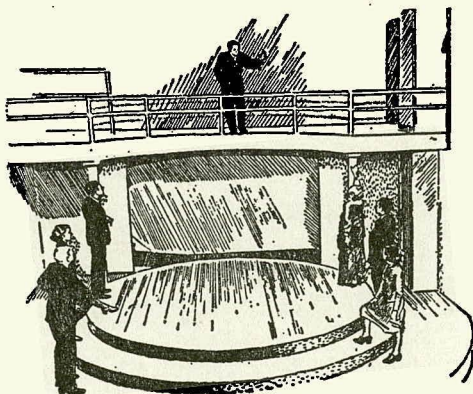


# GROUP PSYCHOTHERAPY

*A Quarterly*



23rd Annual Meeting  
Hotel Statler Hilton, Washington, D.C.  
April 3-5, 1964

**AMERICAN SOCIETY OF GROUP PSYCHOTHERAPY  
AND PSYCHODRAMA**

**Vol. XVI, No. 4, December, 1963**

# GROUP PSYCHOTHERAPY

Volume XVI

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Number 4

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FOUNDED BY J. L. MORENO, 1947

# GROUP PSYCHOTHERAPY

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## THE FIRST PSYCHODRAMATIC FAMILY\*

J. L. MORENO, ZERKA T. MORENO AND JONATHAN MORENO

### EXPLANATORY NOTE

The stories told in this book strive to be psychodramatically and poetically accurate, as they exist in the minds of the people involved and told by them. They do not strive for historic accuracy. For instance, Moreno's first name is not Johnny—which was inspired by the story of Johnny Appleseed—but Jacob, or Jacques. And so it goes with other details.

A psychodramatic biography differs in this sense from a historically analytical biography.

### FOREWORD

The founder of the Moreno dynasty is J. L. Moreno. He was born, according to myth, on a boat cruising from the Bosphorus to Constanza, a port on the Black Sea. He came to the U.S.A. in 1925 and settled in Beacon, N.Y., where the first therapeutic theatre was built.

The mother of the dynasty is Zerka. She came to the U.S.A. from London, England and joined J. L. in 1941.

Jonathan is the third member of the Moreno dynasty. He was born on June 11, 1952 in Beacon and is the editor of the Moreno Weekly.

This little book is a kind of therapeutic poetization of life. Moreno has used this technique before, in "The Words of the Father" and "The King's Novel." The poetic form permits it to be read by children as well as adults. The poetic psychodramatist can practice therapy without license and give therapeutic advice based on aesthetic validation. This book has but one concern—to be true to itself and to the people described in it.

Every family is the First Family in the eyes of the Cosmos. Every country has its first family. Every idea has its first family. In the eyes of the U.S.A. it is the President's family which is first as long as he is President. In the U.S.S.R., the Prime Minister's family is first as long as he is Prime Minister. But the First Psychodramatic Family has no such limitations. It is forever first because psychodrama is here forever.

J. L. MORENO

### THE STORY OF JOHNNY PSYCHODRAMATIST

Among the many pioneers who arrived in this country in the early part of its history was Johnny Psychodramatist. As the story goes, he was born

---

\* This is a part of the forthcoming book by the authors, with numerous photographs and illustrations.

one stormy night on a ship sailing on the Black Sea in the southern parts of Europe. He crossed the Atlantic and settled here on the shores of the Hudson River.



Johnny was a strange fellow who lived all by himself. He had little to offer except for an odd gift of seeing through people's mind and persistently tried to figure out how they felt about each other. Whenever he saw a man, as a pastime he would draw a line from him to his neighbor, from the neighbor to the blacksmith across the street and from him to the pastor in the churchyard nearby, and so line after line after line, from one to the other, until the entire village was charted like the map of a landscape, or of the starry sky above him. He drew red lines when he saw love and charity, black lines when it was hostility, greed and anger, green lines when it was jealousy and envy, blue lines for the lonely and forgotten ones. People often stopped to look wonderingly at the magic map which Johnny was drawing. It was the picture of the village how it really was and not what the people pretended it to be when they put on their artificial masks, covering up their real face underneath.

When some of the villagers stopped, Johnny let them in on the secret, and they blushed when they saw themselves exposed. And so Johnny's little lawn and yard became the place to which people secretly came at night as the place where they could truly see themselves, as if through a mirror.

One day he had another inspiration. Looking at the map, he saw himself on it. He was surrounded with blue lines, a lonely man, entirely cut off

from humanity. He cried bitter tears and he wondered how he could show the world how truly loving he is, so different from his external picture, and how much he could share with the people who ignored him. In this black moment, a seed fell from his mind to the ground. It made circles, one above the other. It was a stage upon which the moon shone its friendly light. He stepped upon it and acted the friendly neighbor, the strong, courageous man, and the bringer of luck. As he did this, he felt transformed, the stage underneath him grew bigger and bigger until it was as powerful and complete as any stage ever built. It had lights which simulated day and night. All the stage needed was a world to act upon it. From now on he initiated every man who came to him to be and act what he was in his fantasy. The story of Johnny who can build a stage for everyone out of the seed in their mind spread, and stages began to blossom and to grow all over his lawn.

One day Johnny's quiet life was disturbed by the unusual sight of automobiles, airplanes, helicopters, driving and flying by. They were full of people. They were on their way west, to conquer the country and challenged him to come with them. Johnny stopped and retreated. Why, he couldn't, he had nothing to offer; he could not compare with them. They were brimming full of ideas and zest. In this moment of desperation, his guardian angel stopped him and talked to him: "Don't be afraid, Johnny, have courage, go ahead!" "But," said Johnny, "what can I do? I have nothing. These people have schemes for houses and skyscrapers, huge airplanes and space ships, trying to build a new world out of their dream. I have nothing, I could not go." "You are wrong, Johnny, look! See the stages you have built out of nothing, out of tiny seeds of thought. Look at them, here, there, everywhere. Go from place to place and build the stages for people everywhere."

Johnny saw the light and began to move across the country. First he drew the lines from one man to another and to another, from house to house, from town to town, wherever he stopped, and the maps of the world became thousand-fold. And wherever people saw them, they wondered and became enthralled by the magic pictures. And out of the lines grew the seed of stages on which the people could be and feel themselves. He carried the torch of light and did not rest until there was a stage in every yard, in every home, in every forest, for animals as well as birds, wherever he put down his feet.

But time flew by and Johnny became an old man; his hair was white and he saw the shadow of death nearing him. And when death had come and taken him from the earth, he wondered what to do next. At this juncture

his guardian angel appeared again. Johnny looked at him: "What shall I do now? My life is over, it is the end." "No," said the guardian angel, "look, see." And Johnny saw the universe filled with millions, seeds of new beings, of newborns, coming and going, going and coming, living and dying like stars that shine and stars that perish. He began to draw lines from one newborn to the next, and to the next, and the next, through the vast spaces of the universe, infinite as his dreams, and each time, the seed of a new stage blossomed on the spot.

In his wanderings he suddenly found himself higher and higher, high above the clouds in a white land, and his guardian angel whispered into his ear: "This is heaven." He saw there angels of all sizes and sexes, of all ages and ranks, and high above everything the mysterious center of the universe itself, where the Supreme Being was resting. He was shaking like an aspen leaf, full of anxiety. In this moment of stress he followed his old impulse to draw lines, his red and blue and green and black lines which flew like powerful lights in all shades and intensity of color from angel to angel, up to God himself.

And here he was, holding in his hand the map of heaven itself. But it was so different from the heaven which people were taught it was like on earth, and it was different from the heaven the angels thought it was, and the angels looked at it with curious eyes, discovering their most inner secrets exposed. The angels, and God too, have an unconscious, and so they all began to laugh. The laughter grew and filled the entire heaven with the joy of a new day.

Johnny was frightened because he thought that punishment would result from his deeds. But as he looked up, he saw to his astonishment that every figure on his heavenly map turned into a star, and as he looked, farther and farther, more and more stars took their places, millions and millions of them, on the heavenly firmament. And from star to star sprung the lines, in all the colors he had ever envisioned, until they became what they were from the beginning of time, the starry skies of the universe. Every star was the picture of a man he had known when he was on earth and their emotions were written in the lines that ran between them. The map he had drawn as a boy was now hinged to the skies above.

#### CHARYSMA FOR CHILDREN

Moreno was a man of mysterious charisma, and especially children and young people lived in awe of him. They could not figure him out. They wondered whether he was human.

One day he had come to a house, invited by parents for a meal. The children rapidly gathered and tried to look in, but the windows and doors were closed.

One child spoke to the other: "Do you think that he eats?"

"I do not know," said a boy of five, "but he drinks. I remember when he came to our house. He drank twice from our fountain, but I've never seen him eat."

Just then an older girl stepped in, a wise one. They asked her and she replied: "Oh no. Can you imagine that he would take a spoon in his hand to dig with in a deep dish? Can you imagine that he would grab a knife and fork and cut with it into the meat until it crackles?"

They all shook their heads and agreed that it was impossible. It did not fit into the image they had of him.

The children saw how everyone sat down around the table. They saw how the dishes full of delightful meats and vegetables were brought in. They heard the prayer. They moved towards the door and looked through the keyhole, one by one, each having a chance to look and listen. They looked and listened and returned to confer and then returned to the keyhole and looked and listened again because they could not believe what they heard and what they saw.

They broke out in painful sobs, in disillusionment and astonishment, for their mysterious hero had eaten a meal like an ordinary human being!

### J. L. MORENO, FATHER AND SON

Moreno was a very troubled man. He had many friends and many enemies. His enemies sneaked into the house by night and stole his ideas, the only property he had. Moreno got angry and tried to catch them. But he never could catch them in time. His enemies tried to find a clever ruse to destroy him and they began to spread the following story:

There are really two Morenos, the father and the son. The father was a great man, a genius. He lived in a foreign land, near the Black Sea, and he developed many ideas to save mankind. He died unknown. His son came to America with his father's ideas in his "rucksack."

He lives in Beacon, N.Y. He did not invent anything. He's a worthless creature, a charlatan. He's just the son of a rich father, whom he now exploits. He is a false prophet.

He claims that he is the creator of psychodrama, group psychotherapy, sociometry, and many other untold things.

But his ideas are not his. His father is dead. They belong to the world. Everybody can take them.

When visitors come to Beacon, Moreno takes pain to clarify with a gleam in his eye, that the story is not true, that he is both father and son.

But to make the whole story more complicated still, a son was born, Jonathan. And so the story goes around like this:

There are now three Morenos, the father, the son, and the grandson.

How long will the dynasty last? How many more successors will the dynasty produce? Is there no end to the Morenos?

#### MEGALOMANIA AND MODESTY

The legend of Moreno's megalomania is widely spread, but the legend of his modesty is little known. Between 1918 and 1925 he published ten books anonymously. Among them were his more famous books—"Theatre of Spontaneity," "Philosophy of the Here and Now," and "The Words of the Father." This *idée fixe* had disastrous consequences. Many took his ideas and made them their own. For years afterward Moreno had to fight his head off to prove to the world that he was the creator of these books and of the ideas they contain. Many people did not believe him.

But Moreno maintained steadfastly that "*ideas, once they are born, belong to the universe, and no one has the right to buy and sell them on the market; they belong to universality.*"

Moreno went to the extreme with the idea of megalomania as the birth-right of every man by proclaiming that "I am God, the creator of the universe." By the way, in this Moreno was a prophet of our age, long before its time. Today every therapist thinks he is God and tries to play God. They owe Moreno a debt for this idea for which he was frequently attacked by his enemies.

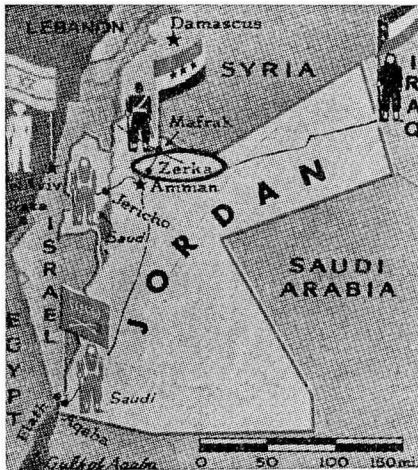
But he also went to the farthest extreme with the idea of anonymity: In the town of Voslau he was just known as the "doctor." Nobody knew his name. Moreno maintained that a good therapist is what he is by his deeds and knowledge—a name is superfluous. He did not have a shingle on his door and no prescription blanks, although this had dire consequences for him. His enemies began to spread the tale that he had no license to practice medicine. He had to ask the Academy of Medicine of Vienna to reject these false accusations.

## ZERKA MORENO

Zerka's life is divided into three parts. The first part is her life in Holland and in London with her parents before she crossed the Atlantic and came to the U.S.A. The second part is her life in Beacon, N.Y., with J. L. and Jonathan. The third part begins with the loss of her right arm.

## THE STORY OF HER NAME

Zerka is a town and army camp northeast of Amman in Jordan, which at one time was a part of Palestine. It is an historic setting for Moslem brotherhoods and Bedouin warriors, see map.



## THE PSYCHODRAMA OF ZERKA'S RIGHT ARM\*

Zerka was a young, zestful woman, but when Jonathan was five years old she lost her right arm.

It was a fact—Zerka had lost her right arm.

The deeper feelings and thoughts Zerka and Jonathan had about the tragedy remained unexpressed.

But one day her home-coming was re-enacted by them on the psychodrama stage.

\* See Anna and Nah Brind, "Group Psychotherapy and Psychodrama, A Footnote to their History", *Group Psychotherapy*, Vol. XI, No. 4, December 1958.

*First Scene, Zerka and Jonathan*

Zerka, just discharged from the hospital, prepares to meet Jonathan for the first time since the amputation.

Zerka's Soliloquy, while walking from the car to the house:

"I wonder how he is going to act. . . .

They tell me he cried last night

Because he thought he was going

to see blood. . . .

I wonder if he will feel strange. . . .

I am the only Mummy he knows

Who has only one arm. . . ."

Jonathan's Soliloquy:

"Mummy! Mummy! . . .

I'd better not get too close to her yet. . . .

I don't know if she's sore up there.

I don't know whether I should touch her. . . .

I don't see anything up there. . . .

I'll . . . I'll go over on this side. . . ."

(Makes a semi-circle around Zerka, to her left side, gently, hesitatingly puts up his hand, then pats her left arm)

"Well, Mummy . . ."

(Peers lovingly into her eyes)

"One arm on, one arm off. . . ."

*Second Scene, Zerka and Empty Chair*

Zerka shows how she is exploring the responses of other people to her new condition:

"I drop in at the office of a fellow psychiatrist.

In his desperate attempt to be tactful, understanding and cheerful

His gestures are awkward, tense.

He solicitously exclaims:

(Sits in the empty chair, in role of friend psychiatrist)

"My, how nice you look . . .

And you've got new clothes on!"

Zerka protests, in her own role:

"No, I haven't got new clothes on . . .

On the contrary,

I've decided to wear all my clothes,

Old or new.  
 I'm not going to buy any 'good' clothes  
 Or 'intermediate' clothes.  
 I'm going to wear all my clothes  
 At any time.  
 I'm going to go on living  
 Just as I used to.  
 I'm going to continue as wife,  
 Mother and psychodramatist."

*Third Scene*

The next day, Zerka meets an old friend. She looks at Zerka, and shakes her head, then says:

"After all, if you had been in an auto accident and survived  
 We would say, 'how wonderful, she's still here.'"

Zerka wonders: It sounds as if losing an arm by amputation for a body ailment is more damaging to one's status than losing it in an accident!

*Fourth Scene, In the Hospital*

Soon After Amputation, Two Old Friends Come to Visit:

Zerka is sitting up in a chair, her right sleeve is now empty, but she is fully and attractively dressed.

Two friends, both of whom come to visit at different times, present the same reaction: Zerka takes their role.

Friend stands in doorway of room, stares, gulps, exclaims:

"Good heavens, this is fantastic!"

Zerka, laughs, inquires: "What is fantastic?"

Friend: "I see you with a right arm! For me you have not changed!"

Zerka reflects: "The people who love you, see you whole."

*Fifth Scene*

Zerka alone, soliloquy:

"Since the operation

I've lost whatever fear of death I may have had.

I live.

Life is a wonderful gift.

I don't see myself alone anymore. . . .

I'm reborn. . . .

I'm in the cosmos. . . . ."

## JONATHAN MORENO, THE "PSYCHONAUT"

What is a "psychonaut"?	Jonathan has a
A psychonaut	Highly developed sense
Is a psychodramatist	Of spontaneity
Who does as daring	And the ability
And extraordinary things	To be creative.
In the space of the mind	He has the capacity
As an astronaut does	To adapt himself
In physical space.	To all the unexpected situations
	Which he may encounter.
He has a sense	
For the invisible dimensions	As a psychonaut
Of the psyche	He has a sense of
For the "surplus realities"	Exuberant humor
Just as the astronaut	Which enables him
Has a sense	To anticipate
For the unknown,	Difficult situations
Physical panorama	And laugh in advance.
In outer space.	

## MORENO LEGENDS

## 1910. THE BOOK OF GOD

Chairmen of meetings at which Moreno is to speak frequently introduce him as a man who has become "a legend in his own lifetime."

One part of the legend is that he pronounced himself to be God, the Father, the Creator of the universe. This may be psychodramatically true regardless of historic evidence. But the facts are that he published a book in 1920, *Das Testament des Vaters*, which appeared in a second edition in 1922, at Kiepenheuer Verlag in Berlin, and in an English edition in 1941 as *The Words of The Father*, by Beacon House. The book bears no signature, it is anonymous. The book speaks for itself.

## 1912. ENCOUNTER WITH FREUD

While working at the Psychiatric Clinic of Vienna University, Moreno attended one of Dr. Sigmund Freud's lectures. Dr. Freud had just ended his analysis of a telepathic dream. As the students filed out, he asked Moreno what he was doing. "Well, Dr. Freud, I start where you leave off. You meet

people in the artificial setting of your office, I meet them on the street and in their homes, in their natural surroundings. You analyze their dreams. I try to give them the courage to dream again. I teach people how to play God." Dr. Freud looked at him as if puzzled and smiled.

#### 1913. DEFINITION OF PSYCHODRAMA

The most amusing of the early definitions of psychodrama was given to Moreno by a Viennese poet, Peter Altenberg, a chronic alcoholic, as he was walking with him one night up and down the Kärtnerstrasse. "Moreno," he exclaimed, "I agree with you. If I have to die, I would rather die of diarrhea than of constipation. As I see it, this is the difference between you and Freud."

#### 1935. PRESIDENT ROOSEVELT DISCOVERS SOCIOMETRY

The nearness of Hudson to Hyde Park, and a chain of lucky circumstances brought sociometry to the attention of the late President Franklin D. Roosevelt. It was during the period of the New Deal, when Washington was full of ideas for social betterment. Roosevelt had an open mind for anything which might help the people of the U.S.A. in an age of crisis. The attempt of technocracy to save the country from unemployment had failed. The psychological moment for sociometry had come. It had become a topic of discussion in many government circles.

Dr. Frank Wilson, Minister of the Episcopal Church of Hyde Park, a regular visitor at the New York State Training School for Girls at Hudson, after reading *Who Shall Survive?* decided to make sociometry the theme of a Sunday sermon. President Roosevelt, who was in the church that morning, became interested. Dr. Wilson invited Moreno to meet the President next Sunday in his church. The President sat in the first row of pews. Moreno sat in the last and when the religious ceremony was over Mr. Roosevelt had to pass his seat. Suddenly President Roosevelt stopped and said: "Hello, Dr. Moreno," as if he would know him. The President invited him into his car; on his lap he had a copy of *Who Shall Survive?* He opened it and pointed at one of the sociograms. "This looks like progressive sociology," he said, and added pensively, "if I would not have taken my present course, this is the kind of thing I would have liked to do." He further stated, "When I am back in Washington I will see where your ideas can be put to use." Moreno thought that President Roosevelt might forget their meeting, but his interest created a new enthusiasm in Washington which culminated in a large number of sociometric community studies.

## 1937. PSYCHODRAMA AT ST. ELIZABETHS HOSPITAL

When stricken with a grave illness in 1937, Dr. William Alanson White, then Superintendent of St. Elizabeths Hospital in Washington, D. C., spoke with Margaret Hagan, at that time Director of Red Cross, about the future development of the hospital, and it was one of his last wishes that a Theatre of Psychodrama be created within it. She gave him the assurance that she would see to it. Three years after his death it became a reality, thanks to the efforts of Margaret Hagan and Dr. Winfred Overholser, Dr. White's successor. The establishment of a Theatre of Psychodrama at the largest federal mental hospital in the U. S. A. was of strategic importance.

## 1937. FROM THE NOTEBOOK OF A PSYCHODRAMATIST

There are psychodramas "conceived in ecstasy" and there are psychodramas which should never have been born. Nothing is so deadening as rehearsed spontaneity.

Do not pay the price of spontaneity for smoothness, regularity, orderliness, continuity and elegance. Do not sell the principle for a mess of pottage.

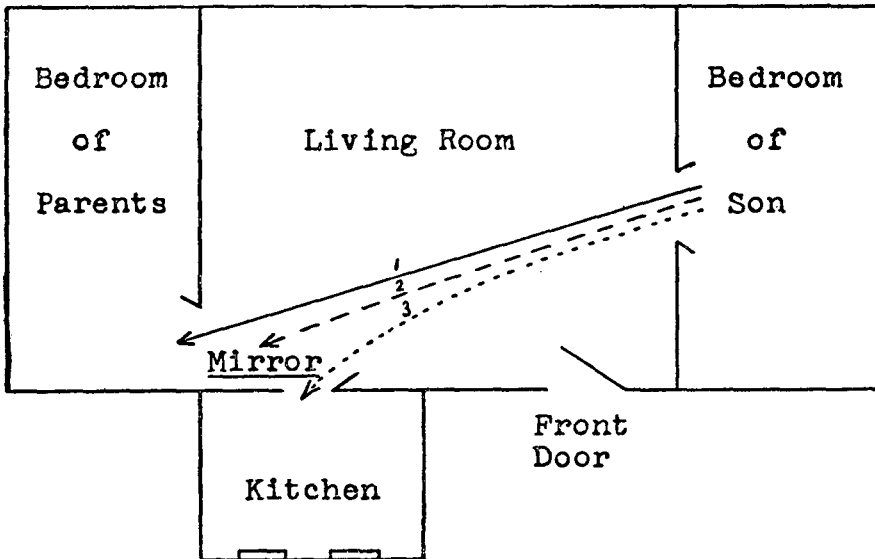
Remember that the greatest liability of therapeutic psychoanalysis was its formlessness. The greatest asset of psychodrama and the psychodramatic arts (spontaneous dance, music and painting) is the rise of form and beauty from the ashes of spontaneous production.

## THE THERAPEUTIC THEATRE

## ORIGINS

Psychodrama has two habitats—the house in which people live “in situ,” and the official, objective theatre built especially for community participation.

Moreno started the first therapeutic theatre in Vienna in 1922. When he moved to the U.S.A. he started a similar experiment in this country. He looked for a place where he could find a house for his family and where he could build a theatre for the therapeutic community.



PSYCHODRAMA IN SITU, IN A PRIVATE HOME

The simplest setting for psychodrama is the private home. The members of the family are identical with the players of the therapeutic theatre—they are the occupants of the house. Here are father, mother and child, the three dramatis personae living in intimate quarters.

## VEHICLE

The therapeutic theatre is the vehicle for the transformation from an irreversible to a reversible universe. It frees the patient from the boredom of daily reality and from the couch and chair of conventional therapy. It allows him an open field for exploration of his desires and potentials. He

does not lie or sit; he is moving, acting, speaking, as in life itself; at times not committed to anything, neither to move, to act, or to speak, but just to be. His realm of being may be at times as rigidly structured as the social realities around him; at other times it may have the irreality of a dream or the hallucinatory character of a lunatic world. It may at times be a place for the brutal logic of reality, at other times it may be a place for the inner logic of fantasy, and finally a place for experiences from the "no logic" and "no existence" land. Its spaces may be a room, a street, a sidewalk, a track, a skyrange, all means of ready communication. But it may also have spatial and temporal structures which do not exist; it is the realm of the super-existential and of the super-existentialists. It is the natural habitat of spontaneity, where the patient can throw himself into the full actuality of living, without suffering the consequences of social, moral and scientific judgements and penalties. This vehicle into which he enters must be like a suit which is made to order with plenty of room to spare for the millions of varieties of private and social worlds—the psychodramatic theatre.

#### THE PSYCHODRAMA

It is quite ordinary that upon awakening after a dreadful dream, you look for a sobering anchorage in the world of daily reality. It is then a deep consolation to find yourself again, that same old person with the same body and mind with which you have identified yourself since you have ever known yourself. Because you find the same existence again, you feel comfortable, secure and relaxed.

But there are other times when you awaken and feel bored to find that you are the same person of yesterday to whom you have been tied for ever and ever. It feels then that you are chained to an existence from which you cannot escape. In such moments of utter boredom with yourself you have often wished to awaken in the morning and find yourself transformed into a different existence. It may be a bird, or a butterfly or a woman riding on a white horse, or any other existence which would give you a new experience of the world. But as it is, you are stuck with yourself, with this body and this mind, inescapably, to be always the same. In conclusion, let us state plainly a subliminal fact: *individual existence is not reversible*. This irreversibility is a "Daseins Qualität," a quality of existence.

Is there anything one can do about it? Man has never accepted this dictum standing still. He has challenged and fought it since time immemorial. All religions are a testimony to this protest against being born into a tiny, shabby part of the universe. Think of the folklore of many ancient cultures,

of the fairytales which provide man with magic power so that he can be transformed into anything he may have planned to be, a giant, a saint, a hero or a pig, a dwarf or an insignificant rat. In a scientific age, however, these wonderful gifts of magic thinking have been disposed of wholesale, man has been forced to look into a sobered and reduced reality. But even today, man has not quite accepted this as an ultimate decision. With every newborn the greatest rebel against the cannon of disillusionment recurs. The "spontaneous subjectivity" of the infant is a terra incognita. His existence and that of the universe are one and the same. There is no other existence outside of him and there is no other existence inside of him. It is all one thing, at least until it is proved otherwise, until the first dreads and barriers to his "all-one" existence come into his path.

We will never give up our expectations to become the center and ruler of the world. We may become humble as we age and as we learn that the universe has a stubborn structure of its own which we are unable to penetrate and conquer through magic methods. We may play any game—the game of the scientific method or any future improvements on it—as long as it helps by a detour towards the fulfillment of our profound intention to be forever connected with existence, to be all-powerful, immortal, and at least ex post facto to verify at the end of time the words of genesis: "In the beginning was God, the creator of the world," to reverse the direction of the arrow from the past to the future, and announce "At the end of time there will be I, the creator of the world."

### DAS STEGREIFTHEATER IN EUROPE

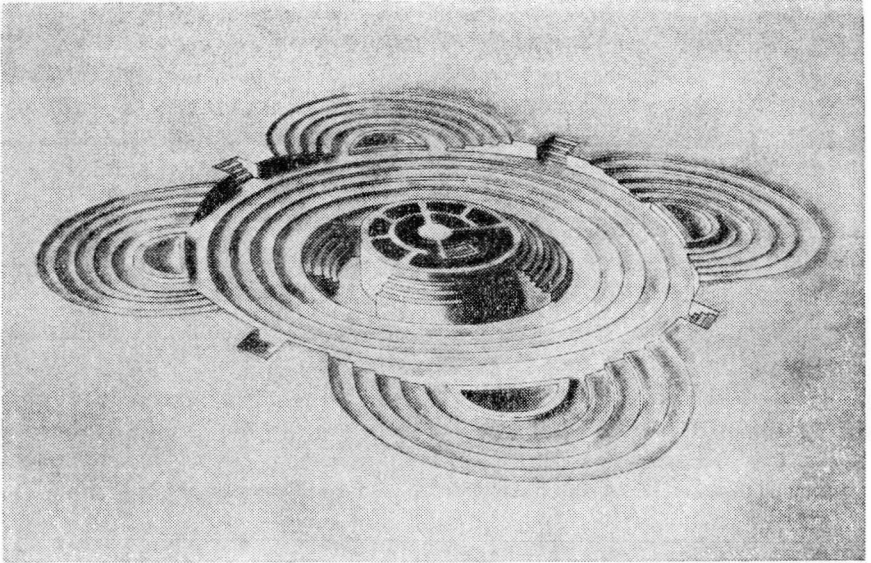
FORERUNNER OF PSYCHODRAMA, EARLY REVIEWS

Paul Stefan, *Die Stunde*, Vienna, May 5, 1924

Vienna has an ensemble under the direction of J. L. Moreno, which, instead of reproducing written lines, improvises them on the spot. I assure you that this can be more amusing and impressive than the work of all our classicists, including Strindberg.

Richard Smekal, *Neues Wiener Journal*, Vienna, June 16, 1924

Even the best of imaginations cannot foresee coming events. Only living experience enables us to realize the full significance of their playing. It is wrong to regard Impromptu merely as a substitute for the legitimate theatre. Viewed in the proper light, it is the most interesting and stimulating experiment of the day.



VIENNESE MODEL, 1924

First exhibited at the "Internationale Ausstellung Neuer Theatertechnik" (International Exposition of New Theatre Techniques), inaugurated by the City of Vienna.

Joseph, *Welt Blatt*, Vienna, April 21, 1924

The poet stands in the midst of his players and transfers his idea to them. The curtain rises immediately afterward, and they begin to play. The play, called *Imagination*, was simple, gripping and creative in its presentation.

Robert Muller, *Prager Presse*, Prague, March 13, 1925

As a contrast to, and after the problem theatre of our day, Moreno's Impromptu Theatre offers real recreation and completely new perspectives. . . . The spectators are thrown into a novel situation, as they are conscious of the accidental character of the developments on the stage. Like life itself, it has the thrill and excitement of the unexpected.

Dr. Hans Knudsen, *Berliner Börsen Zeitung*, March 15, 1925

Remember, it was no one less than Goethe who suggested Impromptu playing. In Book II, Chapter IX of *Die Lehrjahre*, he says Impromptu playing "should be introduced in every theatre. The ensemble should exercise

regularly in this way, and the public would certainly profit if an unwritten play were performed once a month." What a change in the aims of the theatre!

*Leipziger Neueste Nachrichten*, Leipzig, December 21, 1924

It is not impossible, if we guide ourselves by what we know of the history of our spiritual evolution, that the Impromptu Theatre is the Theatre of the Future.

*Rheinische Musik und Theater Zeitung*, July 19, 1924

The movement is not limited to Austrian theatrical circles. Its influence grows visibly throughout Germany, north and south.

*Ariadne*, Berlin, December, 1924

The brain itself is used as the repertoire. The theatre is a theatre of first nights only. We believe in it. It goes down to the bedrock of the real substance of theatre.

Giacomo Boni, *Il Sereno*, Rome, November 26, 1924

They use the theatre as a newspaper! The living newspaper!

*Haagsche Courant*, The Hague, February 27, 1925

And what an interesting spectacle it is—Impromptu. Imagine, dear reader, the public suggests plays to the actors, the audience itself can play.

#### THE THEATRE OF P. D. IN U.S.A.

#### HUSBANDS AND WIVES ACT OUT THEIR QUARRELS STAGE USED TO ADJUST FAMILY ROWS\*

HOWARD BLAKESLEE

*Associated Press Science Editor*

Beacon, N. Y., Sept. 23-(AP)-1937. Troubled husbands and nervous wives have found a new cure for family rifts, a therapeutic theater here, where they go on the stage and quarrel to their heart's content.

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\* Quoted from the Oakland, California, *Tribune*, September 23, 1937.

The results of the first six months use of this theater for these domestic, and for more serious mental troubles, is reported in a new publication, *Sociometry, A Journal of Inter-Personal Relations*. The editor is Dr. Gardner Murphy of Columbia University. The publisher is J. L. Moreno, M.D., who built the theater.

The idea is defined thus—"the full psychodrama of our inter-relations does not emerge; it is buried in and between us." In this theater, spontaneous play-acting, done under medical supervision, has brought out some of the hidden facts of married lives.

#### TIFFS RE-ENACTED

The new journal describes the play-acting of "Robert" and his wife "Mary." They re-enacted some of their tiffs, and at the same time spoke aloud the thoughts they had felt, but not uttered, during the quarrels.

"She never puts things in the right place," was one of Robert's asides. One of "Mary's" was: "He is so restless. Why didn't he let me wash the dishes?"

"Robert's" trouble, it developed, was two neuroses, one about time and the other about space. He always worried for fear of being late for appointments. This "time" trouble was so bad that he went to one appointment three hours early to escape worry over being late. In "space" anything misplaced, even the slightly up-tilted corner of a rug, worried him.

"Robert" and "Mary" found the cure for their troubles on the therapeutic stage. They learned not to talk to each other when things went wrong.

Another couple was "George" and "Anne." She seemed to suffer from hysterical outbursts when alone with her husband. In public she treated him like a superior being. Alone, she called him vile names.

She was an actress, her stage parts always "sweet" dispositioned. On the therapeutic theater stage she was given exactly opposite roles, and told to be a termagant. These she enacted at first with persons other than "George."

She acted these roles "with delight." Gradually she developed a sense of humor about them. Then she and her husband began acting together on the therapeutic stage. Her sense of humor persisted, and in a few months her hysterical fits at home stopped altogether.

PSYCHODRAMA: INSANE CURE THEMSELVES BY EXPLORING  
"LOST WORLD" OF DELUSIONS IN ACTING OUT OWN  
EXPERIENCES DURING DELIRIUM\*

HOWARD W. BLAKESLEE

*Associated Press Science Editor*

Beacon, N. Y., March 14, 1939. The "lost world" in which the insane dwell is no longer a mystery.

It is brought into full view by a new "shock" treatment which hits the emotions only, and is announced in *Sociometry*, a journal of inter-personal relations. This new kind of shock is curing insanity.

Furthermore, for probably the first time in mental records, the emotional shock enables the insane to reproduce, at will, detail by detail, the fantastic appearance of the real world as it looks to insane eyes.

The shock is induced if mental patients re-enact, in lucid moments, the experiences of their delirium. These sensations have been one of the closed doors of insanity, truly forgotten from the very moment of recovery.

Dr. J. L. Moreno, nationally known psychiatrist, who maintains a private theater for spontaneous dramatic productions by mental patients, reasoned that a milder emotional shock might help clear a disordered mind.

At the same time, as the patient would remain fully conscious, the physician might get the much sought clues to the nature of the delusions.

It would be an emotional shock, he knew, for a person while temporarily lucid, to go to the stage and try to re-enact what he had been doing and thinking while "out of his mind". Mental patients have an aversion to this. They fear throwing themselves back into the psychotic state.

These persons were not, however, requested to act. For at first they had no recollection of what they had thought. But they were asked to put their bodies in the positions as during the insane attacks. Memories then began to return.

"The first acts," Dr. Moreno says, "were usually of short duration. Gradually the patient got control of roles he played during an insane attack."

At this stage of the play-acting the patient was no longer a helpless victim. There was no moment of the play when he could not say: "Stop." He learned to check himself.

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\* Quoted from Mobile, Alabama, *Register*, March 15, 1939.

PSYCHODRAMA AND ROLE THEORY IN PSYCHOLOGY AND  
PEDAGOGICS: IMPROMPTU PLAN USED IN EDUCATION\*CHILDREN IN NEW BROOKLYN SCHOOL ARE TAUGHT TO EXERCISE THEIR  
SPONTANEITY RATHER THAN TO DEPEND ON STANDARDIZED HABITS

The impromptu method of education which has for some years been tried out in Austria and other European countries has been introduced in New York during the last year. The human race is getting into a rut, according to Dr. J. L. Moreno, author of the impromptu method, and people must free themselves from the mold into which standardization is forcing them. In other words, says Dr. Moreno, the human being must turn to spontaneous expression if he wants to break down the inhibitions under which he labors owing to accepted methods of education.

Dr. Moreno, a graduate of the University of Vienna, started his first experiments with impromptu work in 1910. He tried out his theories with children at play in the gardens of the Austrian capital. The idea spread until it was taken up in the schools, and finally under his supervision an impromptu theatre was opened. It ran for some time. There are now several such theatres in Russia.

Children, said Dr. Moreno in an interview, are endowed with the gift of spontaneous expression up to the age of 5, while they are still in an unconscious creative state, unhampered by the laws and customs laid down by a long succession of preceding generations. After that they fall heir to accepted methods of expression; they become imitative, turn into automatons and in a large measure are deprived of natural outlets of volitional creation.

Explaining, Dr. Moreno took as an example the child who enters school. He receives a piece to recite, a piece written by an adult, the form of its delivery having been prescribed by an adult mind. If the pupil does not come up to the required standard, he is told to see how Mary or John performs, and is instructed to model himself along those lines. In a certain measure this goes on through all forms of education and social experience, and soon the individual is cast into a set form, having lost much of his ability to give vent to natural feelings, and fearing to do so if he has the urge.

"The mechanical and psychic sciences alone are unable to supply our youth with efficient methods of guidance," said Dr. Moreno, "and it is this inadequacy that is forcing us to seek other methods. It is here that the

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\* Quoted from the *New York Times*, February 3, 1929.

impromptu method offers itself. It gives the outbursts of spontaneity in the first three years of childhood a new significance. It holds that improvisation has a fundamental importance for mental and emotional growth, similar to the importance of light for the physical growth."

Dr. Moreno has invented what he calls "brain sport." It is an exercise of the mind and the emotions, which stimulates improvisation. He says that it teaches the mind to jump into an act in an unscientific manner. "We have discovered how important sport is to our bodies," said Dr. Moreno; "why, then, overlook the value of mental gymnastics, other than the conventional ones."

Brain sport is said to be as adaptable to adults as it is to children. In the case of grown-ups it can be applied to an impromptu play. A theme is given to a group, the situation is discussed, the parts are allotted, scenery and costumes are produced from such material as is at hand, and the play proceeds. At the impromptu theatre in Vienna, Dr. Moreno, who was its managing director, had a scene painter who rapidly sketched the required background on a drop curtain and flies; and a tailor who cut and sewed and pinned as the needs of the characters were determined. A favorite and ever-varying subject for impromptu players is the dramatized newspaper, headlines supply ample material for highly colorful improvisations. The same game can be applied to children on simpler lines.

Dr. Moreno sees important phases in the impromptu movement: its relation to the drama, to education and to clinics. In the impromptu school or class three tests are given the entrant, called the imagination, mimos and character tests. The student confronted with an unexpected situation, which he or she must develop without any previous thought, reveals many phases of intelligence and character to the expert observer. Upon occasion Dr. Moreno chooses his topics from actual occurrences in the pupil's life, and unexpectedly the subject lays bare impulses unknown to himself and to those closest to him.

Under Dr. Moreno's direction an impromptu school has been opened at Plymouth Institute, in Brooklyn. Mrs. Peggy Bridge is conducting a class at Grosvenor House, and one of the large colleges in the city is testing the impromptu method in a story-telling class.

A THEATRE OF PSYCHODRAMA AT THE PSYCHOLOGICAL  
LABORATORY, HARVARD UNIVERSITY\*

Before a gathering of grad students and professors that more than filled the modern, newly completed hall, Dr. J. L. Moreno accepted, last Monday, the presentation of his latest "child"—the Harvard Psychodrama Theatre. With Harvard as the proud mother, this addition to the clinical psychology family has, as Dr. Henry A. Murray pointed out in his introduction, no question of paternity: for the psychodramatic techniques are Dr. Moreno's great contribution to the science of social relations.

RETURN TO THE PLACES OF ORIGIN

Shortly before the time when a theatre of psychodrama was built in Vienna on the grounds of the Neuropsychiatric Clinic of Vienna University, Moreno paid a visit to Voslau, the town in which he originated many of his ideas. He was accompanied by his wife Zerka, his son Jonathan, and Dr. Arnold, a professor of psychiatry at Vienna University.

He had been the health officer of that town in 1920, and had come back to visit the house in which he had lived, called The Valley of May. Thirty-five years had gone by. He thought everyone he knew would be dead or would have forgotten him. But when Moreno arrived in Voslau, he suddenly found himself surrounded by a large number of shouting women. To his great astonishment the women looked, nodded their heads, and said wistfully in German, "Das ist unser Doktor." ("This is our doctor.") They had recognized him. In fact they acted as if they knew he was coming back. It was like a miracle.

"Er hat sich nicht geandert." ("He hasn't changed.")

Some of the women cried and walked slowly away murmuring, "Das ist unser Doktor. Er ist wieder da." ("He is here again.")

As they continued to walk through the town Dr. Arnold had tears in his eyes. "It's unbelievable," he said.

They walked from street to street and up the hill to the Valley of May to the house on the street where Moreno had lived. To his astonishment nothing in the town had changed either. The houses had remained unpainted for forty years. The windows were unwashed, the roads unpaved and dirty. It seemed as if they had wanted to keep the town in the same condition as it was when he had left.

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\* Quoted from *The Radcliffe News*, October 7, 1949.

## THEATRE IN THE PSYCHIATRIC CLINIC\*

AN ATTEMPT IN VIENNA: MENTAL PATIENTS TRY TO LIBERATE THEMSELVES FROM THEIR COMPLAINTS ON THE STAGE THROUGH PLAY

*Vienna, June 1, 1963*

The theatre as an attempt to cure, as a therapeutic medium—this daring experiment is now up on trial by the physicians of the Viennese Psychiatric University Clinic. The objective is the cure of mental and nervous illnesses. The patients themselves are here the actors. They are to liberate themselves through free play from what depresses and torments them. In play they should bring forth episodes in their lives from which the physician can draw important conclusions.

The little theatre is built on the grounds of the Psychiatric Clinic in the Lazarettgasse, in the 9th borough of Vienna. It looks like a simple people's theatre. The little building is painted a light blue. On each side of the stage is a mask; one mask cries, the other laughs, and in this simplification the two masks embrace the entire cycle of life. The wooden seating benches are simple and handhewn, surrounded by old trees and above is the sky. One imagines that on this friendly stage every tragedy has a good ending.

And this would be desirable in this extraordinary theatre; it serves as a therapeutic institution, the actors are patients of the clinic and their psychic ailment is supposed to explode into the so-called psychodrama.

It is now ten years since Professor Dr. Hans Hoff, the Head of the Viennese Psychiatric University Clinic, has begun to explore the possibility of curing mental and nervous patients with the aid of the Therapeutic Theatre. This cure is to be understood in the sense of Aristotle who explained the effect of the drama as catharsis, that is, as a purging and liberation of emotions. The psychodrama as method of treatment is the idea of the physician J. L. Moreno, who migrated from Vienna thirty-six years ago. The refinement of the practical application is Professor Hoff's plan. He wants, in the first place, to evaluate the experiences of the first demonstrations. He plans the following varieties of the therapeutic theatre:

1. The patient as actor. A role is assigned to him in order to attain a special shock effect. Or he selects the role himself. Already from the choice of the role the physician receives valuable clues for the further development of the treatment.

For example: from the fact that a patient chooses to play in an Oedipus drama the role of the father or the role of the mother, the physician can

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\* Translated from *Welt am Sonntag*, June 2, 1963.

arrive at important conclusions. As plays to be used are classic dramas, a few dramas of Shakespeare, as well as Greek tragedies.

2. The patient as impromptu player. A theme is presented to the patient in rough outline, the roles are distributed and now the play develops into a tragedy, or a comedy, depending upon the moment and upon the inner disposition which drives the patient to act. Assistant Dr. Berner declares that one can attain the best result with fairy tales. This is by no means surprising. In fairy tales all kinds of emotions with deep roots are buried.

3. The patient as spectator. Upon this stage from time to time professional actors may participate. Naturally, play and spectators are carefully selected. The play, with all its involvements and with its solutions should provide the patient with a kind of mirror in which he is confronted with his own sufferings. In milder cases even a comedy like Moliere's "Le Malade Imaginaire" can bring success; for instance, the cure of a patient who is surrounded by threats and unfortunate conditions. It is assumed that the sense of humor activated by the comedy will help him to liberate himself from his complexes.

The physician can gain also from the portrayals of the professional actors valuable suggestions how to lead the patient into situations which accelerate his recovery. The fact that these presentations provide the patient also with entertainment and relaxation is a most desirable side effect of this therapeutic method.

Professor Hoff considers the psychodrama a powerful method. The classic method of psychotherapy is also based on the principle to let the patient tell his case history, assuming that the gradual revelation of the repressed experiences in the unconscious would lead to the explosion and dissolution of emotions.

A psychodrama may in the climatic development of its action, bring about an explosive outburst, an emotional breakdown of the patient which may lead to the patient's total recovery. The doctors speak then of immediate therapy; for the layman, however, such an outbreak of the demons which fill the soul is a miracle.

## DIALOGUE OF THE BEARER OF TRUTH

## ORIGIN OF PSYCHODRAMA

*Moreno and a Student*

**MORENO:** The psychodramatist is a "Bearer of Truth."

**STUDENT:** What does this mean?

**MORENO:** It means just what I said—bearer of truth. The psychodramatist must be, at the time of conducting a session, the supreme embodiment of truth. He must create an atmosphere of truth around him, wherever he appears, in ordinary surroundings, on the street, in a house, but especially in the theatre of psychodrama. All participants must be caught into his experience of total honesty and reciprocate with the same.

**STUDENT:** But a bearer of truth sounds religious, theological, mystic. How can anyone "bear" the truth? How can anyone claim that he "is" the "truth," unless it is an article of faith, an *idée fixe*.

**MORENO:** Your protest is understandable. The idea of a bearer of truth sounds unscientific; it stems from the ancient periods of magic and religion when men envisioned themselves as representative of the gods or superior beings.

**STUDENT:** But the question is how can it become meaningful in "our" time, in our scientific age—irreligious and anti-mystical?

**MORENO:** Many ideas of our ancestors have found their way back in a living form, in a new format, plausible to our contemporary perceptions.

**STUDENT:** Is this identical with the German "Wahrheitszeuge"?

**MORENO:** Bearer of truth, as I define it, is different in meaning from the German "Wahrheitszeuge," which means literally, "witness of truth." It is at least confusing to say "witness." The bearer is a heroic, existential performer, not only a witness; the witness has too much of the observer in it and too little of the actor and warrior.

**STUDENT:** Can you give me any illustrations or examples of bearers of truth in the past?

**MORENO:** Yes, among the old Hebraic prophets—Christ was a bearer of truth when he entered the temple to throw out the money lenders. He might have been killed, but he dared them without fear.

A bearer of truth has no fear when he's there to represent the truth and to follow his calling.

STUDENT: But all this has happened in an ancestral world which has lost its meaning for us. According to modern judgement, Jesus had no business to interfere with the affairs of these merchants. He wasn't a priest, just an outsider. He had no authority; who gave him the authority to step in and throw them out of the temple? In our time they would have caught him and put him in jail or in a mental hospital. Give me examples which fit into our time and which explain what you mean by calling a psychodramatist a bearer of truth.

MORENO: A psychodramatist is, as you know, not confined to a theatre of psychodrama. There are numbers of situations in life which may provoke a simple man to turn psychodramatist. Imagine that you are in a restaurant eating at a table and a Negro sits down next to you. The manager comes and advises him to leave; "Negroes are not allowed as guests." You may have the urge to put yourself into the place of the Negro and, in protest, when he leaves the restaurant, you leave with him. This is the first psychodramatic law: Put yourself into the place of a victim of injustice and share his hurt. Reverse roles with him.

STUDENT: I understand. A psychodramatist, in the broadest sense of the word, is not confined to a theatre of psychodrama.

MORENO: You may remember the concentration camps in Auschwitz. Millions of Jews have been thrown into gas chambers and burned alive. Men, women, children. Millions of people knew about it. Germans and non-Germans, but did not care. But there emerged during that period of the lowest depth of inhumanity, a few men who dared to challenge this action, this mass murder. They were a number of German pastors who insisted on going with the Jewish victims into the camps to suffer with them every kind of humiliation, starvation, brutality, and going into the gas chambers to be burned alive. Against the proudest of the Nazi authorities they felt their responsibility to participate with the innocent victims in the same martyrdom. And when they were not permitted to go, they were shot and died. Among such unusual characters in Auschwitz were three men—a priest named Kolbe, another priest by the name of Lichtenberg, and another who was officially a Nazi storm trooper by the name of Gerstein. These men died as bearers of truth.

STUDENT: What provoked them to do such a foolish thing? They couldn't stop the Nazis from mass murder of innocent victims. Their death was unnecessary and useless. Nobody heard their voice of protest, and even if they would have heard it, it would have had no effect. It seems as if it was just a symbolic action to satisfy some abstract collective morality or some of their personal whims. But what was it that provoked them? Did they hear the voice of God speaking to them? Did they act as Christians upon order from a moral authority? Or did they want to compensate their conscience as Germans, to wash away their guilt of the German people in the eyes of history?

MORENO: A bearer of truth is not necessarily the instrument of a godhead or of any particular religion, although he may be related to a particular religion (as in the case of the Christian). The bearer of truth does what he does because of his innermost desire to establish the truth and justice and love of humanity regardless of consequences. If his action has any effect and stops the crime, he will feel justified, but he does not expect it as a condition. If he would be killed as a consequence he couldn't care less. He does what he does because it has to be done. It is a moral imperative. He does not want such acts to be permitted to be perpetrated without protest and correction. The outstanding thing about bearers of truth is that they are intervening in a situation in the here and now, a situation which needs a corrective. That he intervenes with his own person, directly, without expecting an official court of law or a jury or any other form of authority to intervene. He has to intervene himself, it is his responsibility.

STUDENT: But these men whom you quote are Christians, like Christ, who was the bearer of the Cross. They followed the same imperative. Do I understand you correctly?

MORENO: The outstanding thing about these men was that they did not depend on an official authority to order them, but they intervened with their own person, concretely and directly, without fear of consequence.

STUDENT: Was Kierkegaard a bearer of truth?

MORENO: On the level of reflection, yes; but in life itself he failed. He hoped to become a heroic prophet through his own person, but he never attained his goal except in his brilliant thoughts and fantasies. He froze on the psychological level. Kierkegaard knew this. He knew that the simplest religious actor, like Peter or

Mark of the scriptures, was superior to him. The failure of Kierkegaard to become a prophet is closely related to his superiority as a psychologist. He knew too much about the truth. There is a negative correlation between knowing what is important about an act and the act itself.

STUDENT: Isn't it a paradox that excessive insight hinders spontaneity from flourishing and the striving towards self-actualization?

MORENO: It is a tragedy. Frequently we turn towards the intellect and are often carried away by the false sense of euphoria, losing contact with the here and now, the immediate task of our responsibility. On the other hand, when we turn away from the intellect, we lose the great sense of meaning and value which we would want to attach to an action. And so we are faced with two extremes: the simple-minded, naive, unsophisticated hero and the excessive, over-bearing, paralyzed non-doer.

STUDENT: There must be a middle between these two extremes.

MORENO: The failure of religious doctrines and the failure of the psychotherapies in our time are due to our failure to find a middle road.

STUDENT: What about Nietzsche?

MORENO: Like Kierkegaard, Nietzsche failed. He gave birth to the conceptual scheme of the superman without any fruitful effects.

STUDENT: What about Freud?

MORENO: Freud's failure was that he never tried to be a hero, but clung to the safe enclosure of a regulated routinized life, without ever trying to break through the wall and get out into the open. The result is our era, the era of ever-growing global enlightenment, in which, with the aid of science and technology, we are knowing more and more but "being" less and less.

STUDENT: What about the existentialists?

MORENO: They have betrayed Kierkegaard's postulates. They are anti-heroic parasites—academicians, professors, writers on existentialism. They are heroes before their writing desks or in their classrooms, but confronted with the task of putting their preachings into action, they are cowards.

STUDENT: What about yourself?

MORENO: Well, I tried once in the first period of my life to go beyond Kierkegaard, the dreamer of Christ, and beyond Nietzsche, the dreamer of Superman, and beyond Freud, the dreamer of psychoanalysis. I tried for a few years to become a real hero. I made a

few experiments and their outcome is the psychodramatist and the psychodrama of today.

STUDENT: And so you believe that you have succeeded where Kierkegaard, Nietzsche, and Freud have failed?

MORENO: I arrived at the same crossroad but moved from there in a different direction.

STUDENT: How do you explain Freud's dilemma?

MORENO: He never wanted to become a prophet. Think of his study of Moses. He tried to overcome the heroic attitude by analyzing it away. He didn't feel comfortable with heroes and prophets. He was suspicious of their merits. He made one understand that becoming a prophet is beneath him or at least outside of his range of motivation.

STUDENT: But what about Kierkegaard and Nietzsche? They certainly tried to become prophets.

MORENO: They cherished highly the heroic attitude, but they never entered into the act. They moved towards it, circled around it, reflected upon every possible version of heroic acting out, including the dilemmas, prospects, and explanations as to what might happen in the course of the act, anticipating dreads and producing them. But the more they became involved in the heroic attitude towards life, the farther the real act moved away from them. It literally slipped through their fingers. Kierkegaard insisted that a "dialectic jump," unreasoned and almost irrational, was necessary in order to cross the bridge between thought and action. To become effectively a prophet or an apostle amounted to a miracle of grace. It is of secondary importance here that Kierkegaard was inspired by the model of Christ and that Nietzsche tried to replace the model of Christ with the model of the Superman, Zerathustra.

STUDENT: You mean to say that they were not really qualified to explain what happens during a heroic act except in a poetic, magic way?

MORENO: During and between the acts, new reflections take place which are difficult to imagine with the necessary specificity in all details before the area of the act is entered. It is in this atmosphere of action that the methods and techniques of psychodrama developed.

STUDENT: This is probably the reason why Freud could not have developed the psychodramatic method.

MORENO: Freud tried to eliminate himself from the race to become a prophet

by putting all striving for values and power into a neatly constructed category, "superego." He was fearful of the act, fearful of becoming transformed into a phenomenon beyond himself, and he tried to check himself by analysis. Analysis was his escape door from the heroic attitude. He reduced the heroic attitude by making it plausible and understandable, bringing it within the range of mediocrity. He tried the same thing with the man of genius.

**STUDENT:** You paved the way for a "heroic" form of psychotherapy—psychodrama. But how did it actually start?

**MORENO:** It was in 1912<sup>1</sup> when it occurred to me to stop a preacher who was on his way to church to deliver a sermon, whose title he had previously announced as "Love Thy Neighbor as You Love Yourself." Foolish as it may have looked to the preacher himself, and to any fair-thinking man, I insisted that he should practice his demand of "love thy neighbor" towards many miserable people he met on the street leading to his church. He was an honest man but wanted to wait and preach the sermon in church, which was set for 9:30 a.m., I having stopped him at 9:10 a.m. I wanted him to act out the truth right there and then, by helping a sick woman and her two children and practicing what he wanted to preach on the spot where he was at the moment. As this occurred, several people entered into the dialogue and challenged the preacher. Speaking in modern terms, I was practicing psychodrama on the streets of Vienna. It was not pre-arranged; I was provoked by a situation which challenged my sense of responsibility. At this moment I was not only myself, I represented all the people whom the preacher might have met, and by a sort of "reversal of roles," I also represented him. I felt that he should definitely have the same sense of responsibility as I. He might, of course, have kept his mouth shut by not having announced that "Love Thy Neighbor" is a necessary way of life. But once he had committed himself, he was stuck and I was stuck with him.

**STUDENT:** Why did you get so involved with this. What business did you have to interfere with his plan of life? He was acting in conformity with the regulations of his church and the routine ex-

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<sup>1</sup> Die Gottheit als Redner, Daimon 1919, Vol. II, No. 1, p. 3. The Journal of Existential Psychiatry, Vol. I, No. 1, 1959.

pected from a preacher. Couldn't you have let him live his way? Who gave you the authority to intervene?

**MORENO:** You put your finger right on the sore spot. This is what I mean by "Bearer of Truth." The Bearer of Truth is a person who represents the universality of a truth in the moment when it is abandoned by the man who is in charge of the truth.

**STUDENT:** What proof did you have that it was a necessity?

**MORENO:** I had no other proof except inner conviction, that life is not worth existing unless I, or someone else, is and acts the Bearer of Truth. When we have postulated values like: "Do not kill" or "Love thy neighbor" then we must act to fulfill them. I want to make clear to you that the situation was insignificant and casual, just a little church and an unknown preacher, and I, an unknown young man with an *idée fixe*. But in a spiritual sense my simple actions had a great consequence. We can let our life run in a sort of mechanical way, without being too earnest about what is going on. But then, there are certain moments when we have to halt the flow of worthlessness of life and call a stop to the stupidity of being dead while alive. At that moment, when I was standing on the street corner, pleading with that preacher whom I had never met before to share his love and thoughts with me and the people around us and not to wait another ten minutes until the church doors open, I felt that I was under the spell of a great commander saying to me: "Now you, Moreno, you just do it; just stop him." I felt as if I had entered into this preacher's soul. In that moment I felt right. If I would have been beaten up or crucified, I would not have cared less. Being a bearer of truth has given my life and his a new meaning.

**STUDENT:** What happened afterwards?

**MORENO:** I discovered a form of confrontation which could be made applicable to all living problems and used by all men.

**STUDENT:** I imagine you think that the new form was psychodrama?

**MORENO:** Yes, this event inspired me to develop into, what we call today, a psychodramatist. However transformed or diluted the process of psychodrama has become in the course of years, the true message of every psychodramatist is that he is a bearer of truth, or he is nothing.

**STUDENT:** Is this what you mean by psychodrama "*in situ*?"

- MORENO:** Yes, as you see, the psychodrama arose first in the midst of people, wherever they gathered.
- STUDENT:** Can you operate in a detached, objective manner or do you mean to say that even now you have to maintain that intensive feeling about the situation in which you appear?
- MORENO:** Yes, I do. Whenever I enter a situation which requires psychodramatic treatment, I ostensibly undergo a "transformation." I feel disturbed, uneasy, as if trying to live up to the challenge of the moment and to the greatest expectations of the group.
- STUDENT:** Yes, we have often noticed that you differ from your students and other directors by the manner in which you operate. You often appear to be in an ecstasy, filled with poetic moods. You move around with eccentric gestures; often you seem to try to hypnotize yourself and to hypnotize the group. You seem either under a spell or trying to get into a spell. It is as if you are trying to emphasize the importance of the moment.
- MORENO:** Yes, starting the session is always a great moment in my life; it is as if I'm trying to establish my own identity, to remove myself from the small tasks of daily life, and reach the level of genuine communication. To be a bearer of truth is to "become" a bearer of truth.

## PRELUDES TO JONATHAN'S BIRTH

## THE DISCOVERY OF BEACON

I heard the voice of eternity  
 Whispering into my ear:  
 "This is the place where you will build  
 The theatre of love and fear"

## EPITAPH FOR PSYCHODRAMA

This is the house of the drama,  
 Built in nineteen thirty-six.  
 Here is the Morenama,  
 Moreno's panorama  
 In Beacon, on the Hudson-Styx.  
 On the road to Morenama,  
 Along and across the Styx,  
 Travel the screaming madmen  
 To the house of the drama,  
 Each with his personal fix.

## VISION OF THE NAMELESS ONE

To the Nameless One  
 I dedicate this rhyme  
 To the Timeless One  
 I dedicate my time  
 To the Spaceless One  
 The One I never met  
 To Her I speak:  
 God will wait another day  
 Will you wait for me?  
 God will wait another day  
 Should I wait for you?  
 God will wait until we meet  
 God will meet us if we wait  
 I shall never part from you  
 You shall never part from me.  
 Just a little time  
 And I will be there with you

Alone with you for eternity  
 I will have many bodies there  
 And many souls.

I can love you then  
 And you can love me  
 I can love anyone then  
 And you can love anyone  
 Free of jealousy.

#### FIRST ENCOUNTER

This is the door through which she came  
 To stay forever in this house  
 Forever mine

I looked at her  
 She looked at me  
 The beginning of mystic unity

Zerka was her name  
 Moreno it became

#### REUNION

When I look at you it seems  
 That I have seen you before  
 When I hold you in my arms  
 I feel that I have embraced you before  
 When I kiss you on your lips  
 I know that I have kissed you before

When I look at you it seems  
 That I will see you again  
 When I hold you in my arms  
 I feel that I will embrace you again  
 And when I kiss you on your lips  
 I know that I will kiss them again  
 And again and again

#### VALLEY ON THE HUDSON RIVER

I do not know the trees in the valley  
 The names of the people around it

I do not remember the streets  
The sidewalks  
And the houses in the village  
But I remember You

I do not remember the river, the sandbanks  
The boats and the airplanes  
Fleeting through the air  
I could not tell of the stars and the galaxies  
I do not remember God and Paradise  
My mind is void of all realities  
And of all dreams  
But I remember You

LOVE WILL HAVE A HEAVEN OF ITS OWN

There will come a day  
When love will be free  
Free from birth  
Free from earth  
Love will root high  
Root in the sky  
It will be free  
As flying from birds  
As light from stars  
It will be to be  
What it feels to be  
The love of you and me

There will come a day  
When love will have  
A heaven of its own  
It will be the love of God  
Sitting on his throne  
The heaven of love  
And the heaven of child  
A tree will divide the two  
Eternally

Love will be free  
From God and from earth

It will be just love unchained  
Free from you and me

## REFLECTION OF TWO

It is clear my dear  
We are in love with an idea  
Not with each other  
We are in love with humanity  
We are in love with truth and justice  
Not in love with each other

But what  
When that idea is love?  
Then we are in love with love  
Not with each other  
Oh, never in love with each other

It is clear by now my dear  
I must contradict  
We are in love with each other  
And not with anything else  
Outside of me and you  
Not with an idea  
However sublime that idea may be  
Love is the only sanity  
In an insane world

I am in love with you  
There is no remedy  
For my pathology

If you reciprocate  
There is no remedy  
For your pathology

But we shall always treat  
Each other  
With kind eulogy

In the mathematics of love  
One is never one  
It is one minus two

## MATRIMONY

Nothing is so lovely  
 As your head against the sky  
 It reminds me of the trees  
 On the Mississippi river  
 And of the clouds above it  
 Coloring the sky  
 It reminds me of the train  
 In which we traveled  
 With the "White"  
 And the "Black" compartments

The train is moving faster  
 Faster, from St. Louis  
 to Little Rock  
 The trees move backwards  
 The sky moves backwards  
 Backwards  
 With the Mississippi river

We alone move forward  
 Into the immense fortunes  
 Of the life of the future  
 Into our own destiny  
 To write the modern bible of change  
 To lay the rules down

It will happen long after  
 We have passed into  
 The immortal valleys  
 In another train of immortality  
 Along another river  
 There I am sure  
 we will change  
 The heavens  
 never to return

## CONSUMATION

Love is the thing  
 Of fingers and of hands

Of intercourse of hands  
Of lovers' rings

Ten fingers meet  
Along the knuckle bends  
Sweet longing fleets  
From tips of fingers  
To the shoulder's roundness  
To nose and ear and eye  
Through hair and down  
The dorsal spine  
To the nymphal stratosphere  
Between the lower limbs

O innocent love of hands  
Love is the thing

#### BIRTH OF JONATHAN

##### VISION

Before he was conceived and born  
He was a pleasant thought  
In his mother's mind  
Before he was a thought  
In his mother's mind  
He was a thought  
In his grandmother's mind  
And his great grandmother'd mind  
And into the eternity  
Of the past

##### FULFILLMENT

His date of birth  
Was May eighth  
Or so the doctor said  
  
But May eighth  
Has come and gone  
And still  
He is not born

The X-ray  
Showed a full grown child  
On May the twenty-eighth  
We wait and wonder  
What to do  
How long a child can take!

The cascara  
The enema  
They are to no avail  
The pains they come  
At one a.m.  
At two they go away

This happens nightly  
Three weeks long  
They never come by day

If nine times thirty  
Is too long  
How long is ten times ten times three?  
Eternity!  
Eternity!

Will this child  
Ever be born?  
Will it come to me?

The doctor frowns  
We question him  
'Tis inertia  
Says he

Inertia!  
Oh no, this cannot be!

This child moves  
Wild in me  
He pushes up  
He pushes down  
Inertia?  
Not he!

Non, no, the doctor smiles,  
Not he, your muscle,  
It's lazy as can be

What should be done?  
His father asks  
What is the thing to do?

We'll take them  
to the hospital  
This Wednesday I am free  
I'll spend the day  
That's what I'll do  
My free day  
For your child

June eleven dawns bright  
And hot and damp  
The work is hard  
But good  
At last he comes  
As quiet  
As a mouse  
That night  
At eight p.m.

He looks  
Just like his papa  
This is my child  
It truly is  
This is the one  
For me  
I'm happy  
As can be!

## LIFE WITH JONATHAN

## JONATHAN'S BED

This is the bed in which the babe was born  
It wasn't large, but sized for three  
It wasn't rich, but soft and sweet  
To hold the babe in arms of rest.

This is the bed in which the baby slept  
I will always cherish the bed  
In which he slept with me  
O he was tight and close, forever mine.

I'll always remember him.  
Bending over him,  
His eyes were closed  
His nose, his chin, his lips  
Resolved to rest.  
A stream of loveliness ran over his face.

This is the bed in which he rose  
Every morning with a lovely cry,  
A cry for love.  
Lifting his arms, his sturdy legs,  
Craving to go out for adventures  
Never to return the same.

The day before he left,  
I will remember this for all eternity,  
His large eyes questioning me with penetrating blue  
"What is all this, this mystery of life  
Why am I here,  
Why am I born?"  
And then he asked,  
"Why was I born to you?"

## SLEEPING IN PARADISE

Oh, I remember having slept with angels in paradise  
And that my sleep was the longest of all

## THE FIRST PSYCHODRAMATIC FAMILY

I dreamt that the nursemaids in heaven quarreled over me  
 As to who should serve me first  
 But I rested unmoved in my kingly bed

I remember that the tailors in heaven quarreled over me  
 As to who should make my clothes  
 Whereas I rested unmoved in my kingly bed

And that the shoemakers in heaven quarreled over my shoes  
 Whereas I rested unmoved in my kingly bed

And then I heard that the cooks in heaven  
 Quarreled about who should prepare the meal for me  
 But I rested unmoved in my kingly bed

And then I saw that the wise men in heaven  
 Quarreled about how to teach me  
 But I rested unmoved in my kingly bed

And then I heard that the guards to the gates of heaven  
 Quarreled as to how to protect me from intruders  
 But I remained unmoved and rested in my kingly chamber

## WHEN I WAS BORN

The greatest discovery  
 I ever made  
 was the planet  
 on which I was born.

Like Columbus,  
 I did not know where I would land  
 the sea was dark, I had no hand  
 to help me on the way to earth  
 I had a hard time getting through birth.

My mother and I were the entire crew  
 I pushed and pushed  
 into the world of light and blue.

## GOODNIGHT

Goodnight, goodnight,  
Dear Jonathan.  
Close your eyes  
And sleep tight  
In my arms.

Goodnight, goodnight,  
Dear Jonathan.  
Fall asleep, fall asleep  
With the lights  
All the sights  
Are gone.

Goodnight, goodnight,  
Dear Jonathan.  
Put your little head  
On the pillow here.  
Now you dream,  
Now you dream,  
Dear Jonathan.  
And the squirrels  
And birds  
Come in.

## JONATHAN DOES NOT SPEAK A WORD

Oh, Jonathan could not speak a word,  
But he could cry and he could swear.  
Oh, Jonathan could not speak a word,  
But he could run and he could leap,  
Pointing his finger to the sky.  
Oh, Jonathan could not speak a word,  
But he could sing and he could dance.  
Oh, Jonathan could not speak a word,  
But he could hug and he could kiss,  
Throwing his kisses to the moon.  
Oh, poor Jonathan, he could not speak a word!

## NATURE'S TONGUE

Jonathan is a devotee  
of nature's tongue  
which puts a premium  
on rhyme and song  
He talks with animals and birds  
but spurns all grammar and all words  
of his English mother tongue.

## MEGALOMANIA "NORMALIS"

His imperious majesty  
Is pointing with his finger.  
He commands  
With his majestic hand.  
He does not speak,  
But through gestures he tells you what he wants.  
You understand him,  
He gives his orders.  
With his finger  
The world is at his command.

## JONATHAN REASONS WITHOUT REASONING

Jonathan is a wonderful thing,  
He seems to reason without reasoning.  
He seems to sleep and eat and drink,  
he seems to breathe and sneeze and think,  
A baby is a wonderful thing,  
All reason without reasoning.

He seems to have a wonderful time,  
he seems to have time and time to spare.  
He seems to have time for everything,  
to reason without reasoning.

## THE WORLD WONDER

Das Bueblein mit dem Grueblein  
The boy with the dimple  
Walks all by himself  
As short as a shrimple.

He walks into town  
 From hau-house to hau-house  
 The wow-wows and meow-meows  
 From hither and yonder  
 Follow him meekly  
 Like a world wonder.

THE LOOKING GLASS

The mirror is so large and tall  
 It covers the entire wall.  
 It mirrors all that life contains,  
 The laughs, the tears, the stars, the rains.

Every morning since he was born  
 He stands before the looking glass  
 With eyes deep and forlorn.  
 "Brother mine, little brother mine  
 I love thee as if you would be me  
 Brother mine, little brother mine  
 I kiss thee as if you would be me."

THE BABY IN THE MIRROR

It is the mirror on the wall  
 Here comes Jonathan from the hall  
 He sees the monster in the glass  
 And wonders highly, "Was is das?"  
 He tries to catch it, it does not hold.  
 He tries to kiss it, it does not care  
 It isn't here, it isn't there.  
 He takes a bottle from the sink  
 And gives the baby milk to drink,  
 He goes behind the mirror glass,  
 He turns it in and turns it out,  
 But nowhere finds the wonderkraut.

He puts the mirror in its place  
 And with a twinkle in his eye  
 He says:  
 I've looked at you with thousand eyes

And wondered for a thousand days  
 I know now wat is das and das,  
 I am the monster in the glass.

THE GODHEAD

Jonathan speaks to the mirror:  
 "Mirror, mirror on the wall  
 Who is the greatest god of all?"  
 The mirror answers:  
 "It is you, Jonathan!"

JONATHAN'S DIALOGUE WITH GOD

JONATHAN:

When you will fly a thousand feet high  
 And you see God above the sky  
 Will you tell God that I love Him?  
 "I will tell Him"  
 "I have not seen Him a thousand feet high  
 Above the sky."

JONATHAN:

But if you will fly twenty thousand feet high,  
 Thirty thousand feet high,  
 As high as the moon,  
 Then I am sure you'll see Him.  
 Will you tell Him that I love Him?  
 "I will tell Him."  
 "Well, I have flown  
 As high as the moon  
 And I have met the man in the moon,  
 And I have asked him.  
 I have seen many moons  
 And I have asked them all,  
 But nobody knows where He is."

JONATHAN:

But if you fly far into space  
 As far as you can get  
 To the end, to the end of space

And you meet all the stars  
And all the people there  
I know you will see Him somewhere.

“Well, Jonathan,  
I have gone through all the space  
And I have met the people from all the stars  
And I have told them  
That a little boy, Jonathan, from Beacon,  
Has a message for God.  
But no one knows where He is  
And no one has seen Him.”

JONATHAN:

But he must be somewhere  
There must be some place higher still  
Which you have not reached with your plane.

“The answer is simple my boy:  
He is neither far nor near  
He is here  
He is here in this room  
He is here where you are  
Where He has always been.  
Here you can see Him and tell Him  
That you love Him.”

## A REACTION TO AN EXPERIENCE, THE PSYCHODRAMA

PAUL GREENBERGER

*New York University, New York, N.Y.*

There are many ways to present a paper for any given course. This course, however, having been the most important course I have ever taken, deserves special consideration. After four years' study as an undergraduate and a similar number of years spent preparing for advanced degrees, it might be asked why this course should be considered so important. Many of the techniques that I have been taught in the past four months are techniques that I have used over the years without knowing from whence they came.

When the opportunity was presented to study with J. L. Moreno, I recognized the name as one that I had seen on many monographs, but little did I know that this was to be a course with the man who pioneered the most exciting techniques we have at our disposal even in this day. Many people can claim credit for many advances in the treatment of various disorders. But it is Moreno alone who founded the process and developed it to the point that it is today.

Why is it that so many detractors attempt to claim the credit for what rightly belongs to one man's genius? I think perhaps an advertisement written in 1915 gives us some of the best insights as to why this happens. Although a rather old document, it is my opinion that it applies rather directly to what we are going to discuss in this paper.

In every field of human endeavor, he that is first must perpetually live in the white light of publicity. Whether the leadership be vested in a man or in a manufactured product, emulation and envy are ever at work. In art, in literature, in music, in industry, the reward and the punishment are always the same. The reward is widespread recognition; the punishment, fierce denial and detraction. When a man's work becomes a standard for the whole world, it also becomes a target for the shafts for the envious few. If his work be merely mediocre, he will be left severely alone—if he achieve a masterpiece, it will set a million tongues a-wagging. Jealousy does not protrude its forked tongue at the artist who produces a commonplace painting. Whatsoever you write, or paint, or play, or sing, or build, no one will strive to surpass or to slander you, unless your work be stamped with the seal of genius. Long, long after a great work or a good work has been done, those who are disappointed or envious continue to cry out that it cannot be done. Spiteful little voices in the domain of art were raised against our own Whistler as a mountebank, long after the big world had acclaimed him

its greatest artistic genius. Multitudes flocked to Bayreuth to worship at the musical shrine of Wagner, while the little group of those whom he had dethroned and displaced argued angrily that he was no musician at all. The little world continued to protest that Fulton could never build a steamboat while the big world flocked to the riverbanks to see his boat steam by.

The leader is assailed because he is a leader, and the effort to equal him is merely added proof of that leadership. Failing to equal or to excell the follower seeks to depreciate and to destroy—but only confirms once more the superiority of that which he strives to supplant.

There is nothing new in this. It is as old as the world and as old as the human passions—envy, fear, greed, ambition, and the desire to surpass—and it all avails nothing. If the leader truly leads, he remains—the leader. Master poet, master painter, master workman, each in his turn is assailed, and each holds his laurels through the ages. That which is good or great makes itself known, no matter how loud the clamour of denial. That which deserves to live—lives.

And so it is with the work of J. L. Moreno. Those of us that consider ourselves to be scholars and have taken the time this semester to read the various criticisms can find no validity whatsoever in the various writings of the detractors. It is indeed odd that a man like Talcott Parsons, a man whose writings no one can even understand, should have anything but pure praise for a system which works.

The fact that the Moreno system works is perhaps in the final analysis the most important consideration. The fact that the system is based on a philosophy or frame of reference is not insignificant, but it is the consideration that the system works in helping people that need help that I wish to talk about today.

There is no evidence, for example, that Freudian psychoanalysis ever cured a mentally ill patient. There is significant evidence that techniques of psychodrama have had immediate results. Perhaps it is the immediacy of the results that is important. In the psychoanalytic situation it can take a year or longer for the analyst to ascertain the problems. With the Moreno approach, it is often possible to get to the heart of the problem in a given day or evening.

Several of the many approaches which were pioneered by Moreno are particularly helpful in my opinion.

#### THE ROLE REVERSAL TECHNIQUE

Where distortions of perception of "the other" in interaction may be brought to the surface, explored and corrected is very important. In my

opinion, role reversal offers one of the most significant methods of getting into the heart of the problem.

For those clients who are unwilling in the beginning to reveal their true self, *Techniques of Spontaneous Improvisations* are most helpful. This technique, being one where the client does not have to feel threatened, is most helpful in the more difficult cases.

The replacement of free association with free acting gives many clients an area of feeling less suspicion and more at-homeness with the therapist.

I could go on listing the various psychodramatic techniques and why they are so useful, but it will suffice to say that when dealing with people who are mentally ill, speed is of an essence. In this day, when more and more clients are becoming clinically and psychologically more sophisticated, it seems important to have at our disposal these various techniques which make the client feel comfortable.

Recently, a couple came to me and asked for help with a marriage that was not faring very well. I asked a group of my associates who were unknown to the couple to assist in an experimental psychodrama. Prior to this experiment, I had asked the couple, individually and together, if they could define the problem areas of their marriage. They could not. Within an hour and a half in the psychodramatic situation, the clients and I had all the information necessary to ascertain the absolute problems of the failing marriage.

After the session was over, the clients, husband and wife, said almost simultaneously, "I didn't know you felt that way!" The group then sat around for an hour or so offering reactions and opinions. At last report, this marriage was well on the way to success.

Naturally, these two people were not mentally ill, but could have easily generated into such a situation had it not been for the creativity and spontaneity which psychodrama permits.

For the four previous summers, I have worked as a group leader in crippled children's camps. Here, there have been many times when sociograms proved to be the key towards cabin assignments and other group relations. The campers always enjoyed playing the game of "whom you would like to be with" when they went swimming and in other situations. For years, without really understanding the basis of the technique or who had given us the technique, sociograms have formed the keynote of camping administration. This summer when I return to camp, I will have the knowledge and the philosophical background to truly understand and implement the techniques which I have learned this semester. I only wish, for the benefit of our crippled children, that I could have more opportunities to study the Moreno method.

It is interesting to note, as a sidelight, a situation which occurred two weeks ago in my office here at New York University. It seemed that everyone was getting on everyone else's nerves and that tempers were about to explode. We got the small group of six persons together and we held a highly informal psychodramatic session with a great deal of the emphasis on role reversal. In less than twenty minutes we had solved a great many problems which had been smoldering for several months. I am beginning to believe that there are almost no limits to which the techniques we have studied this semester can be applied.

Perhaps for me, however, the most important use of our various techniques is within the operation of residence hall systems within university complexes. Anxiety, fear, frustration, and sublimation are ever at work in these situations where a great deal of continual contact is inevitable. There does not seem to be any limit in the residence hall system to which the Moreno principles cannot be applied. Roommate conflict, hall council conflict, and student-staff conflict lend themselves exquisitely to these concepts. A recent communique with a colleague in Ohio reported outstanding success with the sociogram for the makeup of corridors. That is, students were assigned rooms within sub-units following the use of sociograms. The results were so outstanding that the hall director hopes to join me in June at the Moreno Institute at Beacon, New York. Between us, we are planning a journal article for publication in the spring of 1964 on the use of sociograms in residence hall operations.

I might mention in passing that my experience with the reliability coefficients following sociometric studies leads to a very high degree of confidence.

This paper has not been the formal presentation which so easily can be presented. Rather, this paper is an attempt to say "thank you" for opening up so very many broad horizons. Many lessons have emerged from the thinking I have done in the preparation of this paper. I came to realize, for example, that many techniques, which I have been taught over the years, came from one man—and I was not aware of this. In a way, the injustice in this situation is infuriating and yet, the knowledge of the contribution, a contribution so large that it can not really be measured, must be very satisfying. At the same time, I, in the future, must adopt the attitude of giving credit where it is due. There are many persons who make contributions to various fields, but I doubt seriously, if there are many contributions in so large a magnitude as those of the Moreno Institute and its founder.

I have been exposed this semester to new literature, much of which I was aware and much of which I was not. And, perhaps, this is the way of life.

My responsibility, it seems to me, is to, in some way, get to Beacon in order to continue my studies and at the same time spread the word to those who have not had the opportunity to have been exposed directly.

Those of us that are involved in the helping relationship, whether from a psychological, sociological, social psychological, or any other discipline are often bombarded with claims as to the best methods of treatment. There are many varying philosophies, almost any one of which apparently successfully contradicts the other. There is one old saying which, although it is rather trite, cannot be disputed, and that is, "You can't argue with success." There is ample evidence, published over the last thirty-five years, that the methods and the philosophies of psychodrama and sociometry are successful. We have no evidence that Freudian psychoanalysis cures people, even when used over a period of years and at a cost of thousands of dollars. We do, however, have evidence that the Moreno system and philosophy works and works quickly.

I think I will never forget the evenings spent at the Moreno Institute as a participant in the psychodramatic processes. Even after announcing that these sessions were not intended to be therapeutic, in two hours those of us present on both occasions, saw people and ourselves being helped through the genius and insight of *one man!*

In the final analysis, let it be said once again: *that which deserves to live—lives!*

# EVALUATION OF THE USE OF GROUP THERAPEUTIC TECHNIQUES FOR VOCATIONAL REHABILITATION

JAMES W. MCDANIEL, M.S.<sup>1</sup>

*Colorado Department of Rehabilitation, Pueblo, Colorado*

In the brief span of thirty years since J. L. Moreno<sup>2</sup> first originated the term "Group Psychotherapy," the science has flourished and found acceptance in many diverse fields of application. It is strange though, that a methodology which had its beginnings, in this country, in the area of rehabilitation, has not achieved the same popularity as in psychiatry, education, industry, and social sciences. However, with the exception of rehabilitation psychologists and counselors in settings such as hospitals, sheltered workshops, training units, and evaluation centers, there has been no widespread application within the field of vocational rehabilitation counseling. The major attempts at adapting group methods in these settings have been reported by Pohlman (1951), Rosenberg (1956), Selkin (1960), and McDaniel (1960). The advantages of group counseling procedures have been largely overlooked, however, by the practitioners in vocational rehabilitation to whom they have the most to offer. It would appear that the rehabilitation counselor working in governmental agencies has special problems which lend themselves to group procedures. This avenue and specific applications have been previously discussed (McDaniel, 1962), and in support of these ideas, the present investigation has been designed to provide a preliminary experimental evaluation of the use of group counseling techniques in a state vocational rehabilitation agency.

## SUBJECTS

Subjects for this investigation consisted of fifty-two persons who were clients of the Colorado Department of Rehabilitation, Pueblo, Colorado. The mean age of the group was 34.7 years, and of the number, 38 were women and 14 men. All were current or recent psychiatric patients at the Colorado State Hospital, and began formal vocational training during the course of this experiment. Although subjects were not assigned to this investigation in the usual randomized manner, they were assigned by vocational rehabilitation counselors who were unaware that the study was being conducted.

Subjects were randomly assigned to the experimental group from a pop-

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<sup>1</sup> Now at Texas Technological College, Lubbock, Texas.

<sup>2</sup> J. L. Moreno, "The First Book of Group Psychotherapy." 1932. New York.

ulation of suggested individuals, chosen by vocational counselors other than the therapist. The control group was then formed by matching on the basis of sex, age, diagnosis, and type of training to be received, drawing from the available population of clients. While bias may not have been entirely escaped by this method of assignment, as many controls as possible were imposed in order to assure no differences between experimental and control subjects prior to the administration of the treatments. Therefore, even though assignment departs from the ideal arrangements, controls were as stringent as the practical limitations of the situation allowed, and to the extent that such factors were a possible source of bias and subject the personal manipulation of the experimenter-therapist.

#### METHODS

The use of group psychotherapeutic techniques for clients in vocational rehabilitation has been discussed elsewhere (McDaniel, 1962) and will be described only briefly here as specifically applies to this investigation. In-training groups have been designed for clients who participate in such courses of vocational training as college, beauty or barber schools, business schools, or on-the-job training with local business establishments. It has been found practical to have groups of six to eight members meet once a week for hourly sessions. It is usually possible to arrange with the training agency to allow the client time off for this purpose. The worth in terms of decreased drop outs or failure has been considered to be justification for this service, in addition to others rendered clients in training by the counselors responsible for their supervision. Client problems which are typically dealt with in these groups are the social skills necessary for every day harmonious living, motivation and progress in training, and conflicts that frequently arise between clients and fellow trainees or training agents. Sessions are typically occupied in group centered discussions of problems which clients themselves introduce, and the therapist's role is seen to be simply clarification and interpretation when required, and keeping the attention of the group focused upon the immediate problem. The experimental subjects of this investigation were organized into four groups. Two groups were composed of seven members each, and the remaining two had six members each. The same general therapeutic orientation and approach was consistently employed with all groups, but the content of discussions, and therefore problem areas explored, could not be held constant throughout although much repetition did occur. The amount of time in therapy was the same for these 26 clients, i.e., five months duration meeting once weekly for one hour. With the exception of regular

group therapy sessions, the controls of this study received the same services from their counselors and the agency as was received by the experimental group. This report represents a follow-up on these subjects after a period of one year from the termination of the study from July, 1961, to July, 1962. The results of this investigation are based upon the following criteria:

*A.* One year from the termination of group therapy, the groups were analyzed to determine the relative frequency with which the experimental and control subjects have successfully completed their course of vocational training.

*B.* At the same time, the groups were also examined and compared for the purpose of detecting any differences which might be present in regard to their subsequent employment.

The hypotheses which were expected to be confirmed or rejected were that the provision of group psychotherapy should serve to increase the frequency with which clients engaged in vocational training successfully complete their courses, due to the assistance provided in dealing with adjustment problems which are expected to arise fairly often. Secondly, this facilitated adjustment should also be shown in the incidence of subjects securing self-sustaining employment in their chosen occupation after the completion of training.

#### RESULTS

The results of this investigation are that the hypotheses appear in both instances to be supported by the data of the one year follow-up of experimental and control groups. It was found at the end of this period that of the 26 clients who had received group therapy, 19 had successfully completed their course of training, while of the controls, only 13 had finished. This difference is significant at the .05 level of significance ( $\chi^2 = 5.52$ ,  $df = 1$ ). It was also found that 18 of these subjects who had been given group psychotherapy had secured employment in their chosen occupations within the elapsed year, while only 13 of the control subjects had done so. This difference too is significant at the .05 level of significance ( $\chi^2 = 3.84$ ,  $df = 1$ ).

These results appear to support the notion that the use of group psychotherapy in conjunction with other services provided to persons of psychologically disabled groups indeed serves to improve their adjustment to the process of training and employment. However, other possible variables to be accounted for are that: (1) the regularity of counseling sessions alone may have accounted for the observed differences, as opposed to irregular sessions; and (2) being allowed time off from training may have introjected unsuspected

differences. The approach used in this instance is no less appropriate for physically disabled clients or any other that could be mentioned. There was no attempt in this investigation to focus upon depth of personality reintegration, since this was assumed to have been accomplished by the institution from which the client was referred. Group psychotherapy or group counseling as it has been described in this report has as its objective the facilitation of training and securing employment, which is also the objective of vocational rehabilitation regardless of the type of disability. Therefore, one conclusion of this brief investigation is that group techniques may be effectively introduced to assist in accomplishing these aims. As has already been pointed out, interpersonal skills and social expression are a paramount concern for many clients. This kind of behavior is especially amenable to group counseling and can be demonstrated to improve with group training. Therefore, it would seem to be a profitable tool for the counselor to have this means of modifying his clients' behavior. Actually, this is not quite the case, for the members of a group exercise a modifying influence upon each other. There is a certain amount of reassurance in knowing that other people have had similar problems, and that they have apparently solved or adjusted to them satisfactorily. These are common motivating factors and possibly account for much of what occurs in group vocational counseling. Other significant indications are that some difficult individuals may sometimes yield to group pressure when talking, pleading, and cajoling by the counselor will fail. Very possibly, however, the most important implication for the client can be seen in the mere association with the group. The experience of thinking and working cooperatively with others, being able to freely express feelings and ideas without fear of criticism of retaliation, and of being unconditionally accepted by a whole aggregate of persons are in themselves immeasurable benefits. No counselor can provide his clients with these things, no matter how hard he tries, without the aid of the group.

One very real problem for the counselor, which the adaptation of group techniques may help to alleviate, is that of time. Obviously, if he can see several clients simultaneously this is an improvement. This is not to say that group techniques are simply a means of seeing more people. On the contrary, group psychotherapy is a science in itself and there are things to be gained that cannot come out of individual methods. It is not a substitute which is merely designed for counselors with excessively large caseloads, even though for this counselor, contacting several clients at once has distinct secondary advantages. He usually provides a certain amount of supervision while his client is in training, and in practice this may be accomplished more simply

through group techniques, especially when all the group members are engaged in the same type of training. Another advantage which can be mentioned is that some of the responsibilities of the counselor are relieved by virtue of the group method. In dealing with groups of clients, the counselor is not always in the leadership position and responsible for guiding the client's decisions. Other clients who have faced similar problems are sometimes in a better position to offer alternative solutions than the counselor. After a group has developed sufficiently, it frequently becomes autonomous, delegates its own leadership, and makes its own decisions. The counselor still maintains an influence, but in an active group he may find himself largely incidental at times. The group technique is advantageous, to cite an example, in dealing with the dependency encountered in many disabled clients. Since the leadership and attention is no longer focused exclusively on the counselor, it frequently happens that excessive dependency does not flourish. Therefore, from the point of view of the task of rehabilitation, i.e., restoring the disabled person to a state of economic, social, and personal independence, the application of group psychotherapeutic techniques should have some value. In order to put the principles to use, the counselor should possess a good deal of personal flexibility and ingenuity, but the implications in this area are great. At least group procedures deserve a thorough trial in the vocational rehabilitation counselor's aramentarium. It is believed that evidence supporting this view has been produced in this brief and limited study, which is hoped will serve to create a closer look at the potentials of group psychotherapy for counselors who work primarily in the realms of the state vocational rehabilitation agencies.

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## BASIC PRINCIPLES OF MORENO'S CONTRIBUTION TO PSYCHOLOGY

MARVIN WELLMAN, M.D.

*North East Florida State Hospital, Macclenny, Florida*

Human behavior has been studied from the approach of the student of animal experimentation, and from that of the student of mental illness. Man shares many characteristics with the animal as well as sharing with his fellow man those which become exaggerated in mental illness. Along with the proven value of these viewpoints a rewarding and reasonable approach would seem to be a study of those characteristics which are uniquely human.

The human environment of man, i.e., the social field, differs in quality from congregations of any other species. If in no other way, it is made up of other humans. The most commonplace representatives of the human race and the most outstanding contributors to humanity live in a social field which is uniquely human.

The geniuses of the human race, who are its most outstanding benefactors, probably contribute most because of their particularly human characteristics. Otherwise one would expect that some other species would have gained supremacy on the earth. When the geniuses of the human race are studied in an effort to determine the outstanding abilities which are shared by all of them, they are observed to have a natural and continuous spontaneity and creativity (S-C). They seem to possess this not only in rare moments but constantly. We share their weaknesses, but we also share with lesser intensity and frequency their most positive and typically human characteristics. There is ample justification, both theoretical and utilitarian, for assuming that spontaneity and creativity are primary phenomena and not derivatives from any other drive.

Human behavior is not entirely predictable. There are many variables and we cannot reasonably hope to know all of them. Even if they were known, one can not predict human behavior with certainty because in addition to the influence of the genes and of society on behavior, there is the individual unique response which has not been inherited or learned but which is fitted to the particular situation. In the life of every human original moments occur which are truly creative and decisive. These may occur without any comfortable past from which their responses may spring. Spontaneity resulting in the unpremeditated action which frequently is brilliantly suited to the unforeseeable event, can be seen as a force that produces order.

The laws which are followed to some degree by human behavior express conclusions on observations of behavior resulting from three distinct influences. The first is the hereditary influence carried in the genes. Another is the result of the previous experience of the individual. He has learned ways of meeting particular situations or classes of situations and behaves in this learned manner when meeting similar situations. The third influence is the result of the spontaneity factor which makes possible fitting responses which are neither entirely gene-determined nor entirely determined by previous experience. Although all three seem aimed at the making of suitable responses to situations in which the individual finds himself and so can be expressed as approximate rules, the spontaneity factor (S-C) makes possible the unique response encouraging variability and change in human behavior.

Spontaneity (S-C) acts as an active agent on behalf of the infant long before intelligence or memory develops new methods of orientation for him. As the months pass, intelligence and memory take the lead and spontaneity is forced more and more to be subservient to them. At about three years of age the infant begins to appreciate a difference between reality and fantasy and a new flareup of increased spontaneity occurs. For a while it seems as if spontaneity might be able to make intelligence, memory and the social forces subservient to itself. Finally it submits to the mighty biological, social and cultural stereotypes which dominate the human environment and as the child grows older spontaneity tends to become the forgotten function.

Spontaneity (S-C) is not present during every moment of development but from time to time moments occur which manifest spontaneity and push the subject into a new track of experience. Spontaneity may be observed in widely separated forms of activity. Considerable spontaneity is required on the first day of life when the newcomer is challenged by experiences for which he has no pattern of response developed from similar experiences on previous occasions. The new experience and the intensity with which the child can experience them, resemble creative acts so that doing new things without a pattern from experience and without aid from logic becomes to him a matter of course.

Spontaneity (S-C) is also present when an individual at the height of his maturity is challenged by something entirely new as for example, when the scientific worker attempts to solve problems using the scientific method. Characteristic of the scientific method is the production of hypotheses aimed at the greatest possible generality, considering all the information which is available. These hypotheses are not produced by any generally accepted

or even entirely rational procedure. The investigator is familiar with the relevant facts which he is attempting to encompass and the hypotheses and theories developed from them. The step from there to the new hypotheses has been described as seeming to result from such non-rational factors as intuition and the inspiration of genius. It would be more productive to consider this step in the sequence as the result of the creative potentialities of the individual resulting from his own spontaneity.

A certain degree of unpredictability of coming events is a premise upon which the idea of spontaneity-creativity must rest. Spontaneity (S-C) is the factor animating all psychic phenomena which appear to be fresh and flexible, new and original. It makes them seem unrelated to anything preceding them. Spontaneity and creativity (S-C) are able to operate in our mental universe and evoke levels of organized expression which are not fully traceable to preceding determinants.

A theory of human behavior and motivation, in order to fit the known facts with a maximum of economy and simplicity and to be fruitful of new concepts which in their turn will be fruitful, must give a central place to spontaneity-creativity (S-C). The hypothesis of a spontaneity factor leaves room for a useful operational determinism as well as for the non-rational factors which seem active when for the first time a baby is challenged by a breast or an Einstein by a universe.

The human infant is born nine months after conception. If he were to be born many months later he might develop far enough to be as nearly ready to take care of himself as the newborn among other primates. As it is, he steps into a complicated and dangerous world long before he is ready in any way to meet its emergencies. As a result, the amount of help which he needs in order to survive has to be very much greater and more prolonged than that needed by any other infant.

The situation of the human infant at birth makes it almost a miracle that he is born alive. From a cramped, dark and silent compartment where he leads a parasitic existence he is suddenly moved into a situation having opposite characteristics. Here, his own activity is indispensable, at least in food-taking and in elimination. He moves into these new surroundings with such a suddenness that his successful adjustment is one of the great riddles of life.

One part of the organism of the infant which is inadequately developed at the time of birth is the brain. Immediately after birth even sucking, swallowing, drinking, breathing, and eliminating are not well established because the brain centers are undeveloped. For the first few weeks after

birth the forebrain of the newborn is incomplete. Brain circulation including the capillary system is inadequate. Speech centers and muscular coordinators for walking are not yet developed.

The infant, handicapped in this manner, moves into a totally strange set of relationships. He faces a more novel situation than he will ever again confront during his subsequent life. If the infant is to live, his responses must be repeatedly positive and unflinching, and although they may demonstrate varying degrees of adequacy they must be ready on the spur of the moment.

For a successful delivery the mother must be ready to bear and the infant to be born. The anatomical growth of the embryo's organism and its anatomical readiness for the plunge into the outer world in the last month of pregnancy cannot be considered a sufficient explanation for a baby being born alive and being able to live abundantly thereafter. Nature has obviously provided the newcomer so that he can land safely and anchor himself at least provisionally on what to him is an uncharted course in an uncharted world. This provision must be something more than, and different from the given energy conserved in the young body of the newborn. Nature has provided him with a factor which enables him to enter into new situations. It stimulates and arouses his organs to modify their structures in order to adequately meet their new responsibilities. This factor is spontaneity.

The universe is infinite creativity. But what is spontaneity? Is it a kind of energy? If it is energy it is *unconservable*, if the meaning of spontaneity is to be kept consistent. We must, therefore, differentiate between two varieties of energy, conservable and unconservable energy.

The popularity of spectator sports has made all of us familiar with the term "warm-up" and the process indicated by it. If a competitor in an athletic event is able to warm up easily and without being disturbed, we know that this is positively related to his subsequent achievement in the competition. Most of us have observed this same response in ourselves. A talk with the boss, a political speech, or a party may seem awkward at first. In a few minutes we find that we are getting the swing of the thing, and that we are doing better than we expected. The awkward initial interval was our warm-up period. This is an operational expression which we may explain as "getting on the ball," "getting in the groove," or "getting the stiffness out of the muscles." The effortful early activity, the getting "started," results in some change which seems to occur deep inside. The "warm-up," activates the spontaneity factor which results in the individual being able to meet any challenge inherent in the situation more adequately than he would in the

absence of this factor and sometimes more adequately than if he were able to call on memory and logic.

Terms which might be applied to the warm-up process of the athlete are relevant when used with reference to the warm-up process in the talk with the boss, the speech or the party. We may say that the athlete had a good warm-up, or that he got overheated, or that he had a poor warm-up because he did not have enough time.

The warm-up process manifests itself in every expression of the living organism as it strives for adequate action. It has a somatic expression, a psychological expression and a social expression. The varieties of expression of the warm-up process depend upon how far the organism has progressed in its development from a less complex state to a more complex and more specialized one, and on the environment in which the organism exists.

The warm-up can be stimulated by various "starters" which are the somatic expressions of the warm-up process. The simplest examples of starters are the simple physical exercises we see athletes going through before any competitive sport. This somatic expression of the warm-up process is specialized around focal areas called zones. The musculature of these zones is used as the physical starters for the warm-up process. The starters of the warm-up are observable manifestations which are usually accompanied by development of the spontaneity factor.

The infant must learn to live in his world beginning with the basic assistance of the small and weakly related zones scattered unevenly over his body. At first some of these somatic zones are inactive and some are more active than others. One could devise a scale, placing at one end of it the body zones which have the highest operational intensity and frequency of function, and on the other end of the scale a near-neutral intensity and near zero frequency of function. Certain zones, the visual zone, the nasal zone, the mouth zone, the anal zone and the genito-urinary zones are already in formation during the first week of the infant's life.

The significance of every zone is that it is formed on behalf of an indispensable function of the infant, and therefore arouses him to concentrate on the acting out of this function. Each warm-up process tends to be focused or localized around a zone. The zone is made up of the specific original surroundings of this particular process, its locus nascendi, its place of birth. Any time an object comes near or in contact with one of the zones, a warm-up process takes place in which the neuromuscular system of the zone plays a leading part. In the mouth zone, the mouth, the milk, the nipple of the mother's breast, and the air between them are contributing factors. The

neuromuscular tissues of the lips and the inner mouth become active in preparation for the imbibing of foods and the intake of nourishment. A different set of muscles is activated around the anal zone in the warm-up to the act of elimination.

Every somatic zone is the place of origin, the *locus nascendi*, where the initial step occurs in a particular system of physical movements. The individual uses these as a starting mechanism for the process of warming-up to a spontaneous state which will assist him in meeting one of the many challenges of existence. The spontaneous state is aimed at providing adequate responses to meet the demands of a particular aspect of reality. The warm-up is to a particular spontaneous actuality state. The zone is related not only to his own living organism but has a relation to objects, persons, and events outside himself. Any particular somatic zone is the place of origin for starters warming up towards objects, persons, and events. It is the focal point of the spontaneous act itself.

On the physical level, one zone is never entirely separated from any other zone, and when one zone functions it involves the whole organism, but as experiential actualities the zones are separated. The warm-up process with a physical set of starters belonging to a particular zone, has a tendency to separate and isolate that zone on the level of experience more than the physical situation would indicate. In the act of taking nourishment for instance, the mouth becomes the focal point for a specific warm-up process on the level of experienced reality even though hunger pangs and contractions of the stomach involve the entire organism. This focal point of interest appears to make the infant more remote from what is happening in another zone of his body than he would be in a period of inactivity during which no focal point was active. Focusing on a specific warm-up process increases attention upon the immediate act and has a tendency towards increasing specialization of that pattern of behavior.

The different zones gradually develop various relationships on the level of experience associated with their physical, personal and social environments. Certain zones tend to develop in the direction of co-action and cooperation. For example, the mouth zone acts along with the throat zone and the bladder zone with the anal zone and the visual zone with the hearing zone. Other zones tend to exclude one another and still others tend to remain neutral. Because of the zones interacting, there results a grouping of them which suggests the bodily segmentation of embryonic development. This suggested segmentation occurs as a result of and in relation to the experience of the zones with the external real world. The infant begins to feel identical with

one large part of his body at one time and another large part of his body at another time. He probably does not appreciate the fact that these parts actually belong together and he certainly has not discovered that one day he will be labelled their individual owner.

On any spur of the moment behavior, whether it is acting or speaking, the bodily starters are accompanied by physiological activity. In the process of starting to warm-up, this activity develops and is accompanied by an emotional response. It is not necessary that verbal reactions evolve in the process of warming up, they may or may not develop. The bodily starters and the physiological activity of the warm-up are always present and are related to the underlying physiological processes and psychological states.

Warming up indicators have been determined experimentally. An experiment may be so conducted that the subject has no intention of producing any specific mental or emotional state. It may be demonstrated that the warm-up process does not necessarily reach the level of mentation but can terminate at any point in the process before producing any particular mental or emotional state.

There appears to be little mental activity in the starting process of the newborn. We can assume that he makes use of only the physical starters and that he terminates the act below the level of mentation. It may be demonstrated in the adult that the warm-up may terminate at any point before reaching the level of mentation. The physical starters continue to be used in emergencies to bring the warm-up processes to the rescue of the individual throughout his life span.

The physical starting mechanism is stirred up long before birth takes place. The "to-be-born" embryo uses his own physical starters, his head and his feet, to push against the muscular walls of the uterus. He gradually gains momentum. As he comes to numerous dead-ends he is rescued and aided from time to time by involuntary contractions of the mother's uterus and the voluntary action of the mother. These are the mother's own physical starters taking part in the process of warming her up to the spontaneous act of giving birth.

With our present knowledge of infancy and childhood it is not possible to formulate any reasonable theory to support the hypothesis that psychic traumata can occur before the birth of the infant. The direction of the push of individual living rather than parasitic living begins with the birth of the infant. From there in the unavoidable progression of the living process is the push forward. Birth studied from this approach is not a trauma but the

end of a stage. It is an act for which nine months of preparation has been required.

The infant is capable of getting the starters going for the warm-up to his birth effort. After birth he demonstrates a varying degree of capability in warming up to the demanded life roles. At this period of life examples of the necessary roles are that of a breather, of an eliminator or of an eater. These may be called "psychosomatic roles" because even though they seem largely bodily expressions, they include any mental life of which the infant may be capable. The ego has to act in these roles in spite of its minimal development. Every step which the infant takes in the work of living is a new step for him. He has to act on the spur of the moment, that particular moment when the previously unused breathing apparatus is first made to function, or when for the first time he must suck the breast or the bottle.

The infant uses the physical starters and the warm-up process to direct his spontaneous energy to the new milieu. He would certainly fail in his effort if the mental starters of the more mature persons in this milieu did not come to his assistance. He needs the mothers, midwives and nurses to feed him and to care for him. These auxiliary egos act as extensions of his primary ego in carrying out for him the things he cannot do for himself.

The degree of readiness in getting "started" differ from one infant to another. Certain infants have difficulties in being born while others are born with very little effort. Some have difficulty in starting to breath and lag in the physical starting of the final rhythmic breathing act. The start of sucking is inadequate in many infants. Some do not get started until the nipple is pressed on their lips or until the warm liquid enters their mouths. The degree of spontaneous readiness in nursing varies from that of the over-eager self-starting infant to the uninterested infant. In the latter case a great deal of manipulation is required to stimulate the rhythm of sucking.

The warm-up process can be accepted as a concrete, tangible and measurable indication that spontaneity factors are operating. Charles Saunders Pierce has described spontaneity as having the character of not resulting by law from something antecedent. Spontaneity indicates a readiness on the part of the subject to respond as required, particularly when faced with the element of surprise. When experience cannot be called upon for assistance in meeting the situation and when logic does not seem to be applicable to the problem, the factor responsible for the suitability of the individual response is the spontaneity factor. Although not dependent by law on preceding events or in any way deterministic, the spontaneity factor is a source of laws and regularity in human reactions. These laws are artefacts expressing

the relation of the response resulting from the spontaneity factor to the external situation.

Spontaneity factor is the expression used when referring to spontaneity as a measurable element of the personality. Moreno developed sociometric tests which measure spontaneity, using a technique which is somewhat comparable to that used in the measurement of intelligence. At birth the spontaneity factor is weak and inconstant. It emerges particularly at critical moments. At times it fails to emerge, and on occasion its failure to come to the rescue may be fatal to the infant, for example when he fails to initiate the rhythm of breathing. The vehicle of operation of the spontaneity factor is the physical starter portion of the warm-up process. In the first weeks of life the spontaneity factor increases in frequency and quantity but very little in stability. The auxiliary ego is a formidable anchorage giving security to the frail infant and encouraging the safe operation of the spontaneity factor.

If there is no sign of the warm-up we conclude that there is an absence or loss of spontaneity. If there is some degree of warm-up detectable in one sector of an area then we conclude that a corresponding degree of spontaneity is operating in this sector. It does not indicate that spontaneity factors operate in other sectors of a given area or in other areas, as long as no signs of a warm-up process are manifest there. An optimum degree of warm-up would indicate that spontaneity factors are operating in a given area to an optimum degree. An over heated warm-up would indicate that a surplus of spontaneity factors are operating in a given area. The spontaneity available would be beyond that which was needed for the production of fitting action under the given circumstances.

Just as some infants need assistance in being born others need it in order to sleep, to eat or to move around in space. From the point of view of the child these helpers probably seem to be extensions of his own body, since he is too weak and immature to produce these actions by his own effort.

These necessary extensions of his ego which have to be provided for him by the outside world have already been referred to as auxiliary egos. The mother, usually the most important of the auxiliary egos at this time has two functions. The one is that of adequately acting in the role of a mother, the other one is that of developing a clear picture of the needs and rhythm of the infant that she can warm up to his requirements in order to help him function adequately. The mother-child relationship is two-way involving cooperative action rather than individual behavior patterns separated from each other.

The function of the auxiliary ego should be differentiated from the situa-

tion of the auxiliary ego. However much she may become auxiliary, however deeply she may approximate the ideal of unification, the unity is never complete, owing to organic and psychological limitations. The degree of organic and psychological limitations varies. The mother, when she is pregnant, is to that baby an ideal auxiliary ego. She is still an ideal auxiliary ego after the birth of her infant whom she nurses and for whom she cares, but the organic and psychological gap manifests itself even before the infant is born.

The mother is the first auxiliary ego and she is the one who sets the basic pattern for this relationship with this particular infant. Later auxiliary ego relationships continue to have the two roles, that of portraying a person required by the subject and that of guiding the subject by warming up to his anxieties, shortcomings and needs in order to guide him toward a better solution to his problem.

In the relationship between the auxiliary ego and the primary ego the weaker of the two tends to lose his identity in that of the other. Either the auxiliary ego includes the person to be aided or the primary ego includes the weaker auxiliary. In the former situation we have the inclusion of the weak ego of the infant by the mother. In the latter there is the inclusion of the weak ego of the slave, the auxiliary ego, by the strong ego of the master, the primary ego. Where the auxiliary ego is weak the relation is often forced and has the mark of exploitation. The auxiliary ego can use the gap between himself and the primary ego to his own advantage because only a part of the auxiliary ego is spent in the process of unification. This part acts on behalf of the primary ego doing more than the primary ego can do for himself. The problem of the auxiliary ego is to attain unity with the primary ego, to absorb his wishes and needs, and to operate on his behalf without being identical with him.

If two parts of the body operate jointly in a performance, for instance, the two feet in walking, this is usually considered a single act. Some process of adjustment is necessary until this kind of performance becomes smooth. In holding something with both hands, the warm-up process in which the right hand is involved may not harmonize at all times with the warm-up process in which the left hand is involved. A further but not different situation occurs when one of the instruments, the bottle or the mother's breast is not attached to the baby. The instruments require in both of them cross-psychological conditions of a different nature and require them to merge into a single flow of action each with his own starting point. Each, in the warm-up process to the act of eating, puts a different act of bodily starters

into motion. The mother uses her breasts and arms and holds the nipple of her breast tight upon the child's lips or if it is a bottle she holds the nipple in a similar position, and the child, hypnotically attracted to food sucks the fluid into his mouth.

Differing from the organs which are fixed to his body and which are at his immediate disposal in an emergency, the mother with all her auxiliary ego utensils is fully detached from him physically and independent of him. It is a peculiar shock in the experience of the growing infant to discover the difference between attached and detached utensils. The "I" and the "you" have not yet emerged. The utensils attached to his mother and the utensils attached to himself are all in the feeding act and remain so, even when the mother's utensils have been removed from him after the feeding act. In the first days of life the infant experiences all objects and persons as being co-existent with him and belonging to him, or himself as being co-existent with them and belonging to them.

Just as the mother experiences the infant's side of the warm-up chain, the child participates in the mother's. His participation is deeper and more intense because of his greater receptivity and suggestibility. The infant experiences the bottle or the breast coming towards him, the nipple touching his lips, the receiving of this nipple and the imbibing of the food as a single act. Tickle his foot and he is so focussed upon the feeding act that although there is a flexible withdrawal of the foot, there is no change in his focus upon the feeding act. No slowing up, no change in his visual attention, no sign of any change can be noticed in his original action. One activity at a time excludes every other activity; one focus every other focus. He warms up exclusively to immediate situations. He lives in immediate time.

This co-being, co-action and co-experience, which in the primary phase exemplifies the infant's relationship to the persons and things around him, is characteristic of this early infantile state. The physical space known to the infant develops parallel with the telencephalon. The physical receptors and the distance receptors, for example, the visual and auditory enable him to develop a relationship between himself and the persons and things around him. He does not experience them as outside or inside himself. They appear as one unit of unorganized experience being presented to the senses. He experiences himself as an indivisible and inseparable part of all that he knows. Individuals and objects are not yet experienced as separate units but are fused into various configurations as they enter into the action range of the infant. The bottle belongs to the hand which holds it and both belong to the lips in the act of nursing.

The configurations which are experienced by the infant at this time are act-determined, that is to say he associates the parts of persons and things moving towards him as one totality of unorganized sensory experience related to the act of the moment. His personality seems imbedded in this conglomerate of experiences that serve as an enveloping supporting element in which the rudimentary aspects of the personality can develop. This experiential unit has been called the matrix of identity. The matrix of identity lays the foundation for the first emotional learning which is carried out through the role processes.

Once the matrix of identity is established, and the complex of images closely associated with the child's intense participation in the "oneness" of the act is in ready form in him, the foundation is laid for "future" combination acts. Since the action of the mother is an extension of his action he can afford in the course of time to leave out a part of this entire action, his own end, and to concentrate on the mother's part. This is the basis of all the role processes. By this transaction, he may lay the ground for the future reversal of the warm-up chain. In the complete reversal of the infantile role of food receiver, the grown infant would play the part of food giver to another infant. The image-building and the co-action process in the role taking of the eater, provides a key to understanding the underlying causes in the process of emotional learning ascribed by some to imitation.

The concept of imitation is usually expressed as a one-way relation or a one-way role-relation. The processes of the other person interacting with the child is omitted but the relationship of the mother to the child is an essential part of the mother-child relationship.

Infantile role taking begins very early in the matrix of identity and consists of two functions. Role giving is simply the function of giving a role to someone else, and role receiving is receiving the role from someone else. In the feeding situation the role giving is acted out by the auxiliary ego, the mother, and the role receiving is acted out by the infant receiving nourishment. The mother in giving food warms up towards the infant to acts of a certain inner consistency. The result of this interaction is that a certain reciprocal role expectancy is gradually established in the partners of the role process. This role expectancy develops a pattern for all future role exchanges between the infant and the auxiliary ego.

Role processes have been described as having five categories. Role giving is the process which is demonstrated by what a mother does to an infant in arms and role receiving is the reciprocal behavior of the infant. Role taking is the action of an adult who may choose to take the role of a

doctor at work and a father at home. Role playing is the action of an actor in a stage play and role creating is the action of a playwright or a player in a charade or of the spontaneous player in a psychodrama. These processes represent the psychological bases for all the role processes and for all psychological phenomena which are indicated by imitation, identification, projection, transference and the similar terms. The role range of an individual is made up of the inflections of a given culture in that individual. Playing the role of a mother does not appear suddenly and full-grown in the infant, but goes through several stages of development which overlap and often work hand in hand.

The first stage in the development of role taking is that of the mother, the role giver, being a part of the infant in all earnestness, that is, complete spontaneous all-identity. The second stage is that of the infant centering attention upon the stranger part of what seems to be himself, the mother. The third stage is that of the infant choosing for himself the other part of the continuity of experience and leaving out all the remaining parts including those which had originated in his own person. The fourth stage is that of the infant placing himself actively in and enacting the giver role. The fifth stage is that of the infant now grown acting the giver role toward another infant. This other infant acts in the role originally enacted by the subject as an infant. With this stage the act of reversal of identity is complete.

There are two distinct phases of interpersonal relationship in the matrix of identity. The first is a phase of unity as in the eating act and the second the phase of using that experience in the reversing of identity.

Every spontaneous actuality state, probably combined with other spontaneous actuality states, is a component in the shaping of a role. A role is usually in interpersonal experience requiring two or more persons to be brought into a state of actuality. It is a tangible form taken by the self. Role as applied to any form of dramatic presentation, may be defined as an imaginary person created by the dramatist or as a part or character taken by an actor, or as an assumed character or function within human reality. A broad generalization of role is that it is a final crystallization of all the situations in a given area of operation in which an individual has been active.

Role playing in childhood is a persistent source of pleasure. All of us have played cowboys and Indians. Later in life, it is a rarely recognized form of activity. A few of us will be able to mimic our acquaintances in a comic manner and a good many of us when we are in a tight spot, will wonder what dad or some respected mentor would have done. If we are lucky enough to remember, we will try to follow his pattern and probably we will get

away with it quite successfully. Many of us try to follow in the footsteps of our religious leaders.

The idea of projection implies that a human being, an animal, or an object is independent and apart from the person projecting. Projection behavior of this kind is impossible for a being who lives within one sphere however uneven and unstable that one sphere may be within itself. At first in the infant, the projector and the specific place, the locus of projection, are parts of the experience and are not yet separated. Projection cannot emerge at the first level of growth which is called the period of all-identity in the first universe of the infant. The period of all-identity indicates the duration of the matrix of identity.

Identification is also without meaning in this period of all-identity in the first universe of the infant. Identification implies two separated egos whose existence is definitely established, otherwise the desire for finding himself identical with another person outside of himself and the fulfillment of this in identification cannot take place. It implies that the infant is capable of experiencing himself as an ego in relation to another. It implies further, that the infant is able to recognize portions of the other ego, or portions of his ego as being similar to that of the other ego. Identification is not a special endowment or ability given the subject but is the result of striving beyond or away from what one is. Obviously the infant at its earliest stage of development is unable to experience such a complicated process.

Because of these and other factors primary infantile learning cannot be based on any mental mechanisms which are ordinarily indicated by "imitation," "projection," or "identification." The hypothesis of the matrix of identity and the role processes permit a more plausible explanation. The image-building and the co-action process in the role taking of the eater for example gives a key to understanding the underlying causes in the early learning process. Everything related to the process of eating, the mouth, the hand with the bottle, the movement and the air around are all part of the experience in the matrix of identity. There is no recognition that the movement is different from the mouth or that the hand with the bottle is any less a part of him. The first step in emotional learning is the concentration of attention on the stranger part of the matrix of identity, on the hand and the bottle and the movement. The next step is the neglect of the portion of the matrix which is more familiar as for example, the mouth and the action of the mouth. The infantile learning process involves the centering of attention on the portions of the matrix of identity which are contributed by persons other than the infant.

The growth of the "reversal" strategy of the child is an indication of freedom from the auxiliary ego, the mother, or the mother substitute. It signifies that the first step in the liberation of the child from dependence has occurred, if not in fact, at least in the imagery of the child. As the reversal mechanism develops it gives reinforcement to the imagery of some day being grown up and doing everything for himself without the aid of an auxiliary ego. The initial phase of co-experience and collaboration with the stronger ego provides the child with an incentive for independent action.

The first period of the first universe is the period of all-identity in which all things, objects, and persons including the infant himself are not differentiated as such. They are all experienced as one undivided sum of various unorganized experiences as they are presented to the senses.

The matrix of identity gives the human being safety, orientation and guidance. It breaks up gradually as the infant matures. While within the matrix of identity or unified experience, the amount of assistance which the auxiliary ego has to render to the infant becomes less and less and the amount of activity in which the infant participates becomes greater. Some degree of self-starting develops in one function after the other as in feeding, eliminating, reaching and locomotion. The auxiliary ego, the mother, assists in shaping the infant's own roles, gradually permitting him more independence.

The second period of the first universe is the period of differentiated all-reality or the period of all-reality in which objects, animals, persons and finally the infant himself have become differentiated. There is no difference yet discernible to the child between the appearances of things, as an image in the mirror and things as they exist in the world of actuality. The first universe ends when the infantile experience of a world in which everything is real begins to break up into fantasy and reality. Image-building develops rapidly and the differentiation between real and imagined things begins to take form.

The first universe lasts for about the first three years of life. One of the most important characteristics of this period is the total amnesia which we have for it. This amnesia cannot be explained in any satisfactory manner by the inferior development of the brain. The amnesia continues long after the development of the cerebral cortex is well established. It cannot be explained by unconscious mechanisms such as repression because little is registered that can be remembered and nothing can be repressed which has not been remembered.

When the older child or the adult looks back from his stage of development and tries to remember the inner and outer events which surrounded

him during the first three years of his life, his amnesia is total and indisputable. The situation is somewhat different for the infant and for the young child. Some registration does take place during this first universe. The infant shows signs of remembering certain objects like food, and persons like the mother with whom he has been intimately acquainted, but he forgets easily. His remembering has a short span. The registration of acts and events therefore must be weak and rare.

Studying subjects of all ages it can be demonstrated experimentally that in order to remember at a later date what has taken place during an act, the subject must register the events during the warming up to the act. A certain part of the subject's ego must set itself aside as a sort of internal participant observer and register the events. When nothing is remembered by the subject of acts and events that have taken place in and around him, that such an inner participant-observer did not develop. The inner detached part of the ego did not establish itself because every part of the person was included in the act.

We must assume that the infant warms up to spontaneous acts with so much intensity that every particle of his being participates, not the least fragment of his awareness can be left over for purposes of registration. The infant does not permit any part of his being to function in any reference except to that of the moment, the immediate situation.

The moment is an important conceptual tool. A completely automatic and purely mechanical process, for instance the repetition of a film, has a present. Moment may be considered to refer to time as an integral part of the situation. It is a part of a spontaneous creative process. The category of the moment is the moment of being, of living and of creating.

The undivided absorption of the infant in the act to which he is warming up is the basic reason why the two dimensions of time, the dimension of the future, are undeveloped and at best rudimentary. It is the past in which we store our memories and it is the future which may profit from their registration. The infant lives in the moment, and infantile time has but one dimension, the present. The infant warms up to immediate situations if he warms up at all, and to immediate time. This is exemplified in the feeding act. In this the infant behaves as if nothing matters except his need to act in the moment and on the problem which has already presented itself. There is an "*act hunger*" related to the moment.

Attempts at measuring the memory span of infants showed that it increased in backward range as well as in clarity as the infant grew older, but the amount of registration and consequent memory fixation was continuously

swept away. Memories were flooded out by the overwhelming absorption of the infant in the act in which he was involved at the moment. The infant developed intermittently a retroactive amnesia for even the slight amount of registration of acts and events which he had been able to retain. The infant might be said to have a hunger for activity which is so great and so incessant that he consumes all his energy on activity and leaves as little as possible for such an apparently negligible thing as remembering. At this stage any remembering necessary is done for him by his auxiliary ego, the mother. The recurrent retroactive amnesias of the infant add up to the total amnesia effect which the older child and the adult have for the first three years of their lives. As the structure of time, its past and future dimensions, is so weakly developed in the infant, learning by remembering is not possible.

The subjective concept of adult time has three dimensions, past, present and future. The dimension of the past develops long after the infantile dimension of the present has developed. Concepts like cause or unconscious can develop only in conjunction with a past. For the act-personality like that of the infant who lives predominantly in acts, the concept of the unconscious adds nothing to our grasp of the situation.

In the phase of all-identity the infant begins to be attracted towards some persons or to be repelled from others. This is the first social reflex, indicating the action of social forces on the individual. Social feelings and sensitivities set up an attraction-repulsion pattern. They determine the more prominent and the less prominent members of a group. The complex of feelings which attracts a person or repels him and which is aroused by the real attributes of the other person whether these attributes are individual or collective, is called the tele.

In the development of the child there is a stage of organic isolation beginning at birth. During the first few weeks infants are fully self-absorbed and if placed physically near to each other continue to exist as a group of isolated individuals. From 20 to 28 weeks of age the babies begin to react to each other. The factor of physical proximity and physical distance makes respectively for psychological proximity and for psychological distance, that is, an infant is attracted toward another infant near to himself and wants to withdraw from the infant who has been farther away. One might call this a horizontal differentiation of social structure. A further stage of what might be called vertical differentiation begins from 40 to 42 weeks of life. During this period one or other infant will be observed to command disproportionately greater attention, shifting the distribution of interest and emotion and feeling within the group from what might be called a geographic

order of structure, the one nearest getting the most attention to a vertical differentiation of structure. The group, which has been up to this time equally levelled, develops more prominent and less prominent members, a "top" and a "bottom."

Normal persons feel selective affinities for some other persons and some other persons are aware of selective affinities for them in return. In every type of social situation, in love, in work, and in play, this preference of one individual for another individual is due in the large majority of cases to certain realities which this other person embodies and represents. When the affinity is one sided, as long as an individual is attracted towards a reality in another person the factor shaping the interpersonal relationships is this new ability to appreciate attraction to some and repulsion from others because of values on a phenomenological reality level.

The tele is used to refer to the tele relationship, the tele factor and the auto tele. If the tele response is one of attraction it is spoken of as a positive tele and if it is one of repulsion it is called a negative tele. The tele factor or "tele" is the result of the social forces acting on the individual. Auto tele is the relationship of the individual to himself aroused by his own real attributes.

During the first period of the first universe, the period of all-identity, the infant does not dream. It has been pointed out that the infant is unable to register or remember events, and the younger the infant the greater is this inability. That in itself would limit the possibility of dreaming to those dreams which might be provoked momentarily in the course of sleeping. It would exclude dreams which are provoked by events in the past, however recent these events might be. In other words, the only type of infantile dream which can be visualized theoretically is the one which is immediately provoked by a situation which stimulates or scares the infant on the spur of the moment without awakening him. There is evidence which cancels the probability of this type of dream. No dreams investigated and reported by any investigator as yet possess the structure of the waking life of the infant immediately after birth which is far more primitive. We cannot discern in the matrix of identity anything resembling the structure of the nocturnal dream. In all dreams, things, persons, and objects are differentiated. It is not until the second period of the first universe, the period of differentiated all-reality, that imageries which resemble the structure of the nocturnal dream appear in the waking life of the infant. The dream has a beginning not earlier than the period in which the wake existence has a structure similar to that of the nocturnal dream. This would indicate that dreams,

as we know them, cannot be produced in the first period of the first universe.

The beginning of dreaming is thought to be related to decreasing intensity of the act hunger of the infant. The infant's need to dream is greatly enhanced, when at the end of the first universe, a breach between fantasy and reality is experienced by the child.

The experience of the first three years has quite different characteristics from those of the final, the second universe. Early in the second universe, the past and the future of the child begin to take more specific shape, and the breach between fantasy and reality initiates the two basically different trends in the warm-up process. It is a useful theoretic construct to consider the first three years of life as a special age along with childhood, adolescence, adulthood and senescence.

At a certain point in child development, with the beginning of the second universe, personality becomes normally divided. Two sets of the warm-up process form and begin to organize themselves. The one is in relation to reality acts and the other is in relation to fantasy acts. The mentative records which result might be described as the "tracks" of these processes. The more deeply engraved these tracks are, the harder it becomes to shift the pattern of behavior of the individual from the one to the other on the spur of the moment. The problem is not that of abandoning the fantasy world in favor of the real world or vice versa which is practically impossible at the human level of complexity and behavior. The problem is, to establish means by which the individual can gain full mastery over the situation, living in both tracks but being able to shift from one to the other. These may run independently, never to meet again. If this should occur the infant would then live in two dimensions at the same time, the one being the dimension of the real and the other being the dimension of the unreal. Under these circumstances he would not be disturbed by the division, although the tele of the other person who might be aware of him would be altered. Instead of this complete separation, the two tracks seem to strive toward re-establishment of the original status from time to time. These strivings may bring about collisions between the two tracks, producing interference in the flow of spontaneity. This latter being brought to a stop by something suggesting inertia, actually happens to the human personality. As long as the human lives he strives to coalesce these two tracks, and because he remains unsuccessful, the human personality even in its most integrated examples has a tragic touch of relative imperfection.

There is a continuous struggle within the individual as he tries to maintain a balance between these two different routes into which his sponta-

neity attempts to flow. The deeper significance of this struggle comes from the inability of the infant to continue the uniformity of his first universe where all the warm-up processes in the role taking were centralized and uniform. However enormous his appetites and insecurities were at that time he did not have to separate one part of his self from the other. He may have been non-conscious and weak, but he was at least living in one world and not in two since he had not yet learned to differentiate the two functions of reality and fantasy. The transition from the first to the second universe brings about a total change in the socio-dynamics of the infant.

The factor which can secure this mastery for rapid shifting is spontaneity. Obviously this is not spontaneity as an instinctive factor which one happens to have more or less available, but spontaneity as a constructive principle which can be called on to meet the demands of the situation in which the subject finds himself. Without the function of spontaneity to facilitate the shift from the real world to the fantasy world or the reverse, the warm-up process can produce a mental set in one track to such a degree that it hampers or harms the relationship of the individual to real situations and real objects or to imagined situations and imagined objects. It is assumed that no one can live permanently in an entirely real world or in an entirely imagined world.

In the beginning, the reality function is characterized by a variety of experiences which seem to be determined from outside the self of the infant. It has to do with the interpolation of resistances which are not introduced by the individual himself but which are imposed on him by other persons. It has to deal with the relationships of these other persons and the relationships of the resistances which they impose, resistances imposed by things and distances in space, and by acts and by distances in time. Fantasy is free from these extra-personal resistances.

Two new sets of roles emerge out of the breach between reality and fantasy. The one form, made up of the social roles, correlates the infant to persons, things and goals in the actual setting outside of himself. The other is made up of fancied or psychodramatic roles which correlate the infant to the persons, objects and goals which he imagines are outside of himself.

Aristotle wrote of tragedy as being filled with incidents arousing pity and fear in the audience. As a result a catharsis of these emotions were accomplished. In the 1890's a Joseph Breuer reported a patient talking freely under hypnosis and feeling better when she awakened. Because of the discharge of emotions as she talked, the method was called

catharsis. Moreno studied the phenomenon of catharsis at the initial phase of the drama and not when it had developed into a finished poem or stage play. He studied it in the community while it was still in the state of being born, the status nascendi. He studied a specific community made up of his parents, his siblings, his friends and his neighbors. The dramas he chose as his subject matter were the dramas which spring up in the everyday life of ordinary people. This was what might be called the foetal stage of dramatic development. There is no thought on anybody's part of separating the tension, the delight or the tragedy which occur in the private home into aspects having individual significance and other aspects having universal significance. The drama of a man and a woman in their individual home, supporting each other or even quarrelling may have flashes of beauty or tragedy, but as long as the situation is still a private one the separation of the esthetic from the therapeutic is meaningless. At this level there is no distinction between audience and actors.

Moreno, as a result of his studies, has given a deeper meaning to catharsis. The abreaction with emotional perturbation which had been reported were considered by Moreno to be superficial manifestations of a deeper change in the personality. This deeper change was a realization on the part of the patient that he had potentialities for alteration and for growth. The realization might be only momentary but for the moment he had a different viewpoint and while this lasted the world had a different significance to him. The short duration of the improved feelings after hypnotic catharsis, was the result of the patient soon forgetting about the glimpse he had gained of himself as being somewhat different in a somewhat different world. An example of this would be the depressed patient, who going through life with his heavy burden of morbid depression plain for all to see in his expression, his posture and his walk, finds the people of the world no longer sympathetic with his feelings, avoiding him and having little toleration for him. Recapitulating the grievous loss which precipitated his depression, he catches a glimpse of himself no longer burdened by his depression and because of this finds his social environment sympathetic with him and himself sympathetic with it. As long as the memory of this glimpse remains with him, he is able to envisage the world as it might be. As a result he feels better, but as the liveliness of this memory fades he turns back to the thought patterns of depression.

A deficit of spontaneity in a social setting provokes individual and group dynamic disturbances. These dynamic disturbances increase in proportion as the deficit of spontaneity increases. If it is possible to recreate

the situation including the feeling portion, even if only fractionally, and if the spontaneity is more adequate, there will be a proportional catharsis of the dynamic disturbances. This will be associated with conscious emotional manifestations and will be followed by relief which will vary with the adequacy of the spontaneity.

The common principle producing catharsis is spontaneity, and particularly spontaneity associated with dramatic re-creation of the incident experienced as "traumatic" or dynamically disturbing. Every human activity with spontaneity can be the source of some degree of catharsis. Whenever there have been dynamic disturbances in the individual or in the group, catharsis is the process of healing or of restoration to normalcy.

If the human infant were born after a fifteen-month pregnancy and not after a nine-month pregnancy, he might be more fully developed and he might even be quite independent and self-sufficient, advantages comparable with infants of other species. If this were to occur he would hardly be the human infant as we know him by the matrix of identity. One might consider the matrix of identity a social placenta giving the human infant the opportunity for a productive culture-bearing association with active and highly organized beings. The longer period of gestation would substitute for this a prolonged incubation isolating him in the narrow rebounding environment of the uterus. He might arrive much less in need of help because of his comparative self-sufficiency, but also much less sensitive to the acquisition of the social heritage incorporated in the auxiliary egos of the new environment.

Any prolongation of the human pregnancy would be a calamity for the infant. The length of gestation seems rather well planned and the infant is probably born at a strategic moment for the development of his spontaneous potentialities. His spontaneity factor and the matrix of identity not only permit him to be born less self-sufficient than other animals but to turn this handicap into an advantage.

The long period of infancy is not a process of retardation; it is a maturation process which should be judged by its achievement. The nine month termination of the intra-uterine life can be explained by the increasing act-hunger of the human infant and the search for an expanding and more stimulating universe than the one the intra-uterine milieu provides. Some relative slowness in the development of one function or another, for instance food-taking, may be a small price for the infant to pay when in return he gains a beginning in a system of human relationships which is of incomparable importance for his development as a human being. The

long period of dependency in the human infant can be explained. The world he will face is more complicated than the world into which the primate infant will graduate. For the successful integration of this world, the human infant needs greater resourcefulness and greater spontaneity than is required by the primate.

The terminology introduced by Moreno does not parallel that used by earlier investigators. His formulations either include as special cases, the behavior or conditions indicated by other investigators or his formulations concern concepts neglected by them. Moreno's terminology carries with it definite advantages in understanding and in controlling therapeutic situations. It indicates more clearly and generally the reactions which are observed when humans are studied in groups as they naturally occur and not in isolation. The behavior of the human when studied as one of a group, gives a better understanding of his behavior with other people.

#### SUMMARY

1. Birth is not a trauma but an act for which there has been nine months of preparation.

2. A prolongation of human pregnancy would be a calamity. A relative slowness in development of the ability to meet some immediate needs is a small price to pay for being fitted to cope successfully with the challenges of the human world.

3. For the first years of life the infant lives in the first universe. The first period of the first universe is the period of all-identity, the second that of differentiated all-reality.

4. During the first universe the infant has a hunger for activity, act-hunger, which is so great and so incessant that it consumes all his energy leaving as little as possible for anything apparently as unimportant as remembering.

5. During the first universe any memories are flooded out by overwhelming absorption in the act of the moment.

6. In the period of all-identity all things presented to the senses are apprehended as one sum of various unorganized experiences.

7. During the period of all-reality or of differentiated all-reality persons and things are differentiated from each other and from the infant himself.

8. The infant begins to dream during the second period of the first universe.

9. The long period of infancy is a maturation process with the matrix of identity acting as a social placenta.

10. The beginning of the second universe, at about three years of age, is marked by the infant being able to differentiate fantasy from reality.

11. In the second universe the social roles correlate the individual to the real world and the psychodramatic roles to the fantasy world.

12. The individual has a continuous struggle trying to maintain a balance between behavior patterns related to the real world and those related to the fantasy world.

13. A human is unique because of his human social milieu and because of his spontaneity and creativity.

14. Spontaneity is the factor which allows the individual to meet adequately challenging situations when neither memory nor logic is of much value.

15. Human behavior is not entirely predictable because of the spontaneity factor.

16. A deficit of spontaneity in a social situation produces individual and group dynamic disturbances.

17. Role in the adult may be considered to be a final crystallization of all the situations in a given area of operation in which an individual has been active.

18. The physical starting mechanism is the somatic expression of the striving to warm up to adequate spontaneity with which to meet a particular challenge of existence.

19. The warm-up indicates a favorable result of the effort to activate the spontaneity factor.

20. Catharsis is the realization of potentialities for change and growth, and with this experience the realization that the significance of the world has altered. The superficial manifestation of this is called the abreaction.

21. The tele is the complex of feelings which results in attraction toward or repulsion from another person because of the real attributes of that person.

22. Infantile role taking is composed of role giving and role receiving. This is probably experienced by the infant as a gradation from an all-identity stage to a reasonably complete centering of attention on the stranger part of the self as experienced in the matrix of identity. The emotional learning of infancy is based on this role process.

23. All roles in the first universe center around an essential bodily function as in the role of the eater, and are said to be psychosomatic.

24. Auxiliary egos are persons who serve as extensions of the primary ego. During the first weeks of life the mother as the principal auxiliary ego

gives security to the infant and encourages the safe operation of the spontaneity factor.

#### REFERENCES

1. MORENO, J. L. *Psychodrama*. Vol. 1. Beacon House. New York. 1946.
2. MORENO, J. L. *Sociometry, Experimental Method and the Science of Society*. Beacon House. New York. 1951.

*The Twenty-fifth Anniversary of the Theater of Psychodrama at St. Elizabeths Hospital, Washington, D.C.*

The Banquet commemorating this occasion will be held at the Statler Hilton Hotel in Washington, D.C., on Saturday, April 4, 1964, at 7:00 p.m. Among others, the following Guests of Honor will be present, as living witnesses of the original opening of the Theater of Psychodrama, responsible for laying the groundwork and for its continued success: Dr. and Mrs. Winfred Overholser, Miss Margaret Hagan, Mrs. Frances Herriott Sargent, Miss Margaret Naumburg, Dr. S. Katzenelbogen, Dr. Addison Duval, Dr. Dale C. Cameron, Dr. David W. Harris, and Mr. James Enneis.

AMERICAN SOCIETY OF GROUP PSYCHOTHERAPY AND  
PSYCHODRAMA

*The Twenty-third Annual Meeting*

The Twenty-third Annual Meeting of the Society will be held at the Statler Hilton Hotel in Washington, D.C., from April 3rd to 5th, 1964. President: J. L. Moreno, M.D.; President-Elect: Calvert Stein, M.D.; Vice-Presidents: Jack L. Ward, M.D., and Abraham Knepler, Ph.D.; Secretary: Mrs. Mary Angas Dreyer; Treasurer: Mrs. Zerka T. Moreno.

The program is being organized in cooperation with the Washington, D.C. Chapter, James Enneis, M.A., President, and the Midwest Chapter, Rolf Krojanker, M.D., President.

*Meeting of the Council, Hotel Sheraton-Atlantic, April 13, 1963*

The meeting of the Council was called to order by Dr. J. L. Moreno. Present were Dr. and Mrs. Max Ackerman, Mary Angas, Arnold Dreyer, Dr. Robert Drews, James Enneis, Leon Fine, Dr. Martin Haskell, Dr. Abraham Knepler, Dr. Rolf Krojanker, Zerka Moreno, Dr. Calvert Stein, Dr. Jack Ward, Hannah Weiner, and Cecilia Wells.

Mrs. Zerka Moreno presented the Treasurer's report which stated the Society had a balance of \$1,312.00 as of 4 March 1963 and was currently not in debt. Expenses for the annual meeting had yet to be met from the balance.

Mrs. Moreno reported that the cost of publication of the Journal has increased 25% in the past ten years. Put into motion and passed was to assess dues from the Society to Beacon House for publication of the Journal in the following amounts:

Fellow	\$7.00
Member	\$6.00
Associate Member and Student	\$4.00

Put into motion and passed was a move to establish the J. L. Moreno Award. The J. L. Moreno Award, its uses to be determined by the Council, is a monetary award to deserving Fellows of the Society for their outstanding contributions in the furtherance of group psychotherapy and psychodrama.

It was further put into motion and passed that the Society loan, without interest, \$400.00 to the J. L. Moreno Award Fund, such money to be returned to the Society if and when the award fund has the money to do so.

It was put into motion and passed that the first recipients of the J. L. Moreno Award be Leon Fine of St. Louis State Hospital and James Enneis of St. Elizabeths Hospital for their unique contributions to the field of group psychotherapy and psychodrama in establishing training centers at their respective hospitals for psychodrama and group psychotherapy.

It was put into motion and passed that the membership of the Society vote to amend the Constitution to change the length of terms of office for President and Vice President from one year to two years. AMENDMENT: "Unless due to death or inability to serve the Society effectively, the President and Vice Presidents shall serve for two years."

Nominations were made, seconded, and passed for Fellowship status for:

Alexander B. Bassin, Ph.D.

Alexander B. Smith, Ph.D.

There being no more business, the meeting was adjourned.

Respectfully submitted,  
MARY M. ANGAS  
*Secretary*

*Business Meeting, Hotel Sheraton-Atlantic, April 13, 1963*

The meeting was called to order by Dr. J. L. Moreno.

Discussion ensued as to the relation of local chapters to the National Society. It was decided that a list of the members of local chapters be reviewed and compared with the membership of the National Society. Upon completion of the review and the noting of exactly how many persons are members of local chapters and are not members of the National Society, the matter will again be considered and proposals for action formulated.

Nominations were received and seconded for four new council members to replace four outgoing members of the council. The nominations were:

Don Zytowski, M.A.

John Nolte, Ph.D.

Henry Feinberg, M.A.

Doris Twitchell-Allen, Ph.D.

Alex Bassin, Ph.D.

Marguerite Parrish, M.S.W.

Respectfully submitted,  
MARY M. ANGAS  
*Secretary*

TWENTY-THIRD ANNUAL MEETING  
HOTEL STATLER HILTON, WASHINGTON, D.C.  
April 3-5, 1964

*Preliminary Program*

SECTION I—FRIDAY MORNING

Panel—"Psychodrama and the Clergy"—Allan Zacher, *Chairman*  
James M. Enneis, David Greer, Marlin Butts, William  
Baxter, Alvin J. Bobroff

SECTION II—FRIDAY MORNING

Workshop—"Group Centered Psychodrama"—Leon Fine, *Chairman*  
Presented by the Mid-West Chapter of the Society  
Barbara Seabourne, Adaline Starr, Don Miller, Rolf Krojanker

SECTION III—FRIDAY MORNING

Panel—"Creativity and the Mental Hospital"—J. J. Leedy, *Chairman*  
D. Elefthery, Doreen Madden, E. Griefer, K. Wolff

SECTION IV—FRIDAY MORNING

Panel—"Creativity Theory, Research and Practice in Pedagogics"  
A. Knepler, *Chairman*  
Martin R. Haskell, E. Chwast, A. Fink, Clyde Goodrum, Eli Sturm

SECTION I—FRIDAY AFTERNOON

Panel—"Creative Approaches in the Community and Open Systems"  
A. Bassin, *Chairman*  
James S. Winston, Jacob Chwast, Herbert Otto, Rolf Krojanker

SECTION II—FRIDAY AFTERNOON

Panel—"Creativity in Professional Training"  
Marguerite M. Parrish, *Chairman*  
H. Chaiklin, Edward Maser, Calvert Stein, Adaline Starr, Robert  
S. Drews

SECTION III—FRIDAY AFTERNOON

Panel—"Creative Methods in Psychodrama and Group Psychotherapy"  
Joseph I. Meiers, *Chairman*  
Leo Muskatevc, Max Ackerman, H. Greenwald, Malcolm Marks,  
John G. Miller, Bonnie Ortman, Jonathan Moreno

SECTION IV—FRIDAY AFTERNOON

Panel—"Sociometric Theory"—Helen H. Jennings, *Chairman*  
Hilary Gold, Paul Hurewitz, Martin R. Haskell

FRIDAY EVENING

Presidential Address—Calvert Stein

The First International Congress on Psychodrama—J. L. Moreno  
Psychodrama Demonstration—Director to be Announced

## SECTION I—SATURDAY MORNING

Basic Workshop—"The Body in Group and Action Methods"  
Marian Chace and John G. Miller

## SECTION II—SATURDAY MORNING

Intermediate Workshop—"Treatment of the Family"  
Calvert Stein, Adaline Starr and Marjorie Creelman

## SECTION III—SATURDAY MORNING

Intermediate Workshop—"Problems of Addiction"  
J. Hurst, D. Casriel, A. Bassin, H. B. Weiner and J. J. Leedy

## SECTION IV—SATURDAY MORNING

Intermediate Workshop—"Production Techniques in Psychodrama"  
J. Sacks, L. Fine, R. Krojanker, Z. T. Moreno and M. R. Haskell  
Luncheon Meeting for Members of the Council

## SECTION I—SATURDAY AFTERNOON

Advanced Workshop—"Human Relations in Administration and Industry"  
R. R. Blake, M. Shaw, P. Ransohoff, A. Dreyer, Jr., and B. J. Speroff

## SECTION II—SATURDAY AFTERNOON

Informal Panel—"Standards for Training in Group Psychotherapy and Psychodrama"  
James M. Enneis, Asy Kadis and J. L. Moreno

## SECTION III—SATURDAY AFTERNOON

Advanced Workshop—"Group and Action Methods in Race Relations"  
Don Clarkson and A. Fink

## SECTION IV—SATURDAY AFTERNOON

Advanced Workshop—"Crime and the Community"  
Charles Slack, Edward Maser  
Business Meeting for All Members

## SATURDAY EVENING

Dutch-Treat Cocktail Party and Banquet Commemorating the Twenty-Fifth Anniversary of the Psychodrama Theater at St. Elizabeths Hospital  
Honored Guests (Among Others) Margaret Hagan, Dr. and Mrs. Winfred Overholser, James M. Enneis, Frances Herriott, Dr. Dale C. Cameron, Dr. David W. Harris, Dr. Addison Duval, Dr. S. Katzenelbogen, Margaret Naumburg.

## SUNDAY MORNING

Hitchcock Hall, St. Elizabeths Hospital

Host: James Enneis, Don Clarkson, Mary Wieger and Psychodrama Staff Panel—"Toward a Community Psychodrama Program"

INTERNATIONAL  
GROUP PSYCHOTHERAPY

*A Global Review*

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VOLUME II, No. 1

MARCH 1964

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*Editor:* J. L. MORENO, M.D.

*Assoc. Editor:* A. FRIEDEMANN, M.D.

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INTERNATIONAL COUNCIL OF GROUP PSYCHOTHERAPY

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J. H. Schultz, M.D. (Germany)

REPORT OF THE THIRD INTERNATIONAL CONGRESS OF GROUP  
PSYCHOTHERAPY—MILAN, ITALY—JULY 18-21, 1963

The total registrations, paid or unpaid, were approximately 1215 (many registrations remained unpaid from countries like DDR (East Germany), Poland, Hungary, Czechoslovakia, U.S.S.R. and Bulgaria).

The First International Congress of Group Psychotherapy in Toronto, Canada, registered circa 300 participants from 24 countries with 37 speakers, the Second International Congress of Group Psychotherapy in Zurich, 1957, circa 500 participants from 34 countries with 80 speakers. The Third International Congress of Group Psychotherapy in Milan, Italy, 1963, had approximately 1215 participants with 261 speakers from 51 countries: Argentina, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, Costa Rica, Cuba, Czechoslovakia, Denmark, Ecuador, Egypt, France, East German Republic, West Germany, Great Britain, Greece, Hong Kong, Hungary, India, Israel, Italy, Japan, Kenya, Lebanon, Mauritius, Mexico, Netherlands, New Zealand, Nigeria, Norway, Peru, Philippines, Poland, Portugal, Rhodesia and Nyasaland, Senegal, Spain, Sudan, Sweden, Switzerland, Turkey, U.S.A., Venezuela and Yugoslavia.

The registrations tripled those of the Toronto Congress and doubled those of the Zurich Congress. Registrations were accepted in U.S.A., Switzerland and Italy. The final figures will be given in the Volume of Proceedings of the Third International Congress of Group Psychotherapy.

DEATH OF BERTHOLD STOKVIS, SECRETARY OF THE INTERNATIONAL COUNCIL

The greatest blow to the organization of the Council was the passing of Dr. Stokvis. "In September we received the sad news that our dear friend, Berthold Stokvis, had succumbed to a vicious disease. Up until May 1963 we enjoyed the vigor, superior judgment and the human friendliness and ever ready cooperation of this good man, who had been our friend for the last twenty years. When it came to elect the Directors of the International Council he was chosen as the Dutch representative. Because of his competence and popularity, he was chosen into the Executive Committee. As Secretary he directed all preparations for the International Congress in Milan. We met him shortly before he succumbed to his deadly disease; this was the last time and the occasion when the final preparations for the Congress were concluded. He who has done so much to make the Third International Congress of Group Psychotherapy a success could not take part himself in the Congress. We have many thanks to give to our great friend,

now deceased. We mourn his departure and our deepest sympathy goes to his wife and children." (From Prof. A. Friedemann's obituary in *Group Psychotherapy*, Vol. XVI, No. 3, September 1963.)

Prof. A. Friedemann was chosen temporarily to fill the vacant position of the Secretary of the International Council but he continues to act as Treasurer. Prof. J. H. Schultz, Berlin, was nominated as new Director, replacing Dr. Stokvis.

#### VOLUME OF PROCEEDINGS OF THE THIRD INTERNATIONAL CONGRESS OF GROUP PSYCHOTHERAPY

The Volume is now being prepared for publication. To date over two hundred firm orders are on hand. The pre-publication price is \$15.00 (fifteen U.S. dollars).

#### COUNCIL MEETING—JULY 19, 1963

The Council meeting was attended by 25 members of the Council. The following members among others, took part in the discussion—S. Lebovici, S. H. Foulkes, A. Friedemann, S. Hadden, W. Kemper, J. L. Moreno, Zerka T. Moreno, J. Bierer, A. Ancelin Schutzenberger, A. Hein, C. Van Emde Boas, H. Durkin, J. Blair, and R. Schindler. The main topic of the discussion was the structure of the forthcoming Constitution of the International Society of Group Psychotherapy.

A proposal was made and unanimously accepted to collect an annual contribution of \$5 to \$10 from the members so as to be able to carry the expenses of the Council.

#### FORTHCOMING ACTIVITIES OF THE INTERNATIONAL COUNCIL OF GROUP PSYCHOTHERAPY

A Roundtable on "Mass Psychiatry, Therapeutic Community and Psychodrama" is to take place during the annual meeting of the American Psychiatric Association at the Biltmore Hotel in Los Angeles, California, on Tuesday evening, May 5, 1964, with dinner.

A Conference on "The Actual Trends in Group Psychotherapy" sponsored by the International Council of Group Psychotherapy and the Asocia-cion Mexicana de Psicoterapia de Grupo is to take place during the joint meeting of the American Psychiatric Association with the Mexican Society of Neurology and Psychiatry in Mexico City on Monday, May 11, 1964.

## ANNIVERSARY DATES OF THE GROUP PSYCHOTHERAPY MOVEMENT

May 31, 1932—Conference on the Group Method during the annual meeting of the American Psychiatric Association at the Bellevue-Stratford Hotel, Philadelphia, Pa. First step leading to the world organization of group psychotherapy. Official use of the terms group therapy and group psychotherapy as identifying the entire field.

July, 1937—Publication of *Sociometry, A Journal of Interpersonal Relations*, first journal exclusively dedicated to group methods.

March, 1942—Opening of the Sociometric Institute in New York City, dedicated to sociometry, group psychotherapy and psychodrama.

March, 1942—Foundation of the American Society of Group Psychotherapy and Psychodrama.

March, 1943—Foundation of the American Group Therapy Association.

March, 1947—Publication of *Sociatry, A Journal of Group and Inter-group Methods*.

March, 1950—*Group Psychotherapy*, first journal published under this name.

May, 1951—Formation of the International Committee of Group Psychotherapy, Paris, France.

1951—*International Journal of Group Psychotherapy*.

August, 1954—First International Congress of Group Psychotherapy, Toronto, Canada.

1957—Second International Congress of Group Psychotherapy, Zurich, Switzerland.

1958—Expansion of the International Committee to the International Council of Group Psychotherapy.

July, 1963—Third International Congress of Group Psychotherapy, Milan, Italy.

May, 1964, Mexico City—International Council of Group Psychotherapy and the Asociacion Mexicana de Psicoterapia de Grupo during the meeting of the American Psychiatric Association.

## NEW BOOKS ON GROUP PSYCHOTHERAPY

*Group Psychotherapy and Group Function*, Max Rosenbaum and Milton M. Berger, Basic Books, New York, 1963.

*Psychoanalysis in Groups*, Alexander Wolf and Emanuel K. Schwartz, Grune & Stratton, New York, 1962.

- Group Psychotherapy*, Hugh Mullan and Max Rosenbaum, The Free Press of Glencoe, New York, 1962.
- Psychotherapie de Groupe et Psychodrame*, J. L. Moreno, Presses Universitaires, Paris, 1964.
- Sociometrie*, Turkish translation, J. L. Moreno, translated by Prof. N. Kosemihal, University of Istanbul. Turkey, 1963.
- A Primer of Sociometry*, Mary L. Northway, translated into French by Henri Jidouard, Dunod Press, Paris, 1963.
- Sociometry Testing*, Mary L. Northway and Lindsay Weld, translated into French by Henri Jidouard with a foreword by J. L. Moreno, 1964.
- The First Psychodramatic Family*, J. L., Zerka, and Jonathan Moreno, Beacon House, New York, 1964.
- Sociometry*, Studying Group Relations, Hanan Bar-Netzer in Hebrew, Rubin Mass, Jerusalem, 1963.
- Group Therapy*, James A. Johnson, McGraw-Hill, New York, 1963.
- The Family and Human Adaptation*, Theodore Lidz, New York International Universities Press, 1963.
- Gruppenpsychotherapie und Klinische Psychiatrie*, R. Battegay, S. Karger, Basel, Switzerland, 1963.
- Interpreting Personality Theories*, Ledford J. Bischof, Harper and Row, New York, 1964.
- Sociometry and Education*, K. M. Evans, Alden Press, London, 1962.
- The Story of Synanon*, D. Casriel, Prentice-Hall, New York, 1963.

## ANNOUNCEMENTS

### *First International Congress of Psychodrama*

This Congress will be held in Paris, France, from August 31 to September 3, 1964, under the sponsorship of the French Government and the World Academy of Psychodrama. *Honorary President*: J. L. Moreno; *President*: Professor Paul Sivadon, former President of the World Federation for Mental Health; *Vice-Presidents*: Professor J. Favez Boutonier, Sorbonne; Georges Mauco, Director, Psychopedagogic Center, Claude Bernard; Professor Ramon Sarro, University of Barcelona; Professor Hans Hoff, University of Vienna. *Honorary Committee*: Professor Jean Delay, Professor Margaret Mead, Professor Winfred Overholser, Professor George Stevenson. *Sponsoring Committee*: Advocate General Paul Amor; Professor Georges Heuyer; Professor Robert Lafon; Mr. Gardellini; Mr. Ragey; Mr. Robert Gessain; Professor Leon Michaux; Professor E. Spaltro and Professor A. Friedemann. *Scientific Secretaries*: Mrs. Zerka T. Moreno, P.O. Box 311, Beacon, N.Y., U.S.A., and Mrs. Anne Ancelin Schutzenberger, 14, Avenue Paul Appell, Paris, 14e, France. *Administrative Secretariat*: Société d'Organisation des Congres Français et Internationaux (SOCFI), 1 ter rue Chanez, Paris, 16e, France. *Treasurer*: Mr. Michael Moukomel, Chief of Service, Institut Pasteur.

Registration Fee: U.S.A. and Canada—\$40.00  
All other Countries—120 French Francs

Registration fees may be sent either to:

Mrs. Zerka T. Moreno  
P.O. Box 311, Beacon, N.Y., U.S.A.

or:

Mrs. A. A. Schutzenberger  
14, Avenue Paul Appell  
Paris 14e, France

### *A Psychodrama Theater in Pueblo, Colorado*

At the State Hospital in Pueblo, Colorado, Dr. Rudolf Lassner who is on the psychological staff, conducts a weekly, continuous seminar in psychodrama and sociodrama for various members of the clinical and administrative staff. Recently a three tier round stage has been made available for this effort. It is anticipated that the treatment of selected patients' groups will be possible in the psychodrama theater with assistance of some of those who are attending the seminar.

*Psychodramatist or Group Worker*

Fulton, Missouri State Hospital plans to initiate a continuing inservice training program for psychiatric nursing personnel at both supervisory and ward levels, beginning in July 1964, provided a training grant (requested for a five-year period) is approved by the National Institute of Mental Health. The Project Coordinator will have an unusual opportunity to exercise initiative in developing this program.

The new program will emphasize human relations training on a continuing basis, and is expected to include group meetings for personnel at several levels: nurses, section supervisors, and ward-charges. Training methods are expected to emphasize role-playing, group discussion, etc. This program will supplement our present formal classes designed to orient new employees and to prepare attendants for promotion to ward-charge positions.

FIRST INTERNATIONAL CONGRESS OF  
SOCIAL PSYCHIATRY

To be held in London, U.K. August 17-22, 1964

The fundamental ideas and practical implications of social and community psychiatry are gradually being accepted by psychiatric services throughout the world.

It is more than timely that such an inter-disciplinary Congress, the first of its kind, should:

- 1: Determine the boundaries of this new and developing field:
- 2: Enable members of different disciplines to discuss problems of mutual interest; and
- 3: Lay the foundation for a permanent organization of a multi-disciplinary character.

To enable every professional participant to take an active part, papers will be circulated before the Congress for debate in small discussion groups at the Congress.

This Congress is being supported by 250 leading scientists in various disciplines throughout the world.

.....  
REGISTRATION FORM

Surname: \_\_\_\_\_ First name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Guests: \_\_\_\_\_

Appointments and memberships in Associations \_\_\_\_\_

I can lecture in:    English:    French:    German:    Spanish:

I can speak in:    English:    French:    German:    Spanish:

I understand:    English:    French:    German:    Spanish:

You are invited to submit a summary (500 words) or a paper (3,500 words); to notify us if you wish to participate in the discussions and to check those sections (not more than 3) in which you are interested:

Section:

- A: Theoretical Aspects and Research:
  - B: Epidemiology:
  - C: Trans-cultural Studies:
  - D: Prophylaxis and Mental Health Education:
  - E: Community Treatment and Part Time Services:
  - F: After-care:
  - G: Socio-psychological Studies:
  - H: Trans-political Studies:
  - I: Children:
  - J: Psychiatry and the Law:
  - K: Family Dynamics and Marriage Relationships:
  - L: Problems in Developing Countries:
  - M: Drug Treatment and Community Psychiatry:
  - N: Alcoholism and Addiction:
  - O: Training and Teaching:
  - P: Psychiatry and Industry:
- .....

## REGISTRATION FEES:

A: Full members—\$50.00 U.S.A.; £15. 0. 0. all other countries:

B: Nurses, teachers, occupational and social therapists, P.S.W., social and allied workers and guests—\$25.00 U.S.A.; £8. 0. 0. all other countries:

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