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# GAMES PEOPLE PLAY



THE PSYCHOLOGY OF  
HUMAN RELATIONSHIPS

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This book is a sequel to the book Transnational Analysis in Psychotherapy. It contains a detailed description of the games and their theory, and some new clinical and theoretical material which, combined with the old, makes it possible to understand to some extent what it means to be game-free.

The games are described from the male point of view unless they are clearly feminine. The therapist is similarly without prejudice designated as "he", but the language and viewpoint are primarily oriented toward the practicing clinician.

Compromise may be called sublimation, and it is this partial transformation of stimulus-hunger into recognition-hunger that determines an individual's destiny.

In the theory of games, the principle which emerges is that any social intercourse whatever has a biological advantage over no intercourse at all. The scientific evidence shows that both gentle handling and painful electric shocks are equally effective in promoting the health of the animals.

After the handling of infants and the recognition of grown-ups, the question is, What next? After stimulus-hunger and recognition-hunger comes structure-hunger, and the eternal problem of the human being is how to structure his waking hours.

The most common way to structure time is to deal with material reality through a project called an activity.

Material programming arises from the vicissitudes encountered in dealing with external reality. In essence, it is a data processing problem.

Social programming results in traditional ritualistic or semi-ritualistic interchanges, called pastimes, that are based on local acceptability. The chief criterion for it is local acceptability, popularity called "good manners," which is the chief criterion for it.

Play may be serious, but it is not irresponsible, facetious or barbaric. The essential characteristic of play is that it is regulated, and illegitimate emotional displays are sanctioned by the social rules.

Pastimes and games are substitutes for real intimacy and are characterized as poignant forms of play.

Games and intimacy are the most gratifying forms of social contact.

The author cites several sources to support his argument, including Berne, Spitz, Belbenoit, Seaton, Kinkead, French, Levine, Huizinga, Kierkegaard, Freud, and Berne's *The Structure and Dynamics of Organizations and Groups*.

OBSERVATION of spontaneous social activity reveals that people change their posture, viewpoint, voice, vocabulary, and other aspects of behavior.

A person's ego state is the set of feelings accompanied by a related set of behavior patterns. This repertoire can be sorted into the following categories: neopsychic, extero-psychic, and archaic ego states.

A person's ego state is determined by whether they are a Parent, an Adult or a Child, and can shift from one ego state to another with varying degrees of readiness.

Everyone has a set of ego states that reproduce the ego states of his parents. He also has a set of ego states that reproduce relics from earlier years, and he carries these relics around inside his body.

Before we leave the subject of structural analysis, certain complications should be mentioned. The first is that "childish" is never used in structural analysis, since it has come to have strong connotations of undesirability.

When the Parent is active, a person responds as his own father (or mother) actually responded, and when it is indirect, the person responds as they wanted him to respond.

The Child is exhibited in two forms: the adapted Child and the natural Child. The natural Child is a spontaneous expression: rebellion or creativity, for example.

Ego states are normal physiological phenomena, and the human brain is the organ of psychic life. Each type of ego state has its own vital value for the human organism.

The Parent function enables the individual to act effectively as the parent of actual children, thus promoting the survival of the human race. It also makes many responses automatic, freeing the Adult from trivial decisions, which allows the Adult to devote itself to more important issues.

Transactional analysis identifies which ego state implemented the transactional stimulus, and which one executed the transactional response. The most basic transactions are Child-Parent transactions, in which the Child asks for a glass of water, and the nurturing mother brings it.

When the vectors of the Adult-Parent transaction cross, the agent becomes Parental as a complement to the respondent's suddenly activated Child, or the respondent's Adult is reactivated as a complement to the agent's Child.

Crossed transactions are the converse of Crossed Transaction Type I, and are illustrated in Figure 3B. In everyday life, "Do you know where my cuff links are?" may elicit: "Why don't you keep track of your own things?"

When one ego state demands that the other ego state yield, the other ego state demands that the other ego state yield. This results in a game of "Uproar" or better, (5 - 5)2, in which case both ego states laugh or shake hands.

Figure 5B shows a conversation between an Adult and a Child about barns.

Transactions usually proceed in series, and are usually programmed by one of three sources: Parent, Adult or Child.

Many formal rituals started out as heavily contaminated, but efficient procedures, but lost their procedural validity as time passed.

The greetings of Americans are instructive for understanding game analysis, and include "hello, good morning", "how are you?" and "so long".

Mr. A and Mr. B exchange two strokes each, but if they are in a hurry, they might trade four strokes and if they were old-fashioned Oriental potentates, they might trade two hundred strokes before settling down to business.

Mr. D makes up the missing units the next day, but Mr. C knows that he will make up the missing units the following day. Two days later, they will be back at their two-stroke ritual.

A transactional business-like nature is demonstrated by the fact that a transactional business-like nature can be demonstrated by the fact that a transactional business-like nature can be demonstrated by the fact that a transactional business-like nature can be demonstrated by the fact that a transactional business-like nature can be demonstrated by a simple demonstration.

Simple pastimes are a series of semi-ritualistic, simple, complementary transactions arranged around a single field of material, which is structured around a single field of material.

Pastimes are played at parties or during the waiting period before a formal group meeting begins. They may take the form of "chit-chat" or they may become more serious.

Pastimes can be classified according to sociological factors, such as gender, age, marital status, cultural, racial or economic.

In special cases, the Adult overrides the Child in the selection process, for example, when an insurance salesman carefully learns to play social pastimes.

Pastimes are exclusive. For example, "Man Talk" and "Lady Talk" do not mix, and "How Much" and "Morning After" do not mix.

Pastimes can be used to select acquaintances and friendships, but they are also useful for clarifying role and stabilizing position. For example, a party of women who play "Delinquent Husband" are likely to give a cool reception to a new neighbor who wants to play "Sunny Side Up."

The individual's position determines his destiny and that of his descendants.

Positions may be more or less absolute and can give rise to roles such as "Die tough", "The righteous", "The indulgent" and "The helpful Parent".

Positions are taken early in life, but not until the individual is competent enough to make a serious commitment. Unless something intervenes, the individual spends the rest of his life stabilizing his position.

Many commonplace pastimes are stereotypes, like "General Motors", "Me Too," "Why Don't They" (do something about it), "Then We'll" (do something about it), or "Let's Find" (something to do).

A GAME is an ongoing series of complementary ulterior transactions, progressing to a well-defined, predictable outcome. A GAME is clearly differentiated from procedures, rituals, and pastimes by their ulterior quality and the payoff.

A game is a set of transactions undertaken for a specific, stated purpose; an operation is a simple transaction or set of transactions undertaken for the purpose of making money, while a game is a set of transactions undertaken for the purpose of making money.

Innocent people play games of which they are not fully aware, which are the most important aspect of social life all over the world.

The seriousness of games and play can be well known to anthropologists, as can the grimmest of them all, "War".

A wife became less sure of herself after psychiatric treatment, and signed up for dancing classes. She then discovered that she had a morbid fear of dance floors and abandoned the project.

This unfortunate adventure laid bare some important aspects of her marriage, in particular that she had married a domineering man who forbade her to do something she was deeply afraid of.

The Whites had a serious problem with their sex life and they frequently quarreled, but the Whites had little in common besides their household worries and the children, so that their quarrels stood out as important events.

The aim of the game is to reassure the wife that her husband is not holding her back.

Roles are not the same as ego states, and games may be two-handed, three-handed, many-handed, etc.

IWFY is a two-handed game in which the wife plays either a petulant Child or a prudent Adult.

The psycho-dynamic driving force behind IWFY is phobic sources, and the childhood origins of the game are instructive to study. The transactional analysis shows that IWFY at the social level is a Parent-Child game.

Mr. White and Mrs. White have a child-parent relationship at the psychological level.

The moves of a game correspond roughly to the strokes in a ritual. The players become increasingly adept with practice and the game is based on the fact that they complement each other with great economy and satisfaction.

The wife is invited to play the game "If It Weren't For You" when she meets with her friends over morning coffee. If she refuses to play, she will gradually be dropped from the guest list, other things being equal.

Child rearing may be regarded as an educational process in which the child learns how to play games and how to die. His games determine what opportunities will be available to him, and his ultimate destiny.

Because of the little opportunity for intimacy in daily life, the bulk of serious social life is taken up with playing games. The only issue is whether the games played by an individual offer the best yield for him.

The game of "Alcoholic" is a game played with the people in the environment. It is not the essence of the game.

Fortunately, even precariously balanced personalities can relinquish their games if an appropriate partner can be found for a better relationship, because they are integral and dynamic components of the unconscious life-plan, or script, of each individual, which are either constructive or destructive depending on the script.

Games and pastimes can be classified based on the number of players, the currency used, and the clinical type.

Some people play games with one kind of currency, others with more than one kind of currency, others with a relaxed way, others with a more tense and aggressive way.

Mentally disturbed people may start out playing a flexible, loose, easy game of "Ain't It Awful", and progress to a more inflexible, tenacious, hard game of "Ain't It Awful".

The most likely candidate for a systematic, scientific classification is one based on the existential position, but this is not yet sufficiently advanced.

Due credit should be given to Stephen Potter for his perceptive and humorous discussions of maneuvers in everyday social situations, and to G.H. Mead for his pioneering study of games in social living.



References include The Big Con, Theory and Practice of Gamentanship, and Mind, Self, and Society.

This collection of games is complete to date, but new ones are continually being discovered. Some games are discussed and analyzed in extenso, while others are discussed and analyzed briefly, and some examples of good games are given.

The following notation will be used in the analytic protocols to describe a game.

The aim of the game, the roles of the players, and the dynamics of the game are described.

The game is played with intimates to increase psychological stability, and in less intimate circles to avoid anxiety-arousing situations or intimacies.

Biological, existential and relative games are discussed, and the reader should remember that there are constructive games played by more fortunate people.

To prevent the idea of games becoming vulgarized, it should be clearly distinguished from procedures, rituals, pastimes, operations, maneuvers and the attitudes that arise from various positions.

Many colloquialisms were supplied by patients and used in this article. They are appreciated, understood and enjoyed by the players, and if they seem disrespectful, the irony is directed against the games and not against the people who play them.

Life Games include such games as "Alcoholic", "Debtor", "Kick Me", "Now I've Got You, You Son of a Bitch" and "See What You Made Me Do".

In game analysis there is no such thing as alcoholism or "an alcoholic," but a role called the Alcoholic in a certain type of game.

The fourth role in the game is that of the Patsy, which is usually played by White's mother, who gives him money and sympathizes with him about his wife. The fifth role in the game is the Connection, which is played by the bartender or liquor clerk.

In the initial stages of "Alcoholic", the wife may play all three supporting roles: Patsy, Persecutor and Rescuer. In the later stages, these roles can be dispensed with, but if they are also sources of supply.

One alcoholic patient would call himself all sorts of names after a binge; his psychiatrist said nothing; White said with smug satisfaction that it was the psychiatrist who had called him all those names.

There are two games called "Alcoholic" and "Addict", both of which are similar to "Alcoholic" but "Addict" is more sinister, more dramatic and more sensational.

There are many organizations involved in playing the game "Alcoholic"; some are national or even international in scope, others local. They all explain how to play the role of the Alcoholic and how to play the role of the Rescuer.

Some organizations help spouses change their role from Persecutor to Rescuer, and some encourage teen-age offspring of alcoholics to break away from the game itself rather than simply shift their roles. The psychological cure of an alcoholic is to get him to stop playing the game altogether.

Alcoholics have been taught to play "Wooden Leg" and "I'm Only Trying to Help You". The emphasis has shifted from the Persecutor to the Rescuer, and the emphasis has shifted from "I am a sinner" to "What do you expect from a sick man?"

A female alcoholic in a therapy group played hard and was difficult to give up, but she found someone willing to play her role. She then went home and told her husband to divorce her or send her to a hospital if she took another drink.

In some cases, it is possible to prepare the patient sufficiently for the game to be given up, but it is equally untherapeutic to play the role of Patsy.

Antithesis is difficult because the heavy drinker is a desirable object for censure, concern, and generosity, and a rational approach may arouse public indignation, sometimes with unfortunate consequences to the therapy.

A byplay called "Have One" enables White to obtain parental indulgence from Black and his wife, allowing White to have four or five drinks. The game is unmasked if the Blacks refuse, and White will find more compliant companions for his next picnic.

A variant of Good Joe is to ask for advice about how to help people, while Tough Guy is to ask for advice about how to hurt people.

Children of alcoholics often play games such as "See if you can stop me" and "The alcoholic and his circle," which involve lying, hiding things, seeking derogatory comments, looking for helpful people, finding a benevolent neighbor who will give free handouts, etc.

In America, debt is more than a game, it is a script for a whole lifetime, just as it does in some jungles of Africa and New Guinea, except that here the bride price is a house price, and if there is no stake from the relatives, this role is taken on by the bank.

At this point, White switches to a variant of "Now I've Got You, You Son of a Bitch", in which he attacks the creditor, showing that he is greedy, ruthless and untrustworthy, and thereby gaining social status.

Creditor is a game played by small landlords, who are secretly pleased and readily become involved with each other because of the potential transactional advantages and the promised sport.

The obvious antithesis of TAG is to request immediate payment in cash. The antithesis of TAGAWI is promptness and honesty, and the antithesis of Schlemiel is laughing at the outcome.

Whenever men are tempted to do something dangerous, the temptation is almost irresistible, and when the natural result follows, White cries piteously, "But the sign says 'don't kick me'" (WAHM), and adds incredulously, "Why does this always happen to me?"

Thesis: If White gets a strong hand, he is more interested in the fact that Black is completely at his mercy than in good poker or making money. If White gets a bad hand, he is more interested in the fact that Black is completely at his mercy.

White and the plumber were playing games in the course of their negotiations. The plumber made his provocative move when he submitted a bill and White felt justified in venting almost unlimited rage against him, just as his mother might have done in a similar situation.

NIGYSOB is a two-handed game which must be distinguished from "Ain't It Awful?" (AIA), which is a three-handed game in which the agent seeks injustices and complains about them to a third party.

Aiming for justification, the accuser uses the following paradigms: Adult-Adult, Parent-Child, Internal-Social, External-Social, Biological-belligerent exchanges, usually ipsisexual, and Existential-people can't be trusted.

White, feeling unsociable, becomes engrossed in some activity which tends to insulate him against people, and when an intruder comes for stroking or to ask something like, "Where can I find the long-nosed pliers?" he uses his own irritation to cause his tool to slip.

The games "See What You Made Me Do" (SWYMD) and "You Got Me Into This" (UGMIT) complement each other nicely, and are the basis for the covert game contract in many marriages.

The Whites put all charge accounts and their bank account in Mr. White's name. This way, he saw the bills first and controlled the outgoing payments, and the Whites shared the budgetary labor.

The antithesis to SWYMD is to leave the player alone and to throw the decision back on White.

The aim of the game is vindication, and it is often precipitated by the threat of impending intimacy.

Dr. Rodney Nurse, Mrs. Frances Matson, Dr. Kenneth Everts, Dr. R. J. Starrels, Dr. Robert Goulding, Dr. Margaret Mead and others are thanked for their contribution to this discussion.

Almost any game can form the scaffolding for married life and family living, but some flourish better or are tolerated longer, such as "Frigid Woman."

Comer illustrates the manipulative aspect of games in couples. For example, White steers the conversation around to the house, making it difficult for Mrs. White to resist the temptation to say that the house needs painting.

Mrs. White refuses to go to the movie with her husband if he is in one of his bad moods, and she stays at home looking abused, but with a secret feeling of triumph.

In each case the winner's position is irreproachable, since both parties know that the other's refusal to go is cheating, but since she said it, she is cornered.

Mrs. White can shift from Child to Adult ego state by taking her husband by the arm and smiling.

In a family game, the child is cornered, and whatever he does is wrong. This may be an important etiological factor in schizophrenia.

The "Corner Game" is a form of "game" played by the whole family with meddlesome "Parental" parents. This type of "game" may be called the "Dilemma Type of Corner" and is sometimes found in asthmatic children.

Black and White play the game of Corner, and White plays the game of Threadbare, which is allied to Corner and Threadbare. The husband plays Lunch Bag to control the family finances, and eats lunch alone to catch up on his work.

Thesis is a game that is played in marriage counseling and marital psychotherapy groups. It is three-handed, with a plaintiff, a defendant and a judge, represented by a husband, a wife and the therapist.

The therapist will ask the husband a series of questions, if he is honest, he will tell the therapist that he is wrong, and if he is not honest, he will show some reaction that makes it clear a game is in progress.

The therapist can stop the game of Courtroom by prohibiting the use of the third person in the group and forcing the couple to play "Sweetheart" or "Furthermore", which is a typical Parent-Child interchange.

The plaintiff and defendant file a complaint and the defense files a rebuttal, concession or good-will gesture, which leads to a judge or jury making a decision, which in turn leads to a final decision.

The husband makes advances to his wife and is repulsed, so he desists for a time, then tries again with the same result. Eventually he resigns himself and makes no further advances.

The husband makes up his mind that he is through with the sexless modus vivendi and the wife becomes more provocatively informal and more provocatively forgetful, but he still resists. He eventually accepts the kiss and he thinks he has it made.

In spite of his protestations, the husband is often afraid of sexual intimacy, and has carefully chosen his mate to minimize his disturbed potency, which he can now blame on her. This game is dangerous, and the possible antitheses are equally dangerous.

The decent antithesis to the Cold Man game is to find another social companion.

When "Frigid Woman" has run its course, sexual intimacy is out of the question because both parties derive a perverse satisfaction from "Uproar." The most important item in anti-"Frigid Woman" is to decline "Uproar."

Dickens' "Frigid Woman" is an early analogue of the character in Great Expectations.

ANALYSIS: Vindication, penis envy, and child-parent paradigms. Examples: "Thank you for the mud pie, you dirty little boy" and "Provocative, frigid wife" Social Paradigm: Parent-Child.

Mrs. White can play the role of caterer or nursemaid in succession during the week, but she cannot play them both at the same time when she gives a cocktail party.

The psychiatrist is called in when the position becomes untenable, often because of school intervention on behalf of the unhappy offspring, and the wife wants him as an ally against the husband.

The real culprit is the wife's Parent, who has a heavy investment in playing his end, and the social environment, which encourages the wife's compliance. The therapist must fight both the Parent and the husband, and the social environment.

One practical difficulty with couples is that the husband tends to avoid personal involvement with the treatment beyond playing "Look How Hard I'm Trying." This means that the therapist is almost alone in the third degree life-death-divorce struggle.

Thesis. In the game of If It Weren't For Him, a woman whose husband restricts her activities complains about the restrictions, which makes her spouse feel uneasy and gives her all sorts of advantages.

Thesis: The husband, bucking for a divorce, comes to the therapist under protest and talks enough to demonstrate to the wife that he is cooperating, while the wife is more sincere in wanting to continue the marriage. Antithesis: The husband, broken up from his game, seeks treatment elsewhere with genuine motivation.

In its everyday form this is easily observed in children as a two-handed game with one parent.

A man with a gastric ulcer may announce to his wife and friends that he has an ulcer, and continue to work. He may also keep it a secret from his wife, and when he collapses on the job, his wife is expected to love him.

The game of gloating at a potentially progressive disability can often be discovered immediately after the patient first hears that he has a potentially progressive disability.

A child's attempts to push an adult to get dressed, or a spouse's attempt to buck for divorce, are analyzed for their advantages and disadvantages.

Four games are typically played in ordinary social situations: 'Ain't It Awful', 'Blemish', 'Schlemiel' and 'Why Don't You - Yes But'.

The Thesis plays out in four significant forms: Parental pastime, Adult pastime, Child pastime and game. In the parental pastime there is no denouement or payoff, but much un-wordly feeling.

People who suffer misfortunes may be divided into three classes: those who seek suffering, those who seek sympathy, and those who seek sympathy for the exploitation it offers.

Blemish is the source of a large percentage of petty dissension in everyday life; it is played from the depressive Child position "I am no good" and protectively transformed into the Parental position "They are no good."

The premise may be trivial, cynical, sinister, esoteric, intimate, sophisticated, or it may be based on sexual insecurity. The aim is reassurance, and the transactional aim is prying, morbid curiosity or watchfulness.

The Schlemiel is a popular Yiddish word allied to the German and Dutch words for cunning, with a victim called the Schlemazl.

Black initially responds with rage, but he senses that if he shows it, White wins. Black therefore pulls himself together, and this gives him the illusion that he wins.

Black is not a Forgiving Parent, but an Objective Adult who takes full responsibility for bringing in White in the first place.



White's reaction will reveal the intensity of his game, which may be quite explosive. If he plays anti-Schlemiel, he may make an enemy.

ANALYSIS: I can be destructive and still get forgiveness. Roles: Aggressor, Victim, Social Paradigm: Adult-Adult, Psychological Paradigm: Child-Parent.

The game "Why Don't You - Yes But" is the oldest game in game analysis and is played at parties and groups of all kinds, including psychotherapy groups.

White presents a problem, and the others offer solutions, but White objects with a "Yes, but..." and eventually wins by standing off the others until they all give up, whereupon she wins.

White is a Child inadequate to meet the situation, and the others are transformed into sage Parents anxious to dispense their wisdom for her benefit.

The game can proceed because both stimulus and response are Adult to Adult, and the psychological level is complementary, with Parent to Child stimulus eliciting Child to Parent response, and vice versa.

The purpose of YDYB is not to get suggestions, but to reject them. If White actually tried some of the solutions presented, she will still object to them, because the purpose of the game is to reject them.

YDYB is a time-structuring game in which the player plays either side of the game with equal facility. In clinical practice, players usually request hypnosis or some sort of hypnotic injection as a method of speeding up their treatment.

In YDYB, White's Child plays the helpless help-seeker in the external form, and her Parent plays the wise, efficient suggestion-giver in the internal form.

The clinical antithesis to YDYB is not to play ITHY. Instead, respond to White's first move with "That is a difficult problem" or "That is too bad".

If the game is friendly and harmless, there is no reason not to participate. If the game is hostile and aims to exploit professional knowledge, an antithetical move may be required, but this may arouse resentment.

YDYG is a game where the patient refuses to do the housework, and the husband plays a game with her every evening.

A Good-Natured Fellow is a 19th-century novel written by Adalbert von Chamisso and Paul de Rock about a man who gives away too much.

Some games are played to exploit or fight off sexual impulses, such as "Let's You and Him Fight," "Perversion," "Rapo," "Stocking Game" and "Uproar." These games are perversions of the sexual instincts, and cannot always be demonstrated convincingly.

Thesis: LYAHF is a maneuver, a ritual or a game, in which a woman challenges two men to fight and surrenders herself to the winner. It may also be a game in which she decamps with a third man while the two men are fighting.

Thesis: Symptomatic of a confused Child, fetishism, sadism and masochism can be dealt with through game analysis.

People who are suffering from mild sadistic or masochistic distortions often take the position that they are strongly sexed and that prolonged abstinence will lead to serious consequences. However, this is not necessarily true.

The game of homosexuality has become elaborated into a subculture in many countries, and a lot of the disabilities which result from homosexuality arise from making it into a game.

In some cases outsiders force the game on a willing White because they want to play "Let's You and Him Fight". This can happen with girls under the legal age of consent.

The well-known "Badger Game" is a game where women seduce men and then cry rape, which is played between homosexual strangers. The worst form occurs between gay strangers, who may in an hour or so bring the game to a point of homicide.

The following analysis refers to Third-Degree Rapo because the elements of the game are more dramatically illustrated. It is a game of revenge where the male is the victim and the female is the seductress.

A woman comes into a strange group and exposes her leg and remarks that she has a run in her stocking. This is calculated to arouse the men sexually and make the other women angry, but she rarely waits to find out what kind of people she is dealing with.

This is a phallic variant of a game whose content depends on the underlying disturbance. Women with deeper pathology and well-developed breasts may play this game to attract attention.

Women are not good at the Stocking Game, and may not return if the game is ignored or countered by a sophisticated therapy group.

The classical game "Uproar" is played between domineering fathers and teen-age daughters with a sexually inhibited mother. When the voices rise, and the clash becomes more acute, the outcome depends on who has the initiative.

In degenerate households, the father may wait up for his daughter to return from a date, and may examine her carefully to make sure she has not had intercourse.

A common terminal phase of "Frigid Woman" is "Uproar." It is also relatively rare between teen-age boys and their female relatives, because it is easier for teen-age boys to escape from the house in the evening.

The daughter usually makes the antithetical move, and the mother can make the antithetical move by relinquishing her relative or absolute frigidity.

A common game in the underworld is "Cops and Robbers", "How Do You Get Out of Here" and "Let's Pull a Fast One on Joey".

Criminals enjoy outwitting the police as much as they enjoy their criminal gains.

The childhood prototype of "Cops and Robbers" is not cops and robbers but hide-and-seek, in which the essential element is the chagrin of being found. Younger children readily betray this, and father knows how to play if he wants to have fun.

Hide-and-seek is not a mere pastime, but a true game, in which the Adult of each player has to lose in order for the Child to win, but not being caught is the antithesis.

There are two distinct types of habitual criminals: the compulsive winner and the compulsive loser. The compulsive winner rarely gets caught; the compulsive loser seldom gets caught.

Kleptomaniacs are examples of trivial crime and punishment played by Occidentals, and they sell newspapers in our half of the world.

The criminal variation of "Courtroom" is played by embezzlers with the same rules and payoff, and by smugglers with the same rules and payoff.

The police and judiciary apparatus are not antithetical, but play their roles in the game under the rules set up by society. However, researchers do not consider this academic factor as decisive in their "serious" work.

In this scene, the robber asks the parent if he can catch him, and the parent says that he must catch him, and that he was almost caught.

Relatives to "Want Out" are "You've Got to Listen" and "Bum Rap." If the administrator makes the mistake of thinking that the inmate expects his complaints to be acted on, he will increase his demands.

Thesis: The prototype of FOOJY is "The Big Store", the big-time confidence game, but many small gifts and even the badger game are FOOJY.

The mark is supposed to know the rules of FOOJY and stick to them, and not go too far in accusing the police of burglary. Experienced con men are scared of marks who laugh after they have been taken.

Thanks to Dr. Franklin Emst, Mr. William Collins and Mr. Laurence Means for helpful discussions.

A 23-year-old man shot his fiancée and turned himself in, because he felt that he was bound to end up in the chair. He used his fiancée as a target, and in the end set himself up.

There are three types of games played in a therapeutic situation, which can be studied first-hand in the consulting room.

In the company of their colleagues, young social scientists tend to play "Psychoanalysis," which can become quite amusing. However, as patients in psychotherapy groups, some of them are apt to indulge in this mutual critique more seriously.

The antithesis of this game is crucial for therapeutic progress, because if it continues unchanged for years, little of dynamic significance will have happened.

A skeptical remark may successfully divorce patients from their over-fastidious teachers, which may lead to a less self-conscious robustness in their transactions with each other.

Thesis: This game is played in any professional situation and is found most commonly among social workers with a certain type of training. The writer's analysis of this game was clarified under curious circumstances.

If a hard player comes up against him, he will feel inadequate and the situation will slowly deteriorate. In the worst case, he may get angry and feel regret.

There are several methods for handling the invitation to play the game of psychoanalysis. The classical psychoanalytic antithesis is the most thoroughgoing and most difficult for the patient to tolerate.

When a patient plays games with the therapist, it may be necessary to introduce the patient into a therapy group, and let the other patients handle it. If a patient is acutely disturbed, the therapist may want to play along with the patient.

Nobody ever does what I tell them, and everyone is ungrateful.

The thesis of the game "Indigence" is best stated by Henry Miller in *The Colossus of Maroussi*. The game is played by social workers and clients, and it is played as a complement to ITHY.

Because she was in danger of losing her job, some of her friends tried to help. When a respected head of a psychiatric clinic asked Miss Black to discuss her findings at a staff conference at his clinic, the supervisor refused permission.

Indigence as a game is played by only a limited percentage of welfare clients.

Allied games are "Veteran" and "Clinic". These games are played by a certain percentage of people who attend the out-patient departments of large hospitals, and serve a useful social purpose.

The prototype peasant is the arthritic Bulgarian villager who sells her only cow to raise money to go to the university clinic in Sofia, where she is examined by a professor and given a prescription by him.

The Professor is remembered by the peasant who, years later, rushed out to kiss his hand and remember him, and he is so carried away he forgets that she limps as badly as ever.

Murgatroyd comes up against a woman who is either bewildered by him or laughing at him.

The patient may stay well as long as she can believe in "Peasant", which places an obligation on the therapist to be well-behaved in public and private life.

In social situations, avoid GYWM players, but de-GYWM them and you'll find them interesting.

Patients who have been treated by less competent therapists are more likely to play the game of "Psychiatry" and "Mental Health", and eventually become difficult to separate the wheat from the chaff.

A variation of Psychiatry is called "Archaeology", in which the patient ruminates over childhood happenings, and the therapist tells the patient what is wrong with her feelings.

Some members of therapy groups become quite adept at identifying games of "Psychiatry" and will let a new patient know if they think he is playing "Psychiatry" instead of using group procedures to obtain legitimate insight.

A new variant of "Psychiatry" called "Tell Me This" was recently unmasked. The patient relates his dream or incident to the group, and the other members try to interpret it by asking pertinent questions, but if White does not answer the questions, the group stops.

The thesis of "Stupid" is to laugh at your own stupidity, and the transaction is to make your opponent call you stupid or respond as though you were stupid.

The milder form of the game is simple: by not laughing or railing at White's stupidity, the anti-"Stupid" player will make a friend for life.

The antithesis of stupidity is not to substitute another game, but to refrain from playing stupidity. The antithesis of sullenness is more complicated because he is playing to provoke either helplessness or exasperation.

The most dramatic form of "Wooden Leg" is "The Plea of Insanity", in which a person pleads insanity in order to avoid responsibility for his actions.

The thesis of "Wooden Leg" is that you should expect nothing of a man with a wooden leg, except that he should steer his own wheel chair.

As long as someone with a real, exaggerated or even imaginary disability is content with his lot, perhaps no one should interfere. However, if the patient presents himself for psychiatric treatment, the question arises as to whether he can rise above his disability.

The wooden leg is especially pernicious in clinical practice, because a patient can find a therapist who plays the same game with the same plea, and this makes progress impossible.

Some patients in mental hospitals use excuses like colds, head injuries, situational stress, the stress of modern living, American culture and the economic system.

The thesis of "Wooden Leg" is that if they had rickshaws (duckbill platypuses) (girls who spoke ancient Egyptian) around this town, he wouldn't have got into this mess.

The "Wooden Leg" player can be either a "good" or a "harsh" parent to the patient, depending on what the patient wants.

As an Adult, the therapist declines both of these opportunities, and instead asks the patient what he expects from himself.



The psychiatrist is in the best and perhaps the only position to study games adequately, but unfortunately he deals almost entirely with people whose games have led them into difficulties.

The Peace Corps has given official sanction to Busman's Holiday, and it is a constructive pastime for all concerned, even if it is secondary to some ulterior motive.

The cavalier is a game played by men who are not under sexual pressure. It is played by older men who are gracefully resigned to monogamy or celibacy, and by young men who have a satisfactory marriage or liaison.

The proper complement is a variant of "Gee You're Wonderful Mr. Murgatroyd" and the brutal antithesis is "Buzz Off, Buster." A sulky woman will play Second-Degree "Rapo" and a stupid woman will play First-Degree "Rapo".

Cavalier is a game played by Irish women in their sunset years.

Aim: Mutual admiration. Social paradigm: Adult-Adult, psychological paradigm: Child-Adult, biological paradigm: mutual stroking, existential paradigm: I can live gracefully.

White is consistently helpful to other people with some ulterior motive, whether to cover up for past wickedness, exploit people in the future or seek prestige. The people who question White's motives must also give him credit for his actions, since there are so many people who compete destructively.

A man who is well-educated and sophisticated moves to a small town and becomes a "Homely Sage". He helps people with their problems and refers them to qualified experts.

The constructive form of "I'll Show Them" involves working hard and exerting every effort to gain prestige, not for the sake of craftsmanship or legitimate accomplishment, but to gain admiration and the regret of his enemies for not having treated him better.

Games are passed on from generation to generation, culturally and socially, and are played by people of different classes, tribes and families. Games can be diluted or altered from generation to generation, but there is a strong tendency to inbreed with people who play the same games.

Many people play games, but schizophrenics refuse to play games and demand candid-ness from the beginning. The Sulk is someone who is angry at their mother, and can be reverted by offering him something worthwhile in exchange for sulking.

If a female Sulk is angry at father, a male therapist must handle this with even more diplomacy, or the therapist risks being thrown into the wastebasket of men who are like father.

A patient and a therapist discuss a new project and how to be on time. The patient mentions he got a B+ on his history test, but he didn't tell the therapist because he was afraid to get an A. The therapist says the patient is entitled to a 34% discount on the next round.

The patient announced that she had a new project - being on time. The announcement was not an attempt to set up a game.

The therapist's patient's cooperation was not a "supportive" statement, nor a first move in a new game of "I'm Only Trying to Help You."

"I don't care about you," and "Guess what grade I got" are pastimes which both were aware of and felt free to indulge in.

The therapist gave her a B+, and no reason not to say so.

The Patient did not sulk with rationalizations or pleas, but faced her Child squarely.

She is no longer obligated to see coffeepots and people the way her parents told her to.

The therapist and the patient play "Art Gallery" together, but the therapist doesn't feel obliged to waste time playing "Psychiatry".

The attainment of autonomy is manifested by the release or recovery of three capacities: awareness, spontaneity and intimacy. A child who hears birds sing, but whose father tells him they are jays and sparrows, has lost his ability to see and hear.

In American life, driving to work in a hurry is the most common example of living in the here and now and not in the elsewhere, the past or the future.

The Sulk is concerned with arriving on time as much as collecting excuses for being late. He is oblivious to his surroundings except as they subscribe to his game.

A natural driver is at one with his vehicle, oblivious to his surroundings except as they offer scope for his craftsmanship.

A Chinese man sat down on a bench at Central Park, because they saved twenty minutes by taking an express, because he knew that after he died, the trees would still be there, but he wouldn't be there to look at them again.

Spontaneity means the freedom to choose and express one's feelings, and intimacy means the candidness of an aware person, which is the liberation of the eidetically perceptive, uncorrupted Child, living in the here and now.

Because intimacy is the essential nature of intimacy, it tends to turn out well if not disturbed by the intervention of games. However, some infants are corrupted or starved and never have a chance to exercise this capacity.

Parents, deliberately or unaware, teach their children from birth how to behave, drink, feel and perceive. To become autonomous, one must overcome the influence of parents, social and cultural background, and the easy indulgences and rewards of being a sulk or a jerk.

The somber picture of human life presented in Parts I and II of this book is a commonplace but not the final answer to the question of what to do during the long wait.

A human being is engaged in one or more of the following classes of behavior: internal (archaeopsychic), probability programmed (neopsychic), reality-tested (neopsychic), social (partly extero-psychic) and intimacy.