

## Special points of interest:

**"The game / sport looks simple. But wait, are you sure you understand, know the finer points of the game. Foreigners have wondered about and studied the nuances and strategies involved. But do foreigners know the game? The people of Central Asia do. They have been playing this game for a very long time, many generations.**

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## Foreign Policy and the Game of "Goat-Running"

The temptation to dabble in foreign affairs throughout the ages has been difficult to resist. Historians have written thousands of volumes on the topic. Journalists have made careers digging into the intrigues / secrets of foreign affairs. Movie makers have made fortunes. Some politicians have gambled away the freedoms of the people they claim to represent. Religious fervor has played a major role in foreign policy. Some seeking (natural resource) riches in foreign countries have resorted to deceit and theft. Some bankers, banker's cartels, and currency manipulators have financed interventions (and in secrecy). Drug lords (foreign and local) have found bonanzas. Generals/soldiers have tried to stick with constitutional limits, but at times some are caught up in playing out their fantasies of war and peace.

The recent events in Central Asia is a case in point. "Rioting" in the streets by the locals protesting the stupid actions of a few "occupying" soldiers shows how much the game of foreign policy is no mans land, a liberal's game. Intervening in the social fabric of people in foreign countries goes against the grain of freedom. Friction is guaranteed.

The people of Central Asia have learned thru the ages how to handle

outside influences. Basically they are like people all over the globe. They have developed specialized sets of games. One that I think is noteworthy is the game / sport of "goat-running."

"Goat-running" (goat grabbing) is a game of horsemen dragging a dead headless animal around. The video viewed on Radio Free Europe about year and half ago showed the game played on a field without well defined out of bounds lines. The limits may have been defined by the "fans," observers standing on the edges of the "field of action." Horsemen appeared to be the main players, onlookers found themselves in the middle of the action, too: little boys running around on foot, mothers chasing after their children, crippled men on crutches "trying to get out the way," and all sorts of (other) activity. Everyone near is a potential participant. The game looks to be a lot of fun. But holy cow (goat), what are the rules? The video was available for viewing at [www.rfrel.org/video/11257.html](http://www.rfrel.org/video/11257.html), but appears to have been "pulled down."

The sport / game is formally called Buzkashi. Variants of the game are Tudabara and Qarajai. These sports are described at <http://www.afghan-web.com/sports/buzkashi.html>

*"In Buzkashi, a headless carcass is placed in the center of a circle and surrounded by the players of two opposing teams. The object of the game, is to get control of the carcass and bring it to the scoring area. " .....*

*"To many Afghans, Buzkashi is not just a game, it is a way of life; a way in which teamwork and communication are essential to being successful."*

The text from Wikipedia" says *"Buzkashi is the Afghan national sport. It is also a popular sport among the south Central Asians such as the Uzbeks, Hazaras, Tajiks, Kyrgyz, Kazakhs, Turkmens and Pashtuns. .... "*

*"Competition is typically fierce. Prior to the establishment of official rules by the Afghan Olympic Federation the sport was mainly conducted based upon rules such as not whipping a fellow rider intentionally or deliberately knocking him off his horse. Riders usually wear heavy clothing and head protection to protect themselves against other players' whips and boots. The boots usually have high heels that lock into the saddle of the horse to help the rider lean on the side of the horse while trying to pick up the calf. Games can last for several days, and the winning team receives a prize, not necessarily money, as a reward for their win. ..."*



Janes Intelligence Digest  
(before going out of print) described poppy growing, heroine production in Afghanistan at 165 tons per year when the Taliban were last in control, about ten years ago. Latest reports (now) put the quantity in the neighborhood of 6,500 tons per year, while NATO / US forces are in control. ??? How does the "mafia" fit into this? Who benefits? Foreigners?

*"A Buzkashi player is called a Chapandaz. It is mainly believed in Afghanistan that a skillful Chapandaz is usually in his forties. This is based on the fact that the nature of the game requires its player to undergo severe physical practice and observation. Similarly horses used in Buzkashi also undergo severe training and due attention. A player does not necessarily own the horse. Horses are usually owned by landlords and highly rich people wealthy enough to look after and provide for training facilities for such horses. However a master Chapandaz can choose to select any horse and the owner of the horse usually wants his horse to be ridden by a master Chapandaz as a winning horse also brings pride to the owner."*

The game / sport looks simple. But wait, are you sure you understand, know the finer points of the game. Foreigners have wondered about and studied the nuances and strategies involved. But do foreigners really know the game? The people of Central Asia certainly do; playing this game for a very long time, many generations.

What is the significance of dragging a dead animal's headless carcass around? Does it have something to do with their history, way of life? It is important to them. According to "Wikipedia" the Taliban regarded the game as "immoral." *"During the rule of the Taliban regime, Buzkashi was banned in Afghanistan, as the Taliban*

*considered the game immoral. But since the Taliban regime was ousted the game is being played again."*

Foreigners who want to play are way out of their league. They don't understand the nuances, the depth, the finer points of the game. So what are foreigners doing in a foreign land? So what business is it of ours to be telling them how to re-invent their games?

Are we foreigners in over our heads? Are we only serving those, playing someone else's games with liberal notions of intervention?



## Resistance to Head-Leveling

The following is continued from Chapter X of Who's Listening, A Handbook of the Transactional Analysis of the Listening Activity, by FH Ernst Jr., MD,

*Those who are resistant to the head-leveling procedure are better handled by not bothering to contend with the resistance (commitment) to not carrying out the leveling procedure. Instead they are told, "Come on -- let's do it now. Let's get well. Let's do the treatment and analyze how it works later." Occasionally a patient will respond in words, "No, I don't want to do this. I don't see why I should do it. I don't have to do it if I don't want to." Assuming that the therapist's timing is good, the treatment contract may be cited back to patient, as with "You came here to get well of..."; then continue to "OK, so you don't want to do it, but come on anyhow and let's do it now--" therapist then proceeding to show how leveling*

*is done, both with word description and simultaneously carrying out the physical moves described, to demonstrate it.*

.....

*There are advantages which accrue to the therapist who notices and makes predictive estimates about the success of particular intervention events, depending on the angle or level of the patient. For example, the therapist will be able to gauge more reliably when he is likely to be talking to the objective person and when he will be talking to one of the non-objective qualities of the individual's personality structure. He can choose to talk when leveling is going on, or ask the patient, "Hey, I want to talk to your Adult. Get a level for a few seconds?" He does this in order to decrease the other ego state self, e.g., from taking umbrage.. Therapist can ask a patient to temporarily set aside*

*the particular quality of the moment in favor of an Adult self and then see if, in fact, the patient has temporarily set aside, e.g., internal prejudices, opinions and beliefs which might interfere with assessing what therapist figures is appropriate to say then.*

*Keeping track of the level-angle is of aid in locating "when the patient has his cool on" so that the objective self can be talked to. By decreasing and de-emphasizing the importance of outrage and emphasizing the getting-on-with-it job of treatment itself, the leveling offers protection for getting well. Persons who have leveling available to themselves can increase the efficiency with which group sessions are used. The person in group who has temporarily come off his angle and into leveling can then, later, go back to his tilt in order to secure the advantages and satisfactions which come from getting a laugh or annoyance, the sense of aliveness that comes from the cross-*

ing of a transaction, or disrupting the activities of other people, or alienating and estranging others from himself, etc. Since the person can carry out these activities ("making my points," rackets, games and payoffs) either later in group or external to the treatment situation, a temporary postponement in group may well make for a more efficient usage of the time for the treatment work in the group. This is not to say that a patient's playing of his game has to be given up in treatment groups.

The measure and the test of demonstrating the usefulness of the leveling procedure to the reader is to ask the reader to carry out the same procedure that the patient does, namely, bring the positioning of the head from an angle so that the two eyes are level with the horizon, and hold it for 30 seconds. Then go to an angle of 7 to 10 degrees off the horizontal. This is a very minimal angle, but can be measured. Hold that for 30 seconds, similar to how the level was held. Then assume a "cocked" angle of 20 or more degrees. Note that after about 30 seconds in this second and then this third position, there is, for each, a separate way of experiencing the same situation. New pictures, new fantasies come into mind.

The information from the body muscles and the body position in space, which is conveyed back to the central nervous system, rekindles different pictures in mind, different ways of perceiving the situation at hand. Different qualities of perceptive awareness and conceptualization become opened up. Different imagery inside the person can often be encouraged by this procedure of relocating the head position on the neck. Another method by which the reader can verify these facts for himself is

to alter the position of the head from level to tilt and then back to level when listening or talking with another person.

One therapist has reported that by moving his head to the side, bent slightly forward, with horizontal wrinkles in his forehead and perhaps vertical knotting in the center of the forehead, that a higher frequency of physical and psychological ills come up for discussion among the group of patients, i.e., it induced an increased amount of playing "Ain't-It-Awful." Conversely, by reducing the number and frequency of "concerned knots" and wrinkles, and bringing his head back to the vertical, he reduced the amount of "Ain't-It-Awful" (i.e., reduced the expectation of getting "marshmallows"). There are times, as clinicians know, when it is therapeutically appropriate to have this above angle-in-mind and a corresponding tone as, for example, when the patient's suffering is acute and a complementary, reassuring listening quality response would be most therapeutic. Listening in a sympathetic manner can be internally cathected and realized by assuming the (physical) attitude.

There are times when it is not appropriate to tilt with the patient, but to face the situation squarely in order to enhance the patient's own capacity for dealing with his situation. There are occasions when it is reasonable to be angularly persuasive, and other occasions when a reasoning, on-the-level attitude is clinically the best for the patient.

Persons familiar with "angling and leveling" report that at times "it is a good idea to let yourself become angled by (with) the other person." Tom tells that "now when my supervi-



sor gets sore at me, most of the time I sort of hang my head a little and give him, give his Parent, the satisfaction of telling my Kid I done wrong on a job. We sure get along better than when I was fighting him for my rights. And last week I was bombing along on the freeway in my new Charger and got stopped by the constabulary. I decided I didn't want this ticket, so I met the man and bowed down my head, and allowed him to angle me. You know what? I didn't want a ticket, I didn't expect one -- I figured out how to not get one this time. I practiced my angles, and it paid off. I felt OK about it and so did the officer."

*CLINICALLY, EACH TONE QUALITY OF VOICE A PERSON USES HAS ITS OWN CHARACTERISTIC ACCOMPANYING TIP, ANGLE, AND LEVEL.*

A skillful speaker, whether he is aware of it or not, welcomes seeing the angles of the listening audience members, inasmuch as these angles are indicative and representative of the opportunity to play to the listener whether it be for good-natured or for more persuasive reasons. Speakers with an angle in mind are interested in persuading the listeners, convincing them, suggesting to them. Most listeners who go to talks and listen to lectures have preconceived ideas in mind. These are the opinions and mischiefs which keep their interest stimulated.

Theoretical considerations about leveling are multiple: "Get-well-first-and-find-out-why-later," the reticular activating system, "really feeling like it," the kinesthetics of behavior with associated feelings and behavior therapy. The state of one's mind and one's manifest behavior do not long

From "Who's Listening," Notes and References, Chapter VIII, F.H. Ernst Jr., M.D.:

"Manipulating" as used here is neither "good" nor "bad". Rather it is a fact that people manipulate each other at each encounter. Contrary to what some say, manipulating (whether defined as "to handle with skill" or "by unfair means") is the way a person gets those strokes that keep him alive, give him zest. Anyone who survives infancy has learned how to get for himself a certain form of stroking which is unique and personalized. A large portion of fantasy and social time is spent figuring how to get and deal with these matchless units of life sustaining recognition. To obtain these a person will "cope with" his companion, "handle" him, "manage," "work with," "deal with," "shaft," "persuade," "attract," "direct," "conduct," "command," "deceive," "seduce," "hoodwink," "fool," "repel," "flee from," "exploit," "contend with," "trick" him and many others. These words relate either the explicit or the ulterior means whereby those strokes of recognition are gotten from companions that give a lifetime its existential meaningfulness and promote the biological continuance of the person. (p. 95)



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"Game Codes—Newsletter of Games People Play"

Franklin "Harry" Ernst III, Editor

P.O. Box 3009

Vallejo, California 94590

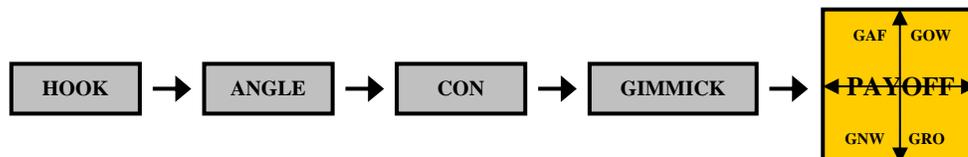
Phone: 707/643-5100

Fax: 707/644-6358

E-mail: [harryernst@ao3news.cnc.net](mailto:harryernst@ao3news.cnc.net)

We're on the Web.  
[www.ListeningActivity.com](http://www.ListeningActivity.com)  
[www.ErnstOKCorral.com](http://www.ErnstOKCorral.com)

A game is defined as a recurring set of transactions with ulterior transactions, concealed motivation, a gimmick, and a payoff. Eric Berne, M.D. used a particular variation of the duplex transactional diagram to represent the ulterior aspects of a game. Berne added the concept of switch in 1966 and introduced "The Game Formula."  $\text{Con} + \text{Gimmick} = \text{Response} > \text{Switch} > \text{Payoff}$ . The "Ernst Game Diagram" as described by Franklin H. Ernst Jr., M.D. in his paper "The Game Diagram" shows the phenomena of the variableness of a game and number of variations without contradicting "Berne's Game Formula." The Game Diagram" has five moves: Move #1-Hook, Move #2-Angle, Move #3-Con, Move #4-Gimmick, Move #5-Payoff. Diagrammatically it looks like this:



*"Mastery of the universe is proportional to the symbols man has by which to represent his universe."*

remain divergent from each other. A change of one will bring about some change of the other.<sup>3</sup>

Previous mention was made of the Harvard Cats where rotation ("tilt") of a straight edge anywhere in the field of vision of as little as 5 degrees caused different and separated sets of occipital brain cells to be fired off in the cortex of these animals.<sup>4</sup> A speculative extrapolation to homo sapiens: Different "tilts" of the head and visual apparatus stimulate different sets of neurones in the brain of man, and then a different aspect of personality, for example through reciprocal activation between the cerebellum and temporo-parietal cortex. This is highly speculative. Other factors to consider are the cerebral reticular activating system selectively opening and closing attentiveness and awareness within different areas of mentation; the semicircular canals for balance and gravity; the cerebellum, whose functioning with personality is very little, if at all, understood; etc. There is, however, this to say: The kines-

thetic sensory nerves in the small muscles at the back of the neck that balance the head on the neck have a great deal to do with locating one's body position in space and in orienting many other sets of muscles in the performance of precise physical acts. Performers of complicated athletic, artistic feats as ballet, ice skating, football, gymnastics, aerial acrobatics, jugglers, entertainers handling "live audiences," all are quite regularly "keeping a level head" (holding their eyes/head on a perpendicular level) as they carry out complicated, complex performances. The empiric finding is that "level" is much more regularly Adult than any other single criterion known to the writer, and "non-level" is much more regularly non-Adult than any other single phenomenon available for measuring.

Clinical measurements by several observers point to the fact that the least angle (tilt) off the level which induces an ego state other than Adult is 7 degrees (left or right). The ego state regularly reported for this

7 degree off level is a "calculating," "shrewd" Parent who is out to back up certain disciplining opinions, e. g., dietary propriety, "I-mean-for-you-to-see-it-this-(my)-way!," etc.

#### NOTES AND REFERENCES

1. Personal communication from teacher: May 1971, Vallejo Senior High School, Vallejo, Calif. (p.136)
2. These are the characteristics of facial countenance which are noted by the "hemi-face" student, e.g., photographic studies, and have to do with individual characteristics of a person's physiognomy. (p.138)
3. A verse by a teacher captures this: "I can reveal the way that I feel, by the things that I say and do." "By changing the things I say and do, I can change my feelings, too!"
4. Wooldridge, Dean E.: Machinery of the Brain, New York, McGraw-Hill Book Co., Inc., 1963. (p.151)

[ See also "Leaving Your Mark" by FH Ernst Jr. MD ]

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