

**Ego-State and Purpose in Life Among
Japanese Adolescents
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Abstract

The current study investigates the Ego-State and purpose in life among Japanese adolescents. A non – experimental, descriptive, correlation research design has been used to examine the hypotheses of a significant relationship between Ego-State and purpose in life; 76 Japanese adolescents have responded to the Japanese versions of “Purpose in life” (PIL) questioner and “Tokyo University Ego Gram” (TEG). Results have shown: a significant relationship between the free child (FC) Ego- state and PIL (A and B,C); a significant relationship between critical parent (CP) Ego- State and PIL (A); between nurturing parent (NP) Ego-state and PIL (B, C); and a dominant adapted child (AC) ego state.

Key words: Ego- State and Purpose in Life

Introduction

Humanistic psychology believes that human beings strive to actualize their highest potentials as unique selves and maintain close mutual relations with others. A whole vision in Psychology was established by Rogers, Maslow and May to focus on person and his existential status (Kazdin, 2000). Humanistic psychology adopts a holistic approach to human existence through investigations of Meaning, Values, Freedom, Tragedy, Personal Responsibility, Human Potential, Spirituality, and Self Actualization.

“Humanity must be understood in terms of interaction with the world and the situation in which it finds itself” Psychological research should be based on the human experience during all ages and focuses on its meanings to

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the individual; experience that structures people psychologically, (Adrian, 1996, p. 198). “The ego” is not a unitary phenomenon, but it is considered more like a confederation of state.... The normal personality functions like a country that has both a “National” government and subsections (such as states, and cities) that have varying degrees of local autonomy. These “ego-states” (“part persons”) are separated from each other by boundaries that are more or “less permeable.”.... ; J. C. Reil (1803) asked “how it was possible for the ego to divide itself into persons, who produce things that they are not aware of” (Watkins & Watkins, 1981, p. 252).

Watkins & Watkins (1981) pointed that Paul Federn theories (1871 – 1950) involve ego psychology (a school of psychoanalysis rooted in Freud’s structural Id – ego – superego model of mind), and many psychoanalysts use a theoretical construct called the ego to explain how that is done through various ego functions. (Padel, 1987 : 270 – 1).

According to Federn, the normal ego was divided (dissociated) into segments which are responsible for different behavior and experience. He called these sub patterns of personality ‘ego-states’.... In (Weiss, 1952), he developed the Ego-State theory..... John G. Watkins, 1978 was the extend and modification of Federn ego – state theory, (Watkins & Watkins, 1981, 254 , 255).

Eric Berne, Canadian Born, American Psychologist and Psychiatrist (1910-1970), developed the Ego-State theory on the foundations laid by Federn. He was also influenced by Erik Erikson (Ego identity and psychosocial development), Eugen Kahn (The Classification model), and Penfield (The neurological research) Heathcote (2010). Some of the key conclusions that Dr. Wilder Penfield's reached and influenced Berne's development of transactional analysis :

- The event may not necessarily be able to be consciously retrieved by the owner, but always exists in the brain.

- Events and feelings experienced during the event are stored in the Brain and can be recalled together.
- The individual replays experiences and emotions.
- While replaying events, the individual can experience the associated emotions and also objectively talk about them at the same time. (Berne, 1964)

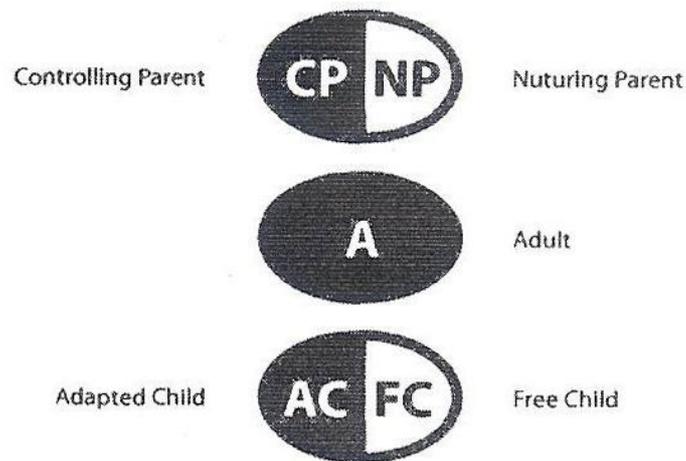
Berne used the Freudian reference “Id, Ego, and super ego” in (1947), in the beginning of (1957), he stated two conscious Ego- State, an “Adult” and “Child”, then the “Parent” Ego-State as a reflection of Parental prejudices. He also referred to “Structural Analysis” as a process of differentiating ego state “Transactional Analysis”, and proffered his first definition of an Ego-State: “An Ego-State may be described phenomenologically as a coherent system of feelings, and operationally as a set of coherent behavior patterns; or pragmatically as a system of feelings which motivates a related set of behavior patterns.” (Heathcote, 2010, 254).

Transactional analysis :

According to Berne (1964), parent, adult, and child Ego-States coexist within the personality; the adult state (A) functioning in a logical and rational manner; the child state, thinks, feels, and acts like the child once experienced; the little professor is called when the child is thoughtful, imaginative, and creative; a free child (FC) is called when the child is lovely, hateful, and impulsive; a state of guilt, shame and Fearful is known as Adapted Child (AC); a Critical Parent (CP) State operates as a Judgmental rules; while supportive parent (take care of others, kind, and over interference) is known as Nurturing Parent (NP). As Berne mentioned, all three ego states are important for healthy functioning. Each person creates a life script early in life as a way of meeting one’s needs (Elsevier, 2006). Ego-State is individually and manifested for each person that is unique to one’s experience, mentality, and family.

The difference between structuring and functioning of Ego-State is that, the Functional model classifies observed behaviors, while the Structural model classifies stored memories and strategies. (Crichton, 2007).

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Functional Analysis of Ego States

(Stewart & Joines, in Elizabeth Crichton, 2007, p. 32)

Transactional Analysis (TA) is a kind of Psychotherapy based on Structural Analysis “Differentiating ego state”, which is developed by Eric Berne; The goal is to have the mature and realistic attitude toward life “The Adult” ego (Rebe, Allen, & Reber, 2009). (TA) provides a structural personality model, which shifts ego patterns in interpersonal psychological functioning (Novojenova & Sawilowsky, 1999). (TA) presents a structural analysis system that can be applied in group, individual, family and classroom settings (Szirony, 2008).

Transactional Analysis is the method for studying interactions between individuals. Berne believed that observing the patient's words, body language, and facial expressions while communicating with the group setting, can help in finding out the problem instead of asking the patient directly. (Berne, 1964).

Purpose in Life:

The definition of purpose is:

- 1- The reason why something is done or used, the aim or intention of something.
- 2- The feeling of being determined to do or achieve something.

- 3- The aim or goal of a person, what a person is trying to do, become, etc. (Merriam. W).

It is the objective toward which one strives or for which something exists; an aim or goal; it is:

- 1- The reason for which something exists or is done.
- 2- An intended or desired result; aim; goal.
- 3- Determination; resoluteness.
- 4- The subject in hand, point at issue.
- 5- Practical result or effect.
- 6- To intend, design, resolve.
- 7- To have a purpose. (Kernerman Webster, 2010)

Purpose in life was defined as a set of goals or actions, informed by a belief system or set of values, that provides a sense of direction to an individual's life, (Edward, 2013).

"Everyone has his own specific vocation or mission in life; everyone must carry out a concrete assignment that demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone's task is unique as is his specific opportunity to implement it. (Frankl, 1962).

Viktor Frankl started logotherapy – existential psychotherapy – which is focused on the meaning and purpose in life. His theory purported that finding meaning in life can endure manners of suffering, and he called this inner strength “spirituality”. He refers to such neurosis that develops with lack of perceived purpose and meaning in life and calls it **existential vacuum**. He explained the term as a lack of recognized meaning and purpose in life, a state that he believes is the result of the frustration of the will to meaning. According to him the solution is the development of a philosophy which would demonstrate that life has meaning for each and every person, no matter how dire the circumstances ... and discovering meaning represents overcoming the

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past (meaningless past characterized by the existential vacuum) and therefore a human achievement. (Frankl, 1969).

Logo Therapy:- The word "Logos" is a Greek word used here in the sense of "meaning", Batthyany. It is an important component of the humanistic psychology movement. It holds the dynamic psychologies, existentialism, and behaviorism elements by focusing the client on a recognition and acceptance of self in a meaningful way as part of a totality, including the real world that must function (Reber, Allen, & Reber, 2009).

Frankl's approach is based on three philosophical and psychological concepts:

- Freedom of Will. According to Logo therapy, Existential Analysis (LTEA) humans are free to decide and free to shape their lives within the limits of the given possibilities.
- Will to Meaning. Human beings are free to achieve goals and purposes. The search for meaning seen as the primary motivation of humans. The frustration of the existential need for meaningful goals will give rise to aggression, addiction, depression and suicidality, and it may increase psychosomatic maladies and neurotic disorders.
- Meaning In Life. LTEA is based on the idea that meaning is an objective reality and linked to the specific situation, person and continually changing. (Batthyany)

The phrase/ concept "being in the world" that belongs to Martin Heidegger, means that one must recognize that being human means being engaged and entangled in a situation and confronted with a world whose objectivity and reality is in no way detracted from by the subjectivity of that "being" who is "in the world" (Frankl, 1967, p. 138).

According to Logo therapy, life situations are full of meaning even the negative aspects (Suffering, guilt, and death) can be turned into positive attitude/ situation. (Frankl, 1967).

The problem is that : Ego-State and Purpose In Life have been – separately – received the most attention as a developmental stages in identity, relationships, a spirituality, religion, and meaning in life that influence human being's life.

Many studies have improved:

1- Ego-State therapy validated the Transactional Analysis as a structural analysis of Ego-State. The article of Szeman (2012) is about guided affective imagery and Ego State Psychotherapy which are useful for treating dissociative identity disorder. Watkins, J.G (2005); Watkins, J.G & Watkins, H.H (1981), used Ego-State therapy with a wide variety of clinical syndromes, ranging from simple problems of stopping smoking, weight reduction, and study difficulties through the various Neuroses to Borderline Schizophrenics; A clinical case study of Complex Eating by Degun (2003); A clinical case study of Highly Complex Compromise Formations Manifested in Fantasies by Sugarman (1997); Behavioral Problems in Immigrant Male Adolescents by Ramond (1994); Sexually Traumatized Children by Hartman (1994); Measuring Client Change In Psychotherapy by Emerson (1990); Consideration of Affective Ego State of Outrage and Outrageousness by Khan, M (1986); Interpersonal communication by Johnston (1985); Marital Happiness by Kalinko (1980); As a Psychotherapy by Faro (1979); A Construct Validation Within Eric Berne's theory of (TA) by Franklin (1979); and the Identification of Transactional Analysis and Nonverbal Behavior Within Counseling Subroles by Silker (1979).

2- Purpose in life and psychological health. Galek; Flannelly; Ellison, & Ellison (2015) examined the association among religious commitment, belief in meaning and purpose in life, and psychiatric symptoms among the general public. A sample of 1.714 U.S adults.. The results confirm that 4 of 5 classes of Psychiatric Symptoms (General Anxiety, Social Anxiety, Paranoia, Obsession, and Compulsion) are in net association with the

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religious commitment interacting with belief in meaning and purpose in life. The longitudinal study of Chan; Tsai; & Fuligni (2014) examined developmental changes in religious affiliation, identity and participation across the transition from adolescence to young adulthood among 584 individuals (from M age = 17.9 years to M age = 22.1 years; 55% female), also investigated whether changes varied as a function of individual (i.e. gender and ethnicity) and contextual (i.e., college type and residential status) factors, and the association between religiosity and well – being (e.g., meaning and purpose in life The study indicated that religiosity was more consistently linked with a greater sense of meaning and purpose in life than with fewer depressive symptoms across the transition to adulthood. Ricardo's study (2014) utilized an indigenous research design and through the conversational method it gives voice to four indigenous elders and uncovers the principles, derivations, stories, teachings, and themes of sacred purpose, findings suggested that sacred purpose has implications for education, adolescents, and for transformational healing; the elder's teachings, suggested that sacred purpose is : Multidimensional, Fluid, Complex, Relational, about one's responsibility to learn and teach, it is about passing on cultural treasures (music, art, dance, teachings, customs, song), it is about balance, healing, it is about lived experiences, personal gifts, talents, passions, it is about listening to the guidance of the ancestors and it is about living life as a ceremony. Edwards' (2013) study - An Orientational Qualitative Approach – was to describe the experiences undergraduate students cite as helping them develop and articulate their purpose in life; twelve selected students; Face-to-face Interviews focused on the experiences and relationships that helped them develop and articulate their purpose in life. Results were organized into three major themes:

- 1- Support systems upon which students relied in developing purpose in life.

2- Exemplars who they sought to emulate when living their purpose in life.

3- The critical importance of experiential learning in developing purpose in life.

A discussion of the findings asserted that developing purpose in life is a continual skill – building process, rather than definable and goal or product; research implications were discussed with a call to study how individual multiple aspects of identity influence developing purpose in life; purpose in life as a constructed with many positive attributes associated with life in general, and the college experience specifically, it is also closely related to meaning, spirituality, and vocation. In (2012) Andrew; Fish, & Rockwood indicated that frailty is associated with psychiatric conditions; and the six domains of well being (autonomy, personal growth, environmental mastery, positive relations, purpose in life and self- acceptance)., only purpose in life and autonomy were not associated with frailty .. Frailty was associated with low levels of well – being and psychological well – being impaired by a frailty identity crisis may play an important role in defining subjective health in older adults. Studies showed a positive relationship between purpose in life, psychological health and moral development of young people (Bronk, Hill, Lapsley, Talib, & Finch, 2009); (Briggs & Shoffner, 2006). The study of Shek (1997) showed a significant relationship between adolescents psychological well-being, purpose in life and family functioning; also, a positive relationship between parent attachment and a sense of life meaning (Baiocco et al, 2009).

3- Studies indicated psychological problems that are associated with purposelessness, destructive behaviors, psychological symptoms and risky behaviors, in adolescence and young adulthood (Nkyi, 2010; Ezell, 2003; Sayles, 1994; and Baiocco, Crea, Eugenio, Gurrieri, Laghi, & Paola, 2009).

4- Using purpose in life as a core factor in logo therapy has been investigated by Oswald, (2010).

5- Studies focused on the relationship between purpose in life and identity, which is more related to the current study; Sumner; Burrow; Anthony; & Hill (2015) investigate identity and purpose in life as simultaneous predictors of subjective well-being in a sample of emerging adults (N= 850, M age = 19.96) ... Purpose commitment emerged as the strongest predictor of well – being - in a structural equation model – significantly predicting greater life satisfaction and positive affect and lower negative effect; Findings are discussed strategies for promoting identity and purpose development during the transition to adulthood. Don – Ha (2013) in a qualitative research examined both the spiritual and personal identity formation in a retrospective explorative approach study, 28 young adults; The study findings indicated that parachute kids particular situation as unaccompanied minors in a cross – cultural environment strongly influenced their spiritual and personal identity development ... many female participants sensed that emotional and spiritual attachment to their parents deepened while studying abroad, they asserted that their purpose in life, career path, and ability to express themselves became clearer as a result of cross – cultural experiences which helped them to consider other's perspectives and develop more open relationships. In addition to this, they perceived that there was a significant collaborative interaction between their spiritual and personal identity development. The study of Hill, & Burrow (2012) discusses the role of purpose in life in Erikson's writings using a longitudinal sample of adolescents. This study shows that identity and purpose development are intertwined processes insofar as increased commitment on one dimension corresponds to increased commitment on the other; and purpose commitment uniquely predicts big five personality trait levels particularly for those traits related to maturity. The study of Krista (2011) analyzed the impact of international experiential education on life choices; almost all respondents indicated that the international experience had transformed their perspectives on their identity and purpose in life. Burrow & Hill (2011) in 3 studies, examined purpose as a mediator

in the relationship between identity and well - being among adolescents and emerging adults; In study 1A, (N= 110), purpose commitment was positively associated with positive affect, hope, happiness among adolescents, and fully mediated associations between identity commitment and these indices of well – being; In study 1B (N = 398) emerging adults and using different measures of well – being, findings were replicated; In study 2, multilevel random coefficient modeling analysis examined the role of identity and purpose in the daily lives of adolescents (N = 135); Result showed that purpose commitment fully mediated the relationship between identity and changes in daily positive and negative affect; Findings suggest that cultivating a sense of purpose in life may be an important mechanism through which a stable identity contributes to well – being.

Meaning in life appears important to overall well – being at many life stages and is somewhat predictable from developmental theories, Arnett and Erikson (Steger, Oishi, & Kashdan, 2009); also, the perceptions of meaning in life are thought to be related to the development of a coherent sense of one's identity, Heine, Proulx, & Vohs (Steger et. al, 2009). Jeffries (1995) indicates that meaning and purpose in life are unique to each individual; she reflects the existential striving for a genuine and authentic existence. The study of Nakahar; Mochizuki; Miyamoto; Tanaka; Kawamura; Sasaki; Nakahara; & Katsura, (2002, p.3013), suggested the importance of the mental state of high (FC) and low (AC) on the Ego gram in predicting the survival of patients with advanced lung carcinoma.

Thus it's important to investigate the relationship between Ego- States which have been structured through experiences and memories, and functioned through behaviors and purpose in life.

Targets of the current study:

- 1- Theoretical Target;** The study tries to focus on the mental state (Ego– States) and to explore the personality features which influence and develop the sense of purpose in life.

2- Applied / Practical Target;

- 1) Trying to provide people with a kind of training courses to stress on how cultivating a sense of purpose in life influences life styles, well – being, happiness, stable identity and psychological health.
- 2) Using purpose in life through logo therapy to avoid destructive behaviors, psychological symptoms, and risky behaviors that are associated with purposelessness.
- 3) Supporting the good parenthood, functioning and attachment, with their children which influence the development of the free child Ego- State (FC), and individual's purpose in life and, well – being through specialized institutions.

Questions of the study:

Ego-State influences self- actualization by such a sense of meaning, purpose, fulfillment, and achievement for its roles that we replay in our behavior, thought, and feeling from Childhood indicates an important factor which plays a core impact in our life. Ego -State – relatively to our experiences and families – shapes and colors our life (meaning and purpose).

The process of creating a sense of meaning theoretically in adolescence continues throughout life, Fry (steger et. al, 2009, p. 43). The study of Steger, et al (2009, p. 50) suggested that at earlier life stages research should focus on the process and personality features that support the presence of meaning in life and the development of purpose.

Thus; the questions of the study are:

- 1- Is there a relationship between Ego-State and purpose in life?
- 2- Are there any gender differences between Ego- State and purpose in life?
- 3- Is there a specific subdivision Ego – States that is significantly related to purpose in life?

The current study hypothesizes the following:

- 1- A significant relationship between Ego- State and purpose in Life.
- 2- According to Beren's theory, free child Ego-State (FC) might be positively related to (PIL).

Method

The method of the study is a non- experimental, descriptive, correlation research design, and a study of two variables; Ego – State considers a criterion variable and purpose in life a predictive variable.

Participants

76 Japanese adolescents, 42 male and 34 female, aged 16-17 years in second grade high school; “Kinki University Second High School, Osaka, Japan” participate in the study, the researcher had got a permission from the head of the school to allow the students to participate in the study which is an essential step for measuring attitudes in Japan. Participants answered the (TEG) Tokyo University Ego Gram, and the Japanese version of purpose in life attitude scale.

Tools

Tokyo University Ego gram (TEG) is a personality inventory that is used widely in Japan. It is the Japanese version of Ego gram that is developed by John – M. Dusay based on Transactional Analysis (TA); A theory that is formulated by Berne that attempts to explain and predict human behavior in terms of relative strength of five functional Ego States (CP, NP, A, FC, and AC); the (CP) reflects the rules of society and the values of the individual, the (NP) nurtures and promotes growth, the (A) is involved in realistic problem solving, the (FC) is characterized by natural and spontaneous feelings, and the (AC) engages in conforming and compromising behaviors.

Dusay presented a graphic technique of portraying the Ego-State pattern that he called the “Ego gram” Nakahara et al. (2002)..

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In Japan, Ishikawa et al (Nakahara et.al, 2002) developed the TEG in 1984; in 1993, Suematsu et al revised the TEG based on data obtained from 5000 healthy Japanese subjects (TEG, 2nd edition). To verify the reliability of the Ego gram, Yoshiuchi et al, (Nakahara et. al, 2002), compared the results of the TEG with those of the Profile of Mood Status (POMS), Self-Rating Depression Scale (SDS), and the Cornell Medical Index (CMI) which had been given to 523 patients who consulted the outpatient department of psychosomatic medicine of Tokyo University. Williams and Williams (Nakahara et. al, 2002) reported stability in the Ego-State across a time interval. Nakahara et al, (2002) didn't observe any considerable change in the Ego-State of their study patients over time.

Cronbach's Alpha Reliability (TEG)^(*)

N :	CP	NP	A	FC	AC
76	79.0	82.0	81.0	78.0	77.0

Test Reliability: 87.0

Many studies have successfully used TEG for measuring the psychological function, such as:-

- Daiki kato and Miyako Morita, (2010) examined the relationships between TEG scores, features of collage works, and block works.
- Yasuharu Nakahara and et al, (2002) explored the influence of the patient's mental state on survival in patients with advanced lung carcinoma; TEG was used to portray the mental state of the subjects.
- Sugiyama; Kameyama; Yamakura; Morinaga; and Tsunoda, (2011) investigated the character traits of malodor patients.

Purpose and meaning in life have been investigated through (PIL) "Attitude Scale" constructed by Crumbaugh and Maholick (1964, 1981); based on Viktor Frankl's concept concerning the neurosis that develops with a Lack

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of perceived meaning in life based on Logo therapy. Frankl, E. started logo therapy that existential psychotherapy focuses on the meaning and purpose in life. The test is used to measure existential vacuum. That is to say, the test examines how much people find the meaning and purpose in their life.

PIL for Japanese was translated by Satou Fumiko and Tanaka Hiroko in 1966. In 1993, PIL test for Japanese was published (PIL Study Group, 2008).Carolyn Jane, (1993) determined a positive construct validity of the purpose in life test.

Cronbach's Alpha Reliability (PIL)

N :	A	BC
76	86.0	81.0

Tes Reliability = 89.0

The results

Table (1)

The mean and standard deviation of the age, PIL and TEG (Ego States)

	Male (42)		Female (34)		t	p
	m	sd	m	sd		
Age	16.21	0.42	16.26	0.43	- 0.508	0.613
PIL (A)	91.1	16.83	86.7	19.53	1.029	0.307
PIL(BC)	39.61	8.89	39.26	11.50	0.151	0.880
Critical Parent (CP)	36.62	27.46	38.94	29.43	- 0.049	0.961
Nurturing Parent (NP)	43.23	30.96	37.61	28.82	0.811	0.420
Adult (A)	42.73	25.95	41.85	29.27	0.140	0.889
Free Child (FC)	50.81	27.88	41.97	26.62	1.402	0.165
Adapted child (AC)	69.00	26.03	60.26	35.50	1.301	0.197

This table (1) shows the mean and standard deviation of the study variables. The T. test, according to gender, indicates that, there is no significant difference between male and female in all parameters.

Table (2)

the frequency ego states types

	Male (42)				Female (34)			
	0 to 30.00 F(%)	31:50 F(%)	51:70 F(%)	71 + F(%)	0 to 30.00 F(%)	31:50 F(%)	51:70 F(%)	71 + F(%)
Critical Parent (CP)	18 (42.9)	12(28.6)	6(14.3)	6(14.3)	16(47.1)	5(14.7)	10(29.4)	3(8.8)
Nurturing	18(42.9)	7(16.7)	5(11.9)	12(28.6)	18(52.9)	7(20.6)	4(11.8)	5(23.5)

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Parent (NP)								
Adult (A)	16(38.1)	10(23.8)	11(26.2)	5(11.9)	14(41.2)	7(20.6)	5(14.7)	8(23.5)
Free Child (FC)	9(21.4)	15(35.7)	8(19)	10(23.8)	12(35.3)	10(29.4)	5(14.7)	7(20.6)
Adapted child (AC)	6(14.3)	5(11.9)	12(28.6)	19(45.2)	7(20.6)	5(14.7)	8(23.5)	14(41.2)

The category factor of Ego state divides the type of Ego to four divisions, **Low** ranging from zero to less than 30; **below average** ranging from 31 to 50; **above average** ranging from 51 to 70; and high ranging from 71+

This table shows that the **Adapted child (AC)** with (71+) type frequency is 45.2 % in male group, whereas female group (AC) frequency is 41.2 %. Compared with **Adult type (A)**, **Nurturing Parent (NP)** and **Critical Parent (CP)**, the higher frequency is ranged from 0 to 30.

Table (3)
the correlation coefficients between PIL (A, BC) and Ego states types

	PIL (A)		PIL (BC)	
	r	p	r	p
Critical Parent (CP)	0.241	0.036	0.200	0.083
Nurturing Parent (NP)	0.201	0.086	0.300	0.008
Adult (A)	- 0.025	0.828	0.051	0.663
Free Child (FC)	0.465	0.00	0.387	0.001
Adapted child (AC)	- 0.143	0.219	0.00	0.997

Table (3) shows that there are strong relationship between Free child type and PIL (A), where $r = 0.465$, significant at $p = 0.000$; and PIL (BC) where $r = 0.387$, significant at 0.001. They are also weak but there is a significant relationship between Critical Parent (CP) and PIL (A) $r = 0.241$ significant at 0.036; and between Nurturing Parent (NP) and PIL (BC) $r = 0.300$, significant at 0.008.

Table (4)
the differences In PIL (A) according to Ego states

	PIL (A)				F	Sig.
	0 to 30.00 M(sd)	31:50 M(sd)	51:70 M(sd)	71 + M(sd)		
Critical Parent (CP)	84.8(17.5)	88.9(15.8)	94.9(13.4)	95.2(27.8)	1.576	0.203
Nurturing Parent (NP)	86.4(16.7)	88.1(19.4)	87.7(26.04)	96.4(14.3)	1.227	0.306
Adult (A)	86.96(19.5)	94.7(17.2)	91.4(19.7)	83.7(12.3)	1.166	0.329
Free Child (FC)	78.7(16.8)	85.7(17.3)	98.3(16.5)*	99.88(13.4)*	7.109	0.000
Adapted child (AC)	96.3(18.3)	87.9(22.1)	87.8(16.9)	87.1(18.1)	0.837	0.478

Table (4) the analysis of variance reveal that there are significant differences in PIL (A) due to the free child (FC) ego type, $F = 7.109$, significant at 0.000. The post hoc bonferroni indicates that the mean of PIL (A) of the above average and high subgroups of free child (FC) is significantly higher than the low and below average subgroups of PIL (A).

Table (5)
the differences In PIL (BC) according to Ego states

	PIL (BC)				F	Sig.
	0 to 30.00 M(sd)	31:50 M(sd)	51:70 M(sd)	71 + M(sd)		
Critical Parent (CP)	37.26(11.1)	39.88(7.94)	42.4(9.3)	41.6(10.5)	1.165	0.329
Nurturing Parent (NP)	37.1(10.4)	39.85(9.6)	35.6(10.3)	46.2(6.5)*	4.072	0.01
Adult (A)	39.5(9.96)	38.8(8.98)	38.06(9.4)	42(12.9)	0.391	0.760
Free Child (FC)	36.4(11.6)	35.3(8.9)	45.2(7.3)*	45(7.1)*	6.246	0.001
Adapted child (AC)	40.7(9.5)	37.7(9.6)	38.8(11.9)	39.9(9.5)	0.210	0.889

Table (5) the analysis of variance reveal that there are significant differences in PIL (BC) due to the Nurturing Parent (NP) ego type, $F= 4.072$, significant at 0.01. The post hoc bonferroni indicates that the mean of PIL (BC) of high subgroup of Nurturing Parent (NP) is significantly higher than the low subgroup of PIL (A). Also there are significant differences in PIL (BC) due to the Free Child (FC) ego type, $F= 6.246$, significant at 0.001. The post hoc bonferroni indicates that the mean of PIL (BC) of high subgroup of Free Child (FC) is significantly higher than the low subgroup of PIL (A).

Discussion

Transactional Analysis (TA) is a therapeutic approach developed by Eric Berne in the 1950s. It emphasizes the ritualistic transactions of interactions and behaviors that occur between individuals, and focuses on social interaction, emotional well – being and responsibility, involving life scripts that people develop, as a way of meeting one's needs, **based on early childhood**. Berne's Script theory assumes that individual develops one of four life positions: "I'm OK, you're OK", "I'm OK, you're not OK", "I'm not OK, you're OK", and "I'm not OK, you're not OK", and persons engage in games to play out their life scripts in order to obtain 'Stroking' (i.e., the attention and time of other people). That games (people treating each other) where interpersonal transaction (Transactional Analysis) are analyzed concerning Parent (P), Adult (A), and Child (C) roles. (Elsevier, 2006).

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The child is the Ego-State which has most of the energy of the person and includes his / her creativity, intuition, self expression, and is the most – influential part (Crichton, 2007).

Since Fictor Frankl's Logo therapy, **is an existential psychotherapy, which focuses on the experiences and situations during all ages and its meaning to the individual**, experiences structure people psychologically, (Adrian, 1996); and focuses on the meaning and purpose of individual's life. **Through these experiences, the influence of other people (i.e. ... Parents in Childhood)** is important and unique to each individual. Edwards (2013), Shek (1997), & Jeffries (1995).

The results of the current study did not show a significant difference regarding the gender factor. It answers the questions and supports the hypotheses of the study that there is a significant relationship between Ego State and purpose in life. The Free Child (FC) Ego State shows a significant relationship with both parts of PIL A and B, C - high level of part (A) shows that people have clear meaning and purpose with a sense of fulfillment and achievement every day; and the score of parts (B,C) sum the response to the aspects of life, meaning and purpose, existential vacuum, and value of attitude (PIL study group, 2008) - which support Berne's theory (Berne, 1964 and McCormick, 1977) that (FC) Ego State thinks, feels, acts spontaneously; where thoughtful, imaginative, energetic and impulsive state are dominant; and influences the individual clear meaning and purpose in life and also the aspects of life, purpose in life, existential vacuum, and value of attitude. Critical Parent (CP) Ego-State showed a significant relationship with PIL part (A) means that as (CP) reflects the rules of society and values of the individual (Williams; Watson; Walters; & Williams 1983) It influences the individual's clear purpose and meaning in life which support the humanistic psychology, Berne's and Frankl's Theories "The influences of socio-culture, experience, and internalized images to individual", as Adrian and Frank say (Benjamin, 1996; Berne 1964; Arthur, Rhiannon and Emily, 2009; Jeffries & Laura, 1995).

In the same way, Nurturing Parent (NP) shows a Correlation to PIL parts (B, C); It means that supportive, kind and over interfere parent (Berne, E. 1964) influences the individual's aspects of life, meaning and purpose, existential vacuum, and value of attitude.

Results also show a significant high level of Adapted Child (AC) Ego State, which reflects a states of guilt, shame and fear (Berne, E 1964); and reflects adapted Ego- State to the norms, and values of the parents, (Berne in McCormick, 1977), which supports the concluded findings of the researcher's Study "Parent – Child Relationship and the child inner feelings regarding dependency – Japan⁽¹⁾"; Findings show that children have a tendency of dependency, influenced by Amae's⁽²⁾ mentality, "dependency on mother, parent, and organizations".

Berne described the Ego-State as follows: The child Ego-State is a set of feelings, attitudes, and patterns of behaviors which were experienced in the person's own childhood; Adapted Child (AC) Ego- State develops from adapting to what the original parents or parental figures either wanted or not of the child; Parental Ego- State is a set of feelings, attitudes and pattern of behaviors which appear to be like those of a parental figure (McCormick, 1977).

Developmentally, as various theorists have postulated, a baby is born only with a child Ego- State (Berne, 1969). James and Jongward (1971) believe that the Parent Ego- State develops after the child begins to imitate parents and take on parental values.

(1) The paper has been presented in the Asian Conference on Psychology and the Behavioral Sciences, March 2011, Osaka, Japan; And accepted to publish at 7/4/2015 in the Psychological Service Magazine, Ain-Shams University.

(2) Amae is a Japanese term refers to the feelings that all normal infants at the breast harbor toward the mother – dependency, the desire to the passively loved, the unwillingness to be separated from the warm mother – child circle and cast into a world objective "reality". In Japanese These feelings are somehow prolonged into and diffused throughout his adult life. (John Bester in "The anatomy of dependence" 2008, p. 7) by Doi.

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Woollams and Brown (1979) describe the different functional Ego- States; the positive nurturing parent is the parent that takes care of the other when the other needs. As for the negative nurturing parent, he is the parent who over – nurtures, smothers, over – permissive, and does things for others which are not needed. The positive controlling parent stands up for other’s rights, strong and firm. The negative controlling parent is critical and taking a position of superiority and tending to put others down.

At this point, a weak but significant relationship between (CP) and PIL part (A) may reflect a kind of unconditional relationship between the positive controlling parent and the clear purpose and meaning in life of the individual. At the same way, a weak but significant relationship between (NP) and PIL (B, C) may reflect an unconditional relationship between the positive nurturing parent and the individual’s aspects of life, meaning and purpose, existential vacuum, and value of attitude.

Conclusion

Humanity must be understood in terms of interaction with the world. Experiences and its meanings to the individual (Parents in Childhood) structure people psychologically and originate adult patterns (Benjamin 1996). Ego - State, phenomenological, is a sense, is a coherent system of feelings and operationally is a set of coherent behavior patterns, (Heathcote, 2010). When patterns of parent, adult, and child Ego- State, which had been internalized as images of other persons, functioning; shift during the situations; while purpose in life is unique to individual across life – Span; obviously and clear to mention that Ego -State influences purpose in life via and through specific others.

The results of the study shows:

- 1- A significant relationship between Ego – State and Purpose in life.
- 2- No significant gender differences Ego – State and Purpose in life.
- 3- A dominant Adapted Child (AC) Ego State, which consists of the Japanese culture.
- 4- A significant relationship between the Free Child (FC) Ego -State and PIL (A and B.C) which supports Berne’s theory.
- 5- A significant relationship between Critical Parent (CP) Ego- State and PIL (A) which reflects a Positive Functional of (CP) Ego- State and it influences the clear purpose in life.

- 6- A significant relationship between Nurturing Parent (NP) Ego- State and PIL (B, C), reflects a positive functional of (NP) Ego -State and it influences the individual's aspects to the life, purpose, existential vacuum, and value of attitude.

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حالة الأنا وهدف الحياة لدى عينة

من المراهقين اليابانيين

د. مها الهلباوى

قسم علم النفس - جامعة بنها

ملخص

هدف البحث الحالي إلى دراسة العلاقة بين حالة الأنا ووضع هدف للحياة لدى عينة من المراهقين اليابانيين. واتبع البحث التصميم أو المنهج الوصفي الارتباطي لاختبار فروض البحث القائمة على وجود علاقة ارتباطية دالة بين حالة الأنا ووضع هدف للحياة. ٧٦مراهقاً يابانياً استجابوا للنسخة اليابانية من اختبار (الهدف في الحياة) (PIL) و Ego Gram بجامعة طوكيو باليابان. وأوضحت النتائج وجود علاقة دالة بين حالة (الطفل الحر) للأنا وبين وضع هدف في الحياة؛ ووجود علاقة دالة بين حالة (الوالد الحازم) للأنا وبين وضع هدف في الحياة؛ ووجود علاقة دالة بين حالة (الوالد الراعي) للأنا وبين الاتجاه نحو مظاهر الحياة، والهدف، والفراغ الوجودي وقيمة الاتجاه؛ وسيطرة حالة (الطفل المتكيف) للأنا لدى العينة.