



# Transactional Musings



## “Going On Record” - Giving Yourself Away

In Leaving Your Mark FH Ernst Jr., MD writes:

### **GOING ON RECORD**

Most marks made and left by individuals (whether in the office or in and on the world) are for the "WOWs" which are obtained during and after the acts have taken place.

1. What are "WOW"s? They are exclamations of acclaim, for crediting.
2. Who gives the first "WOW"s? MOM!
3. What gets a "WOW"? What does Mom give a WOW for?

Mom gives a WOW for what she thinks is good, what is important, e.g. good manners. What she thinks is great: an outstanding achievement. Mom teaches her offspring, as much as anything, by what she gives a smile, a cough, a WOW for.

4. What the person can expect from life when Mom is no longer physically prominent on the scene are the WOWs she taught him to expect.
5. What the person gets a WOW for later is then received for what Mom stood for; that is, for being Mom's child.
6. Therefore, when full grown, the WOWs that a person gets are for "My Mother the Archives"; after all full credit is due to convicts Ted W and Johnny B who in the

1960s taught me "WOW" upside down spells "MOM." Therefore, marks are records and are recorded for significant achievement as a crediting-famous or infamous-for MOM.

To whatever extent a person has made a mark on the wall, on the world, it will be a reflection of his desire to give his Mom credit.

CASE: Abe, (who had been in jail most of his life) at a particularly angry moment, said sarcastically in group, "I'm in jail in order to prove I had a bad mommy. I had a bad mother. My mother was a bitch, a tramp, a whore, a slut, and I'm not going to get out of jail ever because I'm not ever going to be anything for her to get credit. I'm not going to be any credit to her."

During the few weeks before marking on the wall, he located his mother's present address which he had not known for several years. He did write to her sometime after he made his mark on the wall of his group treatment room. After initially making his mark, and over the next few weeks he made some additional modifications to his childhood decision about his mother, began to talk about her matter of factly with his Adult.

Treatment contract with him from the first: "I want to get well of hating my mother."



### **CHILDHOOD DEVELOPMENT**

The beginnings of the artist-of the poet-the beginnings of the stand-out person **and** the non-standout person are intimately related to the childhood decisions (adaptations) about 1) listening, point-looking, talk-listening; 2) those decisions having to do with the "Don't-mark-on-the-wall..... Don't-give-yourself-away" edicts.

### **THEORY OF GAME ORIGIN**

The giggle heard so frequently when the word crayola is used is that same giggle observed in the two-to-four-year old game of hide-and-seek, the giggle of being tickled. The theoretical speculation here is that marking with permanent indelible materials onto a permanent structure such as a wall is part of establishing an identity in childhood (a *modus operandi*). It is part of becoming an identifiable individual, a part of not becoming lost as a child when going through the natural process of hiding oneself in order to be found. To hide and then be

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### **Special points of Interest:**

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It is proposed that most games played by people have as an analogy, the basic format of Hide-and-SeeK.

#### **CHILDHOOD PROHIBITIVE TRAINING**

As quoted from a group session: "To us kids who marked on the wall when we were small (referring to siblings and self) marking was damn near worth one free killing by mom." The "Don't-mark-on-the-wall" training program in many homes is pursued often more vigorously than the program of "housebreaking" the child. Numerous are the efforts made by parents to train children to not give-themselves-away, "Don't give your toys away..... Don't let the other kids see that they are getting to you." "Don't let him see he got you mad..... Don't give him the satisfaction," etc. This is the "don't give-yourself-away" training program in operation. Its corollary, "Don't be a standout, don't make a spectacle of yourself (or you will get us in trouble)," is usually present also.

Talking with a colleague about marking as a clinical procedure, she said, "I know just the thing I'm going to do

as soon as I get home; I'm going to put oilcloth half-way up the wall of my home so my children can mark on the walls whenever they want to." Asked what the oilcloth was for, "Well, so the marks can be removed. I may have to sell the house some day."

The stated Parental objective is described as helping the little person not get taken advantage of. This training program, however, usually has the net effect of telling the young person what is the most important thing to give away and how best to not give it, thus frustrate others with whom he transacts.

From this childhood training program, group patients have reported learning:

(a) how to be Mr. or Mrs. Anonymous, and  
(b) how to frustrate other individuals by not giving away the smile, the laugh, or the mad which would indicate "you got to me, you turn me on." This "don't-give-yourself-away" training program in itself is a program of (Spartan-like) training in self-restriction, anonymity, and anti-okaying of others ("I don't have to say 'Hi' if I don't want to").

This Parental training program has interesting outcomes. To list some:  
\* heterosexual incapability;  
\* selective educational (learning) inhibitions, as how to play "Stupid" with the primary marking materials of the educating process, paper and pencil;  
\* restricted spontaneity and creativeness;

\* deficient proficiency in dealing with social exploiters  
Walking down a street in a large city, there is the not infrequent occurrence of an ill-kept, indistinctly articulating person staggering up,

"putting-the-touch-on" you with, "Sh-Shaay, buddy. Gud you lenn me a dime for a cuppa goffee?" (Maybe a quarter.)

Many an individual reports difficulty in dealing with these alcoholics, feeling ashamed for ignoring them, or alternately, silly for giving in to their request (touch) for money.

A continuation of this example is Larry's brother-in-law "putting-the-bite-on" Larry for a ten-spot in front of Larry's wife. What is Larry to do? He doesn't want to be in trouble with his wife for dealing harshly with her brother, and yet he suspects strongly that his wife actually had been giving her brother money.

People who have not had practice in giving-themselves-away may then reasonably expect trouble in handling the potential exploiter.

Those with practice in giving-themselves-away, do in fact have less difficulty handling probable exploitative situations.

From an existential point of view almost the only thing a person can give to another person is himself. This giving-yourself-away is contrasted with what some "helping" people have termed giving-OF-myself or "sharing" as with an experience. Both OF these latter, on careful analysis, have been revealed to be non-giving, non-satisfying, non-"humanizing," non-responsiveness to the stimulating person, leading instead to transactions in which one or the other or both individuals give-up with each other because of the stultifying (making look foolish) quality of the experience, because of the obfuscation (bewilderment) and frustration of their "give and get" desires.

Satisfaction with another person comes from giving responsive words or a smile away to the talking Stimulator: a response, a movement, be it a smile, a thoughtfulness, a coloring (of embarrassment), an angry retort or other; for the Responder to give-away to the Stimulator clues as to what will lead the Responder to be satisfyingly responsive. The Responder (R) selectively giving-in to Stimulator (S), selectively giving-himself-away to S is more likely to effectively stimulate S toward what he, R, wants.

In the hide-and-peek game (derived from the two-to-four-year-old era of life) it is this giggling pleasure that is given by Responder to the Seeker (Stimulator) at the moment of capture. That is, the **get-on-with payoff of the hide and seek game**.

The "Don't-give-yourself-away" program is for Responder to withhold, to make it tougher for the Seeker to locate where Responder is hiding.

In the social transactions, Stimulator of the Game of Hide and Seek (read "Games People Play") is endeavoring to determine how to get Responder to talk to him, how to get Responder, to give him the "okay" he seeks from the Stimulator, the "Squealing Giggle" of the Game that the found-out hider (R) gives to the successful seeker (S) by way of the giggle-smile. This is the get-on-with payoff for both parties in the hide and seek.

"Responder" who withholds his "Squealing Giggle" is the Sulk. The hold-out R (sulk) is not giving-away his payoff "okay" to S: Pouting means "I'm not going to let you see that I like this. I'm not going to show you. I'm not going to give you the satisfaction I know you want from me, of

showing you I am moved by what you are doing with me."

Pouting can be understood as a form of hide-and-peek, the hider (R) hiding his smile, laugh, giggle. If the pouter is tickled out of his pout (found) too easily, before he has given his clues to S (that he is ready to be found), then the game development ensues in which increasing amounts of tickling, increasing amounts of "you have to do it the way I want you to or else I won't giggle for you" is required, i.e., to tickle the pouter (R) out of the pout-to obtain the smile (giggle) from him.

### **EDUCATIONAL CONSIDERATIONS**

From the viewpoint of education consider: "Why don't students want to make good marks (grades)?"

It might be answered: "What does a student's inability or decreased desire for being educated have to do with the fact that the markings being taught (classroom homework and/or tests); being encouraged, are not of lasting significance?" What does the individual's learning to write and cipher signify? It is proposed that it signifies an accomplishment, a progression, an evolution for the individual. How can spelling, composition, writing handicaps in students be accounted for?

Here it is proposed that the "little person" who would like to make lasting marks has been trained out of this objective by presumably well-intentioned grown-ups before the educator gets his opportunity. By the time the little person gets to the educator, he is further trained to utilize non-durable, non-indelible surfaces and materials as with chalk and black board, paper marking materials. That is, materials and surfaces which are brushed, "cleaned off," "go

into the wastebasket," are burned up. Thus the person playing the game of Stupid, i.e. the student has become "Educationally Handicapped," will be telling the world, "It's stupid to make a mark when all that happens is Stupid, for the marks I make, to be trashed."

Perhaps the person playing this form of "Stupid" is saying "If my markings on paper get burned up, "What-is-the-point-of-this-marking-or-writing?" Could it be that marking-learning-is being discouraged by not validating with some degree of permanence a less than skillful or accomplished output? "Even those student marks (papers) skillfully accomplished are not treasured, do not stay, are not lasting."

Marking to be skillfully accomplished takes practice. By making indelible marks at various times on a durable surface, an individual could make a comparison for himself as to what progress he has made, what new learning has taken place. If something is worth learning, having indelibly imprinted on a mind, perhaps it is reasonable that it also can be indelibly impressed on a surface to show others.

Marks on walls of some homes are made for children to describe physical growth, "Look how tall you were when you were two. See how much you have grown? Let's see how tall you are today." "Look how tall I was when I was six and this is how tall I am today. That's me."

To be continued

### **Existential Considerations**

### **Social Considerations**

*Satisfaction with another person comes from giving responsive words or a smile away to the talking Stimulator: a response, a movement, be it a smile, a thoughtfulness, a coloring (of embarrassment), an angry retort or other; for the Responder to give-away to the Stimulator. Clues as to what will lead the Responder to be satisfyingly responsive. The Responder (R) selectively giving-in to Stimulator (S), selectively giving-himself-away to S is more likely to effectively stimulate S toward what he, R, wants.*



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

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## Illusion and the "Fractional" Reserve System

Allowing the current system of monetary and financial policies to continue ( here in the United States and around the globe ) as is, implies that those acting to bend the rules (in fact and/or morally) have the tacit approval of those elect and bureaucrats charged with upholding the laws.

Paul Craig Roberts writes recently concerning the LIBOR scandal and implications:  
*"As the Federal Reserve and the Bank of England are themselves fixing interest rates at historic lows in*

*order to mask the insolvency of their respective banking systems, they normally do not object that the banks themselves contribute to the success of this policy by fixing the Libor rate and by selling massive amounts of interest rate swaps, a way of shorting interest rates and driving them down or preventing them from rising."* . . .

Self Regulating Markets is a pipe dream without limits set on the play of financial/monetary game-sters. History and the "Great Depression" taught our grandfathers and great grandfathers the importance

of imposing, enforcing laws on an "independent" banking-financial community.

Things were working pretty good before President Clinton's administration repealed long standing Glass-Steagall laws.

Viewing the interiors of the "large" financial institutions one sees a lot of "high tech" computers/monitors, and people operators in front of them. What are they doing? Reminds me of video arcades.

See [www.paulcraigroberts.org](http://www.paulcraigroberts.org)

## "Human Action"

Recently I opened a copy of "Human Action - A Treatise On Economics" by Ludwig von Mises. It had a layer of dust on the dust cover which was wiped clean. Having not read it before, but now starting I realized it would take a while to get the gist of his writing style, and it turns out, his arguments.

Discovering no reference to an "Austrian School of Economics" (yet), I began reading his discussion of, .... "-isms."

I was required to open another book, "Webster's Third New International Dictionary."(2,662+pages) Von Mises, in his book introduces the words catallactics and praxeology.

Having been first published in 1949 by Yale University Press it is easy to understand the need to use "big" words: to impress his institutional colleagues? The "Treatise" was updated

and published again in 1963, Yale University. That ivy league university had a lot to do with his book. It is worth continued study and examination.

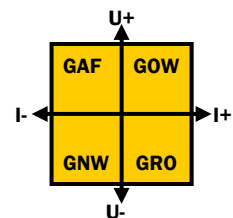
He discusses and argues many different (and current) topics: political, exchange, interest, credit, work, wages, unions, freedom, socialism, doctrines, governments, taxation, suppression, restriction, inflation, deflation, currency, credit, manipulation, intervention, and so on. Von Mises even writes a few succinct statements regarding the "Federal Reserve Act of 1913" on page 568. This book could be used as a reference: expansive Table of Contents and Index.

However, there are competing economic ideas out there: Keynesian and Krugman's to name two. And then there is Chairman of the FED who is revered,

whomever that person is at the time. A lot of GNW, self-rekidding, and playing "The Game of "Intellectual."



The reality is ,these ongoing arguments (GNW, get-nowhere-with) are not getting the job done: to increase, open up opportunities for everyone. GOW, get-on-with.



The implications are far reaching.  
*To be continued*