

A Transactional Analysis of the Character of Jim Harris in Eugene O'Neill's *All God's Chillun Got Wings*

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Abstract

Transactional analysis (TA), as a humanistic-existential tradition in psychology, originates in the contributions of psychiatrist Eric Berne to psychology in the late 1950s. This article involves the application of TA to Eugene O'Neill's *All God's Chillun Got Wings*, drawing on notions such as ego states, extero-psyche, archaeo-psyche, neo-psyche, contamination and cathexis. Applying TA to O'Neill's play renders a new understanding of Jim Harris's character, shedding light on the impact of the messages he receives and the ways he responds to them. With a behavioral as well as a historical analysis of his character, this study reveals the roots of Jim's neuroticism, his cognitive dysfunctionality and his deep-seated inferiority complex. Our study also shows that his Adult capacity is contaminated by social stances that have been integrated into his psyche.

Key words: Transactional analysis; Eugene O'Neill; Psychoanalysis; *All God's Chillun Got Wings*; Jim Harris; Ego state; Cathexis

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INTRODUCTION

Transactional analysis (TA), as a humanistic-existential tradition in psychiatry, originates in the contributions of psychiatrist Eric Berne to psychology in the late 1950s (White, 1984). It is a coherent theoretical approach constructed out of the building blocks of other theories, mainly psychoanalysis, using their concepts, techniques and approaches (Stewart & Joines, 1987). As a theory of personality and a branch of structural psychoanalysis, TA sets out to increase people's awareness of their unconscious to explain how individuals are structured psychologically, how they function and how and why they behave as they do. To attain these goals, Berne has introduced a new three-part model known as the ego-state model and offers a theory of communication, of child development, and of psychopathology (p. 3).

As a psychoanalytic theory and a therapeutic method, transactional analysis has been developing since it was introduced by Eric Berne more than 60 years ago. Some of the major publications on TA include his own *Transactional Analysis in Psychotherapy* (1961) and his best-selling *Games People Play* (1964), Phil Lapworth and Charlotte Sill's *An Introduction to Transactional Analysis* (2011), Ian Stewart and Vann Joines's *TA Today* (1987), Petruska Clarkson's *Transactional Analysis Psychotherapy: An Integrated Approach* (1992), and Thomas A. Harris's *I'm OK, You're OK* (1967). In *Transactional Analysis in Psychotherapy*, Berne compiles his whole systematic theory of individual and social psychiatry, elaborating on the structure of personality, and introduces the ego states, social intercourse, transactions, games, scripts and relationships as seen through his model. The concepts that were left out or briefly touched in Berne's *Transactional Analysis in Psychotherapy* were later elaborated on in Stewart and Joine's *TA Today*.

TA has been employed in interpreting literary works, particularly drama. Bryant Mangum's TA of *Othello*,

Sonia Vandruff Slavensky's work on Arthur Miller's plays, Elizabeth Anne Hull's analysis of Edward Albee's plays and Mary Lynn Anderson's criticism of Thomas Hardy's *Far from the Madding Crowd* are some of the writings that drew on transactional analysis to interpret literary works in the 1970s. The applications of TA are mostly concerned with the identification of the ego states of the major characters in order to shed light on their behavior and interpersonal transactions with other characters as well as the games they involve themselves in.

The present study is an attempt to apply transactional analysis to Eugene O'Neill's *All God's Chillun Got Wings* (1925) in order to provide a fairly intensive account of the play's major male character Jim Harris's behavior from a psychoanalytic perspective. By investigating his ego states, we will try to reveal the ways in which he perceives the world and interacts with other people. To do so, at first, transactional analysis and its typical concepts will be introduced, and then a behavioral diagnosis which includes a structural and a functional analysis as well as a pathological analysis of Jim's character will be presented.

1. TRANSACTIONAL ANALYSIS: THE EGO-STATE MODEL AND STRUCTURAL ANALYSIS

The organizing principle of transactional analysis is the ego-state model. An ego state, the phenomenological existence of which was demonstrated by Penfield (Berne, 1975), is "a coherent pattern of feeling and experience directly related to a corresponding consistent pattern of behavior" (Berne, 1966, p. 364). As a matter of fact, ego states are categories in which memories are retained in their natural form and memories are recollected by "the stimuli of day-to-day experience" (Harris, 2011, p. 13). The past events as well as the emotions associated with them, as inextricably locked and evoked together, are recorded in detail in specific places in the brain. When an individual remembers a past event or experiences an event which evokes a previously experienced feeling, the same feelings that were originally produced and the same true or false interpretations he gave to the experience in the first place flood back. What is recollected is not the exact reproduction of what happened, but of what he perceived to have happened (p.13). Children store memories of themselves in the Child and those of others in the Parent. Since the neural networks are all interconnected, when one ego state is activated, the other ego states are also covertly activated on an unconscious level (Joines, 2015).

Ego states manifest various aspects of a person's personality at a given time, and the segregation and analysis of ego states to understand personality is called structural analysis (Tudor, 2002). The theoretical basis for structural analysis comprises three pragmatic absolutes: "1. That every individual was once a child. 2. That

every individual with sufficient functioning brain-tissue is potentially capable of reality-testing. 3. That every individual who survives into adult life has had either functioning parents or someone in loco parentis" (Berne, 1975, pp. 35-36).

As Berne defines them, memories are retained as three distinct ego states in potential existence so that their remembrance is the reproduction of what the person saw, heard, felt, and understood as originally filtered by his subjective perspective (p. 17). The ego states of previous age levels are preserved in a latent state and can be re-cathected under special circumstances and can dominate the situation (Tudor, 2002). The three psychic organs and the ego states associated with them are the extero-psyche, the neo-psyche and the archa-psyche, which are colloquially referred to as the Parent, the Adult and the Child, respectively. When a person thinks, feels and behaves in a way that reflects those of his parents, people in loco parentis or, as White (1984) puts it, the "authority figures," he is considered to be in his Parent ego state (p.3). The Parent is a storehouse of traditions and values. In issuing commands, giving messages and defining the world, parents or parental figures introject their whole personalities (consisting of the Child, the Adult and the Parent) into the individual in the form of thoughts, feelings and behaviors (Stewart, 2007) which might be objective facts or the parents' "misapprehensions or fantasies about the world" (Stewart & Joines, 1987, p. 32). Since the Child can interpret some Parental messages "as a matter of life and death," Parental messages are so powerful in a person's psyche (Joines, 2015, p. 40).

When a person thinks, feels and behaves in adaptable response to his immediate situation based on cognition (data-processing), he is considered to be in his Adult ego state. The Adult gathers data through the senses, processes them logically, and makes necessary predictions (White 1984). And finally, when the person thinks, feels and behaves as he did in childhood (regressively), he is considered to be in his Child ego state. The Child has a "historical", "fixated" and "regressive" nature (Cornell et al., 2016, p. 14). It already contains feelings, needs and aspirations at birth, but as the person grows up and receives a huge number of experiences and messages from his parents, he forms attitudes toward each single one of those experiences or messages and attaches certain feelings and fantasies to each one of them. The Child state is the storehouse of the child's "impressions," "exaggerations" and "fantasies" of the implications of his parents' messages (Stewart & Joines, 1987, p. 34) that, if not followed, could "ultimately involve annihilation or abandonment" (Joines, 2015, p. 40). For instance, if a child is told "you've made me tired," the Child interprets this message as "you are not OK and I will leave you."

Each of these aspects of personality helps perceive the environment differently. The extero-psyche is "judgmental in an imitative way and seeks to enforce sets of borrowed

standards,” the neopsyche is “data-processing” and “data-gathering” on the basis of experience, and the archaeopsyche is abruptly reactive “on the basis of pre-logical thinking and poorly differentiated or distorted perceptions” (Harris, 2011, p. 29). According to neural network responses, it is easier to be in the Adult than in the Parent, and it is the easiest to be in the Child since it takes the least amount of energy (Joines, 2015).

Two points with regard to the ego states should be considered here: that there is some sort of boundary between the states and that healthy as well as unhealthy individuals readily shift from one state of mind and its corresponding behavioral patterns to another (Berne, 1975). These shifts in ego states are explained by the concepts of cathexis and the real Self. Cathexis is the psychic energy of the person that can flow from one ego state to another (hence, flow of cathexis). It exists in three forms: bound, unbound and free. A fourth form, named active, is also possible, which is the sum of unbound and free cathexis. To better illustrate the different forms of cathexis, Berne uses the metaphor of a monkey in different states. If the monkey remains inactive on a tree, he has only potential energy; if he falls off, his potential energy is transformed into kinetic energy; and if he jumps off, he adds the component of muscular energy to his kinetic energy. His potential energy corresponds to the bound cathexis, his kinetic energy to unbound cathexis and his muscular energy to free cathexis. Unbound cathexis and free cathexis together then are called active cathexis (p. 40).

The ego state predominated by free cathexis is considered as the real self, but the executive power (i.e., the power of the state that makes the individual behave in a certain way) is subdued by the ego state with the most active cathexis (namely, unbound plus free). Thus, a person may behave in a certain way that outwardly fits one ego state with executive power, while he experiences himself as being in a different ego state which makes his real self. For instance, if you appear to pay attention to some serious talk while you are thinking of leaving the place and have some fun, it is the Adult state that has executive power and makes your executive self while the Child state which desires fun is your real self. Accordingly, the forces acting upon each state, the permeability of boundaries between ego states and the cathetic capacity of each ego state determine the shifts in the states (p. 41). The quantitative balance between these three factors determines the clinical condition of an individual as healthy, neurotic or psychotic. Since a certain type of behavior is determined by the ego state with the executive power, the individual’s behavioral clues indicate that ego state. If the real and the executive selves are the same, there would be no problem with the diagnosis. But the incongruity between the executive and the real selves poses problems for ego-state diagnosis

because there is no accurate view of the individual’s internal experience except for some incongruous subtle signals (pp. 38-41).

2. FUNCTIONAL ANALYSIS OF EGO STATES

Unlike the structural model, which is concerned with the content of ego states or the intrapsychic frame—the inside—the functional model deals with their process (i.e. how people interact with each other), the external social behavior or the interpersonal aspect—the outside—of behavior (Stewart & Joines, 1987).

The functional ego states are as follows:

- The structuring/controlling Parent (SP): It is associated with imperativeness, control and criticism. In its positive mode, it can be “instructive,” “structuring,” “limitation-setting” and/or “protective,” whereas in its negative mode, it can be “dominant, bossy and/or punitive” (Cornell et al., 2016, p. 5).
- The nurturing Parent (NP): It is associated with behavior and “attitudes that promote the well-being of ourselves and others.” In its positive mode, it can be “encouraging, concerned, caring, loving, giving, accepting, comforting, understanding, as well as constructively critical, usefully advising, caringly controlling, appropriately boundary-setting,” while in its negative mode it includes behaviors and attitudes that “disempower the other person or another part of ourselves” and can be “patronizing, smothering, condescending, infantilizing, over-protecting, colluding” (Sills & Lapworth, 2011, p. 54).
- The Adult (A): In the functional model, the accounting mode (the Adult) is not subdivided and, just as in the structural model, it is associated with the here-and-now reality testing, using all of the individual’s grown-up resources (Stewart & Joines, 1987).
- The natural Child (NC): It is associated with expression of basic and uncensored feelings such as “fear, sorrow, separation distress, love, excitement, joy and anger,” of behavior and attitudes that are related to “human needs for relationship, survival and growth as well as for stimulation and rest” and rebelling against rules and expectations. The natural Child has a free and “uninhibited quality” and is independent of parental pressures. In its positive mode, it can be “spontaneous, energetic, creative, exuberant, free, open, emotionally responsive and curious” (Lapworth & Sills, 2011, p. 55). In its negative mode, it can be “egocentric, reckless, boundless

- and/or immature” (Cornell et al., 2016, p. 5).
- The adapted Child (AC): The adapted Child, on the other hand, is associated with attitudes and behavior in adaptation or adverse adaptation to others to live and be accepted in the world (Lapworth & Sills, 2011). In its positive mode, it can be “cooperative, obedient, friendly and/or compliant,” whereas in its negative mode, it can be “submissive, rebellious, complaining and/or over-adapted” (Cornell et al., 2016, p. 5)

3. STRUCTURAL PATHOLOGY

Structural pathology deals with two problems regarding the ego states, namely contamination and exclusion. When the content of either the Parent or the Child gets jumbled up with that of the Adult, the Adult is said to be contaminated by the other. When the parental prejudices for instance are mistaken as Adult reality, it is a Parent contamination. Or when, for example, fantasies evoked by feelings are mistaken as Adult reality, it is a Child contamination or delusion. There is a third kind of contamination called Double Contamination or “script belief,” in which the Parental messages are confirmed by the agreement of the Child’s delusions (Stewart & Joines, 1987).

On the other hand, when an individual shuts out one or more of his ego states, he has excluded those ego states. Exclusion of Parent is the one in which the person shuts off Parental messages and rules. Exclusion of Adult is the one in which the person switches off grown-up strategies for reality-testing and problem-solving. And finally, exclusion of Child occurs when the person blocks out memories of his own childhood. If two of the ego states are excluded at the same time, the one remaining functional ego state is labeled as “constant” or “excluding.” Nevertheless, exclusion is never absolute, meaning that the person does get into the other ego states, though rarely (Stewart & Joines, 1987, pp. 53-55).

4. LIFE POSITIONS

Early in childhood, an individual forms convictions about his or her own value and the value of the people around him or her. These basic beliefs are called “life positions” and are likely to stay with the individual and justify decisions and behavior (p. 119). The possible combinations of the convictions toward self and others are: 1) “I’m OK, You’re OK”; 2) “I’m not OK, You’re OK”; 3) “I’m OK, You’re not OK”; and 4) “I’m not OK, You’re not OK” (Barrow & Newton, 2004, p. 3).

5. BEHAVIORAL DIAGNOSIS

In this kind of diagnosis, the ego state the individual is

in is determined through the observation of behavior clusters that together show a consistent pattern (Widdowson, 2010). The evidence includes “words, tones, gestures, postures, facial expressions” as well as “breathing, muscle tension, pulse rate, pupil dilation, degree of sweating and so on”. The body of behavioral clues that define a single ego state is different from person to person because they have unique personalities and experiences; even so, there exist behaviors typical to each ego state (Stewart & Joines, 1987, p. 68).

6. HISTORICAL DIAGNOSIS

In this kind of diagnosis, the significance of behaviors, thoughts and feelings is traced back throughout the individual’s life, especially his or her childhood. In so doing, an effort is made to find the origin of each suggestive feeling or behavior: how was it first experienced, with how much intensity, and how much was it intensified by justification or frequency, or moderated by contrary experience?

7. A TRANSACTIONAL ANALYSIS OF THE CHARACTER OF JIM HARRIS

Eugene O’Neill wrote *All God’s Chillun Got Wings* at the time of post-slavery and the height of Ku Klux Klan, a vehicle for the black hatred that existed in America (Bullard, 1998; Dowling, 2014). Not all discrimination at the time was as extremist as that of the Ku Klux Klan, but the attitude was prevalent more or less among people. Accordingly, the author depicts such discrimination both in the setting and in the transactions that occur among the characters and masterfully unravels how social condescension of blacks and disapproval of miscegenation could psychologically demoralize the individual and unnerve miscegenating couples.

Society, like parents, is an authority figure the attitudes and standards of which are introjected onto people’s minds. So, racial attitudes held in society are the building blocks of the extero-psyche of the people. Children repeat what they have heard from their parents and other people in society, including offensive words directed at the black. These introjected beliefs are adult-ego syntonically and are experienced and defended as rationalized because they are widespread among the majority of the people. At the time depicted by the play, the blacks are still generally believed to be inferior, and the social hierarchy puts them at a lower status, even those with equal financial resources. It is believed (even among the blacks) that the two races should not mix, and if such miscegenation happens, it would be harder for the superior white to mix with the subordinate black. The ubiquitous attitudes gradually form the extero-psyche of the characters and leave their marks on their beliefs, behavior, general mental state, decisions,

personality and finally their lives.

7.1 Behavioral and Historical Diagnosis of Jim Harris

Being constantly exposed to Parental prejudices that forcefully persuade segregation and inferiority of the black race, Jim is left with ineradicable marks on his archaeopsyché as well as extero-psyché. The prejudices of society are gradually internalized and made as an indivisible part of his mental structure and his Parent state. He is never called by his real surname by any character, he is either called Jim Crow (associated with the blackness of crows) or by racially loaded slurs. The discrimination and self-degradation exists even among black people themselves; they themselves call each other chocolate or Negro (O'Neill, 1925). When bothered, Jim addresses his fellows as "chocolate" (p. 9). Being called black is not itself a degrading situation, but the way the black people use it for insult shows that they have accepted their inferiority to white people. However, strong words like "Nigger" still hurt Jim. He is insecure about his appearance, hides his feet and eats chalk to get white because society prefers white over black.

Compared to the first scene in which the character's Parent has not been yet fully formed and in spite of the awareness of the clashes between the two races, there is the natural Child which has a disregard for the existing prejudices. In scene 2, the discriminations, that is to say, the Parent reactions, have grown in strength. The blacks and whites do not socialize as they did in childhood, they use more racially offensive words and Ella tries to stay away from Jim because of his blackness. This segregation, especially from Ella, who is considered an important other for Jim, leaves a mark on Jim's psyche.

The ego state he is in affects his perception of reality. By rejecting to be called a nigger and striving to accomplish achievements equal to those of the whites, Jim shows capability in Adult reasoning, yet not strongly enough. Also, the grown up Jim refuses to call his own race by degrading terms. That he calls his race the "colored people" (p. 22) represents his ability to think in the Adult mode that can see the difference only in skin color but not in hierarchy. He has a certain dignity about him that comes from the unpolluted part of his Adult.

Jim is a black man who strives to be more than the social norms force him to be. Because of the transaction he has with Ella and dares to ask her questions like "Do you hate colored people?", "Do you hate me?" or "why haven't you ever hardly spoken to me?" (p. 22), he is affronted with harsh criticism. These criticisms cause a struggle between the Adult and the Parent in him, the former giving him evidence of his equality and the later pulling him down by recurrently warning him that he should stay where he belongs, that is, in an inferior position. He is constantly accused of "trying to buy white" (p. 24) and warned that there will not be a place for him among the whites.

Graduation and being well-dressed seem to be incongruous achievements for a nigger because blacks are deemed underdogs who are supposed to stay down. If they don't, they are looked at resentfully even by their own kind (p. 24). Joe, a black childhood playmate who is now a ruffian, accuses Jim of "getting high-falutin'" (p. 17), that is, pompous or pretentious. Joe is the embodiment and spokesperson of Parental prejudices internalized in the black race, reproaching Jim for having lost his black identity. But Jim has a special assertiveness in his ambition to become a lawyer. Stricken by Ella's bitter assertions like "Of all the nerve! You're certainly forgetting your place! Who's asking you for help, I'd like to know? Shut up and stop bothering me!" and "I've got lots of friends among my own—kind, I can tell you. [*Exasperatedly*] You make me sick! Go to—hell!" (p. 23) which come from her Parent, Jim is still further attacked by Joe's Parent-tinted identity questions that haunt him to the end of the play: "Who is you, anyhow?", "Who does you think you is?" and "Is you a nigger?" (p. 24). As if schooling, dressing up and the desire to enter the Bar are esoteric to the white race, Joe reproaches Jim for trying to repudiate his own race. Finally, the real self and the executive power being overtaken by the Parent, Jim gives in to the intensity of Parental prejudice and accepts the contemptuous and offensive label of being a nigger: "Yes. I'm a nigger. We're both niggers" (p. 134)

Jim has a self-deprecating behavior in spite of his aspirations to break the barriers. In TA terms, he experiences himself in the Adult, which is his real self, in attempting to remove the obstacles, but his self-degrading conduct signals an adapted Child who is responding to the structuring Parent, which has the executive power. In Act 2, Jim is characterized as "grown into a quietly-dressed, studious-looking Negro with an intelligent yet queerly-baffled face" (p. 31). This very description can be a testimony to an inner struggle between his neopsyché (Adult), which allows him to be his sensible self (studious-looking and intelligent) and his extero-psyché (Parent), which denies him the confidence he needs by displaying a queerly baffled face).

The intensity of his desire to become a member of the Bar is exaggerated in him as revealed when he says, "I need it more than anyone ever needed anything. I need it to live" (p. 33). Evidently, for him, being accepted would be a proof of his equality. But having failed for the fifth time makes him feel he can never be free except when he does what he has to do. Failing is food for the negative mode of the structuring Parent that keeps deprecating him.

Jim, whose nurturing Parent with its sense of protectiveness and natural Child with its free expression of love are cathected, spontaneously proposes to Ella but the alarm that her quick consent to the marriage sparks, makes the cathexis flow to neopsyché; therefore he asks her to think more. Afterwards, he shifts from the reasoning Adult back to the negative mode of the Parent, which is

over-protective, while at the same time his archaeopsyché with its instinctive needs, emotions and delusions is covertly cathected:

We'll go abroad where a man is a man—where it don't make that difference—where people are kind and wise to see the soul under skins. I don't ask you to love me—I don't dare to hope nothing like that! I don't want nothing—only to wait—to know you like me—to be near you—to keep harm away—to make up for the past—to never let you suffer any more—to serve you—to lie at your feet like a dog that loves you—to kneel by your bed like a nurse that watches over you sleeping—to preserve and protect and shield you from evil and sorrow—to give my life and my blood and all the strength that's in me to give you peace and joy—to become your slave!—yes, be your slave—our black slave that adores you as sacred! (He has sunk to his knees. In a frenzy of self-abnegation, as he says the last words he beats his head on the flagstones.)” (p.35).

As the above lines show, there is a mixture of the Parent which wants to be near Ella “to keep harm away—to make up for the past—to never let you suffer any more” and of the Child which strongly wishes to “go abroad where a man is a man—where it don't make that difference—where people are kind and wise to see the soul under skins,” signaling his desperate need for recognition.

The intenseness of the church scene with the “hostile,” “rigid” and “unyielding” stares of people at them is significant since it is the culmination of society's Parental contempt they ever receive. Jim and Ella are “shrinking,” “confused,” hesitant and “trembling” (p. 37). Jim, however, “is maintaining an attitude to support them through the ordeal only by a terrible effort” (p. 38). This is his attempt to overcome the vehemence of the disdainful looks of the criticizing Parent by turning them into messages received from the nurturing Parent, which is the storage of his religious beliefs regarding equality of the races and which could provide him with love and comfort. The hysterical quality of the way he talks, however, uncovers the struggle between the two forces of the nurturing Parent and structuring Parent for gaining control over his psyche. Looking at the sky and reminding himself and Ella that it is “kind and blue! Blue for hope! Don't they say blue's for hope? Hope! That's for us, Honey. All those blessings in the sky!” (p. 38) he tries to resort to the Bible to support his belief that the sun “Falls on just and unjust alike” (p. 38) but find out that it is rain which is described in the Scripture in that way, not the sun.

When they are abroad Ella's state affects Jim as well, as he starts hallucinating and harshly criticizing himself for having given up studying for the Bar and having fled to avoid the bias. Jim's neopsyché is certainly in control when processing their situation in France. He tries to reason why they have degenerated to that state and decides to come back:

We decided the reason we felt sort of ashamed was we'd acted like cowards. We'd run away from the thing—and taken it with

us. We decided to come back and face it and live it down in ourselves, and prove to ourselves we were strong in our love—and then, and that way only, by being brave we'd free ourselves, and gain confidence, and be really free inside and able then to go anywhere and live in peace and equality with ourselves and the world without any guilty uncomfortable feeling coming up to rile us. (p. 47)

These comments on their situation clearly show a self-respecting Adult state which has replaced the protection-seeking Child of the previous situation. It should, however, be noted that the decisions made based on the reality testing of the Adult can be mistakes as Jim's decision for coming back to New York might not have been the right decision.

While talking to Hattie about how he and Ella were doing abroad, Jim's Child becomes oversensitive and reacts agitatedly to any remark or even facial expression that portends a threat to his relationship with Ella. His seemingly Adult remarks, when considered more carefully, appear to arise from the archaeopsychic fears invoked by the possibility of their leaving each other. The reasoning in his conversation with Hattie is not the reasoning of the reality-testing Adult but the primitive reasoning of the Child or, in other words, of the Adult polluted by the delusions of the Child.

As the evidence shows, the false hopefulness that she will healthfully overcome this crisis and be proud of him is rather a wishful thinking of the Child. Jim's justification for his hope of becoming a member of the Bar is that he does not have any scary feelings anymore and that he has studied more than enough. Despite this claim and his evanescent hope, his here-and-now analyzing part of the brain admits that he is mentally and physically worn out and that he is not sure if he can hold out the hope. As the doctor has suspected, too, the excessive effort and the Parental obsessions have combined to put his mental health in the danger of breaking down. He complains, “My head aches and burns like fire with thinking. Round and round my thoughts go chasing like crazy chickens hopping and flapping before the wind. It gets me crazy mad—'cause I can't stop!” (p. 58). But as the Adult, too, has been shut off in Jim, he does not care about his own well-being.

By calling the doctor a fool, Jim retreats to the defense mechanism of denial so as not to endure the pain of accepting that Ella is not getting any better, at least unless he lets her go into a sanitarium. Progressively, Jim gives in to the archaeopsyché and pulls away from his neopsyché and from a better analysis of their situation. When Hattie claims that Ella has been raving and hallucinating and that she is liable to develop a violent mania, Jim shudders in reaction to that because she tries to pull him into the reality he has been distorting to fit into his Child.

When Jim receives his last letter of rejection from the Bar, he is tormented with the self-aggrandizing Parent and goes in a frenzy hysteria of wild “self-mocking grief”

mixed with insane laughter. He puts into words what the Parent has been whispering in his ear, that it would be against all the odds for him to be admitted to the Bar, because he is an underdog, inferior to his white fellows:

Good Lord, child, how come you can ever imagine such a crazy idea? Pass? Me? Jim Crow Harris? Nigger Jim Harris—become a full-fledged Member of the Bar! Why the mere notion of it is enough to kill you with laughing! It'd be against all natural laws, all human right and justice. It'd be miraculous, there'd be earthquakes and catastrophes, the seven Plagues'd come again and locusts'd devour all the money in the banks, the second Flood'd come roaring and Noah'd fall overboard, the sun'd drop out of the sky like a ripe fig, and the Devil'd perform miracles, and God'd be tipped head first right out of the Judgment seat! (p.69).

Thus, Jim has transformed from a racially confused man into someone showing severe signs of neuroticism resulted from complex conflicts caused by the intensity and frequency of Parental messages. At the times when he gives up, his free cathexis is drained from the Adult and rushed into the Parent. They are the times when the unbound cathexis (accumulated by intensity of the prejudicial slurs or their remembrance) predominates quantitatively over the active cathexis of the Adult, and so, the Adapted Child or the Parent takes over. Through his development in the play, Jim gives up the I'm OK - You're OK conviction, which he had early in his childhood, to be replaced by a vacillation between I'm OK - You're not OK (when still capable of Adult reasoning) and a I'm not OK- You're not OK (when his Adult is contaminated by exteropsychic stances).

7.2 Jim's Pathology

Jim's exteropsyche has what Berne calls "psychic presence," which means that its mental image constantly affects his emotions and behavior (1975). The psychic presence of Jim's Parent causes his excessive effort which gives him the facial expression of "a runner near the tape" (O'Neill, 1925, p. 56). His Adult has lost capability for correct assessment of reality because his neopsyche is polluted with the omnipresent stances that have always been gaining confirmation from society. When prejudices are so much confirmed, over time, his Adult mistakes these Parental messages for realities, and so, he loses the power to think and act irrespective of them. On the other hand, there are the beliefs that arise from his Child but are attempted to be rationalized and that contaminate his Adult capacity.

As a result of this double contamination, Jim develops an "inferiority complex." Based on Alfred Adler in his *Understanding Life* (1997), feeling of inferiority can be "brought forth by purely social factors" (p. XVIII). He also contends that the individual's perception of social beliefs, or the psychological reaction, is what creates the complex (p. XVIII). The prejudice has so much

penetrated him and been carved on his Parent that he feels the inferiority brands. In spite of all his efforts and his certain knowledge, this complex makes him lose concentration, strength and self-confidence and thus leads him to fail again, with each failure becoming a further acknowledgement of his inferiority.

His perspiration, his rote repetition and his wandering attention expose the fact that the complex has interrupted his cognitive functionality. The Adult and the Parental messages in him struggle to maintain integration, but the struggle is so overwhelming to him. Instead of motivating him, his sense of inferiority paralyzes him and gives him social anxiety. The intensity of the desire and the fact that he studies only to be socially equal with the whites, not to defend the oppressed or to enforce justice, casts doubts on the source of the desire. As Alfred Adler puts it, the great obsession with proving himself and the edginess he's dealing with are the clear symptoms of his suffering from inferiority complex: "the greater the feeling of inferiority that has been experienced, the more powerful is the urge to conquest and the more violent the emotional agitation" (qtd. in Ansbacher, H and Ansbacher R., 1956, p. 116).

When two individuals do not use their "full complement" of ego states by discounting, minimizing or ignoring one or two of them and behaving as if they are a single person, they have formed an unhealthy relationship called symbiosis (Barrow and Newton, 2004; Stewart & Joines, 1987). After marriage, Jim and Ella form this "co-dependency" (Cornell et al., 2016, p. 23) through which her hyper-catheted Child complements his nurturing Parent. Ella's behavior in the play, as when she runs to Jim "as to a refuge and clutching his hands in both of hers," springs from the Child she has made herself comfortable in. Furthermore, Jim's total behavior including his claim of having been living for helping her, which is a quality of the nurturing Parent, makes him a good symbiotic match for Ella.

CONCLUSION

Our TA analysis of Jim's character reveals that the biased and denigrating social messages introjected into Jim's extropsyche withhold him from fulfilling his dreams and becoming who he wants to be. In spite of his laborious endeavors and his capability in the neopsychic analysis of himself and his environment (which gives him an OK conviction and acknowledges his worth), the intensity and frequency of the messages far outweigh his Adult reasoning and pollute part of it. The constant challenge between his reality-testing neopsyche—the Adult—and his exteropsychic (or Parental) messages create a neuroticism in him. This pollution, in turn, facilitates the formation of an inferiority complex which gives him a haunting sense of not being as worthy or capable as white people. This

devastating feeling, finally, leads to the destruction of his self-confidence and cognitive functionality.

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