciousness is effective in dealing with power dynamics. “Critical consciousness encompasses not only cognition and values, but also actions to correct oppressive conditions... Thus, our work toward critical consciousness is an endless process. Effective use of one’s privilege as an ally to challenge oppression (Bishop, 2002) is important and often needed for successful systemic change” (p 448).

Purpose of this article

Above mentioned authors, Minekin, Cho and Lewis, Sakamoto and Pitner enumerate the subtle manifestations of systemic oppression with methods to handle it. The common theme in these writings is the power differentials with accompanying dynamics, which cause and maintain the oppression. They provide valuable inputs on ways to perceive, understand and deal with oppression. Psycho-cognitive-behavioral solutions to equip individuals are offered in these writings. Salters, by conceptualization human evolution in spiral dynamics, provides hope for a holistic and harmonious coexistence of people.

However, the author continues to find systemic oppression which targets individuals and groups psycho-socio- spiritually, having a deep impact, often unnoticed. The effects, like repeated tremors in earthquake prone regions, continue to be experienced at deeper levels by the affected, individuals. The resultant trauma is lodged physically, narrows perspectives, and shows up in behaviours and energy levels of the effected. Thus, a self-reinforcing cycle of the perpetrators and victims continues.

Escalating polarizations globally, based on differences of race, color, culture etc. and their aftermath, give rise to movements like Black Lives Matter (2023). Not so evident forms of systemic oppression present in families and groups also require addressing worldwide. An inclusive and dynamic approach and methods, which guide and equip individuals and groups immersed in power dynamics, to handle, make meaning off and transcend systemic oppression is essential to provide relief, development, and evolution.

Dynamic Contracting (Chandran 2019, p.119), movement, and energy work, are some of the interventions used in the Holistic approach to facilitate empowerment of individuals, families, and organizations.

The author's experience and a transgenerational case study offer a glimpse of the impact of systemic oppression on individuals and family systems and a few ways of encountering them. The case study depicts money scripting and misuse of power in families. Interventions using a Holistic approach, and outcomes for individuals and their family members are outlined to establish their efficacy in handling systemic oppression.

Author's experience- steep and slippery arena

Growing up in large families, both on maternal and paternal sides, the author experienced freedom within the boundaries of tradition and culture. In

an ambience with constraints on loud and free expression, joy and celebration of life were aplenty. Collective living provided space for individual pursuits, not ridden with demands for perfection. Wider exposure through higher education and marriage, brought the author freedom to choose, to be independent; however, these were accompanied subliminally, by anxiety driven urges to compete in a steep and slippery arena, with ever shifting standards. Traditional values and norms were questioned and often jettisoned in the race for growth, mobility, and development. Oppressors and the oppressed became enmeshed, in what seemed like an unending struggle for power and freedom. Behaviours, both internal and social in the author were powered by heightened and frenzied emotions, seemingly aimless, but laced with a deep-rooted search within, for grounding and rooting in meaning.

Case Study

A transgenerational case study offered here comprises three generations- the grandparent, parents, aunts, and grandchildren, living in a joint family, hereafter referred to as the Raj family. The impact of money scripting (Berne 2018, 137) handed down generations was experienced by all the individuals in the Raj family. Script in TA described as ‘a preconscious life plan’ (p.45), is the life narrative, created early in childhood, which controls a person’s destiny; money is one of the major themes in all human scripts. Money scripting refers to the narratives which exist in families around money and wealth; it determines the attitudes, behaviours including communication and relationships of all the members of the family, who continue to be impacted by these family narratives. Systemic oppression caused by money scripting is prevalent in India and results in breakdown of individuals and relationships, often played out in third degree psychological games. A psychological game may be described as communication between two or more individuals, which ends in unpleasantness, for all concerned parties. The communication in a psychological game is deceitful, containing hidden agendas and motives, which trap the players. The intensity and capacity for damage of the game endings, known as payoffs in TA, decide the degrees of games- first degree games are often laughed at, and not taken seriously by the players; the players are secretive about second degree games; while third degree games are destructive with tragic endings like death or law courts or asylum (Berne 2016, p.57).

Coming to the Raj family, Grandparent Raj in mid 70’s, had sought counselling a decade ago, after partial recovery from a severe bout of clinical

depression, triggered by his sibling and nephews mismanaging finances. Bed ridden following a weight loss, (close to 20 kilos in three months), total apathy and intense distress, Raj gradually pulled himself up with help of spouse and pranic healing and came for counselling.

With Raj's concentrated efforts, the financial situation in his family improved and debts were reduced; however, the shame and shock of the financial downfall continued to linger in the members, often manifesting as anxiety and tension. As a counsellor, the author sensed and attempted to address the lingering fear in Raj, concerning the history of financial mismanagement resurfacing in his immediate family. Raj shelved invitations to explore his fears, due to anxiety about damaging relationships with family members and emphatically stated that a status quo was his best option. Probing deeply to understand the dynamics of depression, he chose only symptomatic relief in counselling for close to a year and found solace in art and nature walks. Keeping in touch with the Institute, Raj would bring collages and photos, which revealed his search for peace. He passed away due to age related illness, leaving the Raj family rudderless and floundering in grief, as informed later by Anand, the grandson.

Asha, a parent from the Raj family, was in counselling training and had to leave midway due to financial constraints. She hinted at further financial losses experienced by the family.

Asha used the training skills learnt at the Institute, got a post graduate degree in psychology, and built a career as an educator and provider for her family.

23-year-old Anand, grandson of the Raj family, came for counselling, with presenting symptoms of sleeplessness, tiredness, and a continuous fear of falling sick. Regular visits to his physician, cleared him of health anomalies, which was supported by repeated medical tests.

Anand informed that money and wealth issues worried his family, causing continuous upheavals in both the physical and mental health of members. Belonging to a socio economically higher strata, with matching standards of living, they were traumatized by debtors knocking on their doors, for close to 2 decades.

Gradually, after initial reluctance, Anand opened up about his intense suffering due to the continuing financial crisis in his family. Raj family's dire financial status provoked and invited insults from their close-knit community of relatives and friends; Anand was rendered helpless, guilty, and isolated in a

situation not created by him. Numbed by years of trauma, Anand tried to be brave; and his suffering manifested physically. He also reported there were constant fights between his parents, which would mostly end in fights between the three generations.

A network of childhood friends and counselling kept Anand afloat from submerging in the constant pond of misery at home. He was seeking answers for his fears and their physical manifestations.

Holistic approach, Interventions & Outcomes:

Amidst an intense milieu of competition, which is a veiled systemic oppression, Berne opened the author's clogged perspectives, with the possibility of autonomy through his book *Games People Play* (Berne, 2016). Though Berne in this book addresses time structuring involving conflict and deceit, he depicts the reality of human relationships succinctly. The author's experiences combined with the dynamic theory of Transactional Analysis, provided fertile grounds spanning 4 decades, to view conditionings from different dimensions and layers, giving rise to a Holistic Approach for encountering systemic oppression.

Coming to the case-study, the author's sensing, accepting, and listening to Raj's (the grandparent) struggles following financial losses, provided him much needed relief and solace. He spoke about the period when he was severely depressed- immobile and listless. Raj's doubts about his immediate family's approach to life and finances surfaced indirectly; however, he made it very clear he did not want an open discussion about his family, despite the risks he was acutely aware of. The author went along with Raj, gently suggesting options to deal with worries- like enjoying time with his grandchildren, who brought him lightness and brightness. Care contract (Loomis 1982, p.51,52), with subtle explorations was acceptable to Raj, with social control (Berne 2015) as a goal. In a care contract, the contractual goal is to provide care and support; the recipient is not invited to invest in a change process and is only a recipient of care. Symptomatic relief from his anxieties along with options for communicating with his family were sufficient for him. Raj began trekking with a new group of friends and found joy in his nature walks. Being in the here and now and validating Raj, exploring his inner world of feelings were the interventions that soothed and comforted him.

Training in Transactional Analysis and counselling fulfilled Asha's (the parent) need for an identity, which would contribute to her dignity and self-

determination. She experienced and expressed that training validated her personally and professionally, apart from equipping her with skills. As a recognized People Worker in her city, Asha played a major role in providing for and stabilizing her family, financially and socially. Like Raj, Asha initially was not open about the family dynamics, and began sharing only when she found her children were caught in the struggles. Her complete faith in the Institute and the author laid the foundation for her family to accept and benefit from counselling.

Anand's attention during the dynamic contracting process was gradually drawn to emotions he was numb to. He began sensing deep-rooted anxiety in his core and chest areas, which affected his breathing. Physio-psycho-cognitive interventions in the form of questions, and psycho education on the Holistic model drew his attention to his embodied self, his hydration levels, diet and sleeping habits, increasing his awareness of self. Anand began to view himself as a person, beyond being a victim of his circumstances, creating an identity of OK ness and efficacy, as he moved from apathy and helplessness. Hope began surfacing in him and options for himself and his family started to emerge. This was a tricky and painful period, as Anand would slide into despair, pulled down by family dynamics, combined with his own anxiety. Strokes is recognition, which affirms and validates a person, when given appropriately, helped Anand sustain his journey to release and freedom. TA has a rich theory on the types and intensity of strokes, and their impact on relationships (Berne 2015, p.14-15., Steiner 2007).

Anand's self-esteem and competencies increased, and despite being chased by doubts and social stigma, Anand began looking at his family finances, with motivation from the author. The author's experience in managing a family-owned sick industry for a decade, was useful in helping him focus on possibilities. Gingerly he stepped into the family financial arena, was dragged into negotiations with 3 generations of family members, and finally began making decisions with the help of one of his parents. Anand's perception of himself in his context widened and he was encouraged during difficult times, to seek help from his spiritual mentor, which he did and gained sustenance.

Contractual interventions were conducted for a few Raj family members, for carving out a family goal of financial health and overall family well-being. During one such interventions at the Institute, when issues were addressed, a family member became ill and was hospitalized. This event awakened the entire family to the gravity of the situation, reinforcing the urgent need for a fresh

approach to handling finances. Communication, dialogue, and commitments ensued, aiding Anand to operationalize his financial plans.

Raj family financial messes were cleared, assets rationalized, and the family moved to a debt free zone, for the first time in 2 plus decades. Relationships between family members improved, health (both physical and mental) returned, and peace and harmony reigned in the Raj family.

Anand sought guidance to plan his future- both in career and relationships and he was facilitated to grow beyond his patterns. Financial regulations and contracts were created and operationalized by Anand, with the author's guidance, to not only halt, but also prevent further financial excesses and mismanagements.

Taichi along with energy work were taught to Anand, along with visualization, reflective and meditative practices, during the counselling journey. Further, video recordings of breath work and visualization guided his practice.

At every stage of counselling there was a need to hone contracting and intervention skills through self-reflection. Being present to Anand holistically was the toughest challenge encountered - since the author was pulled back at times by own experiences of systemic oppression. Taichi, meditative practices, and supervision from colleagues helped the author stay grounded and centered in these helping roles.

Analysis & Discussion:

In this section, an analysis of the effects and outcomes of systemic oppression using Transactional Analysis concepts- passive behaviours and psychic energy is presented and discussed.

Imbalances in money, power, and resources due to mismanagement and grandiosity, cause and maintain systemic oppression, like witnessed in the Raj family. The impact is often experienced subliminally, and not addressed most of the time, for maintaining harmony, like in the case of Raj, the grandfather. Even the parent Asha attempted to maintain status quo till the problems impacted her children.

Reactions of individuals struggling in oppressive environments manifest in passive behaviors like doing nothing, over adaptation, agitation, and incapacitation (Schiff 1975, p.73-75). Passive behaviours are non-goal-oriented behaviours, which maintain status quo. When faced with problems, individuals do nothing to problem solve or attempt to please others; there is continuous

agitation within them due to not addressing the problem, which culminates in a break-down, mentally and or physically. Anand was helpless and shamed and it came out as chronic anxiety about health and sleeplessness, where he did nothing; he was in a continuous state of agitation and often collapsed into incapacitation, by giving up on exploring solutions.

The author's helplessness due to debts and competition resulted in doing nothing initially, but also contributed to sensing of traumatic experiences faced by clients.

Berne's (2015, p.38-42) concepts of 'bound' and 'unbound energy' when applied to the dimensions in the NG Holistic Model, explain the reactions of individuals caught in systemic oppression. Psychic energy, according to Berne, exists within the self-states of individuals, known as ego states; this energy becomes unbound as a reaction to internal or external stimuli; wherein individuals often don't choose the option of directing energy to the ego state of their choice.

Expanding the psychic energy concept to different types of energy in the Holistic Model, the author postulates that individuals display bound and unbound energy predominantly in their physical, emotional, cognitive, behavioral, and social layers, by being helpless in dealing with difficult situations, while silently suffering when taunted by others. Energy becomes bound in their beliefs, and behaviours and becomes unbound in their internal struggles or manifests as aggression towards perpetrators of systemic oppression.

Contractual interventions based on the holistic approach, Taichi, suggestions for physical activity, visualization and breathing practices along with psycho education were part of the treatment schedule for Raj, Anand, and other members of the family.

Dynamic contracting began with micro level goals- like contracting for - shifting to an upright posture, increasing the tone of voice, mindful breathing etc., When combined with psycho education, these physiological changes resulted in clients' empowerment and increased self-esteem.

The next phase moved into macro goals of dealing with others- the family members. Anand's over adapted behaviours (Schiff 1974) gave way gradually to contractual communication, which contributed to his confidence and options in handling the situations. Flexibility in facing situations was noticed, replacing helplessness.

Meta level goals were created finally, based on roles and the context. Free flow of energy in the individuals and their system was seen during this phase. Afore discussed interventions are captured in Figure 2, a Concept Map.

Conclusions

Systemic Oppression, a global phenomenon, takes different forms in different cultures, mitigating optimal functioning of individuals, groups, and organizations. It is important to unravel the subtle manifestations of Systemic Oppression by naming them and raising global consciousness about them. Individuals caught in the grips of Systemic Oppression need to be awakened to their realities through education and other means. This would be the first and vital step in handling Systemic Oppression

Transactional Analysis philosophy, theories, tools, and the rich values promoted by the International Transactional Analysis Association, ITAA. World (2014), need to be mined and disseminated to add additional value to the Existence, Relationships, Growth ERG (2021). The process demands metabolizing, distilling, and percolating the values, philosophy and principles embedded in Transactional Analysis - even a slow infusion of the essence of TA would bring sustainable benefits, to individuals, groups, and systems.

The case study shows that Taichi, with its principles and subtle movements, can be used to destress and raise energy levels. Ways to spread Taichi for empowerment may be explored.

Further research for globalizing the application of Holistic Approach and Dynamic Contracting, will deepen and ground the theoretical base of Transactional Analysis as a transpersonal psychology. Accepting and holding the counselling and or training space, creates a deep connection which is healing. The spirit or the inner core of the counsellor and client creates a third force, which is described by James (1981, p.60, 64) as “Then and there, in the sphere of the between, they can know the personal and collective spirit, the health, the wholeness, and holiness that it offers... It is transpersonal and transcends age, sex, race, and so forth.” The spiritual factor, time, and context, contained in the Holistic Model, shifts Transactional Analysis to the transpersonal realm, beyond and inclusive of the bio-psycho-cognitive-behavioral-social dimensions. Polarities inside and outside individuals are thus blended and synergized for oneness and balance. Thus, a movement from transactional to transpersonal levels takes place, where individual egos are dissolved in service of the contractual goals at the different levels.

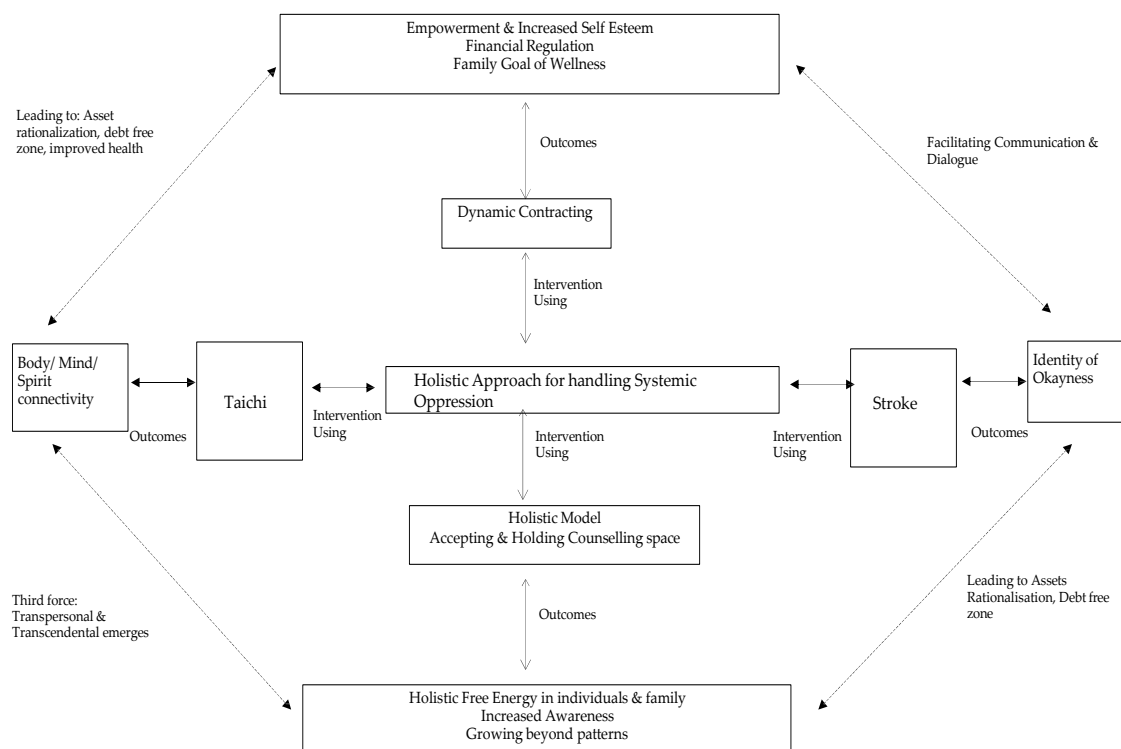
Transactional Analysis, when applied with a Holistic approach, develops into transpersonal psychology, moving beyond transactions, by including the spiritual dimension present in individuals. Combined with Taichi and breathing exercises, dynamic contracting facilitates an integrative body, mind (Tang 2011) and spirit training and practice, resulting in self-reflection and critical consciousness.

This article is a miniscule step taken to expose and discuss the impact of systemic oppression on individuals, families, and systems. It is clear that there is hope for preparing individuals and family's encounter systemic oppression and grow from it using Transactional Analysis and Taichi.

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The names and identities of persons in the case-study have been changed for confidentiality purposes.

Figure 2 Concept Map: A Holistic Approach for encountering Systemic Oppression:



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