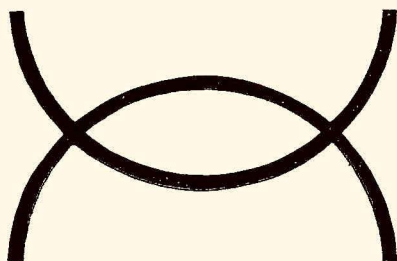


GROUP PSYCHOTHERAPY

A Quarterly



28th Annual Meeting
Hotel Commodore, New York City
April 25-26, 1969

AMERICAN SOCIETY OF GROUP PSYCHOTHERAPY
AND PSYCHODRAMA

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GROUP PSYCHOTHERAPY

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Reports of the:

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Baden-Prague, September 23-26, 1968.

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Baden-Prague, September 26-28, 1968.

Celebration of the University of Barcelona, Spain
on the Occasion of the Award of Doctor Honoris
Causa to J. L. Moreno, M.D., October 14, 1968.

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OPEN LETTER TO THE MEMBERS OF THE INTERNATIONAL COUNCIL OF GROUP PSYCHOTHERAPY

The IVth International Congress of Group Psychotherapy took place at the University of Vienna, from September 16-21, 1968. It brought together over one thousand scientists from all over the world, east and west. As anticipated, it was a well organized, fruitful congress. The great tradition of the Viennese school of psychiatry was symbolized by the President of the Congress, Professor Hans Hoff, who gave the gathering the mark of unusual dignity and integrity. It was also for myself an unusual experience to return to the place where I graduated more than fifty years ago, in 1917.

The Congress was honored by the patronage and presence of the President of the Austrian Republic, Dr. h.c. Franz Jonas. It was sponsored by the International Council of Group Psychotherapy and organized by the Österreichischer Arbeitskreis für Gruppentherapie und Gruppendynamik, in cooperation with the Wiener Medizinische Akademie.

It was most fortunate that the Wiener Medizinische Akademie undertook the publication of the Proceedings of the Congress. These were available in two volumes at the start of the Congress. The program participants had mailed in the text of their addresses well in advance, in order to make inclusion in the Proceedings possible. The two volumes and the volume of Abstracts were available through the bureau of publications of the Wiener Medizinische Akademie. They contain an accurate record of the presentations made.

The meeting of the International Council took place on Friday, September 20, at 1:00 p.m., at the Vienna University. Among the distinguished members of the International Council present were: Dr. J. L. Moreno (President), Dr. S. H. Foulkes (First Vice-President), Dr. A. Friedemann (Secretary-Treasurer), Dr. J. Bierer (United Kingdom), Dr. G. K. Sturup (Denmark), Dr. G. W. Arendsen Hein (Netherlands), Prof. K. Matsumura (Japan), Dr. W. J. Warner (USA), Dr. R. Sarro (Spain), Dr. E. van Emde Boas (Netherlands), Dr. O. Martensen-Larsen (Denmark), Dr. D. Zimmerman (Brazil), Dr. H. Szewczyk (DDR), Dr. F. Knobloch (Czechoslovakia), Dr. R. Schindler (Austria), Mrs. A. Ancelin Schutzenberger (France), Dr. R. Bermudez (Argentina), James M. Enneis (USA), Mrs. Zerka T. Moreno (USA), R. Battagay (Switzerland).

The President opened the meeting and asked Dr. Warner to conduct the meeting in his stead, largely because it was planned to concentrate the discussion on the Constitution of an International Association of Group Psycho-

therapy, and it was Dr. Warner and Dr. Friedemann who had prepared a set of statutes for the Constitution for presentation and discussion at this meeting.

A lively discussion ensued over the structure of the Constitution to be adopted. The range of opinions was wide and most constructive. It climaxed in the proposal that the proponents of the two constitutions should read them before the gathering. Dr. Friedemann presented his version in German; it was translated into English by Dr. Foulkes. Dr. Warner then presented his version in English which was understood by the majority of those present and translation into German was not required. Mrs. Moreno made notes of the meeting. A comparison of the two forms of the constitution showed remarkable similarity in their main outlines. There were discrepancies in some details. The proposal was then made, to hasten the completion, for Dr. Friedemann and Dr. Warner to attempt the preparation of a synthesis of their respective points and to present the International Council and other individuals and representatives of societies concerned with the formation of an International Association with their completed integration, so that a single constitution should be placed before the Council members and other concerned group psychotherapists all over the world, to reflect upon it. This proposal was put to a vote and carried unanimously. The President proposed that the task be completed in a reasonable time and the material circulated.

I am happy to report at this time that the two colleagues are cooperating in the task which is proceeding satisfactorily. Further contact with the members of the Council will be maintained to keep them informed of the progress in this matter and to actively elicit their participation in its completion.

J. L. MORENO, M.D., *President*



PROFESSOR HANS HOFF OPENING THE CONGRESS.

OPENING ADDRESS BY THE PRESIDENT OF THE FOURTH
INTERNATIONAL CONGRESS OF GROUP PSYCHOTHERAPY
VIENNA, AUSTRIA, SEPTEMBER 16, 1968

PROFESSOR HANS HOFF, M.D.

Chairman, Neuropsychiatric Clinic, Vienna University, Austria

It is a great pleasure and honor to greet the Fourth International Congress in Vienna. We are proud that the survey circulated by the International Council of Group Psychotherapy chose Vienna as the seat of the Congress in such a convincing manner, after having organized the same Congress so effectively in Toronto, 1954, Zürich, 1957, and Milan, 1963.

The reasons which led to the choice of Vienna as the place of meeting may be many. It is certainly not only due to the existence of an Austrian Committee for Group Therapy and Group Dynamics which is still a small and young but very active organization. It helped, definitely, to reassure the world that the organization and planning of the program was in experienced hands.

Vienna has been chosen, above all, because of the great tradition of the Austrian psychiatric school, which always had, as its chief aim, to combine the varying psychiatric directions in a synthetic manner. Vienna has been the place in which famous anatomists of the brain like Meynert and Economo, great pioneers of somatic therapy like Wagner-Jauregg and Sakel, but also the pioneers of depth psychology like Freud and Adler, have been active. Great Viennese psychiatrists, especially Schilder and Pötzl, have tried to bring the different dimensions of research to a synthesis and a united system. The development of a science in the realm of group therapy is in special need of such a synthetic approach of the different points of view, because they derive in their numerous schools, from different positions: psychoanalysis, reflexology and hypnosis.

Our city is, however, predisposed historically for a special reason to have Vienna as the place of this Congress, the long-recognized master and pioneer of group therapy, our Honorary President, Moreno, has organized here in Vienna and in nearby Vöslau, his first groups as well as his experiments with the Stegreiftheater—the Theater of Spontaneity—the foundations for the psychodrama which he later developed. At the same time, he placed the concept of "The Encounter" into the center of the problem, he attempted to approach psychological questions by means of dramaturgic methods which will occupy us thoroughly in the course of this Congress.

The theme of the encounter will occupy us, however, not only in regard to the emergence of this phenomenon in psychodrama, but we will have to discuss the basic rules of the encounter in the group altogether. It is exactly this theme which has very comprehensively occupied us here in Vienna; it is, in a stylized form, an expression of the formula of R. Schindler, who tried to classify the rank orders from alpha to omega, which thus became the symbol of our Congress. These basic rules and interactions of the inter-human relations in the group will become an essential part of our scientific discussions. While being occupied with this theme, we will attempt a decisive step in the direction of scientific and therapeutic objectives; most of our theoretic and practical therapeutic experiences of the past have been collected in the "dual" situation of dialogue between physician and patient, which must be considered, up to a certain point, artificial. The experiences of the various schools which are preoccupied with such individual therapies, must be today confronted with our knowledge of the relationships in groups and brought into harmony with them.

In this sense, we will have to bring the group psychological experiences which originally do not derive from psychotherapy, as for instance, the field theory of Kurt Lewin, into relationship with one another.

We are, therefore, confronted with a manifold of methods and theories whose problems range from normal group relations to their therapeutic application. It would be false, at least at this point in their development, to divide them into encapsulated doctrines, as they offer themselves from the background of the various individual psychotherapeutic schools. It will be important for us to overview a broad spectrum of practical and theoretic experiences and to evaluate them, free of prejudices.

The rich and well organized program will show you, I hope, in the coming week, a great variety of related problems, facts and possibilities, leading to fruitful discussions. We will step ahead from the general to the particular, we will have an opportunity to see every part of the program not only presented through lectures by highly qualified specialists, but to gain for us in our discussions, clarity about the various individual aspects. We will then ourselves become groups in which we will come to a "real encounter." I hope, and the competence of the scientists here represented gives me the certainty, that this hope will be fulfilled, that our Congress represents another large step on the road to the scientific construction of ideas.



PROFESSOR J. L. MORENO ADDRESSING THE CONGRESS.

ADDRESS OF THE HONORARY PRESIDENT OF THE FOURTH
INTERNATIONAL CONGRESS OF GROUP PSYCHOTHERAPY¹

J. L. MORENO, M.D.

Moreno Institute, Beacon, N. Y.

Imagine my nostalgia at being back in Vienna, the city where my ideas first took shape.

I started with psychodrama and group psychotherapy by playing games with children in the gardens of Vienna around 1910. There may be some persons here who remember those days. But very few are aware that I tried to make the encounter between "I" and "thou" and "we" more meaningful, to establish a "Begegnung." Ex post facto it is clear that this was, between 1910 and 1914 the Austrian forerunner of existentialism, anticipating both the German (Heidegger) and the French (Sartre) varieties.

I am often asked what I consider to be my greatest scientific contribution. In my opinion it is neither psychodrama nor group psychotherapy, but sociometry, the science of inter-personal measurement. It gave group psychotherapy its solid foundations. Sociometry is the work of many researchers and was accepted with little resistance, compared with group psychotherapy and psychodrama. It had the format of an exact science. My fathering of sociometry is often overlooked because of the worldwide popularity which group psychotherapy and psychodrama have attained. It was in Mittendorf, a suburb of Vienna, in a refugee camp of Italian peasants (1915-1916), where I constructed the first sociogram. It portrayed the structure of small groups, the dynamic status and rank of every individual within them. I recognized then, and it was elaborated later,² that every sociogram is characterized by a set of sociometric categories. These categories repeat themselves in every sociogram made by hundreds of investigators in the last fifty years. Here follow some of the fundamental categories.

First there is the category of the *star*, an individual often also called the protagonist. He is the center of numerous attractions. These make him the leader of the group, the center of most powerful communications, values and ideas, frequently carried and imitated by a majority of individuals in the

¹ Enlarged and expanded.

² See *Who Shall Survive?*, A New Approach to the Problems of Human Interrelations, 1934. For French readers *Fondements de la Sociometrie*, Presses Universitaires de France, 1953. For German Readers *Grundlagen der Soziometrie*, Westdeutscher Verlag, 1954.

group. The star category shows several subforms. One is the popular leader (with many weak followers); the second is the powerful leader (with few but strong followers); the third is the elite leader (the prophetic, visionary type). Each has a different set of characteristics. If there are more than one star in the group, as happens frequently, they either form a pair of attraction, which in turn may exercise exclusive dominance upon all the aspirations of the group members, or they form a pair of rejection; then the war between them may split the group in two halves.

Next to the category of the star there is that of its opposite in the group, the antagonist or *rejected individual*. He finds himself rejected by a large majority of the group members. This may arouse his hostility or greed and encourage underhanded activities which make him associate with the other rejected individuals. He may show satanic characteristics; he may develop what is called the negative position, in contrast to that of the protagonist.

The third important category is that of the *isolate*. He does not choose and is not chosen. He does not want to share his feelings with anyone; he wants to live by himself, be his own master, unwilling to compromise. There may be many isolates in the group; they reduce the cohesion in the group to a minimum, possibly leading to the dissolution and death of the group.

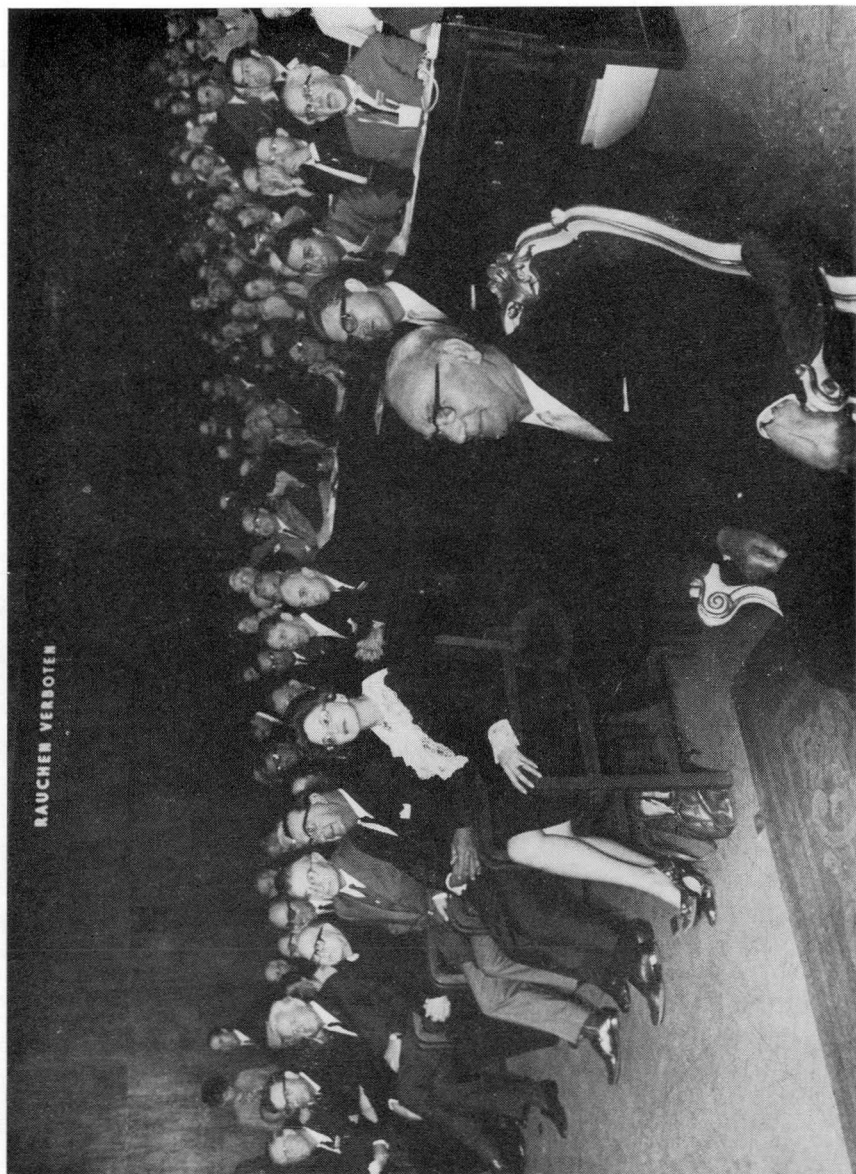
The fourth category found in sociograms is the *pair*, individuals who reciprocate feelings. They are anxious to share values with each other, often excluding others. The larger the number of pairs in the group, the greater is its potential for cohesion. The endurance, the lifeline of the group, is often allied to the pair formations within it.

A fifth category in a sociogram are people who form unconsciously a *chain* or a *network*. They are the carriers of rumors, of prejudice or, on the other hand, of hope and fantasies. They are often related and tied to each other without knowing each other face-to-face; they influence the conduct of the group by indirect communication.

It is obvious that the categories in sociograms can be identified by different sets of symbols, as the late G. Gurvitch, as well as H. Teirich and R. Schindler have attempted. It is similar to corresponding words in different languages. The dynamic process remains unchanged, the facts are the same.

How wonderful is the majestic march of science! It spreads an idea in many minds so that it does not perish.

RAUCHEN VERBODEN



IN THE RIGHT FOREGROUND DR. H. C. FRANZ JONAS, PRESIDENT OF THE REPUBLIC OF AUSTRIA. TO THE LEFT, FIRST ROW, ZERKA T. MORENO, THE MAYOR OF VIENNA, AND PROF. RAMON SARRO.

RECEPTION AT THE RATHAUS, THE ANCIENT CITY HALL
OF VIENNA, IN HONOR OF THE FOURTH INTERNATIONAL
CONGRESS OF GROUP PSYCHOTHERAPY, AN IMPRESSION
AND A TRIBUTE

ELLEN SIROKA, M.A.

Iona College, New Rochelle, N.Y.

Monday night, after a day of speeches and meetings, after the frantic first day of the conference, we were invited by the Mayor to spend the evening at the Rathaus. For those to whom Vienna was a city they knew and loved, the evening was a reassurance that this queen mother of cities had kept her charm. To others at the conference for whom this was a first visit, the blurred impressions of Vienna, its elegance, beauty and stately charm were crystalized in this magic evening. Vienna, that had been the power center of the world, that had been wracked by war and occupation, could still entertain in a grand manner. Yet the atmosphere that was created was not only that of the royal court, but also that of the theatre. There was a touch of fantasy, as if the immense ballroom in which the reception took place was a set for an elaborate operetta—as if the participants should not shake hands, but should bow and curtsy. In conversation, only the grandest of grand gestures would do. And the only dance appropriate to the occasion was the waltz.

On entering the Rathaus and climbing the long, wide marble stairs, we were ushered through huge wooden doors into an enormous room. On each side, tables and chairs had been set up and were occupied by guests wearing everything from formal gowns and tuxedos to cocktail dresses, business suits or sportjackets. At the two extremes of the room were elevated rococo decorated alcoves, with gilt chairs and tables, and an ornate, carved gilt railing separating these portions from the rest of the room.

Here sat the Mayor of the City of Vienna and other dignitaries, as the President of the Fourth International Congress of Group Psychotherapy, Professor Dr. Hans Hoff, Chairman of the Neuropsychiatric Clinic of the University of Vienna; there was an empty chair reserved for the Honorary President of the Congress, Professor J. L. Moreno, of New York, who was expected to arrive at any moment; a representative of the Ministry for Education; Primarius Dr. Raoul Schindler, Secretary-General of the Congress; Professor Dr. K. Spitz, Treasurer of the Wiener Medizinische Akademie. But there was also room for other delegates who made their way in twos and threes to these spots and were welcomed.

In the center of the room a large space had been kept clear for people to dance. And dance they did, to music provided by members of the Vienna Philharmonic. The conductor, a large, smiling man with a red face, kept time to the music with his whole body, and occasionally executed a few small steps himself.

At the wall nearest the door, miles and miles of tables had been set up with huge platters filled with all manner of delicacies. A gourmet's buffet. Meat, fish, fruits, cheese, all looked as if they had been arranged to be painted as a still life, each carefully placed to appeal to the visual sense, as well, we found out, as to excite the palate. And the wine, Austria's own—the thick, chewy red and the crisp, dry white in Rabelasian quantities.

As stomachs were filled and the friendly grape had its effect, ties and belts were loosened, strangers became new, lifelong friends, and husbands even danced with their wives. Then the second dearly loved quality of Vienna was felt. Grand she was, awesome, splendid but also friendly, making all her guests feel comfortable, a part of the proceedings, no longer outsiders.

The mayor made a speech welcoming us, but we already felt welcomed, no longer strangers to Vienna, but old lovers. The music played, the crystal chandeliers glowed, the flags of all nations hung over us. And as the wine flowed, we raised our glasses and toasted Vienna till the dim hours of the morning.

SOCIOMETRY AND PSYCHODRAMA

TECHNIQUES OF GROUP PSYCHOTHERAPY*

MARTIN R. HASKELL, PH.D.

Long Beach State College, Long Beach, California

The categorization of mental patients as neurotic or psychotic, each major category being divided into sub-categories has been established for so long a period by psychiatrists that it is seldom seriously challenged. Psychologists and social workers, the less secure practitioners in the treatment of mental illness have more or less accepted it without question. They have even translated and transposed these categories and sub-categories into the fields of Juvenile Delinquency and the various addictions with slightly more emphasis given to psychopathic and sociopathic categorizations. This typology and its variants is referred to as a medical typology or classification system. It divides patients and counselees into four major categories; psychotic, neurotic, psychopathic, and sociopathic, each with sub-categories.

Dictionaries of psychiatry and psychology and a plethora of text books and articles define and explain each type and sub-type of psychosis and neurosis. We are all too familiar with this system of classification. Such terms as Schizophrenia, Hebephrenia, Catatonia, Paranoia and Manic-Depressive have become accepted in the literature of psychiatry and psychology as defining discrete types of psychoses. Hysteria, Psychastenia, *Hypochondriasis*, Neurasthenia, Anxiety Status, Reactive Psychoneuroses, Mixed Psychoneuroses and Phobic Reactions have also been described and defined as more or less distinct types of neuroses. *Yet, seldom do we consider the fact that the definitions and descriptions of these are based almost entirely on symptoms.*

There is little or no evidence to indicate that the combination of symptoms on which we base the diagnosis of simple schizophrenia is the result of a particular stimulus or a similar life experience. Two persons displaying the same symptoms may indeed, have very different life histories. We know little about the cause of simple schizophrenia nor do we know that what causes it in one person may cause it in another. Observed chemical or constitutional similarities may be a *product* of the condition rather than a cause. Furthermore, the *same* treatment applied to several persons classified as simple schizophrenics does not necessarily produce the same or similar effects.

* Presented at the American Psychological Association Convention, San Francisco, September 1, 1968.

Our medical typology has so far failed to provide us with a valid theory of causation and has not proved particularly useful in developing treatment methods. In fact, research over the years has demonstrated that success in treatment can be better explained in terms of the relative abilities of therapists than in terms of theoretical commitment of therapists. Yet, we continue to use the medical typology as though it were valid and to treat people in accordance with published material recommending courses of treatment for each type and sub-type. Is it not possible that a better typology can be developed? Should we not seek to classify people in accordance with their response to treatment, or in accordance with their preparedness for treatment, or in accordance with the ways in which they relate to others?

The sociometric approach originated by Dr. J. L. Moreno provides one possible categorization based on the ways in which people relate to others. The isolate, the reject, the over-selected can readily be identified. Each responds to treatment in a different way. Treatment effective with one isolate is generally effective with others. To date very little use of this sort of typology has been made in the diagnosis and treatment of mental patients. A great deal of research is necessary before such a system of categories can be considered useful. Nevertheless, the weaknesses inherent in the medical typology make the *effort* worthwhile.

A typology based on the way young people, juvenile delinquents, relate to others, was developed by Dr. Marguerite Q. Warren, a California psychologist in association with others. The system of categories developed they call an "Interpersonal Maturity Level Typology." They have experimented with the treatment of delinquents applying this system of categories, with interesting results, some of which have been published by the Community Treatment Project of the California Youth Authority in a series of progress reports. It is not our purpose at this time to discuss the treatment methods described by Dr. Warren and her associates. They are still in an experimental stage and involve many variables that are difficult to isolate. We shall be principally concerned with Interpersonal Maturity Level Typology and the effect of action methods (psychodrama and role training) in producing changes in behavior. Our purpose is not to prove or attempt to prove that these action methods are more effective than other methods of treatment. We shall rather describe the ways in which the action methods have been applied to boys of different levels of maturity and the observed effects of each type of treatment on each category or maturity level.

Before proceeding further it would be appropriate to describe the Interpersonal Maturity Level Typology. According to the theory of interpersonal

maturity, psychological development occurs in seven successive stages, each identified as a level of interpersonal maturity. The range moves from the infant, the least mature of level one, to the highest, levels six or seven seldom if ever found in a delinquent population. The movement from one level to another in the course of normal development is described in terms not unlike those employed by Piaget. The vast majority of delinquent boys were found to be in levels 2, 3 and 4. These are described as follows:

Level 2—Low Level—I2—This person is described as one who sees others as “givers” or “withholders” and is unable to understand or predict the behavior or reactions of others. There are two sub-types—

Aa—Unsocialized Aggressive—These boys are described as hostile, complaining, assaultive, undependable and inattentive. They are said to alternate between tolerable dependency and unacceptable aggressive behavior.

Ap—Unsocialized Passive—These boys are described as passive and withdrawn. They are unassuming, immature and dependent. They do not involve themselves much with others and when they do it is as followers.

Level 3—Middle Level—I3—This person is described as one who attempts to manipulate his environment. He does not differentiate between people except as they relate to satisfying or depriving him. He seeks to manipulate others. Three sub-types are described as follows:

Cjm—Conformist Immature—This person is described as immature, dependent, suggestible and cooperative. He is characterized by a deficiency of judgment in the behavior appropriate to a situation. He respects and cooperates with authority figures, but relates poorly to his peers. His need for peer approval leads him to delinquent behavior, often to gain acceptance by peers.

Ccf—Conformist, Cultural—This person is described as relatively mature, cooperative, emotionally stable and underachieving. He resents authority and conforms to his sub-cultural norms or the norms of his delinquent reference group. He has little or no difficulty in his relationship with peers and avoids encounters in relationship with adult authority figures.

Mp—Manipulator—this person is described as immature, self-controlled, sarcastic, irresponsible and manipulative. He tends to isolate himself from peers and expresses his resentment to authority figures. He seeks to manipulate adults and authority figures, and demands special treatment.

Level 4—High Maturity—I4—This person is described as one who has internalized a set of standards by which he evaluates the behavior of others and his own behavior. He is aware of the expectations of others and the effects of his behavior on them. He feels guilty if he fails to measure up to

his standards. He is antisocial, and his behavior is essentially that of a neurotic acting out. There are four sub-types described as follows:

Nx—Neurotic, Anxious

Na—Neurotic, Acting Out

Se—Situational Emotional Reaction

Ci—Cultural Identifier

The first two, *Nx* and *Na*, neurotic types, are described as insecure, anxious, ambivalent and lacking in confidence. The distinctions between them are not readily apparent when one sees them in a group. The non-neurotic high maturity boys, *Se* and *Ci*, are described as bright, cooperative and conforming.

Since 1957, when a maturity level typology was first reported in the literature, the author has in his work with delinquent boys, attempted to classify them by maturity level. While he never specifically diagnosed or categorized them into the nine sub-types described above, he did identify some members of each group as low level maturity, others as middle maturity and still others as neurotic high level maturity boys. Since the author always worked with synthetic¹ groups of delinquent boys, there were some of each type in virtually every group gathered for role training and psychodrama. In the course of his experience with such groups he experimented with different strategies for members of each category and arrived at several tentative conclusions, some of which may be worth exploring in a scientific manner.

Role Training Groups—Role Training is a form of role playing in which psychodramatic techniques are employed and in which the emphasis is on the reenactment of past experiences as preparation for possible future encounters. In the course of the warming up phase of the session middle maturity boys were most cooperative, high maturity boys largely reserved and uninvolved, and low level maturity boys unpredictable. The latter would sometimes remain silent and inattentive, looking away from the director or the action. At other times, one might push or nudge a neighbor and engage in distracting behavior. If, as director, I asked one of the leaders of the middle maturity boys to comment I obtained sufficient support to eliminate the distractions without incident. This practice invariably resulted in increasing the involvement of the low level aggressive boy without any apparent resentment toward the director or the group. There were two categories of boys not sufficiently involved; the low level passive boy and the high level

¹ The term "synthetic group" is applied to a group assembled for a specific purpose such as group therapy, psychodrama or role training. It is used to distinguish such a group from a "natural group" such as a boys club, gang or family.

neurotic. Since neither of these presented behavior problems to the director-therapist, there was a tendency to ignore them. I found later on that if I approached a high level neurotic boy prior to a role training session and asked him to take a therapeutic role the climate of the entire session changed. For example, if I pointed out to A, the high level neurotic that X a low maturity boy in the group appeared sad, lonesome and afraid to interact and asked him to help get him interested, *both* boys became involved in the session. The high maturity level boy assumed a therapeutic role, involved the low maturity level boy, and became involved himself. With increased involvement in the Role Training the low maturity level boys began to develop social skills. They became better able to take the roles of others, and thus predict behavior of others. What is most significant, however, is that this procedure seemed to be effective each time it was attempted. This would indicate not only that the procedure is a good one but what is far more important, that I2 and I4 are meaningful, identifiable categories and that persons characterized as belonging in each category respond similarly to similar forms of treatment.

Psychodramatic Group Therapy—In Psychodrama Groups, neurotic high level maturity boys became most frequently involved as protagonists. They appeared to benefit most by this form of therapy, learning a great deal about the nature of their relationships and the reasons for their behavior and attitudes. The low level maturity boys were difficult to involve as protagonists. Although they benefited somewhat in the course of playing auxiliary roles, it was extremely difficult to get them to reverse roles. Middle maturity level boys were excellent in auxiliary roles and appeared to learn a great deal about their relationship to authority figures. In time, some low level maturity boys would move into action in auxiliary roles and learn a little about the roles of others. Many, however, dropped out of the psychodrama groups after one session. Attendance and involvement of middle and high maturity level boys was excellent and the degree of participation and involvement predictable.

The techniques most effective with middle level maturity boys was role reversal. In some sessions a middle level boy, as protagonist, was kept in the role of other throughout most of the action phase of the session. There was noticeable increase in the ability to play in the role of other, father for example, to think in that role, and to behave appropriate to the role. Furthermore, in subsequent sessions the same boy would show greater understanding not only of the role of father but of other authority persons such as teachers, principals, employers and police. Middle maturity level boys who participated

as protagonists in role training or psychodrama were most successful in obtaining jobs and holding jobs.

The techniques most effective with high level maturity boys was re-enactment of past traumatic experiences, whether in occupational, family or community roles and whether in psychodramatic or role training groups, as the high maturity level boy reenacted a situation and, through the technique of future projection, experimented with alternative courses of action, he appeared to become more confident. Group approval and support in the discussion phase of the session appeared to reward his performance. The net effect of the psychodrama was to reduce his anxiety and increase his sense of security. While for the middle maturity level boy the psychodramatic experience appeared to be primarily a learning experience, for the high maturity level boy it appeared to provide catharsis. He seemed relieved that his peers approval of him and liked him, knowing his difficulties. In fact, one of the most consistent sequels to a psychodrama was the increase in sociometric status of the protagonist. His partial isolation, if it existed prior to the session, tended to disappear entirely. He seemed to gain acceptance and understanding from all the others. What is most significant, however, is that low, middle and high maturity boys responded in a similar manner to others in the same category.

Conclusions—A typology based on Interpersonal Maturity Level is demonstrably effective in separating delinquent boys into meaningful categories. Members of each category appear to respond in a similar manner as others in the same category to role training and psychodramatic techniques. One would therefore hypothesize that other people who fit into these categories would respond in the same way and furthermore, that additional categories more suitable to those now called "mentally ill" can be developed. Typologies based on Interpersonal Maturity Level or sociometric status offer many possibilities for exploration. Perhaps they can become more effective than the medical typology now in use.

PSYCHODRAMA ON CLOSED AND OPEN CIRCUIT TELEVISION

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J. L. Moreno was the first to break the orthodox rule of treating only one person in the family. He treated concurrently both parties in a marriage, as early as 1923 (1) as reported in German, and the first English report of this approach appeared in 1937 (2). It is frequently and erroneously stated in psychiatric literature that Bela Mittelman was the first to do so, but his first publication on this appeared much later, in 1944 (3) and he was, besides, a student of Moreno. It was natural, therefore, that Moreno would look for a medium which permitted a more effective approach for the treatment of intimate ensembles as well as for larger groups. With this in mind, he began to weigh the possibility of using the mass media of communication and he was also the first to evaluate and use motion pictures and television in the treatment of marital couples, families, groups, in combination with psychodrama. (4) Reports on the television medium for teaching, training, therapeutics and research via psychodrama have appeared in this journal from time to time. (5,6)

In 1966, while conducting a seminar at the State Hospital, Pueblo, Colorado, a psychodrama session with patients was simultaneously televised on closed circuit, as a teaching device for the staff, a large number of whom were gathered in the room especially set aside for this purpose. The advantages of televised psychodrama sessions have been enumerated so often that it does not seem necessary to repeat them here, but what was especially noteworthy about this occasion was the fact reported to us by the staff, namely, that we were able to involve in the psychodrama a number of patients who had been intractable on the ward and unreachable by the usual methods employed.

The session began with Moreno's usual warm-up, addressing the group members, introducing himself, shaking hands with a number of group members, establishing an atmosphere of intimacy and mutual respect was established. Then he addressed one of the patients who had been watching him closely, and began to ask her where she came from. She told him—it was a remote mountain area, known for its poverty and desolate isolation from the world. When he asked her: "Why did you leave your home?" she launched into a tirade against her niece, Violet, who according to her, had unjustly accused her of being in cahoots with the devil, stating Violet to be a witch

who practiced the black art, etc. Before she could go into further details, Moreno constructed a scene in which Emily, the patient, confronted Violet who came to visit her in the cabin to which she had returned, the role of Violet being taken by a trained auxiliary ego. Emily described her home, a bare hut, up in the mountains, at the end of a narrow, winding, uphill dirt road. At the very start it was clear that Emily lived in a world of religious hallucinations, within a well structured and frozen paranoid system. In role reversal as Violet, with the auxiliary ego as herself, she at once began the accusing train of thought, how Emily was scheming with the Devil against God and world, to destroy it and rule it thereafter, as the Queen of the future, implying that Emily was trying to involve herself, Violet in the plot. The auxiliary ego attempted to defend herself but this only added fat to Violet's fuel. At the height of their battle of wits the roles were reversed and in her own role Emily revealed her inability to deal with these accusations and her hatred for her niece whom she, in turn, accused of seducing her husband and turning him into an alcoholic.

None of this was produced in coherent form, but in the typical fragmented and dissociated manner of the schizophrenic, which somehow becomes coherent in the course of psychodramatic processing. In interview, this type of patient is not able to communicate, or to relate specific experiences and their contents. Within the psychodramatic context his inner drama is revealed and somehow makes supreme sense to the group members, even to those who have up to this moment been able to put the scattered psychotic pieces of the patient's puzzle into a whole.

One of the post-session discussion questions raised by a staff member was: How do we know that this is actually the content of the patient and not the by-product of the psychodrama? Does not psychodrama have an influence over the patient's production?

Here psychodrama on the television screen becomes not merely an excellent introduction to the psychodramatic method as such, but is revealed as an equally powerful teaching instrument for giving insight into what constitutes psychopathology. So completely severed are the psychotic's experiences from those of the so-called "real world" that the depth of involvement in his own can not be perceived until it is psychodramatized. Because this world of the patient's is not transparent and cannot be penetrated by other means as thoroughly, we must not assume that psychodrama *produces* this world. This would be tantamount to accusing the microscope of *producing* microbes. Obviously, ascribing this kind of magic power to psychodrama is as unscientific as the microscope-as-microbe-producer-accusation. We must

learn to think in terms of the inner world of the patient, whose invisible but enormously involving processes have replaced the world of the "real," and psychodrama is its microscopic exploration.

The value of this kind of learning for the staff members can only be assessed in practice, when the staff and patients take up the process of wrestling with the various demons in subsequent sessions, for now they can "see, feel and live in" Emily's world. The patients who have been made aware of Emily's ability to reveal her world can take heart and begin to reveal their own.

We do not wish to deny the influence of psychodrama upon psychotic patients, but anyone working with the type of patient represented by Emily, knows that influencing for change is a very difficult process indeed; we are already very satisfied if we can just break through first, having the patient take us by the hand so that we can get to know her inner world. This is merely the beginning. Changing her world takes more than one session, if, in fact, it can be done at all.

Another session of psychodrama in closed circuit television which was simultaneously taped, took place at the Southern Florida State Hospital at Hollywood, in February 1968. This session involved the problems of a volunteer worker at the hospital and his difficulties in translating his learning at the hospital about mental illness to persons in the community at large, whose ignorance of the trials facing the returning mental patient and of the "talent for making one another sick"—a condition so prevalent among the so-called normal population in the community—was a depressing experience. This session touched a large number of persons in the group, a total of around 600 who were present in the large hospital auditorium.

This type of session and the tape made serves admirably to enlighten members of the lay community, to assist in sensitizing them to the changes needed to bring about greater general mental health within the ranks of the populace itself.

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WHAT IS SOCIOMETRY?

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Sociometry has been like the Bible; it has, and can be, used by many people in many ways. The way each decides to use it, as is true in many other things, depends on his interests, which are an outcome of his particular background, personality, training and opportunities.

My own interpretation of sociometry has been to take the word at its face value *metry* and *socio*—the measurement of the *socius*. It is a tool for scientific investigation into the nature of small group structure and of the patterns of inter-relationships that make it up. This approach reflects my own training as a research psychologist; that we have directed our Toronto efforts mainly to the realm of childhood is a result of my rich opportunity of being associated with an Institute primarily interested in developmental studies and having immediate access in its school to children of three to twelve years of age.

Science to me means the accurate observation and recording of events as they are, not as we are. Yet I am aware that personal bias can never be totally eliminated from observation, let alone interpretation. This is not necessarily an evil thing, nor even a short-coming. The danger is that scientists often deceive themselves in believing that they attain full objectivity. Indeed, their arduous attempts to do so has resulted in so much that is both dull and trivial. I believe that we must accept the fact of our own biases, be at least partially aware of them, and consider them an asset rather than a liability. We must restore the lost quality of imagination into scientific endeavors, and accept the fact that production of scientific findings is an art rather than a science, and use our artistry to communicate, so that our audiences feel the essence of our knowledge, rather than stumble over details. The sociogram conveys the essence of sociometry more strikingly than matrix. It is vivid, immediate, and can be highly artistic. It conveys the meaning of what sociometry is all about. Yet, for those of us who are scientists per se, it is always to the matrix that we must return to open new doors to further knowledge.

The scientist not only observes events as accurately as possible and turns them into facts, but he sees them in relation to one another—as more or less, greater or smaller, faster or slower, sooner or later. Thus, in crude or refined form, “quantity” is introduced, soon number, than mathematics. This has been true in sociometry from the beginning. Dr. Moreno’s famous sociogram,

the original of which hangs in his New York office, and which should become a part of the collection at the Metropolitan Art Museum, shows the 4350 choices made by girls in the training school at Hudson.

This is a picture; it is artistic; yet it is scientific, for it shows accurately the events of choice and it embodies "quantification." Some girls received *more*, others *less*; some houses had a *greater* number of choices within them, others fewer.

When I first used sociometry in 1940 to study the changes of children's choices at a summer camp from the beginning to the end of the season, I expect, because I disliked draftsmanship, myself, and had no artists to draw sociograms for me, I simply introduced a counting system, giving a numerical value to each choice made and receive. This was crude indeed; it was promptly refined by Bronfenbrenner, and numbers have subsequently been adapted by such distinguished people as Criswell, Zeleny, Katz, Edwards, Festinger, Forsyth, Borgotta, etc. Such efforts have now penetrated into the world of higher mathematics, and, I must confess, when I read a new sociometric paper I am not certain whether I have opened a mathematical text book rather than a volume on social groupings. I am grateful that my younger colleagues can understand and explain these to me, for the realm is far beyond that which I reached in my training or experience.

The justification for this scientific approach is, I hope you will agree, that it has brought us new knowledge of those matters we are interested in—interpersonal relationships in small groups. Perhaps we have been too humble at this Congress. Perhaps we fail to realize how ignorant we were forty years ago of the nature of groups. Perhaps we fail to recognize the sociometric facts that have become established. I could keep us here all morning simply listing sociometric facts already established. (Perhaps I shall in a future paper). And remember these have been established by the efforts of thousands working in what Moreno has called the "pioneer" age.

Now we have entered the computer era, and the computer makes realizable knowledge we have long dreamt about but found impossible to attain. My justification in occupying your time yesterday was simply that, with the use of the computer, we have been able to devise and use new scores to give access sociometric matters which are of far more importance than the old war-horse "sociometric status." Matters indeed of the persistence of personal specific choices over time. A key to another door in our mutual interests of human interpersonal relations.

I close with a hope and a conviction. My hope is that because sociometry embraces people with a spectrum of diverse interests in its use, we will see

ourselves as a whole; the frictions between the scientists and the practitioners that have arisen and sometimes become so bitter in other fields will not occur. The width of the spectrum should not produce conflicts but cooperation. For any spectrum to be significant must be complete, not segmented.

And my conviction is this; that there is a basic lawfulness to social grouping. Difficult to establish, yes; but any more so than those of the molecules? Is Watson's model of the Double Helix any more complicated than that of a multi-dimensional sociogram? The next generation will, I believe, discover basic sociometric laws; Moreno and the pioneers envisaged them. When we fully know these, then our politicians, our administrators, can formulate their blueprints for the "Just Societies" on known facts of human inter-relatedness, rather than on myth and folklore of the culture's whimsy.

SOCIAL STRUCTURE AND SOCIOMETRY*

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The primary objective in this paper is to explore the role of sociometry in the explication of social structure. First we will attempt to describe social structure with a particular emphasis on the processes of its construction and re-construction. This description will be heavily dependent on the structural-functional, symbolic interactionist and phenomenological modes of thought. We will then examine the specialized nature of sociometric data and the utility of such data with respect to the problem of delineating social structure.

From a sociological view-point, interaction is a complex organic process, a dynamic and continuing whole, sustained, but not constituted wholly, by the stimuli and responses involved in it. The act of an individual is a unit act, comprehensible in terms of interaction, and best viewed as being a part of a complex social behavior pattern. Interaction is cooperatively sustained and hence has meaning at its own level rather than merely at the level of the unit acts involved.

In this view the individual becomes an object to himself and thus a self, only by taking the attitudes of other individuals toward himself, by assuming the roles of others, and regarding himself from their perspective, he becomes aware of himself as others are. This is accomplished through utilization of the mechanism of communication which is essential to the emergence and maintenance of social organization. The individual does not at first experience himself directly as subject, but only indirectly from the particular standpoints of individual members of the social system, and later from the generalized standpoint of the social system(s) to which he belongs. He then can only develop a sense of selfhood within the context of social relations and the experience they involve. The importance of communication here is paramount in that it provides the form of behavior that enables the individual to become an object to himself in a social environment. The self, then, is firmly fixed in experience. Evidence of this is the achievement of the reflexive form in languages, the form that recognizes the self as both subject and object.¹ Communication is not something that can go on by itself but rather must always involve some-

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¹ G. H. Mead, *Movements of Thought in the Nineteenth Century* (Chicago: University of Chicago Press, 1934), p. 34.

thing that can be communicated. It is a medium for such basic cooperative activities as exchange and assistance and therefore always serves the social function of enabling what is communicated to be socially utilized.

As viewed in this tradition of thought the self is really a plurality of selves. An individual carries on a whole series of different relationships to different people. We are one thing to one person and another thing to someone else. A variety of selves exists for a variety of consociates in typically differentiated situations. There are different sorts of selves answering to different sorts of reactions. There are typical responses to typical stimuli in social interaction. What determines the amount or sort of self that will get into communication is the social experience itself. The self cannot appear apart from experience. In effect this means that the various elementary or component selves which are organized into a composite, or unitary self answer to various aspects of the social structure. In turn this means that the self appears as the assumption of various specific and general roles. In brief, the individual can never grasp the individual uniqueness of his fellowman in his completely unique biographical situation. In the context of social interaction the "other" appears at best as a partial self, and he enters even the most diffuse, in contrast to the most functionally specific, relationship with only a part of his personality. Schutz states:

The world of everyday life is from the outset also a social and cultural world in which I am interrelated in manifold ways of interaction with fellow-men known to me in varying degrees of intimacy and anonymity. . . . Yet only in particular situations, and then only fragmentarily, can I experience the Other's motives, goals, etc.—briefly, the subjective meanings they bestow upon their actions, in their uniqueness. I can, however, experience them in their typicality. In order to do so, I construct typical patterns of the actor's motives and ends, even of their attitudes and personalities, of which their actual conduct is just an instance or example. These typified patterns of the Other's behavior become in turn motives for my own action, and this leads to the phenomenon of self-typification.²

Viewed sociologically, our so-called laws of thought are abstractions from social intercourse. It is social interaction that functions as the universal, and an internalizing of it makes it no less social, but on the contrary, leaves as social our whole process of abstract thought, technique, and method. The general thesis of reciprocal perspectives inherent in symbolic interactionism implies that there may be differences in individual perspectives that have to be

² Alfred Schutz, *Collected Papers I: The Problem of Social Reality* (The Hague: Martinus Nijhoff, 1962), p. 60.

accommodated if the interaction is to proceed. The mechanism of language brings the social interaction, with its reciprocity of perspectives, into the individual as himself involved in the interaction, and thus make predictability or "rationality" possible.

Although the process of reason, the manifestation of rational conduct, must be carried on in terms of language, it does not follow that it is constituted by language. Rational conduct involves the ability to indicate to one's self what the stimuli are that will call out a complex response, and by the order of the stimuli determine what the whole response will be. It involves an ability to articulate a relevant set of typifications in a "working" order. Rational action within the social process is merely action within an unquestioned and undetermined frame of typifications of the situation including the relevant elements such as motives, means, ends, and courses-of-action. The "successful" articulation of these typifications, with the consequent achievement of the "predicted" results warrants the imputation of the label "rational." In brief it appears in behavior as essentially the ability to solve the problems of the present in terms of future consequences as implicated on the basis of past experience. It resides primarily in the socialization of knowledge. Only a very small part of any individual's knowledge of the world originates within his personal experience. The great bulk of it is socially derived and communicated to him by his family, peers, teachers, *et al.* The individual, in the continuing socialization process, is taught how to define the environment; that is, the typical features of the world as perceived in the generalized view prevailing in the social system. Moreover, he is taught how typical constructs have to be formed within the system of relevances taken for granted within the social system. This includes prescriptions and proscriptions regarding ways of life, modes of coming to terms with the exigencies of the environment; in brief, typical methods for bringing about typical ends in typical situations.

For most purposes, at least of micro-sociology, the most significant unit of the social system is the role, of which role expectations are the primary ingredient. Historically role has been defined in various ways; one definition has delineated it as "that sector of an actor's orientation which constitutes and defines his participation in an interactive process."³ Social roles have also been defined as "typifications of the attitudes and patterns of action ascribed to a category of social actors on the basis of a given trait which they have—or are believed to have—in common."⁴ In this definition role is seen as a category of

³ Talcott Parsons, *The Social System* (Glencoe: The Free Press, 1961), pp. 5-6.

⁴ D. I. Offenbacher, "Norms, Roles and Typifications in Contemporary American Society;" paper presented at the annual meetings of the American Sociological Associa-

constructs or typifications by which men orient themselves in their environment. In any case each individual is involved as a participant in a plurality of patterned interactive relationships. This participation revolves around the two reciprocal perspectives inherent in interaction.

Roles, of course, among other variations, vary in their degree of institutionalization and the degree to which they are common to members of the society at large. A pattern governing action in a social system may be considered institutionalized insofar as it defines the main modes of the legitimately expected behavior of the persons acting in the relevant social roles, and insofar as conformity with these expectations is of structural significance to the social system. Clearly one necessary feature of the institutionalization process is the establishment of the "typical." Expectations with regard to performance and sanctions are expressions of typical responses to typical situations as defined within a broader frame of typifications.

Parsons conceives of institutions as constituting the main link between the social system and the actor, in that they are at the same time related to the functional needs of actors and to those of the system.⁵ The link evolves around the normative-voluntaristic aspect of the structure of action. The roles that individuals play in a social system are defined in terms of goals and standards; stated differently, in terms of typical objects of action and typical modes of conducting the action. From the point of view of the actor, then, his roles are defined by the normative expectations of the members of the group as they formulated in the cultural tradition. Although the phenomenon of typification probably cannot account for the moral aspect of this normative order, it nevertheless is present as a necessary condition for the development of the "legitimate" or "moral" aspect of expectations.

Expectations are always an aspect of any social situation within which an actor is acting. "The expectancies that make up the attitude of everyday life are constitutive of the institutionalized common understandings of the practical everyday organization and workings of society as it is seen 'from within.' Modification of these expectancies must thereby modify the real environment of the societies' members. Such modifications transform one perceived environment of real objects into another environment of real objects."⁶ Expectancies, in their typical forms, are real to actions in that they have real

tion, August, 1967, p. 5.

⁵ Talcott Parsons, *Essays in Sociological Theory* (Glencoe: The Free Press, 1949), pp. 34-36.

⁶ Harold Garfinkel, "Studies of the Routine Grounds of Everyday Activities," *Social Problems*, Vol. II, No. 3 (Winter, 1964), p. 249.

consequences for them. Conformity or deviation brings consequences in the form of approval and reward or condemnation and punishment. These expectations are not only aspects of culture as shared typifications, they are internalized as aspects of the actor's personality. In the process of socialization the actor internalizes, to varying degrees, the standards of the social system so that they become motivating forces in his own conduct independent of external sanctions. The relation between role-expectations and sanctions is a reciprocal one. Sanctions to the actor are role-expectations to alter, and vice versa. Their institutionalization is always a matter of degree based upon the factors affecting the actual degree of sharing values and standards, and those determining the motivational commitment to the fulfillment of expectations. Institutional behavior cannot be conceived of in terms of a purely rational model or in self interest terms, but it can be said that any individual can seek his own self-interest only by conforming to some degree to the institutionalized expectations.

In social structure, then, one has a system of patterned expectations defining the *proper* behavior of actors in specified roles: typical behavior to be enacted under typical circumstances as typically perceived within a social system. This system is positively enforced both by the individual's own motives for conformity and by the sanctions of others. These typical and well-established patterns of expectations in the perspective of a social system are our institutions. These institutions constitute the structurally stable element of social systems, and their prime function is the preservation of role definitions of the constituent individual. Viewed functionally, institutionalized roles constitute the mechanisms by which varied human tendencies become integrated into a system capable of dealing with the problems of society and its members. Moreover, this social structure has been *constructed* by actors in interaction over time. This construction activity is a natural aspect of the social process and in part is a process of typification. Typification as a central feature of cognition is the development of a selective and persistent attitude of an actor toward his environment. Typification is a process in conduct that so organizes the field of action that interaction can proceed on an orderly basis. Typification, perceiving the world and structuring it by means of categorical types, is evidently an essential and intrinsic aspect of basic orientation of actors to their situation. The social world of the individual, largely through taking over in the socialization process the typifications people habitually assume under given conditions, is structured by a multiple of types: types of people, types of activity, types of relationship, etc.⁷ It is important to note,

⁷ I have elsewhere called these *existential types*: typifications or types constructed by participants in social systems. They are fundamental data for the social scientist and

however, that these typifications are never "frozen." They undergo continuous reconstruction over time in the social transactions involved in the conduct of action.

It is in the delineation of this social structure that sociometry has a special contribution to make. We are confining our attention here to the *analytic* function of sociometry and thus are deliberately ignoring its very important therapeutic and ameliorative function. From this standpoint the hallmark of the sociometric technique is that it consists in asking each member of a group *with whom he would like to associate for specific activities and in specific situations*. This is completely compatible with the sociological notion of structural-functional differentiation and with the concomitant notion of role linkage as constituting the relational base of social structure. As originally conceived by Moreno, and as he has consistently maintained, sociometry is measuring the inter-relationships among individuals.⁸ In his terminology this is the "attractions and repulsions" or "tele" effect. This tele effect among individuals constitutes the sociometric essence of a group in Moreno's view. The sociometric test does not *directly* measure the group or the social structure. A sociometric score is essentially a construction based on the number of times *individuals* have been chosen as preferred associates for certain action contexts. The basic facts of sociometry are choices made by individuals of other individuals for specified and pre-defined purposes. Despite its basis in *individual choice* sociometry discloses the social structure in a very important way.

At this point it is important to note the commonplace distinction between variates characteristic of individuals and those characteristic of collectives. It is obvious that collectives as well as individuals can be the elements of empirical propositions. Pragmatically, we mean by a collective any combination of individuals which form a meaningful unit in the frame of a specific inquiry. This can be a small group assembled for the purpose of an experiment, a family, a corporation, a bureau, a nation, etc. Despite the origins of its data, sociometry can deal with collective variates. The distinction Lazarsfeld makes

stand in contrast to, and yet in continuity with, the *constructed types* he develops and utilizes. See "Sociological Theory and the Process of Typification" in John C. McKinney and Edward A. Tiryakian (eds.), *Theoretical Sociology: Perspectives and Developments* (New York: Appleton-Century-Crofts, 1969).

⁸ See J. L. Moreno, *Who Shall Survive* (Washington, D.C.: Nervous and Mental Disease Publishing Co., 1934) for the classical statement of sociometry. For a recent relevant statement see Zerka T. Moreno "The Seminal Mind of J. L. Moreno and His Influence Upon the Present Generation," *International Journal of Sociometry and Society*, Vol. V. No. 3-4 (September-December, 1968), pp. 145-56.

concerning collective variates is useful here.⁹ He distinguishes *aggregative* from *global* variates and indicates that both are forms of the collective variate. A collective variate is aggregative if it is based on information about each member of the collective under study. In contrast, the variate is global if it has emanated from the collective without us knowing or caring which or how individual members have contributed to it. For instance, when one characterizes states by strict or lenient divorce laws, or nations by varied voting procedures, one is using global variates derived from information unavailable by investigation of characteristics of each member of the population. In contrast, the proportion of the population which is divorced is an aggregative variate of a collective as is the proportion of votes in a country. This distinction between aggregative and global variates is important because it is global variates that sociologists generally have in mind when they refer to *structural characteristics*. There is a special relevance to sociometry, however, which must be brought into focus.

On the surface sociometry deals with aggregative variates. Nevertheless it has a special capability of contributing meaning to structural characteristics. A sociometrist, for instance, might ask each member of a collective which other members are his friends. He can construct a variate of the collective from this information which indicates whether these friendship choices are distributed randomly through it, or whether they cluster in smaller subsets. This distributive information facilitates the classification of collectives by the degree to which primary groups are stratified within them.¹⁰ The degree of stratification is an aggregative variate because it is derived from information on each member. It is the special characteristic of sociometry, however, that *each piece of information includes information about other members*. From a sociological point of view such a variate of stratification is more structural than information contained in such global variates as average income, average caloric intake, or gross national product. Sociometry can convert an ostensibly aggregative variate into a genuine structural characteristic.

Sociometry has been widely used in very diversified action contexts: industrial organizations, military units, government bureaus, college classrooms and residences, mental hospitals, committees, summer camps, nursery schools, villages, communities, etc. The technique itself has the property of being

⁹ Paul F. Lazarsfeld, "The Place of Empirical Social Research in the Map of Contemporary Sociology," in John C. McKinney and Edward A. Tiryakian, *op. cit.*

¹⁰ Charles P. Loomis and John C. McKinney, "Systemic Differences Between Latin American Communities of Family Farms and Large Estates," Vol. LXI, No. 5 (March, 1956), pp. 404-12.

"culture free" and thus is adaptable to widely varied organizational settings. Since it can adapt its criteria for association to situations which exist in any social structure it has a universality of applicability.¹¹ Nevertheless it is no accident that it is most successful in its applications to groups in which the people know each other to some degree and which persist over some period of time, in our language, boundary-maintaining social systems. Conversely, the technique is least successful when applied to such social aggregates as audiences or crowds or in groups that have met on only one or two occasions and wherein the individuals are not familiar with each other. This is merely a reflection of the fact that individuals in relationship construct and continuously reconstruct social structure.

An important key to the sociometric disclosure of social structure is that it extracts individual preference. It does not make the naive assumption that society is an aggregate phenomenon, that individuals are interchangeable units, and that individuals can like or love each other equally, can hold esteem or express respect for one another equally, or associate in various task performances at random. On the contrary, it assumes, and continues to demonstrate empirically, that the same individuals can prefer to associate with very different individuals for different purposes in different action contexts. An individual can prefer one individual to co-author a book, another to play golf with, another to discuss politics with, another to seek tax advice from, and yet another to have an intimate diffuse relationship with. It may be debatable as to whether individuals choose different persons for different needs, but it is quite evident that they choose different persons for different functions. It is this fact that links sociometry to social structure as we have described it. In describing social structure as consisting in typical behavior to be enacted under typical circumstances as typically perceived within a social system, we have implicitly acknowledged the properties of individual variability, contextual variance, and role differentiation. Sociometry in its measurement of the direction and intensity of interpersonal relations make these properties explicit and thus contributes to the explication of social structure. Sociometry delineates the networks of relationships indigenous to the social structure. Moreover, in studying these interrelations in *statu nascendi* it is describing them in terms of actors' preferences and choices as they are continually constructing and reconstructing the social structure, rather than merely in terms of the prevailing cultural model or conserve.

¹¹ Mary L. Northway, *A Primer of Sociometry*, 2d. ed. (Toronto: University of Toronto, 1967), pp. VII-VIII.

SOCIOMETRY AND THE THEORY OF DATA*

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The development of sociometric techniques has demonstrated a peculiarity of measurement in social science. Mechanical models, e.g. gravity models, can explain relationships between members from characteristics of the subjects (position, mass) only. In social measurements, the unit of measurement can be a relationship between two subjects, which is in principle not derivable from the characteristics of the two subjects taken separately. Thus, a sociogram can be related to characteristics of members, but it cannot be completely explained by them. In this way, sociometry has established its claim of being a method indigenous to social science.

The distinction which sociometric measurement introduces has been related to a general theory of psychological measurement by Clyde Coombs (1964). He defines two tasks which can be given to a person: In task A the subject rates the characteristics of the objects; in task B he defines his relationship to the object. Thus, in task A we use a human observer just as we would use a mechanical apparatus and might use a different technique if we could; while in task B the observer himself is unique and cannot be substituted. Coombs then constructs different statistical techniques for analyzing the data from each kind of task. Data resulting from task A can be called single stimulus data and from task B, preferential choice data.

The distinction between two kinds of data has led sometimes to ambiguity in its conceptual as opposed to its methodological significance. Given the difference between these kinds of measurement we should not expect a congruence between a person's ratings of another on certain traits and his relation to this person even if the traits are relevant for the relationship. However, frequently much is made of the difference in ratings of certain qualities within a group context and the liking of members for each other. Based on these differences, distinct types of leaders have been assumed.

It is curious in how many ways this methodological distinction gives rise to substantive puzzles. This problem was faced some time ago by Willard Waller (1951) in the "rating and dating complex." In many colleges, espe-

* The data reported here were collected under the grant "The Professionalization Process in Nursing", from the National Institute of Health (NU-00028-26). Computations were carried out at the Duke University Computation Center, which is supported in part by a grant from the National Science Foundation.

cially in fraternity groups, the attractiveness rank order is clearly established, and only a few men and women are the desirable and sought-after dates. In spite of this one-sided distribution of presumably desirable traits in a mate, practically all students have paired up by the end of the school years. Waller calls this a paradox, but it is again an example that agreement of personal traits, however desirable, is not necessarily predictive of interpersonal relations.

One of the reasons why this distinction in measurement has been so often obscured is that in practice specific questions are not clearly single stimulus or relational. In an actual situation it is difficult to make a personal choice without imputing to it some objective validity or, conversely, to rate a person without personal preference entering in any way. In fact, single stimulus or relational questions are ideal types of hypothetical poles at the end of a continuum rather than actual questions which can be clearly distinguished. The language of social scientists has also obscured the distinction. Thus we have talk of "different perspectives" or "social distance", as if preferential choice data could be reduced to physical measurements, i.e. single stimulus data.

Some questions may be almost pure representations of each type. To some extent the form of the question prescribes the task. "Who is . . ." refers to single stimulus and "Whom do you . . . ?" to preferential data. "Whom do you like best?" and "Who has talked most in the group?" can be taken as representatives for each type of task, but a question like "Whom would you ask for advice?" or "Who is the best group member?" has characteristics of both tasks.

The analyst's interpretation of the results, however, will depend on what he himself thinks he has set for the subject. In single stimulus data, he will expect agreement between subjects; differences become unreliability of measurement. On the other hand, divergences in preferential choice can be expected, and the pattern of divergences makes it possible for us to describe the whole set of people choosing each other. Similar inferences are drawn if we find inconsistencies in techniques like paired comparisons. In single stimulus data this would be a mistake of the subject; in preferential choices we might infer social disequilibrium and, perhaps, indications of tension.

By defining the patterns we can see in particular cases to which degree a certain question partakes of both kinds of tasks. Preferential choice is, of course, the sociometric question properly speaking. As far as the question can be interpreted as a single stimulus question, it is changed from a sociometric question to a rating scale, or a similarly objective task. Thus, difference in patterns of answers to questions may relate more to the different nature of the

task set by form of the question than by the content of the different questions themselves. Confusion may result by treating one like the other. Thus, we may expect a different pattern to the questions "Whom do you like best?" and "Who is most likeable?" simply because subjects may try to apply a more objective standard to the second question. Different ranking of persons on the two questions may reflect simply this different set. If we substitute a different quality in the second question we still do not know how far a comparison with a pure sociometric question represents simply a difference in method or whether different structures exist shown by different choices. Similarly drawing a sociogram based on single stimulus ratings may give an impression of a sociometric pattern where none exists. We return to these questions after discussing different characteristics of an array of questions with various question mixes.

An Example:

This example is taken from a study of professionalization of student nurses. As part of this study a class of student nurses at Duke University completed a questionnaire at the end of each school year. This included the following questions:

- a) With whom would you like best to study the night before a tough exam?
- b) With whom would you most like to double-date?
- c) Whose opinions on important issues do you value most highly?
- d) Whom would you most like to represent you at a national student nursing conference?
- e) Who is, potentially, the best nurse?

In all questions, three choices were asked for.

On the face of it, the questions are distributed widely over the range of the two tasks. The double dating question, for instance, looks most like a relational question, while designation of a best nurse looks like an objective rating. The other questions seem also to a varying degree to have characteristics of one or the other task. They represent some mixtures of single stimulus and preferential choice. We shall show several possible criteria from the alignment of the data to assess the nature of the mix:

1. Distribution: In single stimulus data we assume that the stimulus has certain definite characteristics, and the subjects who are asked a question about it can give a correct or incorrect answer. If no objective standard exists, then consensus defines correctness. Thus, in these cases we would expect a

concentration of choices on a few individuals, while the rest can be considered as "error." On the other hand, no such requirement is present with preferential choice. From the point of view of the welfare of the whole group it may even be argued that the ideal would be that no member is left out of a relationship which could only happen with complete disagreement. In a relational question the choices can easily be evenly distributed with relatively few concentrations of choices. Conversely, it is not unusual to find some persons not rated at all on a single stimulus question; agreement would lead to high concentrations of very high and very low ratings. In the relational task, however, the non-rated persons are true isolates and would be left out of the network of the relationships to the detriment of the individual and of the group.

We can analyze now our questions according to some criteria derived from these assumptions. We introduce first a criterion of correctness; that is, we can treat the question as a single stimulus question and determine how much agreement there was on the possession of the traits. Our criterion will be what proportion of the total votes the top ten percent of the groups received (e.g., if there were 80 in the group, what proportion the top eight students received).

On the other hand, we can use a measure which shows the evenness of the distributions, looking at the questions from the point of view of interconnected relations. As each student could give three choices, we could expect, with even distribution, each to receive three; in fact, the average number given was somewhat lower, and so two choices would be more to be expected. Taking one choice around this number, we can measure the proportion of individuals receiving 1-3 choices as measure of evenness of choices.

Finally, we can assess one important consequence of the kind of distribution, namely the proportion of isolates. These three measures emphasize different aspects of the same distributions and are therefore not independent of each other. They are relevant to different interpretations of the sociometric questions and show how far they correspond to each of Coombs' two tasks.

Table 1 shows the results of the three measures. For each of the measures we can see that there is constant progression from double dating to selection of a representative, along the inferred single stimulus relation dimension.

The more preferential questions are more evenly distributed; there are fewer isolates and the "stars" received a smaller proportion of the votes than the single stimulus questions. In general, the distinction becomes stronger during the later years of study. Especially the question of who is the best nurse is treated at first like a preference question and in the later years like a single

TABLE 1
DISTRIBUTION CHARACTERISTICS OF DIFFERENT QUESTIONS

	Double Date	Studying With	Opinion Leader	Best Nurse	Representative
a) Concentration (Percent of Choices Received by Top Ten Percent)					
Freshman	.27	.24	.32	.32	.55
Sophomore	.25	.26	.28	.39	.47
Junior	.28	.35	.39	.59	.63
Senior	.31	.30	.32	.62	.61
b) Evenness of Distribution (Percent Receiving 2-4 Choices)					
Freshman	.39	.51	.51	.26	.16
Sophomore	.46	.39	.33	.24	.23
Junior	.57	.34	.34	.18	.07
Senior	.48	.31	.26	.15	.10
c) Proportion of Isolates					
Freshman	.13	.14	.18	.25	.47
Sophomore	.17	.26	.29	.36	.48
Junior	.21	.32	.27	.50	.58
Senior	.27	.34	.25	.52	.60

stimulus question. Presumably during the junior and senior years enough professional standards have developed to treat this as a question of fact and not as an expression of liking for someone. In addition, there is a consistent trend of all measures to become more like single-stimulus measures. Even the double-date questions shows more concentration and more isolates in the senior years, as if a certain hierarchy had been established. However, difference between the questions is preserved, even enhanced.

Returning now to the manifest content of the questions, we can see that questions on professional achievement are treated as objective facts; questions on leisure time partnership are most relational. Questions on relations which might have something to do with professional competence are close to the relational side, but also influenced by a single-stimulus set. The questions arrange themselves along a continuum on single-stimulus and relational tasks; the two tasks are not clearly separated.

The same data show also that the distinction between the two tasks becomes clearer in the upper classes of the school. In the junior and senior years there is increased consensus on the best nurse and the best representative,

while the pattern of relationships remains quite constant. Between the sophomore and junior year of the nursing school occurs also the main educational break: the emphasis is shifted from principally classroom teaching to principally hospital work. During this second period, the definition of superior professional ability becomes more meaningful and thus the rating task becomes more focused, liable to fewer errors.

If these questions represent a continuum of the mix between single stimulus and relational tasks, we can look for other data characteristics which represent the same continuum. One of these is the proportion of mutual choices. In the single stimulus situation we are dealing with a characteristic of the person rated; thus, there is no particular reason why the rater should have the same characteristic himself. In the relational question the object identified is a link. This should be equally identifiable by both individuals observing the link.

TABLE 2
PERCENT OF MUTUAL CHOICES

	Double Date	Studying With	Opinion Leader	Best Nurse	Representative
Freshman	.81	.77	.50	.23	.14
Sophomore	.79	.71	.59	.06	.08
Junior	.94	.65	.33	.08	.08
Senior	.89	.68	.39	.21	.08

Table 2 shows the proportion of mutual choices for the different questions. It shows again the same rank order of the questions and the accentuation of this difference with the passage of time. These two measures, distribution and mutual choices, seem to be sufficient to establish the position of a question in our continuum.

Another measure which distinguishes the two tasks is the stability of the choices. In the single stimulus situation, where the choices can be divided between correct and error, changes in choice patterns occur principally for two reasons; the rater learns more about the ratees and thus is able to make a different judgement, or the criteria for the rating change, e.g., the definition of best nurse becomes different. The preferential task can lead to changes for many different reasons: new experience with the ratee, new acquaintances within the group, different schedules leading to new group structure, changes in interest in either person, etc. Thus, the changes in the relational measures will reflect a gradual evolution of group structure while the single stimulus

task will either stay very stable or—in the cases where a complete re-evaluation becomes necessary—will show extremely wide swings.

As the distribution of the answers to the questions differs according to the position on the continuum, the questions had to be standardized first, taking into account only relative positions. On each question, in each class, the students were divided into four groups according to the number of choices received; exact quartiles were impossible because of the skewness of the distribution. In each place the lowest group had no choice; the next received one choice; the next higher had a larger or smaller range dependent on the total range of the distribution, the single stimulus questions having in general the larger one, and the top group had the "stars" on each question. Only those 36 students for whom data were available in all years were included.

Based on this system, the students could be categorized on each question according to the variability of their status. This was done simply by taking the range of the groups to which they belonged over the four years; if they were in the same group all four years the range was zero, if they were in the top group one year and the bottom group another, the range was three, and so on for the intermediate groups.

TABLE 3
VALIDITY OF CHOICE

Range of "Quartile Groups" over 4 years	Double Date	Studying With	Opinion Leader	Best Nurse	Representative
3	1	5	7	8	8
2	15	15	14	12	6
1	18	10	11	12	11
0	2	6	4	4	11
TOTAL N	36	36	36	36	36

Table 3 shows the distribution of the dispersion for the five questions. The most striking development along our dimension is the prevalence of the all-or-none changes (three or zero differences) for the single-stimulus question. On the representative question more than half the students have stayed either constant or moved the whole range, while on the double-date question only three out of 36 have done so. In other words, in the evaluation question, a student is quite likely to stay in the position she occupied as a freshman;

if she does not, there is no telling where she will end up. By contrast, on relationship questions there is almost bound to be some movement, but there are no large changes.

There is also a slight tendency for the amount of the change to be greatest in the intermediate questions. We may interpret this that, in questions which pertain to both tasks, the respondents can be easily confused and the rating be more labile than on the questions which are clearly one or the other task.

Discussion

The data in the example have shown that choice data in a social situation (all of which have been called sociometric at one time or another) differ along a dimension, which is defined by the two tasks described by Clyde Coombs, single-stimulus and relational. Ambiguity arises because the experimenter may consider the questions as similar in intent, e.g. that they are all defining a kind of group structure and because some of the questions may partake to a different degree of both tasks and thus leave the respondent in a difficult situation. This was the case in the intermediate questions in the example.

This built-in ambiguity may have been responsible for some confusion which has resulted in the interpretation of so-called sociometric questions. For instance, much has been made of the difference between two kinds of leaders, such as instrumental and expressive (starting with Bales and Slater 1955). It has been thought that these two kinds of leaders develop in different structures of the same group. In fact, frequently the questions which relate to each of the types of leadership are of different types in the sense discussed here. Questions inquiring about instrumental or task leadership are usually of the single stimulus kind: Who contributes most? or Who is the best? Questions asking for expressive or play leadership are typically relational: Whom do you like best? Whose presence do you enjoy most? It would be surprising if these two types of the question would yield the same results. In fact, they could lead to identical results only if the respondents yield to a fundamental confusion of tasks. We shall see below under which conditions this might happen and what this might mean.

To stay within the Parsonian framework of these concepts, one might be tempted to say that we are not studying the act of the object, instrumental or expressive, but the standard of judgement, universalistic or particularistic (Parsons and Shils 1951). The single stimulus task requires an essentially universalistic orientation: the rater is asked to judge the stimulus how it

"really is", how it would appear to most people. The rater is asked to do so as representative of a universe. On the other hand, the relational question requires a particularistic set: A person is asked how he feels, how he relates himself to an object, and in answering he just represents himself. It is clear that this contrast represents idealized conditions, questions which represent perfectly one or the other task and no errors among the respondents. Under these ideal conditions we could determine criteria for a relational choice or characteristics of persons who are similar in a choice pattern. We would not expect congruity between ratings and relational choice: the particularistic preference does not have to depend on a universalistic standard, but it would be instructive to see under which conditions certain standards become influential.

However, because of the factors which we have discussed before, errors will occur. The study of the errors will be instructive in itself. Errors in the single-stimulus task consist in the use of inappropriate standards or in misperception of the stimulus object. In the relational task the error consists in not accepting one's own feeling, in denying one's own spontaneous reaction. Thus, in the first case there may be objective standards or right and wrong, or at worst deviation from a majority opinion. In the second correctness and error can be distinguished only from a consideration of the person himself, whether the choice reflects his behavior or perhaps whether it is confirmed by a mutual choice.

A special interest arises if the responses are based on criteria which are really appropriate to the other task. In one case we would have people giving their friends high ratings on important traits; in the other, people trying to show friendship to persons who have socially approved traits. This different type of error has distinct consequences for the group and for the individual. If raters substitute their particularistic preferences for universal judgements we would expect a devaluation of the group task, possible fractionalization and corruption. Individuals who do these ratings would be least to the group, but strong bonds and subgroupings may exist among individuals who give ratings of this, especially if it is done mutually. Correspondingly, the other error will occur if group tasks override individual preferences and among individuals who show higher loyalty to the group than to personal friendships within the group; one would suppose that these will be people who are either extremely central to the work of the group or so marginal that they have no personal bonds within the group and use preferences to be accepted by high prestige individuals.

This division of the possible errors shows that a simple correlational ana-

lysis of single-stimulus and relational ratings—or as they are sometimes called, instrumental and expressive ratings—is not sufficient. We have to see a particular pattern of ratings arise. Thus, we can on single stimulus ratings take a consensus as the true value and take, say the top ten percent chosen, as the objective measure of a high standing. Individuals who chose other individuals than these top ten percent on single stimulus ratings can be said to distort the task, if they have rated these same targets on the relational task. On the other hand, people who tend to choose one objectively high-prestige person on the relational task and do this unrealistically (for instance, if the choice is not reciprocated) can be said to make errors in the relational task.

Consideration of the kind of data obtained in different sociometric questions can elucidate the task which is given to the rater. By understanding the kind of data with which we are dealing we can then make further inferences about the group structure, morale, individual position and personality and gain in interpretation and usefulness of the sociometric test.

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WANTED—A MODEL FOR UNDERSTANDING AND PREDICTING
CHANGE IN NATURAL AND THERAPUTIC GROUPS AND
SYSTEMS WHICH ARE GEMEINSCHAFT-LIKE.*

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No doubt this presentation will suffer from what appears to be a common human weakness; namely, our tendency to dichotomize. However, if my concluding remarks may be anticipated here, it is my hope that sociometry and sociodrama, key topics of our Congresses here, may assist in overcoming this weakness. For my audience here I should not need to demonstrate the nature and prevalence of this tendency to dichotomize which is often a weakness. You are all familiar with the findings of Osgood *et al.*¹ Most of the adjectives we use to describe either individuals or groups and their action may be classified into the following dichotomies: 1) evaluations as to whether they are good or bad, 2) strong or weak and 3) active or passive. On a somewhat different level sociologists specify three general values of human action; that is, power (strong vs weak), prestige (evaluation of good vs bad) and wealth (a generalized quantitative value the possession of which may enable an actor to exchange the equivalent of money, etc. for other values). Hertz,² a student of Durkheim, illustrated the tendency to dichotomize through the use of our two hands, the left and the right, in symbolic evaluation. Had he studied such eastern and near eastern cultures as that of the Hindus and the Muslims he would have found even more convincing evidence than he presented. Perhaps as important for our generation, the generation of potential destruction of all, through the use of atomic and other means of conflict, is the dichotomy expressed by one side as communist vs non-communist and the other side as imperialist and/or capitalist vs non-imperialist and/or non-capitalist. In a later paragraph, when I discuss Karl Marx's thinking on trading, I shall attempt to indicate why the inclusion of this latter dichotomy is of especial importance for our consideration.

Now recognizing the weakness of dichotomies, I should like to propose for our study of change in therapeutic and other groups another pair; namely,

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¹ Charles E. Osgood, et al., *The Meaning of Meaning*, (Urbana: University of Illinois Press, 1957).

² Robert Hertz, *Death and the Right Hand*, (Glencoe, Illinois: The Free Press, 1960).

Gemeinschaft and *Gesellschaft*.³ In over-simplified terms those pluralities, be they "therapeutic communities," athletic teams, work groups, or others, the actors of which give primacy to social relationships as ends *in and of themselves*, are *Gemeinschaft*-like. Toennies designated the mother-child relationship as a prototype of such pluralities. The relationships in such pluralities being ends *in and of themselves* are collectively oriented in contrast to those that are self, ego, individual orientated.⁴ The norms of these relationships have been designated as affectivity oriented, functionally diffuse and particularistic.⁵ Such profession-patient relationships as the physician-patient, nurse-patient, etc., are collectively oriented in that the welfare of the patient has primacy; but, different than the mother child relationship the norms of science which are universalistic and not particularistic prevail. Usually the norms require that action be functionally specific in that only specific aspects of life such as a specific sickness is pertinent for the relationship. Of course, there are variations in this regard. The nurse-patient relationship, having a heavy component of the mother role,⁶ may be less functionally specific than many. It is important here to note that the norms of society presumably protect children and patients respectively from mothers and professionals, from exploitation of the type discussed by Ferdinand Toennies, Karl Marx, Max Weber and others who described *Gesellschaft*-like relationships of society to which we now turn.

Again speaking in over-simplified terms, *Gesellschaft* like pluralities place primacy on those characteristics of social relationships which make them means to other ends. Toennies specified the trading relationships between and among merchants as the prototype of *Gesellschaft*-like relationships. If we specify the subject and object of any relationship, from the subject's point of view the goal of the *Gesellschaft*-like relationship is profit

³ Ferdinand Toennies, *Community and Society—Gemeinschaft und Gesellschaft* (East Lansing, Michigan: 1957) also New York, London: Harper & Row. Translated to English by Charles Loomis. For a discussion of how these concepts may be used in analysis of pluralities and change see Charles P. Loomis, *Social Systems—Essays on Their Persistence and Change*, (Princeton, N. J.: D. Van Nostrand Co., 1960. See especially Essay 2.)

⁴ Talcott Parsons, *The Social System*, (Glencoe, Illinois: The Free Press, 1951. For a discussion of how this dichotomy is related to others see Charles P. Loomis and Zona K. Loomis, *Modern Social Theories*, Princeton, N. J.: D. Van Nostrand, 1965), pp. 343 ff.

⁵ *Ibid.*

⁶ *Ibid.*, and Sam Schulman, "Basic Functional Roles in Nursing: Mother Surrogate and Healer," in E. Gartly Jaco, ed. *Patients, Physicians and Illness* (Glencoe, Illinois: The Free Press, 1958.)

or other advantage from the object. Both Ferdinand Toennies and Karl Marx used the terms *Gemeinschaft* and *Gesellschaft* in much the same sense and Toennies extended their use relying upon Sir Henry Maine's concept *status* and *contract* and Gierke's work along with others to bring them into scientific application.⁷ *Gesellschaft*-like relationships such as those involved in trading are, of course double contingency and/or reciprocal relationships and generally both subject and object gain from them. However, both Toennies and Marx stressed the fact that the focus of such relationships is "egoistic" gain on the part of the subject from the object or other person. Collectivity orientation, as in the case of the relation of mother and young child is not the focus of *Gesellschaft*-like relations. We believe that to argue, as is commonly done, that the mother sacrifices for the child because she gains by this sacrifice or suffering, is imposing the bargaining model upon a relationship not suitable to it. We, therefore, now turn to this problem.

In recent years, especially in the non-communist world, there has arisen a form of analysis based upon the model of bargaining, conflict, and game theory which is particularly useful and relatively powerful in predicting and explaining *Gesellschaft*-like activities and relationships. In this the model of so-called "economic man" who is both rational and efficient is extended beyond classical economic analyses to all behavior. When the goals are wealth the programming of the computers used in such analyses simulate the "economic man"; when the goals are power they simulate the rational "political man." The model has been used to describe a form of therapy presented in one of our Congresses here. Rational self-interest in rewards, profits, or other gains is the goal or the "pay off" actors get for various abnormalities as presented in such analyses as E. Berne⁸ in transactional analysis in which the therapist contracts to treat a patient but avoids involvement. When actors recognize little or no dependence upon one another as the therapist and patient in the case of transactional analysis, the relationship may be described, following Schelling,⁹ as pure-conflict of the zero-sum type. Bargaining, game and conflict theory may make some place for collaborative activity and this may have some *Gemeinschaft*-like characteristics. As Durkheim so insightfully pointed out there is a "non-contractual element in contract" and few human activities including what Marx and Toennies called

⁷ Ferdinand Toennies, *Marx—Leben und Lehre* (Jena: Erich Lichtenstein Verlag, 1921). Translation to English by Charles P. Loomis and Ingeborg Paulus, forthcoming.

⁸ E. Berne, *Transactional Analysis of Psychotherapy*, (New York: Grove Press, 1961).

⁹ Thomas C. Schelling, *The Strategy of Conflict*, (Cambridge, Mass.: Harvard University Press, 1960.)

"egoistic" trading are not influenced by norms. However, the laws of contract which govern trading as Marx stressed "free" each actor subject to exploit or get the most from the object of the relationship. The model for analysis in bargaining, trading and game theory explains such relationships and assists in predicting and explaining *Gesellschaft*-like activity but not *Gemeinschaft*-like activity. In *Gesellschaft*-like activity the norms are typically, functionally specific, covering only the specific relationship involved. This stands in contrast to functionally diffuse relationships of mother and child in which the responsibility is broad. The *Gesellschaft*-like trading relationships are affectively neutral as when orders are given in the military or in business. They are also universalistic which leads to such conditions as fixed prices as found in department stores which tend to reduce the "haggling," common in markets in traditional societies. As Max Weber recognized *Vergesellschaftung* or the rationalizing of relationships in the sense in which it has just been discussed is necessary for the development of efficient bureaucracies.¹⁰

For emphasis we say again, that the model of bargaining in its present state of development although applied to practically all relationships, appears to us to be inappropriate for *Gemeinschaft*-like relationships such as those of mother and child, physician and patient and/or nurse and patient. Parsons¹¹ has attempted to overcome one of the deficiencies by giving the relationship a time or stage dimension. With this accommodation during the early stage the relationship is premissive. It then may become actively supportative but once the parent, teacher or therapist has established a "lever" over the object in these first two stages of the relationship reciprocity may be denied in the interest of "curing" or therapy, passing to the third stage in which developing of the patient is the collective goal. Finally, the bargaining stage may be reached and rewards may be manipulated. Although this latter stage might be viewed as bargaining it must be noted that even here the "manipulation of rewards" is ideally in the interest of the object not in the interest of the subject in the sense that this is the case with the trader or capitalist as seen by Marx and Toennies.

The inappropriateness of the bargaining model which is employed so generally to cover so much important activity in society has a special significance

¹⁰ Long before computers were available Max Weber noted that "Bureaucracy is like a modern judge [who] is a vending machine into which the pleadings are inserted together with the fee and which then disgorges the judgment together with the reasons mechanically derived from the Code." See Reinhard Bendix, *Max Weber—An Intellectual Portrait* (Garden City, New York: Doubleday & Co., 1960).

¹¹ *Op. Cit.*, Footnote 4, above.

today. Karl Marx may have sensed this when in his youthful and more humanistic writings he made an extreme pronouncement against it. In his second essay of confrontation with his former teacher, Bruno Walter, he wrote as follows: "In emancipating [our age] . . . from huckstering and money . . . our age would emancipate itself . . . As soon as society succeeds in abolishing the empirical essence of . . . huckstering and its conditions . . . [exploitation and capitalism] become impossible."¹² As Toennies observed, Engels had greater disdain for huckstering than Marx but both appeared to believe that it formed the essence of what they disliked most about our age. Now I do not agree with them in this and my point in raising their thinking on the matter is merely to take note of the significance of the bargaining model in that dichotomy of the world which is influenced by the secular-religion of Marxism. A modern world without trading and money is a world beyond my comprehension but it was not beyond that of Marx and many of his followers. My argument however, is not against using the bargaining model in Gesellschaft-like relationships. It should be used there but the many who think it effectively explains and predicts Gemeinschaft-like behavior are, I believe, wrong. The thinking of the common man demonstrates this. No wife or friend wants to have their sex relationships prostituted by putting them in the market as something that bought is or sold. The maternal aspect of the nurse-patient relationship when it becomes a mere commodity loses intrinsic value. The exception proves the rule in the cynical statement: "Every woman has her price."

If we have made our case we may have elicited assistance in our effort to create a model which will better explain and predict Gemeinschaft-like behavior than any in existence. Should such a model be called the "development model?" Rather than a model which assumes the ultimate ends is freeing individuals for self-agrandizement or self-development such a model in a sense reverses the prescription. The ideal mother, the ideal therapist, the ideal teacher, etc., attempts to develop the perfect adult, patient, student, etc. There was a bit of what I am talking about in the statement of John F. Kennedy in his inaugural address, when he said in effect: "Don't ask what my country can do for me, ask, What can I do for my country." Perhaps this is what Fichte had in mind when he asked: "What noble-minded person does not want as a result of his efforts to view his own life repeated anew in his children and again in his grandchildren in an improved, ennobled and per-

¹² Quoted in Ferdinand Toennies, *Marx—Leben und Lehre*, op. cit. p. 16. As experts on Marx will know the essay dealt with the freeing of the Jews. This seems only incidental for the quotation and, therefore, it was not repeated in the quotation.

fectured form long after he has died?"¹³ Perhaps it is what Moreno, the dean and founding father of sociometry and psycho-and/or socio-drama, meant with the question: "Who Shall Survive?"¹⁴ In any case the challenge is before all of us sociometrists, psychodramatists and sociodramatists. In the words of Lincoln, "With malice toward none" let us begin our task. We maintain that the sentiment of hate should ultimately be directed not toward persons or groups but toward those conditions which cause hate and other such sentiments to manifest themselves. We do not condemn or ridicule the huckster bargaining and game theory. It is, however, time to develop a scientific model which will explain and further the creation of more perfect individuals, and more perfect pluralities. It is time to stop maintaining that the bargaining, conflict and game theories of the societies who claim to represent the free world have universal application and to understand why this is not so. It is also time for those who claim to be the people's democracies and to be anti-capitalistic to follow more closely the ideals of their original ideologists who had no place for vested interests and boundary maintenance against the desired ideals and aspirations of the people. It is time to create analytical procedures and models which will more adequately explain and predict Gemeinschaft-like activity in order that more perfect individuals and groups may be created no matter what the ideology of the society may be.

¹³ Johann Gottlieb Fichte, *Reden an die deutsche Nation*.

¹⁴ J. L. Moreno, *Who Shall Survive?* Foundations of Sociometry, Group Psychotherapy and Sociodrama, (Beacon, N. Y.: Beacon House, Inc., 1953.)

DIRECTORIAL CATHARSIS: FACT OR FANTASY

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Catharsis takes place "not only in the spectator and not in the *dramatis personae* of an imaginary production, but in the spontaneous actors in the drama who produce the personae by liberating themselves from them at the same time."

J. L. Moreno
Das Streigreiftheater
Berlin, 1923

Mankind seeks liberation from himself and from his fellow man. The contemporary transcendence phenomena of our psychedelic culture, that is, wanting to be one with the universe at the same time wanting to be one within the universe *away from* the universe, reflects the striving for this state of desired freedom. Is not liberation, as an entity, a hollow state? Is there not perhaps a flip side to liberation, that is, a greater cohesiveness that links man with man and therefore creates a meaningful fusion between man and his daily action? Thinking man seeks clarification in his activity and it is felt that clarity may come from an internal release of conflict, a purification or a catharsis creating an integration of feeling and action. It is the latter in which I am currently interested. Much has been written about the cathartic elements of treatment, from the point of view of the troubled human being who seeks help from a therapist. In psychodrama we speak of the catharsis of the protagonist. The catharsis of the "patient" is often explored; but what of the catalyst of the healing process, in this case the director of a psychodramatic session. Does he experience an emotional release and if so what effect does this have on the emotional movement of his protagonist? The dual focus of what happens to a protagonist *and* what happens to a director of a psychodramatic session might help us to better understand the degrees of this delicate, symbiotic relationship and its effects on the production of the session which may reveal indices integral to the training of psychodramatic directors.

Recently, an audience member brought attention to my own transitional states as a psychodramatic director by a salient description of specific behavior changes he noticed in me throughout the session. During the car ride to the session he said, "You were silent but tense. During the warm-up you were anxious but moving, then in the action portion you were at a high

energy level and during the sharing with the audience you hit a relaxed quietus. So did the protagonist. What happened to you?" I then began to think, "what did happen to me and didn't the protagonist describe these same states to me in her own words?" A modest exploration ensued which I will share with you and to which I invite your participation. Let us first look at catharsis by itself and then its use in relation to the mutual liberation in the director-protagonist relationship.

In classical Greek theater catharsis meant a purification or a cleansing of emotion. Contemporarily, in order for catharsis to take place within a psychodramatic session, there seems to be a need for certain of the elements mentioned below:

1. A need for freedom.
2. A desire for resolution of a conflict.
3. An entering into the spontaneity of dramatic action.
4. A catalyst to the activity surrounding the conflict and, at the same time, an ability to liberate oneself from the other person's need for the activity.
5. Interpersonalization of dramatic action, i.e., the catharsis in one person may be dependent on the catharsis in another.

Given these elements necessary to create an emotional release, we find in a psychodramatic session that there are essentially three stated kinds of catharsis, as mentioned by J. L. Moreno, M.D. in *Psychodrama*, Vol. 1.

1. The catharsis of the protagonist.
2. The catharsis of the auxilliary ego.
3. The group or spectator catharsis.

If we accept "the liberation of oneself from the other persons' need for the activity" as part of the director's function as catalyst, then we have yet another type of catharsis, that is:

4. Directorial catharsis.

This may be of an entirely different nature than that of the protagonist, but may be of equal importance to the dramatic production specifically one in which the learning experience is at optimum benefits. The need for liberation seems strikingly similar between director and protagonist. Mutuality is the keynote here. Is the nature of the director's freedom simply a catharsis of skills, or is it often deeper than a technical release? A questionnaire was given to twenty directors of psychodrama in the United States. Some said they do, in fact, experience the catharsis with the protagonist. Some said they momentarily move in and out of the protagonist's emotional tones. Some

said the extent of their emotional involvement depends on the problem explored. None said they remain completely removed from the emotions of the protagonist, but each mentioned some reflection, clarification or verification of the protagonist's upheaval. When asked to describe the nature of his relation with the protagonist in a particularly fruitful session, the directors used such expressions as:

1. I identified with the audience.
2. Permissiveness and trust.
3. Doctor and mother in a delivery room.
4. Tuned in.
5. "Feeling with."
6. Warm and gentle v.s. angry and confronting.
7. A dialogue.
8. Empathic.
9. Good teacher—eager student.

When asked to describe the relationship in a less productive session, the directors responded with such phrases as:

1. Mystifying
2. Disrespectful
3. Defying of each other
4. Neutrality
5. Frustration was mutual
6. Constipation
7. "Put on"
8. Not in touch
9. Uninvolved
10. Sense of failure from both
11. He did the best he could (the protagonist)

CONCLUSION:

It would seem that a new psychodramatic spotlight could be focused on the progressive liberation of the director *from* the role of catalyst *to* the role of a fusing and cohesing human being who, himself, becomes liberated from his protagonist's need for his conflicted activity and, thereby, frees himself and his protagonist for more primary and cleansed modes of inter-relating. It would seem that if this mutuality of need for liberation makes for a more productive session, the need for liberation should not be denied by the director, but rather, the mutuality of catalytic action should be emphasized and utilized. Man breathes life into man.

THE RE-ACTING BARRIER IN PSYCHODRAMA SETTINGS

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Since Moreno first explored and defined role playing,¹ it has been refined and expanded through experience and application.² Techniques have been born which facilitate role playing procedure in aiding the pursuit of the spontaneous moment. The barrier technique, recently developed by Weiner, et al,³ allows an individual to set up externally the restraints that he feels internally. A protagonist who feels trapped or blocked is encircled and/or walled off by auxiliaries in order to symbolize his psychological state. He is then directed to respond to the barrier. The ensuing action can provide diagnostic information, as well as result in catharsis.

Example: Eileen complained that she was trapped by her own inability to get started on anything productive. She was unable to clean the house, deal with her children, carry out aspired educational goals, or even apply for a job. The Director had the other members form a circle around her in order to represent concretely her trapped feelings. She was then asked whether she enjoyed this condition, or would want to be released from it. She stated that she certainly wished not to be bothered with these constrained feelings. She was directed to break through them and physically escape. She appeared overwhelmed by this prospect, for a long time, stood on dead center looking around, saying she was unable to escape and made no effort. The barrier was instructed to become more active and she was bumped from person to person. Still she stood smiling meekly, making no attempt to escape.

This enactment demonstrated that, although Eileen experienced feelings of entrapment, she was so overwhelmed by her condition that she was not ready, without further work, to confront it. At this point, following emitted clues, several scenes relating to her "smothered" relationship with her mother were enacted. Following these psychodramatic portrayals, she was again given, and again accepted, the opportunity to confront her barrier. This time she attempted to get out but still not in a direct, forthright way. Rather, she fell on the floor and crawled from person to person, trying to find space to crawl out through their legs. After pushing carefully, she finally discovered a source

¹ Moreno, J. L., *Who Shall Survive?* Beacon House, 1934.

² Moreno, J. L., *Psychodrama, Vol. I*, Beacon House, 1945.

³ Weiner, Hannah B.; Allen, James; Moss, Chester C.; Costa, John; *Psychodramatic Treatment for the Alcoholic, a Manual*; Spring Grove State Hospital, 1966.

of somewhat less resistance and shoved her way out. She was at last free and stood up happily.

Comment: The initial performance within the barrier gave a clear demonstration of where Eileen was psychologically. The repeated opportunity shows the movement that had been made through the intervening psychodramatic scenes, while providing the Director with clues as to where further work was needed.

The purpose of this paper is to discuss an extrapolation and variation of this standard barrier technique. The re-acting barrier is similar to the standard barrier technique in that it symbolizes the felt block or barrier. It differs in that the goal of the technique is to provide an improvement in skills rather than catharsis, and is particularly useful in working out blocks and barriers in interpersonal communications. In this technique, a symbolic wall is made from the audience members and placed between the protagonist and the auxiliary, or auxiliaries, with whom he wishes to communicate. The barrier is constructed and labeled carefully by the protagonist, with the assistance of the other group members. Each person who stands between the protagonist and the auxiliary is labeled to represent a particular aspect of the communication block between the protagonist and the auxiliary. Thus, if there appears to be five separate reasons blocking communications between protagonist and auxiliary, the barrier will consist of five people. The auxiliaries playing the part of a barrier stand casually, and the protagonist is told to interact with the antagonist. Each aspect of the barrier is told to respond whenever a communication effects it. If the communication is positive, in terms of improving the relationship, the appropriate aspect of the barrier lowers. If the comments are negative to the relationship, the appropriate aspect rises, heightening the wall. Thus, the barrier acts as a filter for the communication and allows the protagonist to get immediate feedback as to whether his approach is successful or unsuccessful, and in what ways. In watching the barrier, he gets immediate positive or negative reinforcement and is allowed to correct his responses in meaningful ways; thus, re-acting the situation. As the barrier reacts, the protagonist re-acts, attempting new responses, until he assumes an effective role. After the scene, members of the barrier share their experiences with the protagonist.

Example: Bill, a Brother in a Teaching Order, was having difficulty in relating to his high school religious class. Although successful in teaching courses of other contents, he felt upset at the way his religious class was going and dreaded to lead it. He stated that there was a real block between the class

and himself, and the situation had almost completely deteriorated. He discussed the situation with the group and, together, they identified four sources to the problem. Some causes related to the students themselves, and others seemed based in Bill. Bill expressed an inadequacy in dealing with religious concepts because he was placed in the role of having to present material in an authoritative manner which he, himself, had not fully accepted. Bill felt that he was often angry since he felt the students were not much interested in religion. Some of the students, in adolescent rebellion, were rejecting religion on these grounds and were not ready for any religious principles. Other students were cowed by Bill's sarcastic tongue; because of their own heightened adolescent self-consciousness, they were extremely reluctant to put themselves on the line where they might get adult disapproval. Bill picked auxiliaries to represent each one of these points, and they stood between him and the rest of the group who represented the class.⁴

At this point the action started, and Bill immediately and sarcastically said, "who is prepared today," thus causing a rise in part of the wall. His next several comments were no better, and the wall heightened. Stunned, Bill stopped his portrayal of the role which was proving very inadequate. Bill walked back away from the wall, holding his face in his hands. He thought for about a minute and then came back and said, "Okay." His next response was a more adequate one, a portion of the wall lowered, Bill smiled noticeably. After four or five carefully thought-out responses, Bill seemed to warm up to a new, more successful role for him. He was soon able to communicate spontaneously and effectively, although the students challenged him in weak areas. In this way, Bill had learned a more adequate way of responding to the students, and was able to see how what he said and did could decrease the barrier between him and his class.

Comment: Bill's initial attempt to relate to his class showed no improvement. The group discussion of the sources of the problem was sufficient to change his interactions. When the barrier confronted him by rising, he was shocked. He fumbled toward a new direction, a new spontaneous style which would adequately meet the

⁴ The physical relationship between the protagonist and the barrier is important. In this instance, Bill was significantly shorter than those picked by the barrier and, thus, could barely see what the reaction of the students would be. This appeared to physically represent the psychological state he was expressing. It may be necessary, in other instances, to place the protagonist on his knees, while the wall remains standing, in order to produce the overwhelming feeling of frustration and distance that communication blocks can engender.

demands of the situation. Once the old role was suspended, a better role was soon created, a spontaneous moment was achieved.

An interesting follow-up to this situation was that, after the session, Bill re-thought his course and re-organized it to avoid the pitfalls that he and the group had discussed. He made attendance in the course voluntary and, rather than continue the traditional authoritative type of classroom approach, he involved the group in the formation of the course, asking what they would like. Bill was surprised that some students elected to continue the course as it was, while the majority suggested that they take turns preparing stimulus materials for group discussions along religious topics in which they were interested. Only two out of twenty-eight decided not to attend. The class became more enjoyable and worthwhile for everyone.

The use of barriers as part of the psychodramatist's techniques is of relatively recent vintage. More work developing variations in this promising technique seems indicated.

J. L. MORENO—MR. GROUP PSYCHOTHERAPY

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Jacob Levy Moreno . . . supplanter, pilgrim and adventurer into the human spirit. A figure rooted in the cosmos, whose destiny includes Jacobeans, or those of us who must carry on his work while he produces new thoughts. The mention of the name violates the senses of the hearer, creating flickering images and flashing thoughts in the minds of all who have come across him.

When I first met him, I was immediately mesmerized by a combination of a Phineus T. Barnham and an outstanding human being—a seeker of truth who devoted all of his time to his work and to other men—the titan of modern psychiatry and the hero of revolutionaries all over the world. His kissing of the hand, his twinkling eyes, his typical pose of outstretched arms or one arm raised defiantly in a shaking manner—embrace social conscience and either confirm the recipient of his own commitments or suggest that he look further. To encounter Moreno is to not forget him.

The eminent place that Moreno holds in group psychotherapy is in proportion to the fineness of his achievement. His massive writings, the fact that he is a touch-stone of humanity and a beacon from which all group psychotherapists have learned; his appearances in such fantastic places as Grossingers, where he predicted the Rocky Graziano fight; health magazines; television where he has discussed his philosophy; radio; conventions; and popular magazines is enough security for me to sense the industry of his sheer hard work in laboring to have man become more aware of his emotional roots and develop an awareness that group psychotherapy is an important facet of living. I believe that we would all unanimously agree that he is tireless in spirit . . . that he radiates learning and consequently may freely be called Mr. Group Psychotherapy.

Just why am I declaring J. L. Moreno Mr. Group Psychotherapy? I do so not in naivete but in some conflict. In one breath I realize that popularity is not the test necessarily of professional endurance. I do realize that popularity can be defined as excitement of public feeling, or as anything designed to catch the public favor. But I mean it more as the "character, or condition of being popular, especially of possessing the confidence or favor of the people, or of a set of people." Moreno's popularity is not accidental. He always is everywhere in request and always being requested to render a service. Moreno has a bubble reputation. By many he is held in esteem and

approved by people in general. By others he may not be held in esteem, but his theories and methodologies are held as a signal contribution. Certainly Sociodrama, Psychodrama, Role Playing and Group Psychotherapy have become a cultural invention. There are many who do not associate Moreno with Group Psychotherapy anymore than they would deliberate on discovering who invented the wheel and for what purpose. The wheel and group psychotherapy both belong to all cultures and to all people.

When I first became part of this movement, and regarded Moreno a friend and a teacher, I discovered his importance in this field when we would travel to conventions and to meetings cross-country. Wherever he appeared, Moreno excited individuals into action and thought. He was never without a group of people around him. Over the years the groups multiplied in magnitude and in attention. Moreno is always testing the educatability of man in terms of heredity, environment and health. His desire to re-educate is in terms of freeing us from the evils stemming from inexperience. His group psychotherapy methods and the psychodrama are constant indicators for us to look beyond our immediate milieu into the community at large.

It would almost seem that Moreno has a restless need for change. He not only reflects his own time, but anticipates it. He is a maker of new worlds . . . he is an individual searching and finding . . . and an individual exercising the transforming gift of imagination, spontaneity and creativity. He has titanic vitality and a great range—a range of intellectual wisdom and dignity and feelings of tenderness, power, joy, anguish and love. In reality, Moreno loves greatly. His realm of love is really the world. He loves children, women, men and animals.

He deplores brutality and darkness, especially the darkness of man limiting himself. It's quite natural then that he chose to invent. He found a means by which other individuals, groups of people, all kinds of people, could become whole and autonomous. By exploring and discovering, he has changed styles of life—by walking around not only in their own worlds but in the worlds of others; through participation in group psychotherapy and psychodrama and thus taking journeys into circles an individual may never have hoped to encounter. He truly has led a great revolution in this 20th Century. Not only in a serious way, but by permitting a perilous journey into the imagination and into reality through humerous encounters.

There are many different Morenos, but each one is fundamentally the same. His love of mankind is the same as his love of life; he must get an intense pleasure by his accomplishments. He is revitalized by the inspiration he finds in the world around him—all of it. Another Moreno is a Moreno

endowed with an enormous ability to energize and create. He creates a drama and exemplifies the dramatology of life. In his writings and demonstration of either group psychotherapy or psychodrama he has created dramas we can feel and whose meaning defies exact explanation. In particular, his recent demonstrations that have been called psychodrama—the Eichman Trial and another that might be called the “Cuban Affair,” which I participated in, deal with wars of good and evil, love and hate, cruelty and pity, despair and dignity, and above all survival. The dramas were real and society was on trial—not just an Eichman or a Castro fugitive—but the “leisure-stricken,” the spectator and the frightened. These sessions were simple and therefore disturbed and attacked the artificial joy and peace that members of society felt and exposed some of the torments and the savage aspects of mankind. Moreno has helped humanity to unload itself of feelings and visions.

In recharging his particular kind of genius, Moreno may become impulsive and sudden because he improvises on life. This is sometimes difficult to understand—it is difficult to understand an artistic and revolutionary physician and social scientist—it is far more easy to understand and accept a systematic and exact scientist who plans well ahead. In some ways Moreno prefers to be a revolutionary, to perhaps tickle, shock, jab or gently ease individuals into action and into being. He enjoys this even greater than the peace of acceptance. A key to Moreno is his acceptance and love of children who he feels hold the key to survival and the future. It is interesting to note that children encounter in a moment and through him gain understanding and courage.

He enjoys liberating and shaping individuals and groups. He likes to get people to take themselves apart and to put themselves together again but not quite in the same manner. Perhaps he is not so much inventing as he is expressing. His method is popular throughout the world because it does not depend on language, but on the emotional, visual and psychic encounter which provides a new space—a new experience and a new vision. This is the revolution of Moreno. It destroys traditional ways of thinking and looking and at the same moment provides means to discover new ways of thinking and looking. Individuals and Moreno invariably experiment, test and search to find each other.

He is in some senses wistful and is endowed with the naive belief of the child who feels that he will be accepted by everyone. This grave and gentle sentimentalism at times prohibits him from permitting many individuals to get to know him. Moreno has a respect for tradition but his originality uncontrollably speeds him into action with the cosmos. His omniverous blue eyes

scan nature and mankind and produce an almost violent, volcanic energy whereby Moreno uncovers deeply the image of man and the space in which he stands . . . not one culture . . . not one basic unit . . . not one belief . . . but all.

I do not mean to make Moreno sound unparalleled or mystical. I merely wish to perhaps clumsily express some of the reasons behind his popularity. . . . and to look at Moreno through the eyes of other people as well as through my own. I don't mean to warp or stain the image of Moreno. I mean to state that Moreno has encouraged a method—group psychotherapy—whereby man, not only the maladjusted, the emotionally and mentally disturbed, but the normal man will be able to develop a spontaneous entrance into a perilous and hostile world and be not fragmented but whole. He encourages an active process of survival.

Another side of Moreno is not this surging restless need for change, but perhaps his ability to shuffle forms into a new dimension of scientific acceptance. He has taken some of the simple—and we must remember Moreno likes simplicity—cultural devices of the primitives in problem solving and brought them up to date into a scientific system dealing with response, perception and reciprocal interaction. He creates before our eyes. What is disturbing is that he has not one style of creation and he has a balance logic of his own. Therefore, Moreno is not always understood. He touches reality and then the ultimate. He measures himself against tradition and then in unconformity, but he always makes sense. He is most usually calm and has an uncanny authority. His concern is with humanity and survival . . . constantly battling disaster and inhumanity. I do not mean to infer that he is always a consoling therapist. In fact, I might say that he is an upsetting therapist, but one who upsets with care and love. In all of his transformations he affects people in a lightening way—visibly, audibly and psychically. His emphasis is always with the *socias*, with society as a whole. In some ways he is continuously improvising on a single theme.

It is interesting that individuals are always influenced, not always positively, but conspicuously by Moreno. He adds life to a living creature; he undergoes the same kind of changes imposed on all of us by a day-to-day existence. He may be able to handle them better because he is not just one man but many. He has created many worlds. He has influenced many minds and hearts by exposing and upsetting life in terms of deep experience. Moreno roams these worlds of his and he always has a group around him . . . whether it's at a convention, at a workshop, on a New York street, in a Chicago neighborhood or in Vienna, Paris, Rome, Russia or Yugoslavia. He draws

people to him like a magnet and somehow they invariably change subtly. Perhaps it's his inexhaustable gift of creation that has created a glass wall between him and some people. It is the same gift that has made him more visible. He is accepted by many because he belongs to many. He is rejected by many because he is always improvising. He has been called a living legend, but he's more than this. He has been called a Mr. Group Psychotherapy in the sense that he is always dealing with small groups and large groups and creating a change. He has inspired scientists, patients, writers, actors, children, workers and employers, to mention a few, to continue to change and to pull apart traditions and theories and most important of all to be.

I will imagine that no one will criticize me if I state that no other group therapist has been so exposed as Moreno, so criticized, so misunderstood or so loved. There is a certain satisfaction in realizing that today Moreno is gaining some of the renown he has deserved for so long.

He inherently desires to unite, and whether it is uniting the individual to himself and society or in uniting "the split schools of psychotherapy," he wishes to integrate in a broad view and his chief concern is that we look at life in a basic theory of group psychotherapy and concern ourselves with immediate behavior.

In developing group psychotherapy, particularly between the years of 1923 and 1932, Moreno in a historical overlook had a dovetailed theoretical task. One, to improve upon individual methods of psychotherapy and two, to develop the theoretical foundations of group psychotherapy. His present concern is with pulling together a systematic system of psychotherapy. The year 1931 may be considered the actual beginning of scientific group psychotherapy when Moreno introduced the terms "group therapy" and "group psychotherapy" as a new discipline. This discipline has developed into a global movement and he now heads the International Council of Group Psychotherapy in an elected office. His coined term group psychotherapy has become the general concept. Moreno's early practice was in Vienna, where he first talked with groups of children and improvised sessions; later he would walk throughout the gardens of Vienna and developed other groups in their own locus. He noted then that all groups were self run and that they sprung from nothing. These discussion groups—with the prostitutes and other groups—were the metal upon which his sociometric observations and group therapy developed. Moreno's triadic system is psychodrama, sociometry and group psychotherapy and has its roots in medicine, sociology, nature and religion. His psychodramatic technology is an

action depth psychotherapy of the group and is of global significance in terms of the problem of survival. Moreno is constantly developing a concrete relationship with the community at large and not to the private domain of group psychotherapists. In applying his group psychotherapy method, one realizes the importance of the Moreno's early creations: (1) the principle of the encounter (2) spontaneity and creativity (3) the tele factor (4) the here and now and (5) the role reversal.

Luckily, those of us in the field today are not concerned with the trivia of who created or who founded the group psychotherapy movement. The competition so necessary during the formative years of a movement is over—group psychotherapy is at a stage where cooperativeness, assimilation and inventiveness are the key factors.

In my imagination I have witnessed Moreno's journeys from the Black Sea, from the mouth of the Danube to walks through villages, towns, parks and cities from Vienna to the United States and in reality I have watched him develop slowly the group psychotherapy movement and I have watched him open worlds, including the spaces of one's mind, in the belief of human reasoning. His open-hearted approach, and his distance create in other individuals a deep readiness to respond to him . . . either as a patient, friend, colleague, or competitor.

Group psychotherapy, like democracy, is a religion . . . a way of life developed through a sense of values through which a focus and direction is developed. Moreno's trip to America had to be. America was the climate for the development of such a movement. It was a country that spacially had a sense in the faith of the individual. Democracy and group psychotherapy could be developed in the belief that man could find his own way through courage; America was technically a classless society where a man could move up or down through vertical or horizontal mobility. In the temporal aspect the timing inherent in America was that there could be freedom of mobility through equality and through spirituality; there were pressures to conformity, the opiate was the mass medium. Man could be free and live a democratic way of life with freedom and opportunity to make choices, to feel, to think and to move. The popular concern was for self and justice in the terms of relationships. Group psychotherapy was the only way survival could be maintained, perhaps through the awareness of our temporality.

Moreno is a series of paradoxes. He is disturbed and disturbing and he is all over the place but is settled on the banks of the Hudson in a modest home with his wife Zerka and their son Jonathan. He physically is there but his thoughts and his beliefs are constantly in the cosmos and reach out to

everyone—friend and enemy, student and associate. What is important is that he cares about humanity and survival and he is wise. His attack on the cultural conserves, on the difficulty of survival in this era of the robot, on nuclear warfare and on space exploration is a means through the sociodrama of reaching to the skills and abilities of peoples of diverse backgrounds to understand one another—this is an application of group psychotherapy on a global level.

At the Second International Congress for Group Psychotherapy, Moreno maintained that the treatment of groups of normals raised the hope of eventually bettering human relationships. There were psychiatrists, psychologists, social workers, economists and other specialists from over 28 countries, who listened to him then. His popularity may not always take the form of sweet applause, and I imagine that he is to be complimented that it may take the form of a naked attack. He is increasingly becoming in the minds of more and more professional people regarded as one of the greatest social scientists. The popularity does not stop with professional people. He has taken his group psychotherapy ideas into the field of boxing, school problems, family problems, employee-employer relationships and the theater. He has received a certain amount of hoopla popularity in TV interviews and guest spots as well as on the radio and in a magnitude of popular magazines. He has an instant personality and in some ways he is the tel-star of group psychotherapy. His head is full of ideas.

In his own words in "The Theater of Spontaneity", Moreno states that

I suffered from an *idee fixe*, from what might have been called then an affectation, but of which might be said today, as the harvest is coming in, that it was by "the grace of God." The *idee fixe* became my constant source of productivity; it proclaimed that there is a sort of primordial nature which is immortal and returns afresh with every generation, a first universe which contains all beings and in which all events are sacred. I liked that enchanting realm and did not plan to leave it, ever.

ACTION GROUP TRAINING TECHNIQUES*

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Time limitations preclude the full development of the topic I wish to discuss. Thus the full weight of the argument cannot be heard, but there is ample time to indicate the direction being suggested, which is that the use of action or psychodrama techniques in psychotherapeutic training is both valuable and efficient.

In the great majority of training programs across the country in psychology, psychiatry, and other related fields, general concerns about training interns, or residents, in psychotherapy are usually characterized by caution, a need to protect both the novice and the patient. This creates a slowly developed realm of experience from which the trainee may draw, and incidently provides a series of new experiences which arouse anxiety for the novice.

Anxiety is used here as a generic term to encompass all of those feelings of uncertainty or discomfort experienced by virtually anyone when faced with phenomena outside the range of personal experience. The use of the word does not imply that the total reduction of anxiety or tensions is desirable, but it is desirable to reduce or eliminate that part which interferes with effective functioning, or learning.

For the trainee, each new hurdle, each new problem with a patient, each new type of patient elicits uncertainty or anxiety. He faces his first patients alone, and must wait hours or days for supervisory assistance. Even when in supervision, difficulties occur since the novice must learn the language, in order to communicate with his supervisor, in order to translate patient's behavior into meaning, and in order to translate supervisory suggestions into his own behavior.

In addition, relatively few patients are seen by the individual trainee, although maximum loads may be established. This is particularly true in psychology internship programs where the period of training is usually only one year.

When supervisors, in planning a training program for their students, decide that a group experience would be valuable, they find the students are often anxious about this prospect also. The supervisors usually are equally concerned about the student's ability to handle many individuals at once,

* Presented at the annual meeting of the American Psychological Association, San Francisco, California, 1968.

and all too often react to such concerns by deprecating the value of this form of therapeutic experience.

A group, built around many smaller units of individualism, does indeed require more complex conceptualization for the trainee. In one sense, a group is a higher order of theoretical conceptualization, a broader class of behavior in which the individual is just one subclass. The higher order conceptualization includes many new events to be considered. Thus, the recurrence of anxiety, when faced with a group, should be expected. Since many of us are interested in action or psychodrama groups, we are also concerned about the number of individuals who find this behavior to be uncomfortable. We might consider action groups as an even more encompassing classification of behavior, containing even more diverse elements than in the conventional groups. A psychodrama group adds the whole range of behavioral action unseen in conventional groups, it adds interpersonal action otherwise unavailable, and, by virtue of its structural design, can bring about a range and quality of affective responses not seen elsewhere. If a trainee goes from a conventional group activity to an action group, his anxiety would again recur since new events will be encountered at the high conceptual level. This repeated traumatic type of hurdle is naturally discouraging to many potential group therapists.

However, if the beginning trainee were treated differently, he might first be placed in an action or psychodrama group with one or more staff members. This would undoubtedly arouse anxiety, but would have supervisors immediately available for support and guidance, reducing the anxiety quickly. The ability to place trainees with one or more staff members in psychodrama group therapy is thus one of the main advantages in attempting training in this manner, and allows for the joint influence of several staff personnel at the same point in the individuals training. As the trainee would then develop his sophistication, he could be placed in the conventional group as a co-therapist with a staff member. In this case, starting with action group experiences, the conventional group is a subclass of events, a lower order conceptualization, a refinement of specialization, and does not provide the anxiety provoking overabundance of new material found in going up in theoretical levels. In conventional groups there is less staff protection, although there is some, and there is more independence or responsibility for the trainee. If individual therapy were then the last, not the first, experience for the individual, this dyadic experience would also represent a decrease in the theoretical level of conceptualization with considerably less anxiety aroused. The dyadic experience would again represent a particular subclass of events, a

refinement of specialization, downward from the broader base of group experience. Such an approach avoids much negative experience, allowing the trainee a greater range of comfortable experiences, more feelings of assurance or confidence about his behavior. This increase in self-esteem promotes a more comfortable exploration of the patient's problems, and the therapist-patient relationship. This is further enhanced by the following, non-theoretical, advantages.

If the trainee were started in action group, he could be involved with a larger number of patients more quickly than in the usual training program, as well as with a number of staff therapists. In this way the trainee is able to share the same activities with the senior therapists, and has the opportunities to 1) observe competent therapists in therapeutic activities, 2) attempt to initiate his own therapeutic activities with the relative protection of more experienced therapists, 3) more quickly establish for himself a better understanding of psychological problems by the actual demonstration of the interpersonal aspects of behavior in crucial situations, and by the psychodramatic process to eliminate intellectualizations which often obscure therapy, particularly for a novice.

A fourth point would be to allow the trainee a chance to share experiences with the staff, which then allows for more relevant and direct supervision. This occurs in part during the treatment session, where a staff member can step in and help a trainee, or play a role in which the student's abilities can be accurately assessed. The supervision occurs also in discussion sessions, which should immediately follow each treatment session. These discussion sessions should focus on psychodynamics with some emphasis on psychodramatic behaviors. Since virtually all therapeutic gambits and maneuvers used in individual or conventional group therapy are available for use in action therapy, the trainee has the opportunity to become more familiar with the responses that are likely to be elicited from the patients, and can observe the models, i.e., the staff members, that he will be expected to emulate. He gains the benefit of seeing "how it is done".

By actually participating in the group the student thus becomes highly involved with a greater variety of patients sooner than he could in individual therapy. And, as a student appears to gain the confidence to deal with the problems himself, the staff can gradually give him more and more independence in his work with patients in the psychodrama group, again building his confidence rather than shaking it. Then give and take of intergroup action, which can arouse anxiety, is handled better because the staff will be demonstrating the manner in which honesty and openness facilitate patient-

therapist communication. Witnessing the same events as the students, supervisors can point with greater accuracy to specific behaviors on the part of either patients or therapists, and better explain the significance of such behaviors. The immediacy of supervision helps reduce perceptual distortions caused by counter transference, or just general time lapses. The discussion of shared experiences, whether in discussions following the treatment session, or later over coffee, or as examples in other learning situations, offers a common focal point for both trainees and staff. A rapport between staff and trainees develops rather easily and quickly, and this is a relationship not usually equalled under different forms of training. The advantages of such a teacher-student relationship to communication and learning are obvious.

Another area of particular advantage associated with psychodramatic treatment in training, is the ability to have the trainee playing various roles both of patients and of staff personnel. He may "play psychologist," and be forced to deal with a patient's problems, and in such a way learn quickly about his own reactions to difficulties he will have to face later, alone. It seems obvious that as an individual learns to effectively double, or role reverse with patients, and staff, a greater and better empathy is gained. With this understanding the individual is thus better suited to his role of therapist.

The obvious facilitating effects of such learning experiences to understanding and communication, both in the therapist-patient relationship as well as in the supervisor-trainee relationship, clearly highlights the training and learning advantages of action therapy methods.

ROLE REVERSAL IN THE CLASSROOM

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PREFACE

Three incidents describe the thinking and acting of children which had direct bearing upon the decision to consider doing this study.

The first happened about a year before the study began. The choir-master stopped by the classroom to make an announcement. Since most of the children in this room were in the choir, and since the chapel performance that morning had been wanting in acceptable behavior, the choir-master was requested to explain to the choir members again their roles when they were vested participants in worship. He ended his talk to them by saying, "When you are vested and helping with a worship service you are no longer yourselves but working servants of the Lord." The teacher was facing the children and could see their faces. One little boy sitting close to the front of the room, a nervous little fellow who seemed to have emotional problems, had an expression of relief and happiness on his face. He turned to his companion sitting next to him and said, "How about that, I wasn't myself today!" It was easy to see that he was intrigued with the idea.

The second incident happened about a year later, during the study, but having no direct relation to it. The teacher, making individual assignments, noticed two girls approaching his desk together. They both knelt on the floor beside the desk in a praying position with the palms of their hands pressed together pointed heavenward. They were no doubt getting ready to make an urgent request. The teacher had had some experience with getting on eye level to communicate with children. He decided on the spur of the moment to play their game. He knelt before them, clasped his hands in a praying position, lowered his head so that his eyes would be about an inch lower than their eyes and said, "What can I do for you?" Without any verbal response and with no hesitation at all they both lowered their heads until their eyes were lower than his. He lowered his head again, and they lowered theirs. To be sure he stayed ahead of them the teacher then lowered his head to the floor. Seeing this the girls looked at one another and smiled as if to say, "Well, it didn't work."

The remainder of the class looked on. Some seemed amazed, some were amused, but everyone was interested. No hullabaloo followed. Most of the class seemed to take it for granted that a little play acting was taking place.

It was interesting to consider how much was asked, how little had been given, and what a small amount of verbalizing had passed in the transaction.

The third incident happened during the study period. A girl came to the teacher's desk, bringing a chair with her. Without explaining herself she placed the chair near the teacher, stood upon the chair so that she could look down at him and made a request. She was asked why she stood on the chair to ask her question. She replied, "Because I like to." Her best friend joined her on the chair and answered the question. She said, "I like it because it gives me energy." The first girl said, "Yes, that is what it does." She then added, "I like it because it makes me feel strong."

The incident was particularly interesting for one of the techniques used in psychodrama is the act of having a person who feels inferior stand on a chair when conferring with a person whom they deem to be superior. The chair innovation was natural spontaneous inventiveness by a child who had never seen or heard of psychodrama. In addition, her best friend intuitively joined in the game as her "double."*

These three incidents indicate that children, as the boy in the choir, delight in playing someone else, or in escaping for a while from their true life roles. The second and third incidents reveal that children are inventive, that they like to act out requests or anything that is hard to verbalize, and that most of them when allowed freedom have sufficient spontaneity to do the job. The study that follows is based on Dr. J. L. Moreno's role reversal technique. Spontaneity is a key word in that technique.

ROLE REVERSAL IN THE CLASSROOM

During the 1966—1967 school year a group of doctors, counselors, and teachers were privileged to witness and participate in a demonstration of psychodrama.¹ Out of the experience and observation of the demonstration, and from the subsequent teacher discussions that followed, it was decided to try role reversal in the classroom. The hope was to bring better understanding into classroom behavioral conflicts between students.

In reading the literature covering the subject no study of the type here being attempted was discovered, that is re-enactment of actual classroom or

* Moreno often refers to psychodrama as a "homeopathic remedy"; it is in-built. Children are especially sensitive to it and use it intuitively. He states that he has merely used what comes naturally to the human being, and built it into a method, a systematic approach.

¹ Dr. J. L. & Zerka Moreno, *Psychodrama: Lecture and Demonstration* (Corpus Christi, Texas, February 24, 1967), assisted by Dr. Neville Murray.

playground personal student conflicts, directed by the teacher in the classroom.

Ledford J. Bischof devoted a large portion of his book to the philosophy and works of J. L. Moreno and placed considerable emphasis on role reversal and its use.² Ruth Strang explains sociometry, an invention of Moreno's, and its useful application in the classroom. Strang is also clear in her explanation of psychodrama and sociodrama and their educational application.³

Two films, *Role Playing in Guidance*,⁴ and *Psychodrama of a Marriage*⁵ were also viewed for the purpose of gaining technique experience. The films were helpful but the guidance films dealt with problems of students outside of the school rather than classroom problems among students. Their main value was being helpful in technique application.

There are four basic terms used to describe the techniques discussed in the following study. The terms are psychodrama, sociodrama, sociometry, and role reversal.

Strang describes psychodrama:

The psychodrama is a technic in which the patient spontaneously acts out his inner conflicts on a stage with the aid of "auxiliary egos" (trained persons who stand by ready to assist him), a director, and at times a participating audience. . . . The psychodrama is oriented to psychiatry and should be carried on only under the supervision of a psychiatrist.⁶

Strang says of sociodrama:

One distinction is that psychodrama deals with problems of a deeply personal nature whereas the sociodrama deals with collective problems or situations that are common to members of the group.⁷

Strang refers to sociometry as the study of group relationships concerning individual attractions and rejections. Its chart or picture of the relationships is called a sociogram.⁸

² Ledford J. Bischof, *Interpreting Personality Theories* (New York, 1964), p. 376-377.

³ Ruth Strang, *Counseling Technics in College and Secondary School* (New York, 1949), pp. 241-247.

⁴ Robert B. Hass, *Role Playing in Guidance* (Beacon, N.Y.)

⁵ J. L. Moreno, *Psychodrama of a Marriage* (Beacon, N. Y.)

⁶ Ruth Strang, *Counseling Technics in College and Secondary School* (New York, 1949), p. 241.

⁷ *Ibid.*, p. 243.

⁸ *Ibid.*, p. 244.

Strang also refers to the term sociodrama as educational sociodrama.⁹

Role reversal is self defining. It is simply the act of putting one's self in the role of another person in a given situation. In the case of dramatic play it is done with another player whether it is the actual person or someone playing out that person's role in proxy.

It should be pointed out in defining terms that the term psychodrama is defined here only because one of its main techniques, role reversal, is being used in this study. The study is in no way attempting to work with psychodrama.

The psychodrama demonstration, which prompted this study in role reversal, was held at Del Mar College, Corpus Christi, Texas, on February 24, 1967. The demonstration was sponsored by the Coastal Bend Association for Mental Health. It was produced for the benefit of medical and school personnel in the Corpus Christi area.

The players in the demonstration were people from the audience. They had volunteered to present real problems and to act them out on the stage. It was pointed out by Dr. Moreno that real situations, spontaneity, and candid honesty were necessary factors in psychodrama. Role reversal was stressed as one of the essential techniques.

Several of the factors involved in the acting out of the volunteers' problems were noted. The procedure included setting the stage carefully by the director even though practically all of the furnishings were imaginary. The procedure seemed to relax the actors, or as Dr. Moreno says, "Warm them up."¹⁰ All references to the problem being re-enacted, and to the furnishing of the scene were directed to be spoken in the present tense. For example if the subject said, "there was a table here," the director would remind him to say, "there is a table here." The importance of the present tense re-enactment was made very specific by the director.¹¹

Role reversal, as it was used in the demonstration, was sudden, frequent, and seemed unexpected by the players of the time. It was always ordered by the director. In the Moreno demonstration the other party to a problem was enacted by proxy. Dr. Murray was acting in this capacity. It was pointed out that anyone could effect the desired proxy under skilled direction, provided they had the necessary background of the problem involved, and if they were spontaneous and honest in their efforts.

⁹ *Ibid.*, p. 243.

¹⁰ J. L. Moreno, *Psychodrama: Lecture and Demonstration* (Corpus Christi, Texas, February 24, 1967).

¹¹ *Ibid.*

It was further observed that the person presenting problems and successfully accomplishing role reversal, when directed, were obviously being enlightened by a different viewpoint of their problem. The validity of this observation was verified several weeks after the demonstration by interviewing one of the principal volunteer participants of the Moreno demonstration. When in one instance a volunteer could not successfully reverse roles she showed a tendency toward a fixed attitude, and declared that there was no way in which she could imagine herself in the other person's position.

During the course of the presentation it seemed apparent that role reversal in a dramatic situation offered insights into another person's problems and consequently understanding should follow from the other person's point of view. Bischoff quotes Moreno, "'Role reversal is the foundation of a balanced personality, although, as we shall see later, the individual can never completely reverse a role. By being able to see the world through others by role reversal, one can, for limited times, break the terrible trap of always being one's self.'" ¹² Bischoff further quotes Moreno, "'Role reversal is important both as a learning technique for children and adults and as a method of therapy for individuals and social groups.'" ¹³

Out of the conclusions drawn from this initial encounter of dramatic re-enactment of personal problems, and role reversal as a tool of understanding, grew the idea that perhaps behavioral problems involving personal relationships within the classroom might be alleviated through sociodrama. It was decided to research the subject of role play and apply the principles in simple dramatic re-enactments within the average classroom situation, with emphasis on role reversal.

As everyone knows, most children are delighted with play, and most children do a great deal of it. It has been said that play is the business of childhood. During the child's development into adulthood he plays less and less, but does not cease to play.* Shakespeare suggests that more dramatic play is going on than most adults would care to admit when he writes:

All the world's a stage,
And all the men and women are merely players:
They have their exits and their entrances:
And one man in his time plays many parts. . . ¹⁴

¹² Ledford J. Bischoff, *Interpreting Personality Theories* (New York, 1964), p. 377.

¹³ *Ibid.* p. 376.

* Referring to this phenomenon, Moreno often calls psychodrama "A Kindergarten for Adults."

¹⁴ William Shakespeare, *As You Like It*, Act II, Scene 7.

Most of us have said at times, "If you could only put yourself in my place you would understand how I feel," or "If I were in his place I would do thus and so." Remarks such as these seem to verify the idea that seeing another person's viewpoint through mutual exchange of positions is a desirable goal. The problem as it presents itself in the classroom is one in which attitudes between students often become fixed when settled arbitrarily by the teacher. They sometimes seem little helped through counseling. For example, at the beginning of the school year in the class being studied, and before the study began, two girls came into conflict in the washroom. By the time the teacher was notified the incident had progressed into considerable physical retaliation and feelings were in sad condition. The time spent counseling with each child amounted to more than thirty minutes. About all that was accomplished in that length of time was shooting tempers enough to allow their classroom tolerance of one another. It was obvious that nothing had really been settled, and that the slightest provocation would set off a continuance of the original encounter.

With the above incident in mind, and other incidents with similar earmarks, it was not difficult to gain official sanction to try an idea that might lead to an additional technique in solving personal problems in the classroom. The method to follow was decided upon as being any given behavioral situation played out as nearly as possible resembling the original incident. The stage was to be the front of the classroom. The players were to be any two or more students who developed social problems. Substitute players were to be used if a child refused to, or could not, play himself. The audience was to be the class. The participation of the class was to be its involvement relative to the original incident, its inherent interest in seeing truth prevail, and its keen interest in following spontaneous play acting. The director was to be the classroom teacher.

The limitations of the study are as follows. The time involved was four and one-half months. It was done in a small elementary school of approximately 175 students, confined to a third grade class of twenty-one pupils. Scientific evaluation of the study was limited. This seems to be a common problem built into any situation where evaluation of emotional progress is concerned. Strang speaks of Moreno's work as having been supported too little by scientific evaluation. On the other hand she is quick to credit Moreno with the invention of sociometry which she refers to as a technique of bringing the study of group interaction down to earth.¹⁵ An attempt was made to

¹⁵ Ruth Strang, *Counseling Technics in College and Secondary School* (New York, 1949), p. 244.

show scientific results through the use of sociograms at the beginning and at the end of the role reversal study.*

The incidents of role reversal were written up as nearly as possible as they were re-enacted in the classroom. Comments were written at the time by the teacher about the enactments and results. Individual children were assigned jobs of keeping written records of the dialogue and actions of the players. When the acts were written up after their conclusion the notes of the children were very useful.

In order to gain further understanding in the interpersonal relationship pattern, and in hope of gaining some scientific evaluation of the project sociometric data was collected. Each child was given a card and asked to name three students in the class whose help he would like to have in committee work, showing their choices in order. This was done at the beginning and at the end of the study. Lack of space did not allow inclusion of the sociograms here.

The following incidents are reported as realistically as possible. Some conclusions are pointed out in progress. Others are left for the overall summary. Numbers are used instead of names.

February 28, 1967, 12:40 P.M.—The first incident of role reversal in the classroom took place after returning from lunch. The class was lined up in row order outside the main entrance to the school building. After having been quieted down it was directed to proceed to the classroom. During the transition, trouble developed between Girl 16 and Boy 17. Some blows were passed. Accusations were heated by the time the two arrived at their desks, which were adjacent in the same row.

Deciding on the moment to try a role play session, the children involved were asked to come to the front of the room. It was explained to them that they were going to act out the problem. They indicated acceptance of the idea without any real objection. It was further explained that the ample space in the front of the room was to serve as a stage. They were instructed to picture it as the actual place where the class lined up.

The line up's physical locality was described in detail. Girl 16 and Boy 17 were asked to take their places in the line which, of course, was side by side.

* Since this publication of Dr. Strang, several attempts at scientific evaluation of subjects in psychodrama have been published. The reader is referred to: G. S. Harrow, "The effects of schizophrenic patients," *Group Psychotherapy*, Vol. III, p. 316-320, 1951; and Martin R. Haskell, "Psychodramatic role training in preparation for release on parole," *Group Psychotherapy*, Vol. 10, p. 57-59, 1957, among others.

The situation as it had been related by them previous to the act went something like this. Boy 17 had struck Girl 16 for pushing in line. Girl 16 had struck back. Both were claiming unjust attacks by the other.

Boy 17 was asked to give his account first. He said he was standing in line; Girl 16 pushed him so he hit her. Girl 16 gave her side. She said Boy 17 crowded and pushed her so much she had to push to gain standing room. During their explanations they were going through their actions as if they were actually in line. Boy 17 denied pushing first.

At this point the children were directed to reverse roles. Boy 17 had some difficulty making the switch to Girl 16's role, but he managed it. When as Girl 16, and in line acting her part, he was asked what the situation was, he said Boy 17 was pushing to get in. When Boy 17 said this, he realized immediately what he had done, which of course was to blame himself. He indicated this because he was the first to laugh as he pondered his position. Girl 16 laughed, the audience (class) laughed, and the two went back to their seats apparently satisfied with the outcome.

The teacher was delighted with so simple a solution to a matter that promised an afternoon of feuding. The class was satisfied they had seen justice prevail in a painless operation concerning a situation in which they themselves were involved. Moreover, there was something pleasant in the overall atmosphere of the procedure. The time involved was approximately six minutes.

March 7, 1967, 9:15 A.M.—The class was returning from chapel. Boy 8 fell forward on the floor of the hall as if he had been tripped by someone. Boy 19 was the closest to Boy 8 and slightly behind him.

On entering the classroom each boy was trying to explain his position. When asked if they would like to act it out, they readily agreed. The class was eager to see it done.

Classmates acting as secretaries recorded responses. The scene was set, and the incident was re-enacted by the two boys involved.

The outcome of the act was easily attained and the main points were set down by the recorders. It had appeared to two teachers who saw the original incident that Boy 8 had been shoved down or tripped by Boy 19. It turned out to be a lesser offense. Boy 8 had started to pass Boy 19. Boy 19 reached out to catch Boy 8's sleeve and prevent him from passing. Boy 8 jerked hard to free himself which resulted in the sleeve slipping from Boy 19's grasp, causing Boy 8 to fall forward.

Both participants agreed that no real personal conflict had occurred. Boy 8 readily admitted that he should not have attempted to pass. No hard feelings were held between the two.

As it turned out the situation itself was not severe enough to call for

special dramatic play. However, it had the value of helping the two teachers who witnessed the original incident to have a better viewpoint of the actual happening, and, therefore, a better understanding of the children involved. Time involved, approximately four minutes.

On the afternoon of the same day the class was returning from the playground. Difficulty arose between Boy 2 and Boy 19 concerning position in line. Boy 2 said, "We're going to have to return to the room and have a play." The idea seemed to have been grasped that a new vehicle for understanding was available.

March 8, 1967, A.M.—Boy 14 complained that Boy 19 had fallen into him on the stairway and had struck him twice in the back. Disagreement continued between the two.

An act was called for, and the scene was set. Boy 19 acted out his role of ascending the stairs behind Boy 14, but did not fall into or hit Boy 14 as Boy 14 had claimed.

The boys were asked to reverse roles. Boy 14, playing Boy 19's role, simulated the falling incident. A few steps later he simulated hitting the other in the back twice. At this point Boy 19, having taken the simulated licks, grinned and apologized to Boy 14 for having fallen into him and for striking him. Boy 14 accepted the apology. Act time, five minutes.

The two were later observed playing together on the playground.

March 10, 1967, 8:40 A.M.—At the beginning of the classroom day Girl 5 seemed very upset. When asked what was bothering her she replied, "(Boy 17) said I'm going to have a baby."

Boy 17 and Girl 5 had been needling each other for a long time. More than one counseling session had been spent concerning the subject revealed. Apparently little had been accomplished. It was decided to act out the problem and see if some progress could be made toward resolving it. The class showed excitement at the prospect.

Girl 5 was asked to give her version of the accusation first. Boy 17 was sent from the room in order that he might not hear her points. She made a simple statement saying that Boy 17 had said this about her and she was most upset. Girl 5 was asked to leave the room. Boy 17 was returned and requested to give his version. He said he had made the remark to Girl 5 because he remembered that Boy 10 had said it to him some time ago. He just happened to have thought of it this morning and said it.

Boy 10 was asked why he had made the remark in the first place. He related that Boy 8, on seeing Girl 5 enter the room one morning about a month back, said she looked so fat that maybe she is going to have a baby.

The entrance of Boy 10 and Boy 8 into the situation added characters

to the event as well as earlier underlying acts to the play. It seemed feasible to begin with the first act perpetrated at the beginning of the offense. The usual preparation was made. Girl 5 was asked to come back in the classroom.

During the first act the class was very excited. The rule was arbitrarily laid down that the audience may do anything an audience would do courteously in a respectable play situation. Even so two boys had to be sent from the room for loudness.

In the first act all three boys played themselves. Each character saying the lines he had used originally. Roles were then rotated. Boy 17 played Boy 10, Boy 10 played Boy 8, and Boy 8 played Boy 17. Rotating roles did not seem to add any insights.

Girl 5, who was watching the act was asked to take Boy 8's role. She said she couldn't be him. When asked to take Boy 10's role she said she couldn't be him either. She did, however, agree to act in the role of Boy 17.

An act was carried out, being the last in sequence, casting Boy 10 in his own role as conveyor of the rumor, Girl 5 in Boy 17's role as deliverer of the rumor, and Boy 17 in Girl 5's role as receiver.

After going through the above act the play was brought to a close without further role reversal. At this point it seemed dubious that any basic understanding and consequently alleviation of hurt feelings was being accomplished.

In reviewing the responses of the play it was noted that Girl 5 said she could not play the part of Boy 8, originator of the offensive remark. When asked why she felt she could not be he she said that she could not stand the thought of saying anything like that about herself. It was remembered, however, that she agreed to play the role of Boy 17 who was passing the remark third hand, and directly to the offended. Moreover these two, Girl 5 and Boy 17 seemed to have the worst personality conflict of any two in the cast.

Time invested, approximately twenty-five minutes.

March 16, 1967 P.M.—While a group of girls were standing closely together receiving instructions, two of them began jabbing one another to the extent that they had to be sent from the room. The two involved were Girl 13 and Girl 6.

After calling them back into the room it was found that they blamed another, Girl 20, for starting the jabbing incident.

The problem was acted out.

When acting as themselves it could not be ascertained whether or not Girl 20 started the jabbing. When playing herself in the act she would not jab. However, when roles reversed with Girl 16 and Girl 20 representing each other, the acting Girl 20 very definitely started the incident by jabbing the

others. The real Girl 20 seemed embarrassed with the procedure, but agreed that the act was a true picture of the original offense.

All seemed satisfied with the outcome and the subject was dropped and forgotten.

The time spent was approximately five minutes.

March 29, 1967.—An incident was acted out in which Boy 2 had accused Boy 8 of hitting him in the face with his fist during a kickball game. Their en-actment proved it an accident which was accepted by Boy 2 as such.

April 14, 1967.—Two teachers were convinced that they had witnessed Boy 2 kicking Boy 19 while he was down in play on the kickball field. A re-enactment of the incident proved to their satisfaction that what they had seen was a dispute in ball possession, but did not include Boy 19 actually being kicked.

May 11, 1967.—Boy 14 reported a fight at the drinking fountain between Boy 12 and Boy 19. In the re-enactment, Boy 14, who had pretended to be the innocent bystander, became the instigator of the affair. Time, approximately five minutes.

May 24, 1967.—An incident was acted out that included Girl 5 and Girl 16 as the chief participants. It will be remembered that they were the two girls who were used in the example of the washroom affair at the beginning of this study in which counseling had met with poor success. Girl 5 was upset and crying in anger over an incident concerning line position in kickball. When acting the problem out later in the classroom, she accepted herself as being at fault. This came about during role reversal. The disagreement ended in good humor. She actually laughed at the outcome as she returned to her seat. Time involved, about five minutes.

There were about fifteen disagreements and problem incidents actually acted out during the study. There were, of course, several more incidents that were not acted out. In the above described re-enactments an effort was made to gain a representative variety of an overall behavioral pattern within the particular classroom group under study.

It is felt that the conclusions gained would have general applications in most elementary classrooms. For example in the March 8th incident, Boy 19 was not willing, or was unable to admit verbally, or in action that he had affronted Boy 14. He was, however, willing to accept the action as having been responsibly his when he experienced it as the other person involved, or as he witnessed his own act being acted out. This same behavior was observed in Girl 20 in the March 16th act. In general, most children were able to see their error or infraction when viewed from a different viewpoint. The princi-

pal gain was a better understanding by students and teacher of what actually occurred. The emotional release could not be measured but was observed. Moreno speaks of this feature, quoting, "... Aristotle who explains the effect of the drama as catharsis, that is, as a purging and liberation of emotions."¹⁶

As has been stated, a scientific attempt was made at evaluation through sociometry. Some definite changes are shown to have occurred. Whether or not they are the direct result of role reversal is not clear. However, the following changes are evident: Girl 5 and Girl 16 were examples of deep hurt and meager reconciliation through counseling. Girl 16 chose Girl 5 one-sidedly in the first sociogram, but the choice was mutual in the second. Boy 14, who had not been chosen in the first sociogram was the first choice of Boy 19 in the second. These two boys had been in several acts. Boy 10 was chosen by Boy 12 in the second sociogram. He had not been chosen in the first. The division in Figure 2, showing more boys choosing boys, and more girls choosing girls, than occurred in Figure 1, is thought to be because the class is older and moving near the intermediate elementary age in which children are more apt to make play and work selections among those of their own sex.

Of the fifteen acts recorded during the study, (nine were related here) it was considered that only one did not achieve its objective. It was the fourth incident related and dated March 10th. In the overall picture, role play, with role reversal as its central technique, proved to be a welcome tool in allowing children to express themselves and to practice understanding through diverse viewpoints. It can be used in the classroom. It is enjoyable to the participants and the audience. It does not require a great deal of time. It is recommended as a vehicle of behavioral understanding in classroom teaching.

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BOOK REVIEW

BASIC APPROACHES TO GROUP PSYCHOTHERAPY AND GROUP COUNSELING. Edited by George M. Gazda, Ed.D., Charles C. Thomas, Springfield, Ill., 1968.

Recent trends in psychotherapy toward group approaches creates a need for a comprehensive study in group methods. Perhaps the greatest impetus in the direction of group methods is the recent establishment and growth of comprehensive community mental health clinics. Dr. Gazda's book fulfills this need admirably.

"Basic Approaches" is a compendium with each approach authored by a leader in each field. It is in two parts. The first part deals with various schools of group psychotherapy and is essentially medically oriented. The second part dealing with different approaches to group counseling is mainly psychologically oriented.

Before dealing with each school of thought on the subject, the author-compiler has a chapter on the history of the various schools and a discussion of definitions including the objection of certain leaders to certain definitions and why they favor other definitions. For example Slavson, one of the pioneers in group psychotherapy, objects to the use of the term group counseling stating that counseling should be done on a one to one basis. However, a survey of leaders in group counseling led to a composite definition formulated by Gazda, Duncan and Meadows which is most helpful.

The first chapter describes group psychodrama and community-centered counseling and is led by J. L. Moreno. It is appropriate that it is the first chapter since Moreno is undoubtedly the first man to use a group approach to psychotherapy. Moreno & Kipper's essay in this book is the best relatively brief description of the subject I have seen. It is obviously unfair to try to describe a unique method of psychotherapy in a few words. However it can be said that group psychodrama is essentially existential in character and happily uses non-verbal aspects—an important advantage over techniques that drew too heavily on a verbal approach. Perhaps Moreno's greatest stroke of genius is in his use of role-reversal—an unparalleled device for promoting insight. Verbatim descriptions of psychodramatic scenes clarify the technique considerably.

Alexander Wolf is undoubtedly the leader of psychoanalysis in groups. Although purists in the psychoanalytic school can quibble about whether Wolf is actually doing psychonanalysis, the chapter is lucid and well written. For anyone doing psychoanalytically oriented group psychotherapy this chapter is excellent, repeat excellent. It covers the subjects of dreams, free

association, transference and resistance as applied to groups. Wolf also describes the alternate session admitting its controversiality but giving arguments in its favor.

Existential Psychiatry and Group Psychotherapy by Thomas Hora deals rather completely with a subject that is difficult to describe. The vocabulary of the existentialist contains new or unfamiliar words with which the reader must contend. Dr. Hora deals at some length with transcendence applying it in many areas. At times he is obscure, at times brilliantly lucid. Here is an example. He tells of an obese patient who comes for treatment after failure of psychoanalytic and somatic approaches. The existential therapist tries to help the patient understand the meaning of his symptom since reduction of weight might make him feel robbed of his power or security. The author goes on to apply existential philosophy to group perspectives. The concept of the group as a microcosm is similar to the usual group therapy idea. The here-and-now approach denies patients the opportunity to hide behind their past or the future.

Behavior Therapy in Groups is basically what the title of the chapter implies. It deals with an application of Wolpe's behavioral therapy (de-sensitization) to groups. I have the impression that behavioral therapy, although more superficial than the therapies already described, has a distinct value for some therapists and certain types of problems, notably phobic. The usual advantages of group activity such as mutual support, sharing, catharsis apply. Descriptions of therapy of impotence and training in assertiveness were of interest.

Dr. Haim Ginott has very ably covered the basic principles and techniques of group therapy with children. Here is an example of his succinct lucidity: "Group therapy is based on the assumption that children will modify behavior in exchange for acceptance." He goes on to describe the problems of selection and grouping, relationship, catharsis, insight, reality testing, sublimation. He discusses the physical setting, permissiveness and limits and physical fighting. He has a section on activity group therapy. This is an excellent summary of the subject.

The second part of the book dealing with group counseling consists of 3 chapters with many points in common: group counseling deals with essentially normal people (as distinguished from identified patients), the approach is mainly a learning experience and the emphasis is on behavior and conscious material. The Adlerian chapter dealt with children, the group centered and functional approach to group counseling was applied to adults. Perhaps this part of the book can be summarized by part of Gazda, Duncan

& Meadows definition: "The group counselees may utilize the group interaction to increase understanding and acceptance of values and goals and to learn and/or unlearn certain attitudes and behaviors."

This book should be useful for students of psychotherapy, therapists in all 3 disciplines (psychiatry, psychology, and social work), and teachers who are looking for an authoritative guide to the various approaches to group therapy.

RODMAN SHIPPEN, M.D.
Orlando, Florida

CELEBRATION AT THE UNIVERSITY OF BARCELONA



RECTOR OF THE UNIVERSITY OF BARCELONA, PROFESSOR FRANCISCO GARCIA VALDE-
CASAS PRESENTING THE CERTIFICATE OF DOCTOR HONORIS CAUSA TO PROF. J. L. MORENO.

UNIVERSIDAD DE BARCELONA, APERTURA DEL CURSO
ACADÉMICO, 1968-69

Día 14 Octubre, a las 11 horas

Orden del Acto:

Se interpretan unos minutos de música, durante la entrada de Autoridades y Claustro. Constituída la Presidencia, cesa la música.

Antes de tomar asiento la Presidencia, la SCHOLA CANTORUM interpreta el "Gaudeamus Igitur."

Lectura de la Memoria correspondiente al curso académico 1967-68 por el Ilmo. Sr. Secretario General de la Universidad.

Lectura de Premios extraordinarios de Licenciatura y Doctorado.

Oración Inaugural por el Ilmo. Sr. Dr. D. Eliseo Gastón de Iriarte y Sanchíz. (Será acompañado al púlpito por los Profesores Velasco y Albaladejo.)

INVESTIDURA DE DR. HONORIS CAUSA AL PROFESOR J. L. MORENO

El Rector dice: El Sr. Secretario General leerá el acta de nombramiento de Doctor Honoris Causa a favor del Dr. J. L. Moreno.

El Secretario procede a la lectura de dicha acta.

El Rector dice: "La Comisión nombrada de señores catedráticos se servirá acompañar al Profesor" (Doctores Sarró y Sánchez Lucas).

Unos minutos de música (mientras la Comisión recoge al Doctorando del Aula Magna).

El Doctorando se sentará en el asiento reservado fuera del Claustro.

El Rector dice: "Se concede la palabra al Dr. Sarró, padrino del Profesor Moreno."

El Profesor Sarró, desde su sitio, defenderá los méritos de su patrocinado.

El Rector dice: "Se concede la palabra al Dr. Moreno."

El Catedrático padrino, Dr. Sarró, acompaña al Profesor Moreno al púlpito.

Al terminar la disertación, el Padrino se levanta a buscar al conferenciante y le acompaña a su sitio.

El Rector llamará al Profesor Moreno para proceder a su investidura y dice:

“Por el Claustro de la Universidad de Barcelona, a propuesta de la Facultad de Medicina y en testimonio de reconocimiento de vuestros relevantes méritos, habeis sido nombrado Doctor Honoris Causa. En virtud de la autoridad que me está conferida, os entrego dicho título y os impongo como símbolo, el birrete laureado, antiquismo y venerado distintivo del magisterio. Llevadle (imponiéndoselo) sobre vuestra cabeza, como corona de vuestros estudios y merecimientos. Recibir el anillo que la antigüedad entregaba en esta venerada ceremonia como emblema del privilegio de firmar y sellar los dictámenes, consultas y censuras de vuestra ciencia y profesión, así como los guantes blancos, símbolo de la pureza que deben conservar vuestras manos, unos y otros, signos tambien de la distinción de vuestra categoría.”

Terminada la investidura, el nuevo Doctor será abrazado por el Sr. Rector, quien dirá:

“Porque os habeis incorporado a esta Universidad, recibid ahora, Dr. Moreno, en nombre de su claustro, el abrazo de fraternidad de los que se honran y congratulan de ser vuestros hermanos y compañeros.”

Himno Nacional Norteamericano.

El Dr. Moreno toma asiento en el Claustro.



LA UNIVERSIDAD DE BARCELONA

Nos, El Rector de la Universidad de Barcelona

En virtud del acuerdo de la Junta de la Facultad de Medicina de 17 de Mayo de 1967.

De conformidad con la propuesta de la Junta de Gobierno de esta Universidad, de 16 de Septiembre de 1967.

Considerando lo dispuesto en la Ley de 29 de Julio de 1943 (art. 21-6),

y previa la autorización expresa del Ministerio de Educación y Ciencia de 2 de Septiembre de 1968.

Vengo en conferir el grado de

DOCTOR HONORIS CAUSA por la **UNIVERSIDAD de BARCELONA**

al

Profesor Doctor JACOB L. MORENO

Y, por tanto, expido el presente Título firmado de mi mano, refrendado por el Secretario General de la Universidad y sellado con el sello de la misma en Barcelona, a 14 de Octubre de 1968.



J. Moreno

[Signature]
SECRETARIO GENERAL

UNIVERSAL PEACE IN OUR TIME*

J. L. MORENO, M.D.

Moreno Institute, Beacon, N.Y.

In periods of great crisis, when the world was confronted with war and revolution, unable to control them, without seeing any alternatives, mankind hoped that some miracle will come to change the course of events.

In the middle ages the hope centered in the second coming of Christ, or in some great religious or political advent. In our time we are looking towards science to produce scientific miracles which might provide mankind with peace and harmony, order and justice and a meaningful life, to solve the problem of overpopulation, of universal need for food, production of nourishment, methods for prolonging life and healing mysterious ailments of the body and mind, new machines to save labor and to make physical life easy and comforting, and to conquer cosmic space in order to find new places of habitation for the surplus population. But it is just the very large number of changes which continuously confront man which make life on earth more and more complicated. The initiative and spontaneity of the single individual became obsolete, and freedom has to be bought at a high price.

In such a period, original innovations have not come from the official carriers of religion, science, or legitimate governments, but from outsiders. Also in our time, we have developed a corrective, not from psychiatry per se, or sociology per se, or population studies per se, or technological science per se, but from an arbitrary combination of them.

In order to advance a science of peace, we need an extension of psychiatry, a psychiatry of mankind, a "sociatry," as I have formulated in one of my early books *WHO SHALL SURVIVE?*: "A truly therapeutic procedure can not have less an objective than the whole of mankind." The mass media of communication open up new ways for mass psychotherapy and better communication between all the people on earth, to advance the science of universal peace. This is often called *The Third Psychiatric Revolution*.

We had to resort to direct appeals to the people themselves. An enormous amount of unused intellect and energy exists in the minds of the people themselves. This is the meaning of the new sciences of sociometry, group psychotherapy and psychodrama. Sociometry is a combination of sociology and psychology, but it is neither of them. Group psychotherapy is a mixture of

* Thesis presented upon the occasion of being awarded a Doctor Honoris Causa degree by the University of Barcelona, October 14, 1968.

psychiatry and group theory, but it is neither of them, it is a mutation. Psychodrama is neither drama nor psychology, but a new combination of them. Some such new sciences of human relations has opened new doors of hope, largely because they have been able to use the unused powers of the people for their own benefit. Sociometry is often called: the sociology of the people, by the people and for the people. Psychodrama is often called the psychotherapy of the people, by the people and for the people. It offers procedures in which the sciences and the arts mingle. In the middle ages, when the real saints, the real leaders of the spirit began to vanish, hopelessness and spiritual deprivation began to spread, the artists came to the rescue of the religions. Where the living Christ was gone, and the living saints, Francis of Assissi, Ignatius of Loyola, and life began to lose in meaning and spiritual qualities, the artists came and reproduced Christ in paintings, by immersing in the presentation of beauty, in creations like the Moses of Michaelangelo, Da Vinci's Mona Lisa, the music of Bach and Handel, the novels of Cervantes and the theater of Shakespeare.

In our time a parallel development is happening through the psychodrama. In our times there are no living heroes with whom the people can identify. Man is asked to turn upon himself. Man is directed to recognize the significance of the living encounter, at the time of the computer, the robot, the refrigerators, the automobiles and the airplanes, he is asked to relate himself directly to the people whom he meets on the streets, in business and in his home, to recognize their immortal and inextinguishable value and not only as numbers in a game. And that is how "encounter" is defined in action terms. In such a fashion communication between two human beings is established on the depth level. There is no one and nothing which can teach you more about your neighbor than you can find out and experience yourself:

A meeting of two: eye to eye, face to face.

And when you are near I will tear your eyes out
and place them instead of mine,
and you will tear my eyes out
and will place them instead of yours,
then I will look at you with your eyes
and you will look at me with mine.

LA PAZ UNIVERSAL EN NUESTRO TIEMPO*

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En periodos de grandes crisis cuando el mundo está enfrentado con la guerra y la revolución sin ser capaz de controlarlas, se espera que algún milagro llegue a cambiar el curso de la historia; como en la Edad Media la segunda llegada de Cristo o grandes acontecimientos políticos o religiosos. En nuestro tiempo esperamos que la ciencia produzca milagros científicos con los cuales podamos lograr para la humanidad la paz, la armonía, el orden, la justicia y el sentido de la vida; esperamos que la ciencia pueda resolver el problema de la superpoblación mundial, de la falta de alimento, hallar métodos para prolongar la vida y curar las misteriosas enfermedades del cuerpo y de la mente, nuevas máquinas para ahorrar el trabajo, hacer más fácil y confortable la vida cotidiana y conquistar el espacio cósmico. Es precisamente el gran número de posibilidades de cambio con los que continuamente se enfrenta el hombre lo que hace la vida sobre la tierra más y más complicada.

Actualmente la inicitiva y espontaneidad del individuo resultan anticuadas y la libertad es comprada a un alto precio.

En un periodo como este las innovaciones originales no hay que esperarlas de la Ciencia Oficial, sino de los que se encuentran fuera del sistema. Así, en nuestra época ha surgido un remedio no desde la psiquiatría, la sociología, la estadística o las ciencias tecnológicas propiamente dichas, sino a través de una arbitraria combinación de todas ellas.

Durante siglos la psiquiatría de lo anormal se ha desarrollado en dos vertientes distintas, violentas todas ellas: la de los pacientes mentales por una parte, la de los criminales por otra; al paciente se la destinaba al hospital y al criminal se le destinaba a la prisión. Fué una medida suficientemente paliattiva durante una larga época. Ambas variedades acogían a pequeñas minorías, de forma que la mayor parte de la sociedad, la denominada "sociedad normal", podía vivir en paz en un ambiente protegido. Sin embargo y a medida que ha pasado el tiempo, se ha hecho cada vez más evidente que el disturbio mayor y la mayor fuente de inquietud, revolución y guerra surgían de la sociedad libre y normal. ..

* El tesis presentado por el Doctor Moreno cuando recibio el titulo de Doctor Honoris Causa de la Universidad de Barcelona en el 14 de Octubre de 1968. Translated into Spanish by Maria Rosa Obiols, Student of Philosophy and Languages, University of Barcelona.

Necesitamos una ampliación de la psiquiatría que nos sirva para hacer avanzar una ciencia que nos aporte la paz. A esta "Psiquiatría de la Humanidad" la denominé "Sociatría" en una de mis primeras obras llamada "Fundamentos de la Sociometría": "Un auténtico procedimientico terapéutico debe referirse antes que nada a la humanidad entera". Los medios de comunicación de masa abren nuevos caminos a la psicoterapia de grupo y con el empleo de dichos medios conseguiremos una mejor comunicación entre todos los pueblos de la tierra y un progreso de la ciencia universal de la paz. A menudo se ha llamado a esto: "La tercera revolución psiquiátrica".

El único recurso ha sido recurrir directamente al hombre, pues una enorme cantidad de intelecto y de energía existía en el pensamiento de los individuos y no eran sin embargo utilizadas. Favorecer el desarrollo de sus posibilidades es el objetivo de las nuevas ciencias que son la Sociometría, la Psicoterapia de Grupo y el Psicodrama. La Sociometría es una combinación de sociología y psicología, pero no es ninguna de las dos. La Psicoterapia de Grupo es una combinación de Psiquiatría y Teoría de Grupo, pero tampoco es ninguna de las dos, sino una variación de ellas.

El Psicodrama no es ni drama ni psicología, sino el producto de su combinación. Algunas nuevas ciencias de las relaciones humanas han abierto las puertas de la esperanza porque son capaces de utilizar poderes aún no utilizados en beneficio de la persona. La Sociometría es a menudo llamada la sociología del pueblo, por el pueblo y para el pueblo; el Psicodrama es a menudo llamado la psicoterapia del pueblo, por el pueblo y para el pueblo.

Ofrece procedimientos en los que la ciencia y el arte se encuentran reunidos. En la Edad Media, en el momento en que los santos, auténticos dirigentes del espíritu empezaron a desaparecer por falta de esperanza y por pobreza espiritual, se extendieron los artistas a fin de salvaguardar las religiones. En donde había habido el Cristo viviente y los santos encarnados en Francisco de Asís e Ignacio de Loyola, la vida empezó a perder su significado y cualidades espirituales, aparecieron los artistas, reprodujeron a Cristo en pintura, e, inmersos en la representación de la belleza, produjeron obras como el Moisés de Michelángelo, la Mona Lisa de Leonardo da Vinci, la música de Bach y Haendel, las novelas de Cervantes y el teatro de Shakespeare.

En nuestro tiempo una evolución similar ha llegado a producir el psicodrama. En nuestra época no existen héroes vivientes con los que la gente pueda identificarse. Se pide al hombre que no dependa más que de sí mismo. Se conduce al hombre a conocer la significación de los "encuentros vivientes" y, en esta época del computador, de los robots, los refrigeradores, los automó-

viles y los aeroplanos, se pide al hombre que se analice a sí mismo directamente con la gente en el caso concreto del "encuentro" en las calles, en los negocios y en sus casas, a fin de que reconozca sus valores inmortales e inextinguibles y pueda considerarse a sí mismo como algo más que un ser anónimo entre la masa. Así pues este "encuentro" es definido como un concepto dinámico. En un modo tal de comunicación entre dos seres humanos se establece una relación profunda. Así, ninguna persona ni cosa nos enseñará más acerca de nuestros vecinos que lo que podamos hallar nosotros mismos en nuestra propia experiencia. Cuando encuentres una persona compórtate de la siguiente manera:

"Un encuentro de dos: ojo a ojo, cara a cara
y cuando estés cerca arrancaré tus ojos
y los colocaré en el lugar de los míos
y tú arrancarás mis ojos
y los colocarás en el lugar de los tuyos
entonces te miraré con tus ojos
y tú me mirarás con los míos."

EYE WITNESS ACCOUNT OF THE DOCTOR HONORIS CAUSA
DEGREE AWARDED TO J. L. MORENO, OCTOBER 14, 1968,
AT BARCELONA UNIVERSITY

ZERKA T. MORENO

Moreno Institute, Beacon, N.Y.

The official opening of the University of Barcelona on October 14, 1968, was made the occasion of awarding J.L. Moreno a Doctor Honoris Causa degree. We arrived in Barcelona for this event on Sunday, October 6th, from Baden, Austria. The extra time was set aside for the purpose of preparation, as J.L. Moreno wished to present his thesis "Universal Peace in Our Time" in Spanish. He began to write it on Monday, dictating it to me in English. As I typed it, simultaneously Maria Rosa Obiols, eldest daughter of Dr. and Mrs. Juan Obiols of Barcelona, and a student of philosophy and philology, translated it into Spanish. When it had been typed into Spanish by her, Moreno began to read it, Maria Rosa correcting his pronunciation. She declared that Moreno was a good student and that he would do his job to the complete satisfaction of his audience. By the end of the week he was well warmed up.

October 14th dawned bright, summery and full of pleasant promises. We had been enjoying Barcelona for a week and also getting to know some of our professional friends in that welcoming city. Twice during the week, eager listeners had attended a round table discussion and a lecture in which Dr. Ramon Sarro, Dr. Obiols, Dr. Tusquets, Dr. Ogara Ruiz, Dr. de Otaola, and numerous others, had engaged on the subject of psychodrama and its various approaches, and in which I had been invited to assist, the first one at the Academy of Medicine, the second at the Institute of Medical Psychology. It is clear that Barcelona's populace enjoys the services of many serious and devoted physicians who, although they labor long and hard in their clinics, hospitals and private practices, still seem to find time to gather, to learn more and better ways to serve their patients. Imagine, after a long day, scientific meetings take place routinely at 10:30 p.m., continuing till around midnight. Anyone who is familiar with the intense routine of a doctor's day, can humbly appreciate such a feat of devotion.

During the week, also, we had a moment in which to meet with Dr. Francisco Garcia Valdecasas, Rector of the University, who received us most graciously in his chambers, together with Dr. and Mrs. Ramon Sarro, and outlined the program for the great occasion.

Now it had arrived. At 10:30 that morning, Dr. Sarro and Dr. Obiols met us at the Hotel Ritz and drove us to the University of Barcelona, the same building in which two years earlier we had gathered to celebrate the Second International Congress of Psychodrama and whose walls embraced us warmly, like old friends.

Once again, we were taken to the Rector's chambers, this time our seating order was explained to us: J.L. Moreno was to be wrapped in a beautiful black velvet robe and seated at the rear of the auditorium, accompanied by Dr. Obiols, until the signal for his entrance was given. The first part of the ceremony was dedicated to the awarding of degrees to the newly graduated students, but even before they were called up to the front of the hall, the auditorium maximum was filled with relatives and friends, students and, way up front, members of the faculty, whose robes of various colors denoted the branch of the faculty to which they belonged. The auditorium is a large, ornate hall, seating approximately one thousand persons. The predominating colors are red and gold. There are paintings all around the walls, and names of immortals in large gold letters decorate the edges of these paintings. The hall is beautiful and has a pervasive atmosphere of tradition coupled with academic dignity.

Dr. Valdecasas' secretary took me to the front row, immediately adjoining the faculty's seating place. There I was warmly welcomed by Mrs. Sanchez Lucas, the wife of the Dean of Medicine, and Mrs. Garcia Valdecasas, between whom I was seated.

This location offered me a clear view up front, where the Rector Professor Valdecasas was seated; with him was the Secretary General of the Ministry of Education and Sciences in Madrid, as well as high dignitaries from the military services, one on either side, and representatives of the US government, the Counsel and the Cultural Attache of the U.S. in Barcelona. Meanwhile the orchestra and the student choir were being readied in the gallery upstairs. We stood while the Rector and dignitaries entered, and gaily attired attendants, in eighteenth century clothing, guarded all entrances and stood at attendance around the dais. We sat down, after the dignitaries were in their seats, and the young fresh graduates now entered, newly licensed students, walking down the center isle, and then one half turning left, the other right, sitting at the extreme sides of the auditorium in specially reserved seats, facing us in the auditorium. The faculty members entered next, on seats facing each other, left and right, with a rather large space between them, in about five rows on either side, filling the longitudinal space separating our first row from the front dais.

We stood once more, for the ceremony commenced with the singing of the Spanish national anthem and then the university hymn: "Gaudeamus Igitur" by the choir. The Secretary General offered the awards to those graduates and doctors who matriculated with high honors from the 1967-68 courses. Next, the Dean of the Faculty of Pharmacy, Dr. Gaston de Iriarte ascended a dais overlooking the left side of the auditorium, really a small balcony, whence he read an interesting paper on the "Phophylaxis and Treatment of Infectious Diseases." This completed, Professor Ramon Sarro, Chairman of the Department of Psychiatry, and Professor Sanchez Lucas, Dean of the Faculty of Medicine, rose from their seats to go and bring J.L. Moreno to his seat, on the righthand side, immediately in front of the first row. Professor Sarro rose and made an impressive speech. He first traced Moreno's heritage, informing the audience that he speaks Spanish even though being somewhat out of practice, due to the fact that his earliest mother-tongue was Ladina, a Spanish dialect spoken by Sephardic Jews. He introduced Moreno with a grand view of his lifework, interpreting the essence of his contribution to the study of human relations, particularly his path-finding concept of "Die Begegnung" or "The Encounter" which was first propounded by him in 1914, upon which most of his later scientific work was based. He stated how deeply and widely this concept influenced other, more recent searchers for truth, particularly those who are called existentialists, including Martin Buber. Professor Sarro dwelt upon the setting in Vienna, just before, during and after the First World War, the fecund soil in which Moreno developed and out of which his influence finally emerged to embrace the entire globe. He stressed how rarely it was given to any living creature to personally encounter an original creative genius of Moreno's kind, how much this specific "encounter" had meant to him, to what degree the Barcelona University School of Medicine, particularly the Department of Psychiatry was influenced by and associated with Moreno's principles and the extent to which the work he has pioneered was being carried out there. He made it quite plain that it was we and the University of Barcelona who were being honored today and how intensely we, and all generations to come, were indebted to Moreno.

Now J.L. Moreno rose from his seat and delivered his thesis: "Universal Peace in Our Time, a New Proposition", in his own, inimitable manner, as if inspired, with a certain inextinguishable whisp of Italian accent, and with passionate eloquence. It was a performance which deeply touched all those present. In fact, Mrs. Sanchez, on my left, had tears in her eyes and whispered: "I could listen to him all day long! What an experience!"

There was prolonged applause while the audience rose to its feet. Then Professor Sarro and Professor Sanchez took Moreno between them and led him to the dais up front, where Professor Rector Garcia Valdecasas placed on his right hand one white leather glove denoting purity, a gold ring on the third finger of this hand bearing the seal of the University, placed a cape of black lined gold silk satin over his shoulders—gold is the color of the Faculty of Medicine—and a black silk, gold fringed beret on his head, finishing up with a warm double embrace.

When Moreno withdrew from the dais, he no longer sat alone, but was led by his newly acquired brothers to sit among them, in the space reserved for members of the Faculty, with Professors Sanchez and Sarro flanking him.

The audience arose one more time while the "Stars and Stripes" was played. When it was finished, our hosts swarmed around J.L. Moreno and myself, congratulating us warmly. Now we were led to the chambers of the Rector again, there to receive the official certificate of his award, and to disrobe.

Further warm informal wellwishing took place, and then we were invited to a luncheon by the Rector in which only members of the Faculty participated, at the Hotel Diplomatic, Barcelona's newest.

Thus came to an end a very worthy event.



PROF. DR. H. C. J. L. MORENO

ANNOUNCEMENTS
AMERICAN SOCIETY OF GROUP PSYCHOTHERAPY
AND PSYCHODRAMA

Officers

President, 1968 and 1969, Hannah B. Weiner; Program Chairman for 1969 Annual Meeting, Abe Knepler; Secretary-Treasurer, Zerka T. Moreno.

28th Annual Meeting

This will take place from April 25-26, 1969, at the Hotel Commodore, New York City. For further information and copies of program, write to: 259 Wolcott Avenue, Beacon, N.Y. 12508.

Persons wishing to contribute to the program of the annual meeting are requested to contact the program chairman: Dr. A. Knepler, Professor of Sociology & Education, University of Bridgeport, Bridgeport, Conn. 06602.

MORENO ACADEMY

Banquet

A banquet of the Moreno Academy, celebrating the awarding of a Doctor Honoris Causa degree to Dr. J. L. Moreno by the University of Barcelona, Spain on October 14, 1968, will be held at the Hotel Commodore, New York City, Saturday evening, April 26th, 1969. Dinner tickets may be obtained by writing to: Moreno Academy, 259 Wolcott Avenue, Beacon, N.Y. 12508. Individual: \$25.00; Couple: \$45.00.

New Honorary Directors Since 1965

Prof. Kohei Matsumura, University of Tokyo, Japan; Dr. Doris Twitchell-Allen, University of Cincinnati, Ohio; Prof. P. Sivadon, University of Brussels, Belgium; Prof. J. Favez-Boutonier, Paris, France.

New Directors, 1968

Dr. Priscilla Ransohoff, Monmouth Beach, N. J.; Marcia Karp, Toronto, Canada.

Annual Meeting, Bal Harbour, Florida, May 4, 1969

President, Dean D. Elefthery, M.D., Miami, Florida; Program Chairman, Rodman Shippen, M.D., Orlando, Florida.

For details on meeting and copies of the program, write to Moreno Academy, 259 Wolcott Avenue, Beacon, N.Y., 12508.

New Books in Preparation

Beacon House announces the forthcoming publication of *Psychodrama, Volume III*, New Developments, by J. L. Moreno, in collaboration with Zerk T. Moreno, summer 1969.

The Italian translation of the *Theater of Spontaneity* is to be released early in 1969 by Lerici Editore, a publisher in Rome.

New Books Received

P. Bour, *Psychodrame et la Vie*, Paris.

Ira A. Greenberg, *Psychodrama and Audience Attitude Change*, Behavioral Studies Press, Thyrsus Publishing Co., Beverly Hills, Calif.

William S. Sahakian, *Psychotherapy and Counseling, Studies in Technique*, Rand McNally & Company, Chicago, Ill.

William S. Sahakian, *History of Psychology*, F.E. Peacock Publishers, Inc., Itasca, Ill.

American Psychiatric Assn., May 8, 1969

An evening panel on "Guerrilla Warfare" during the annual meeting, to be held in Bal Harbour, Florida, from May 5-9, 1969, is to take place on Thursday, May 8th. Moderator, J. L. Moreno, M.D.; Participants, Dean D. Elfe-thery, M.D., Rodman Shippen, M.D., Byron Eicher, Zerk T. Moreno, Hannah B. Weiner.

IV

PRELIMINARY ANNOUNCEMENT
CONGRESO INTERNACIONAL
DE PSICODRAMA Y SOCIODRAMA
INTERNATIONAL CONGRESS
OF PSYCHODRAMA AND SOCIODRAMA
CONGRES INTERNATIONAL
DE PSYCHODRAME ET SOCIODRAME

BUENOS AIRES, ARGENTINA
Faculty of Medicine, University of Buenos Aires
AUGUST 17-21, 1969

Honorary President J. L. MORENO, M. D.
President J. G. ROJAS BERMUDEZ, M. D.
Secretary J. BARTOLINI, M. D.

Following the Congress:

PANAMERICAN SYMPOSIUM OF GROUP PSYCHOTHERAPY
AUGUST 22-23, 1969

Honorary President J. L. MORENO, M. D.
President DR. J. J. MORGAN
Secretary J. G. ROJAS BERMUDEZ, M. D.

For further information write:

MRS. ZERKA T. MORENO
P. O. Box 311
Beacon, N.Y. 12508, U.S.A.

or

DR. J. G. ROJAS BERMUDEZ
Coronel Díaz 1564 - 8 p. 34
Buenos Aires, Argentina

Please send me further information on IV INTERNATIONAL
CONGRESS OF PSYCHODRAMA AND SOCIODRAMA and PAN-
AMERICAN SYMPOSIUM OF GROUP PSYCHOTHERAPY in Buenos
Aires, August 17-23, 1969.

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IMPORTANT ANNOUNCEMENT

A new book by

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