



LIBRARY COPYRIGHT NOTICE

www.huc.edu/libraries

Regulated Warning

See Code of Federal Regulations, Title 37, Volume 1, Section 201.14:

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
NEW YORK SCHOOL

INSTRUCTIONS FROM AUTHOR TO LIBRARY FOR THESIS

AUTHOR: Rabbi Harry D. Rothstein
TITLE: Spiritual Aspects of Recovery
from Chronic Mental Illness

TYPE OF THESIS:

RABBINIC ()

SSM ()

D.H.L. ()

D.MIN. ☒

M.A.R.E. ()

M.A.J.S. ()

THE KLAU LIBRARY
HEBREW UNION COLLEGE
Jewish Institute of Religion
Brookdale Center
One West Fourth Street
New York, NY 10012

1. () May be used without my written permission.
2. ☒ My written permission is required for use during the next 10 years.

Note: The Library shall respect restrictions placed on theses for a period of no more than ten years.

I understand that the Library may make a photocopy of my thesis for security purposes.

3. The Library may sell photocopies of my thesis. X
yes no

4/10/98
Date

Harry D. Rothstein
Signature of Author

LIBRARY RECORD

Microfilmed: 5.5.00
Date

R. Goldberg
Signature of Library Staff Member

SUMMARY
SPIRITUAL ASPECTS OF RECOVERY FROM CHRONIC MENTAL ILLNESS

1998

Rabbi Harry D. Rothstein

Goal: To demonstrate that clients diagnosed with a chronic mental illness and who self assess as religious or spiritual, can reconcile with spiritually significant others, including God, as understood by the client. This reconciliation will aid clients in recovery from chronic mental illness.

Contributions: Clients were shown to reconcile with spiritually significant others if they first reconciled with God as defined by the client.

The thesis is divided into five chapters and appendices.

Chapter 1: Description of the physical, mental, interpersonal and spiritual breakdown and needs of the chronic mentally ill. How the disciplines of Psychiatric Rehabilitation and Pastoral Care address these needs. The terms spirituality and spiritually significant other are defined.

Chapter 2: Teshuvah and sin are therapeutically defined. Seven steps of recovery from chronic mental illness defined according to Maimonides' definition of Teshuvah. Teshuvah, defined as a therapeutic process according to theologies of Mordecai Kaplan and Martin Buber. Teshuvah is described as a psychological process according to Object Relations Theory.

Chapter 3: Client population, staff, session time frame, client screening criteria are described. A concise explanation of the psychodramatic social atom, especially the group social atom and spiritual social atom, tele, role reversal, mirroring, sociometric controls for transference and cumulative affect are given. Group sessions are outlined.

Chapter 4: Description of actual staff and clients. Problems and unexpected results of mirroring and the psychodynamic technique of doubling are described. The results of sociometric measurements and control for transference and cumulative affect are analyzed.

Chapter 5: The nature of the God-image and its link with the image of the spiritually significant other, and its affect on client reconciliation are described and analyzed. The results are discussed in reference to Buber's theology of dialogue, Kaplan's theology of organicity, and Maimonides' theory of Teshuvah.

Group and Spiritual Social Atom diagrams, Client Consent Form are the appendices.

"SPIRITUAL ASPECTS OF RECOVERY FROM CHRONIC MENTAL ILLNESS"

Rabbi Harry D. Rothstein

**Thesis Submitted in Partial Fulfillment of the
Requirements for Doctor of Ministry Degree**

Hebrew Union College - Jewish Institute of Religion

Graduate Studies Program

New York, NY

Revised 1998

**Advisors: Dr. Eugene Borowitz
Dr. Peter Pitzele**

CONTENTS

Acknowledgements	iii
Chapter I: Introduction to Patient Population	1
Chapter II: <u>Teshuvah</u> and Recovery from Chronic Mental Illness	9
Chapter III: Method	48
Chapter IV: Results	64
Chapter V: Analysis	84
Selected Bibliography	105
Appendices:	
Appendix A: Moreno's Social Atom	107
Appendix B: Spiritual Social Atom	108
Appendix C: Client Consent Form	109
Appendices D through Z, A-1 through A-2: Before and After Spiritual and Group Social Atom Diagrams	111

To my family.

To my wife, Ann, who taught me that one can love another yet again.

To my daughters, Juliet and Sandra, who taught me that one can be loved by another, yet
again.

To my daughter, Tonya, who taught me that only a life's dream pursued makes life worth
living.

To my granddaughters, Alex and Mac, who are themselves walking, talking miracles, who
taught me the awesome redemptive power of unconditional love.

Acknowledgements

I wish to acknowledge the cooperation of the clients of Carmel Clinic, Carmel, New York, and of Pine Grove Clinic, Kingston, New York, who courageously struggled with the dark chaos of mental illness, one day at a time. I also wish to thank my co-counselors, Monica Semler, R.N., and Karen Pilner, N.P., of Carmel Clinic and Ingrid Fetkoeter, R.N., C.A.C., and Marsha Beckman, N.A., of Pine Grove Clinic, whose gentle presence lent stability to our sessions.

This thesis would never have seen the light of day, without the guidance of Roger Christenfeld, Ph.D., the members of Hudson River Psychiatric Center Institutional Review Board, Mr. Dominick Panazzo, C.S.W., of Hudson River Psychiatric Center and Rev. John Eyrick, Protestant Chaplain of Mid-Hudson Psychiatric Center (Forensic).

The gentle prodding of Eugene Borowitz, Ph.D., and the psychodramatic expertise of Peter Pitzele, Ph.D., kept me going when things seemed overwhelming.

My thanks to you all.

Chapter 1: Introduction to Patient Population

The main characteristic of my patients' and clients' lives is their struggle to re-establish order, to reconnect within themselves and with significant others in a world of chaos.¹ Suffering from a catastrophic, debilitating, chronic mental illness, they struggle on all levels of human existence, to rebuild their lives.

It is now known that mental illness systematically affects all levels of a person's life. We are bio-psycho-social-spiritual beings.² Disequilibrium on one level will affect all levels. For example, a biochemical deficiency in the brain may affect the personality, ideation, cognition, feelings and moods, as well as interpersonal relations, including one's relationship with God. Belief may ultimately affect mood, relationships and even biochemistry. For example, a belief conflict with one's faith group and community, may lead to ostracism, isolation, and perhaps to depression with its biochemical and psychodynamic components. Environment may trigger disequilibrium at all levels. For example, at the family level, prolonged environmental stress such as emotional or sexual abuse for persons with a genetic predisposition to mental illness, may trigger delusions, hallucinations, loss of interpersonal skills and loss of one's faith community or the reverse, religious fixation.³

¹ The term "patients is used as a matter of course in the Psychiatric Center to refer to persons diagnosed with a serious and sometimes chronic mental illness, receiving treatment for the relief of symptoms. Outpatients, fearing the community stigma of the term "mentally ill" prefer to be called "client". For the purpose of this project, inpatients on the Hudson River Psychiatric Center campus will be "patients". Outpatients living in the community and receiving services for the mentally ill in the Center's community clinics will be referred to as "clients".

² Donald M. Jacobson, "Religious Experience and the Biopsychosocial Model", Religious and Ethical Factors in Psychiatric Practice. Ed. Don S. Browning, Thomas Jobe, Ian S. Evison (Chicago: Nelson Hall, 1990), 211-214.

³ Ibid, 215-219.

Environment can affect brain chemical balance and behavioral symptoms. Indeed, the presence of unconditional acceptance and love and a familiar supportive, perhaps religious environment can dampen or temporarily eliminate symptoms. I had the pleasure of cohosting a Passover Seder for psychiatric patients at a private staff residence. A patient, so disabled by her schizophrenia that her physical movements suggested arthritis or Cerebral Palsy, got up and danced the Hora, a Jewish folk dance with grace and energy. Her physical symptoms temporarily left her in a caring and spiritually supportive environment.

Hence, one's relationship with God, or one's spiritual sense of self may be connected to all other levels of experience: biochemical, physical, interpersonal, intrapersonal, communal.⁴

My patients' main experience of their catastrophic illness, aside from their symptomatology, is the strain, if not the chaotic breakdown, of their relationship with significant others: family, friends, neighborhood, employers, teachers, faith community and God.

Before their hospitalization, most patients lived at home or went to school. As their illness became progressively worse, they developed symptoms that strained their significant relationships and abilities: high vulnerability to moderate stress, severe disorganization; difficulty with basic Activities of Daily Living (ADL) skills, such as hygiene, money management, using transportation, punctuality and other basic job skills. A mentally ill family member may become so dependent on other family members as to emotionally drain them. The chronic mentally ill have difficulty maintaining close,

⁴ Ibid, 210.

mutually satisfying relationships.⁵

Families of the chronic mentally ill, and their individual members, may become isolated from friends, family, neighbors, because family long-range plans, goals and dreams may be disrupted. Family members may also become isolated from each other and from those beyond the family, due to a sense of shame or due to the stigma of mental illness. This may lead to a sense of hopelessness, and resentment, even anger, by family members at the ill member and an equal sense of hopelessness and guilt by the ill family member.⁶

Some family members change their family roles to enable the ill member, and the family as a whole, to survive. All compensate for the loss of perhaps an income provider, or a home maker. A younger sibling may now become a "parent" to an older sibling or parent. Some members may resent the continuous long-term attention given to the ill person and may become the family "rebel" or "lost child" or "over-achiever", to regain family attention.⁷ All this contributes to the breakdown of the relationship between the chronic mentally ill person and significant others. It is not unusual for families to be so emotionally and financially exhausted by mental illness that they become distant or even abandon their ill member, whether a patient in a psychiatric center or a client served by a clinic and living in the community.

Many patients feel spiritually abandoned by God, Fate, Life, or whatever transcendent power they feel operates in their lives. They feel punished by their illness for

⁵Kayla F. Bernheim, Richard R.J. Levine, Caroline T. Beale. The Caring Family: Living with Chronic Mental Illness. (New York: Random House, 1982), p. vi.

⁶ Ibid, 43, 44, 49, 56, 57, 60-66.

⁷ Ibid, 70-73.

sins known or unknown. They wonder why God can "allow" such catastrophic illness, or why Life can be so cruel, or they curse Fate or Luck. They may feel that their life has failed or has ended.

I find that my patients/clients tend to spiritually self-assess themselves as abandoned rather than loved, mistrusted by others and so mistrustful of themselves. They feel "dirty" or socially outcast rather than "clean", or acceptable, and without a personal future, horizon or goal.

They feel abandoned by their significant others, including God, due to their illness, their hospitalization and their family's reluctance to take them back home. The patients/clients that I counsel feel mistrustful of Life or God. They are no longer sure of their future; they dare not hope that Life has the potential for rebirth and progress.

They sense that others see them as "dirty", outcast, feared or simply unwanted; that their mental condition has somehow broken society's rules of who is acceptable. These people sense that they have failed to achieve the dreams and goals they set for themselves or were set for them by parents: goals of family, career, respect, status, wealth, fame, etc.

The discipline of Psychiatric Rehabilitation seeks to aid patients/clients with their sense of connectedness with themselves and with others.⁸ Psychiatric Rehabilitation emphasizes an increase in patient/client functional strength and assets in environments of their choice, with the least amount of professional interventions. This requires the client/patient to develop the specific skills needed to function successfully, in a personally fulfilling way, in their environment of choice.⁹ The hospital-based, psychiatric treatment

⁸I am grateful to Rev. John Eyrick of Mid-Hudson Psychiatric Center (Forensic) for this insight.

⁹William Anthony, Mikal Cohen, Maryann Farkas, Psychiatric Rehabilitation (Boston: Center for Psychiatric Rehabilitation, Boston University, Sargent College of Allied Health Professions, 1990) 2, 14, 17.

uses the medical model of diagnosis and chemical and psychotherapeutic treatment with the goal of symptom reduction and therapeutic insight. Psychiatric Rehabilitation on the other hand, is community based, and uses the physical rehabilitation, special education model of a) skills and support assessment, b) skills teaching and c) resource coordination and environment modification. Its goal is the improved function and satisfaction of the client within an environment, specifically chosen by the client.¹⁰

Psychiatric Rehabilitation perceives the client/patient as a person.¹¹ The bond between the therapist and the client as person is the central factor for change. The interpersonal qualities of positive affect, such as liking, admiration and respect, as well as affirmation of the client's beliefs, values and actions, provide an environment for change.¹²

Psychiatric Rehabilitation emphasize the human and personal freedom of the client to choose the environment in which he/she wishes to live and work as well as to choose those skills needed to succeed in the chosen environment. Hope is also a Psychiatric Rehabilitation value. Both therapist and client are working towards not only a future goal, but also towards the hope of a life of value, respect and achievement.¹³

Strangely, Psychiatric Rehabilitation, the dominant philosophy of the network of psychiatric clinics run by the Psychiatric Center, tends to neglect the transcendent value of personal dignity, freedom, and hope for a personal future. Freedom, hope, dignity are conceded to be critical for Psychiatric Rehabilitation, but only because they aid the patient/client to be functional in a chosen environment. There is no expression of a transcendent or spiritual sense of why these values are important in the "life-meaning" of the individual client.

¹⁰ Ibid, Table I-II, p. 9.

¹¹ Ibid, 90.

¹² Ibid, 126-127.

¹³ Ibid, Table IV-II, p. 65.

It is for this reason that I undertake to establish a non-judgmental, therapeutic, spiritual context in which clients can explore and rebuild their broken relationships with spiritually significant others as well as with God, (as individually understood).

Spirituality is defined for this project, as a sense or perception by a patient/client that he/she is helpless and unable to recover from chronic mental illness without the help of natural or supernatural forces, beings, or groups (such as the community) with powers that transcend the individual. Whatever these may be, they represent a transcendent ability to recover from mental illness.

A spiritually significant other is one who has taught us the meaning of God or of a Transcendent Presence which gives meaning to our lives. These others may be mentors, teachers, divine or mythological figures, even family members, whose truths by which we live were or are expressed in word or deed. They may also have been perceived as a real Divine or spiritual presence in one's life.

The most commonly perceived spiritually significant other or force, being with power that transcends the individual, in the monotheist traditions, is God, Allah, Jesus, Adonai. A client may also perceive a person living or dead, that is closely associated with divinity, such as a prophetic teacher, philosopher, as a spiritually significant other, representing a transcendent power. Such persons might be Mary, Mohammed, Moses, a recognized saint, St. Augustine, St. Jude or an historical philosopher or thinker.

Some clients may perceive the community as representative of spiritual presence: Torah (sacred scroll of Five Books of Moses), crucifix, or Bible. one client, writing in The 1992 Journal of the California Alliance for the Mentally Ill, speaks of the community as her Tree of Life, a term, reserved for the Torah, The Five Books of Moses and the sacred scroll of Jewish worship. She writes:

Better for all of these people to understand that the woman who reads from the Torah or sits behind them on the holidays has made an unsought but an extraordinary journey through life.

For without necessarily seeking adventure and despair, I and those like me, have traveled to dark and bright places in human experience. Like Ruth, like Gulliver, I would even say like Anne Frank, we have a story to tell.

Here in U-Town, I see two women outside having a shmooze (chat). I know they live in the south part of town, and have sons slightly younger than mine, and husbands who teach in the same University Department.

"So how's life in the Big City?" asks the taller one.

"It isn't a rose garden..."

We talk in platitudes about the surface of our lives. One works at an alcohol program, the other is a weaver. The subject turns to healthcare. I feel comfortable. I mention I am having trouble finding a doctor.

As we talk, I can tell that they know about my illness. I'm alive, I have been gossiped about, and I occupy space. Time or the woman's movement or my initiative are breaking me of silence. I am standing under the Tree of Life.

Observing Jews get together to pray and celebrate at four major life events: eight days after birth; Bar or Bat Mitzvah at the beginning of adolescence; marriage; and death. As we celebrate, our toast is L'Chaim! - to Life! In the synagogue, the vivid image, Aytz Chaym, describes the Torah (sacred writings) as the Tree of Life.¹⁴

For her, the space provided for her in her accepting religious community, is suffused with divinity - the Tree of Life - God's word.

¹⁴Rochelle Cashdan, Ph.D. "Like a Wind-Driven Leaf". The Journal of the California Alliance for the Mentally Ill. III:4, 20-21.

Some patients/clients see a Transcendent Presence in the memory or personage of a loved one. During a pastoral counseling session, a client decided that, to him, a deceased aunt's quality of unconditional love sufficed to represent God. For him, this was no God representation, object or personage. For him, the transcendent presence of unconditional love was God's presence. God was manifested through his unconditionally loving aunt, a spiritually significant other.

From time to time, one encounters an atheist or agnostic client for whom the scientifically verifiable process of growth and self-fulfillment is the only transcendent spiritual reality. Here too, a spiritual mentor, teacher such as a caring psychiatrist or nurturing social worker may be represented in the client's view as a spiritually significant other.

For this type of client, who may feel uncomfortable with a defined God-representation, the power beyond him/herself that makes for growth, change, recovery and views one's life with meaning, is the Transcendent Power and Presence in life.

The hypothesis of this project is: reconciliation with God, God-representation, or spiritually significant other who represents the Transcendent in the client's life (as understood by the client) will help the client to reconcile with other spiritually significant others or images. This reconciliation will enhance the client's self-esteem, self-acceptance, and acceptance by others. It will become yet another step in the process of recovery from chronic mental illness.

Chapter 2: Teshuvah and Recovery from Chronic Mental Illness

Reconciliation between persons is Teshuvah or literally "turning" or "returning". It has been translated as repentance or penitence. While repentance has a moral tone, penitence suggests an inwardness or introspection. Repentance would suggest free will, the capacity to choose between good and evil and to "turn" from evil to the good. Penitence suggests that the process of Teshuvah takes place primarily within the individual and has less to do with interpersonal relationships.

Recovery from chronic mental illness has less to do with freedom of will, at least where the cessation of symptoms is concerned, and more to do with accepting the moral responsibility to cooperate with therapy and to rebuild one's life. No patient/client can conquer his/her catastrophic disability by sheer will. Moreover, no patient/client can recover alone without help from others. So, no patient/client can "repent" of one's illness, or be "penitent". Rather, for this project, Teshuvah refers to the humble acceptance of one's diagnosis and treatment, acceptance of the help of others, as well as patiently rebuilding old relationships, building new ones or grieving those relationships forever lost. Only then can a patient/client hope to recover.

Sin is called chet, peshah or avon in the Bible and in the Jewish religious tradition. It is from these sins that one "turns" or does Teshuvah. Chet refers to sin as missing the mark, failure, lack of perfection in carrying out a duty; failure in mutual relations. Pesha or "breach" is the end of peaceful relationships between parties; a rebellion. Avon or "crookedness", "perversion", refers to conscious intentional evil.¹

Rabbi Marc A. Gellman has suggested that these definitions can be appreciated from a counseling perspective.

¹Edward Lipinski, "Sin", Encyclopedia Judaica 14:1587-1588.
S.J. Devries. Interpreters Dictionary of the Bible. (New York: Abingdon Press, 1962) 361-362.

Chet is sin neither understood or intended, pesha is a sin understood but not premeditated, and avon is willful rebellion.²

These definitions of "sin" can be applied to the process of recovery from chronic mental illness. Avon, willful rebellion or "crookedness" might refer to the spiritual state of some patients with fully developed symptoms. In the grip of delusions, hallucinations, manic thinking or depression, patients may be mistrustful of others if not outright paranoid. They see their hospitalization as incarceration. They are mistrustful of staff and family members who they see as victimizing. They deny their diagnosis and illness, and are often non-compliant with medication and treatment. They see themselves as punished for sins known and unknown by God, Fate, Life or whatever transcendent power rules their life. They have a high rate of recidivism. Their illness distorts, "perverts" their normal motivations and thought processes so that they "rebel" against offered therapy.

Chet, missing the mark, or failure, might describe the condition of those mentally ill who neither understand their illness nor intend their behavior or symptoms. They make the best of a difficult long-term hospitalization, may or may not be medication compliant, or accepting of their diagnosis. They adjust as best they can, and are unaware of their symptoms as expressions of mental illness.

Pesha, "breach", the end of a peaceful relationship between parties, a sin understood but not premeditated, describes those patients/clients who have accepted their diagnosis, illness and treatment and who strive to rebuild their lives. These patients/clients know that they will always bear a diagnosis, that their illness is not their "fault", and is beyond their sole will to control. They strive to be medication compliant, to accept the help of staff, therapy and the close support of other recovering clients, usually in the context of a community clinic. Most importantly for this project, they

²Marc A. Gellman, "T'shuvah as Therapy in Jewish Pastoral Counseling". Journal of Current Psychiatric Therapies (New York: Greene and Stratton, 1980) 56.

strive to build new relationships, and rebuild old ones. Some seek to rebuild their relationship with God. A basic premise of this project is that the steps to recovery from chronic mental illness resemble the process of Teshuvah, as defined by Maimonides and interpreted as a counseling process by Rabbi Marc A. Gellman.³ Major insight into Teshuvah as a process of self-actualization and as an act of genuine, quintessential human communication will be gleaned from the writings of Mordecai Kaplan and Martin Buber respectively. Teshuvah, the "turning" is defined for this project as not turning from immoral, willful acts, but as a conscious choice to accept and follow the process, the steps to recovery away from the chaos of mental illness and towards reconciliation with one's life situation and with significant others, including God.

Steps to Recovery

Step 1: Acceptance of diagnosis. Accept for oneself, openly to staff and to God that one has a diagnosis of mental illness.

Maimonides: How does one confess? One says: Oh Adonai, I have committed chet, I have committed avon, I have committed pesha... The one who confesses freely and in detail is to be praised.⁴

Only by acknowledging that one has been in the grip of a catastrophic debilitating illness, that one has a problem, can one begin to recover.

Patients may accept their diagnosis when they desire an end to "the bottom" of repeated hospitalizations. They may sometimes perceive that something or someone of

³Gellman, Ibid, 50-56.

Moses Maimonides, Hilchot Teshuvah Hilchot Deot in The Journey of the Soul. Ed. and Trans. Leonard S. Kravitz, Kerry M. Olitzky. (New Jersey: Jason Aronson Inc., 1995) 229-278.

⁴I have changed the Hebrew verbs to nouns to consistently show the relationship between Rabbi Gellman's therapeutic concept of "sin", Maimonides' steps of Teshuvah, and recovery from mental illness.

Maimonides. Hilchot Teshuvah 1:1.

value for them waits for them beyond the hospital campus. Perhaps a patient, suffering from chronic mental illness, may come to realize that he or she has "hit bottom" and has spent most of his or her adult life in and out of psychiatric hospitals and may desire a better future. Casual observation suggests that these changes tend to happen for patients between the ages of 35 and 45 years of age.

Patients may accept their diagnosis if they achieve a sense of self esteem when another person addresses them as persons of worth. A patient may establish an affectionate or even a loving bond with another patient with whom he/she may wish to share life after discharge. A staff member, perhaps a Chaplain, may take a special interest in a patient. The quality of the interpersonal relationship may give the patient the self esteem to begin recovery. An on-campus part-time job may give the patient enough self-esteem to imagine future employment. A family member may re-enter a patient's life and so affirm the patient's faith in life and in his or her self worth as one worthy of love.

Step 2: Sincere intent to recover.

Maimonides: All who confess with words but without completely deciding to stop are like one immersed in a mikvah with an "impurity" in his hand, since the immersion is of no avail until he casts off the impurity.⁵

Sometimes patients will accept their diagnosis, signifying acceptance of the reality of their illness, but continue to refuse treatment. These patients claim that they can "beat" the illness by strength of will, or by other personal resources, or by non-medical therapies. Some patients may become medication and therapy compliant solely to be discharged. Once discharged, their symptoms will return. This is a clever form of denial, and resembles one who "confesses with words" but has not completely decided to comply with the process of recovery.

⁵Ibid, 2:3.

Rabbi Gellman emphasizes the need for sincere desire for change without morbid self-reproach or self-debasement.⁶ Some patients come to the Chaplain to be forgiven by God, for an illness for which they are not responsible. The Chaplain should be non-judgmental.

Step 3: Accepting help from others. Maimonides understood that a person had a choice to seek help or not, while the traits of illness were not curable by will alone. He considered physical, mental and moral illness when he wrote:

Some physically ill people taste bitter as sweet and sweet as bitter. Other sick people, depending on the severity of their illness, have an implacable desire to eat things that are not edible, such as dirt and charcoal, while they hate eating good food, such as bread and meat. Similarly, people who are soul-sick, depending on the severity of their illness, will desire evil traits and reject the proper path (in life), either because they are too lazy to follow it or because they find it too difficult. How is such soul-sickness treated? Those so afflicted should go to those who are aware of their evil traits, and those who do not seek help to be cured by the wise are described by Solomon's words "the foolish despise wisdom and discipline" (Proverbs 1:7).⁷

Patients may come to the humbling realization that only with medication and treatment from others can they succeed in being discharged. Gellman emphasizes the importance of Teshuvah in public, (i.e. Yom Kippur, the Day of Atonement) in a supportive setting, to break through the common self-isolation of the sinner and to make the sinner aware that sin is common though not laudatory.⁸ The Psychiatric Rehabilitation settings of group therapy and reintegration into an active community setting, tend to reduce the common self-isolation of the mentally ill. Through contact with others in a similar situation they learn that they are not alone. Patients begin to grapple with

⁶Gellman, 57.

⁷Maimonides Hilchot Deot 22, Kravitz/Olitzky, 232.

⁸Gellman, 57.

chronicity, their life-long battle with mental illness. As a result of the hope for discharge, patients may begin to express an interest in re-establishing a broken relationship with a significant other. For most of them, this interest will be rebuffed by family or significant others.

Step 4: Reconciliation with self, or guilt reduction. While preparing for discharge, patients learn during Psychiatric Rehabilitation they are not "guilty" of the acts they committed nor of the collapse of relationships during the height of their illness. They learn to forgive themselves and to be consoled by the fact that they are now different, that they have begun the process of their affective and cognitive recovery.

Maimonides says:

What is Teshuvah? It is: that the sinner should leave his chet and turn from his thought and resolve in his heart never to do it (chet) again ... And so he will be consoled (yitnaham) regarding what has happened in the past ... The ONE that knows all secrets (God) will attest that the sinner will never again return to this.⁹

It is not uncommon for patients to literally say that someone else made their mistake under the influence of mental illness. They mean that they are now completely different, healthier, that they feel like a different, changed person. Their symptoms may stabilize. Some patients sense that this comes from a power beyond them, such as God, that it is a small miracle.

Patients may renew or initiate a religious or spiritual connection. Clergy (Chaplain) and staff should be sensitive to these spiritual strivings, by displaying acceptance of the patient as a person of new worth and hope.

⁹Maimonides. Hilchot Teshuvah 22. The Hebrew root N-Ch-M as in Yitnacheem, may refer to consolation as well as to regret, or remorse.

In anticipation of discharge, in a Psychiatric Rehabilitation setting, patients begin the now lifelong task of rebuilding and maintain their interpersonal skills used in employment, personal finance, personal relationships, hygiene, etc. Staff may also educate patients regarding the stigma of mental illness.

Step 5: Reconciliation with one's past. Changing oneself. Changing one's life in the community.

Upon discharge, the client deals directly with the pressures and stresses of modern life. These stresses may be "screened" by family, or by the staff of a community residence. In the context of real community based life, clients struggle with personal change, their medication side effects, the real consequences of others' opinions of them, their limited, yet growing abilities as well as the chronicity of symptoms. The client may choose to rebuild old relationships. He/She may meet with acceptance or mistrust.

Stressors commonly trigger psychiatric symptoms. Newly discharged patients must learn to self monitor and keep very far from what triggers the unwilling and unwitting recurrence of symptoms and behaviors, here defined as *chet*.¹⁰

Psychiatric symptoms tend to cycle, to come and go, over a period of time, so patients learn to self-monitor their chronic symptoms, in order to maintain stability.

Maimonides refers to "stability" as "the mean". He could have meant symptom management when he wrote:

Within each trait are extremes, but there is always middle ground. Some of these traits are genetic, grounded within a person's physical constitution. Some are physical dispositions that make a particular trait more easily acquired, and some have no physical basis but are the learned result of habit. The proper path is the mean in any human trait. It is that which is midway between extremes, equally far from and close to each. The Sages of Old, therefore, charged every-

¹⁰Ibid, 2:4, 212.

one to reflect upon and evaluate one's own traits and direct them toward a middle path. As a result, each person might be completely healthy. Thus, a person should not be so irascible as to be easily provoked and, fittingly so, to prevent the reoccurrence of a heinous matter.¹¹

Maimonides gives good advice to clients whose efforts at reconciliation are frustrated:

If the other refuses to forgive, the one doing Teshuvah should bring at least three others, one, two, three times, to entreat the other for him.

Maimonides continued:

If the other does not wish to forgive - then leave him and go your way - and the other who did not forgive - he commits chet!¹²

Maimonides is suggesting that we reconcile within the context of supportive friends, a lesson to be relearned by clients who have self-isolated in the past. A greater lesson is that sometimes a client must grieve the loss of the other. Some relationships are too damaged to be rebuilt; reconciliation may be impossible. Where the effort to reconcile is sincerely made, the client must learn to let go of the guilt for past events for which he/she had no control, due to illness.

There are situations when the significant other is unavailable. The families and significant others of clients are often too emotionally exhausted, fearful or angry to reconcile. How then may reconciliation take place? Maimonides suggests that this is possible if done within a group context, in which the one doing teshuvah addresses the significant other in absentia.

One who has wronged another, but the other is dead before he could seek forgiveness from him - he may bring ten

¹¹Maimonides. Hilchot Deot. 1:2, 1:4, Kravitz/Olitzky, 270.

¹²Maimonides. Op Cit. 3:9, 217.

persons and congregate them by the other's grave and say in their presence: "I have wronged Adonai, the God of Israel as well as this one, for thus and so I have done".¹³

Maimonides' solution suggests a group process in which one can reconcile with significant others in absentia. A common problem for newly discharged clients is the reluctance or unavailability of others to trust, much less reconcile with them. Maimonides' solution suggests the exercise that is the heart of this project: clients role-playing as other client's significant others with whom they can reconcile.

The formula suggested above by Maimonides begins with confessing one's wrongs against God. Rabbi Marc Gellman suggests that this requires a belief in an accepting and forgiving God and the hope for renewal, rebirth and recreation.¹⁴ Some clients may choose to rebuild their relationship with God with the help of an accepting community congregation and clergy. Such a congregation may provide a nurturing and accepting context in which the client can re-learn that he/she is capable of being loved, accepted, and respected by others and by God.

Step 6: Rebuilding a Life. For clients, the future is now. They no longer wonder if they will ever hold down a job or have their own home or apartment. At this step, part-time employment may become full-time employment. A community residence may develop into residence in a single-occupancy apartment. Clients may share an apartment with a lover or friend. Clients may enroll in a college or university to continue their education.

Step 7: Helping Others. Some clients may volunteer as patient advocates for inpatients or newly discharged clients. Having learned that they can be successful, loved, and respected, they wish to continue their recovery by helping others to recover from mental illness. They act as advocates for the patients on campus, or as "bridgers" to the community for newly discharged clients.

¹³Ibid, 2:11, 216.

¹⁴Gellman, 59.

Mordecai Kaplan and Teshuvah

In order to understand Mordecai Kaplan's concept of Teshuvah, one has to first understand his concept of: organicity, polarity, God as the power that makes for salvation, salvation as self-actualization, evil, the self and the self's relationship to the community.

For Kaplan, organicity is the total process of the cosmos, including humanity, in which each part is in organic relationship with all other parts. In the world experience of humanity, this is the force or principle that makes for self-realization, for Godhood and interpersonal responsibility. Kaplan says:

Dynamic equilibrium implies the process of organic reciprocity whereby the whole affects each part and each part affects the whole and functions as a compelling drive toward self-integration or individuation in a sense of identity and at-homeness in the world. It functions in man's mental and social life in his conscious and unconscious as a sense of responsibility.

Organicity or organic reciprocity, operates as the wisdom of nature, of the body and of culture. organicity gives rise to the process of self-healing, self-correction and self-equilibrium. In organic or living beings such processes proceed from the drive to totality within each part of that totality. Organic reciprocity makes each totality, from the atom to the farthest galaxy, more than the sum of its parts.

The cosmic process of organicity - whereby totalities act upon each of their parts and its parts upon the totalities - is a course of the Godhood or the super personal force in man. Man articulates his ideas of God in experience or organicity through his consciousness of responsibility. That sense of responsibility emanates - not from nature or the cosmos - but from the organic group to which he belongs.¹⁵

¹⁵Mordecai Kaplan, The Religion of Ethical Nationhood: Judaism's Contribution to World Peace (New York: The MacMillan Company, 1970) 79.

Organicity, the process in which all parts of the whole interrelate, leads to Kaplan's concept of polarity or interdependence. Humanity functions both in independence or self-interest and in interdependence or selflessness. This is a reflection of the law of organicity, that demands that all beings relate to each other. The law of polarity suggests that human independence and interdependence are intertwined. Kaplan explains:

The moral law through which man strives to attain his self-fulfillment is an extension of the law of polarity which operates in nature as a whole.

The moral law operates in man's yearning which, however vague and ineffable, is as demanding as need for food, safety, health and mating. That yearning focuses on the need to be needed and its gratification through involvement with an organic group. Through close family relations, extended to his tribe and nation, the individual learns self-discipline as a means of his own and his group survival.¹⁶

The yearning for what one ought to be, feel or do is a manifestation of self consciousness of which only the human being is capable. The moral law corresponds to the natural law of polarity of independence and interdependence that operates in the cosmos. The sense of duty or responsibility expressed in moral or ethical behavior combines the individual's self-conscious operation of both selfhood and otherhood, of independence and interdependence, of freedom and law. These manifestations of universal polarity are not separate and conflicting trends which exist as such only in man's self-consciousness. Everything, from the infinitesimal entity to that of inconceivable magnitude, is simultaneously cause and effect, self-active and interactive, independent and interdependent.

Everything that exists is in a state of tension between these polar trends. That tension, passing through man's self-consciousness - with his powers of memory, imagination, abstraction, reason and intelligence - must cope with his sense of duty or responsibility.¹⁷

¹⁶Ibid, 58-59.

¹⁷Ibid, 59.

The cosmic law of polarity demands reciprocal responsibility of humans and so leads to the best of human personality traits: honesty, justice, compassion, loyalty, knowledge, competence, creativity, courage and faith.¹⁸

The self, the "I" of a person is the product of the law of polarity, as is the human capacity for cooperation.

Personality or selfhood is a product of interaction between the bodily forces and the environment, both natural and social. The essence of personality is to transcend itself. Through the transpersonal reference the human being enters into cooperation and mutual understanding with his fellows. The more meaningfully he enters into cooperative relations the richer his personality. There is no limit to the outreach of personality; it extends to mankind as a whole.

To the extent that the human being possesses soul or personality - which contemporary existentialists refer to as a sense of identity it impels man to cooperate with his fellow man. Thus that polarity of everything in nature, which, by functioning as responsibility in all human relations, promise men and nations to self-affirmation and to cooperation. The control and direction of the conscious desire for well being and competence as ends in themselves derived from man's inherent sense of responsibility and his desire to cooperate

(17 con't) "Self-consciousness acts as a process of refraction. It refracts responsibility towards its two poles. The pole of self-activity accentuates freedom to choose among alternative courses of action. The pole of interactivity urges with the compulsiveness of inherent "necessity". Both poles operate with the inevitability of cosmic law." Ibid, 60.

¹⁸"The theory of reciprocal responsibility is the conscious human manifestation of the principle whereby everything in nature is both cause and effect of everything else. It corresponds with the universal law of polarity whereby everything in the universe, from the minutest electron to the vastest star, is both self-active and interactive, independent and interdependent". Ibid, 34-35.

"Human beings, by virtue of their interdependence, are mutually responsible for one another's honesty, justice, compassion, loyalty, knowledge, competence, creativity, courage and faith."

Ibid, 62-63, 67.

with his fellow man. That spiritual dimension operates, for the most part, super-consciously, in the interests of human life as a whole, through their medium of the organic society to which the individual belongs.¹⁹

The individual's sense of God's reality and presence is a product of polarity and reciprocity.

For Godhood is that polarity which directs the interplay of individuality and interactivity in man. In so far as universal reciprocity controls bodily and social desires and directs them toward self-fulfillment it functions as God.²⁰

Kaplan perceives God to be not a thing or being, or person, but a process. God or Godhood is a process or capacity of the universe, acting in the context of organic polarity and reciprocity, that makes for self-actualization and gives meaning to human life. He says:

When we say that God is Process, we select out of the infinite processes in the universe, that complex of forces in relationships which makes for the highest fulfillment of man as a human being, and identify it by the term God. In exactly the same way, we select among all the forces in relationships that enter into the life of the individual, those which make for his highest fulfillment and identify them by the term person. God and person are thus correlative terms, the meaning of each being relative to and dependent on that of the other, like parent and child, teacher and pupil, citizen and state. God is the process by which the universe produces persons, and persons are the processes by which God is manifest in the individual. Neither term has meaning without the other. So to conceive of God is to regard Him as personal, in the sense that He manifests Himself in our personality, in

¹⁹ Ibid, 88-89, 91-92.

²⁰ Ibid, 93.

"The cosmic process of universal reciprocity outside the human mind comes to be God only when it is experienced as cosmic interdependence, and in the human world, as moral responsibility. God's relevance to man consists in impelling him so to control and direct him as to satisfy all his life needs without reversion to strife and war."

Ibid, 48.

every effort of ours to live up to our responsibilities as human beings. At the same time He is not a person since He cannot be compared with a human person, any more than the human person can be compared with one of His momentary acts.²¹

Yet, we experience God or Godhood as deeply personal as we experience loving, learning, choosing.²² Kaplan suggests that when we engage in any "act of social cooperation" or "strive for finer human relations", that we experience "God made manifest".²³ Thus, it is in the context of healthy, sustaining, actualizing interpersonal relationships that we experience God or Godhood. God is also the process in humanity and in the individual in which destructive human traits are overcome, and the individual as well as humanity transcend themselves.²⁴ God is the power that makes for human fulfillment in the human expression of unity, creativity and self-worth.

²¹ Mordecai Kaplan, Questions Jews Ask (New York: Reconstructionist Press, 1956) 102-103. "The term 'God' belongs to the category of functional nouns. A functional noun is necessarily correlative: one is a teacher of a pupil, a shepherd of a herd, king or God of a people. In other words, "God" as a functional term denotes a relationship of supreme importance to our people or to mankind. It rejects the idealistic approach of theological writings which deal with what God is instead of what He does. Functionalism deprecates all ontological dualisms, whether of the cosmos or of the human mind. Since its main concern in understanding reality is to improve it, functionalism deals with the relation of means to ends and sheds light upon the purpose and meaning of human existence." Op Cit, 4-5.

See also Kaplan, Questions Jews Ask, 94, 96.

²² "As the power that makes for world order and personal salvation, God is not a person but a Process. Nevertheless, our experience of that process is entirely personal. That should not be surprising. Choosing, learning, loving are all processes, yet they are all personal; they can only be understood as aspects of the personal life. There is no denying that, in genuine prayer, there is a personal experience of God, but that does not mean that God is a person."

Ibid, 105.

See also Questions Jews Ask, 97.

²³ Kaplan, Judaism as a Civilization: Toward a Reconstruction of American Jewish Life (New York: Schocken, 1967), 400-402.

²⁴ "Others, however, and I among them, assume that man, once his physiological needs are satisfied, begins to experience the need to overcome such traits as self-indulgence, arrogance, envy, exploitation and hatred, or to bring under control the aggressive forces of its nature. That constitutes man's true destiny. Therein lies his salvation.

To believe in God is to reckon with life's creative forces, tendencies and potentialities as forming an organic unity, and as giving meaning to life by virtue of that unity. Life has meaning for us when it elicits from us the best of which we are capable, and fortifies us against the worst that may befall us. Such meaning reveals itself in our experiences of unity, creativity and of worth. In the experience of that unity which enables us to perceive the interaction and interdependence of all phases and elements of being, it is mainly our cognitive powers that come to play; in the experience of creativity which we sense at first hand, whenever we make the slightest contribution to the sum of those forces that give meaning to life our conative powers come to the fore; and in the experience of worth, in the realization of meaning, in contrast to chaos and meaninglessness our emotional powers find expression thus in the very process of human self-fulfillment, in the very striving after the achievement of salvation, we identify with God and God functions in us ... when we believe in God, we believe that reality - the world of inner and outer being, the world of society and of nature - is so constituted as to enable man to achieve salvation.²⁵

God, as the power that makes for regeneration, transcendence, creativity, etc., acts only through the lives of real people. God or Godhood as understood by Kaplan, depends on human action.²⁶ We know that we are in rapport with God, when we experience a

The next step is to conclude that the cosmos is so constituted as to enable man to fulfill the highest human needs of his nature.

Likewise, man normally veers in the direction of that which makes for the fulfillment of his destiny as a human being. That fact indicates the functioning of a cosmic Power which influences his behavior. What magnetism is to the magnetic needle, Godhood or God is to man."

Kaplan, Questions Jews Ask, 83-84.

The organic totality of the forces which impel and draw us on to transcend ourselves is nature's God, or Godhood.

Kaplan, Ethical Nationhood, 109.

²⁵ Mordecai Kaplan, The Meaning of God in Modern Jewish Religion (New York: Reconstructionist Press, 1962), 26.

²⁶ *Ibid*, 110, 113.

"The myth that God made man in his own image implies that God and man share the transcendent element of Godhood. Thus man only attains humanity when his life reflects the reality of God. Though man and beast have much in common, the divine in

sense of being in rapport with all the forces and relationships of life that make for the realization of its worth.²⁷

Salvation according to Mordecai Kaplan is the achievement of self-improvement and self-fulfillment by making the best use of life through rational and spiritual means.²⁸ Withdrawal from the world and interpersonal relationships and the repression of human instincts, lead away from the serenity and happiness that Kaplan associates with salvation. Thus, withdrawal from interpersonal relationships leads to a loss of salvation.²⁹ Kaplan perceives evil as chaos, "the chance invasion of sheer purposelessness" and good and God as "all meaningful factors in the world", and "infinite goodness".³⁰ Sin is estrangement from the self, from the best we can hope to be. Since God is the power that makes for salvation, or self-actualization, failure to self-actualize is also estrangement from God. It is sin.³¹

man sets him radically apart."

Kaplan, *Ethical Nationhood*, 35.

"Without the emotional intuition of an inner harmony between human nature and universal nature, without the conviction born of the heart rather than of the mind, that the world contains all that is necessary for human salvation, the assumptions necessary for ethical living remain cold hypotheses lacking all dynamic power. The dynamic ethical action is the spirit of worship, the feeling that we are in God and God in us, the yielding of our persons in voluntary surrender to larger aims that express for us as much as has been revealed to us of the destiny of the human race."

Kaplan, *Meaning of God*, 244-245.

²⁷ Ibid, 226-227.

²⁸ Kaplan, *Ethical Nationhood*, 7. See also Kaplan on *Soterics*, A science of Salvation.

²⁹ Kaplan, *Meaning of God*, 55.

³⁰ "When we learn to regard evil as the chance invasion of sheer purposelessness, and to identify all meaningful factors in the world with good and blessing, we become adjusted to whatever befalls us, not in the spirit of desperate resignation, but of hopeful waiting." Ibid, 67.

"Nature is infinite chaos, with all its evils forever being vanquished by creativity, which is God as infinite goodness. That is the conclusion arrived at through wisdom that is mature. The power of God is inexhaustible but not infinite.

Kaplan, *Ethical Nationhood*, 51.

³¹ "If we identify God with that aspect of reality which confers meaning and value on life

More specifically, Kaplan identifies sin as a) the failure to integrate our impulses, habits, social activities and institutions in harmony with those ethical ideals that make God manifest in the world, b) fixation or failure to continue growing in character, c) failure to realize our potential.³²

The human response to evil or sin is Teshuvah, "the continuous effort of man to make of himself what he is destined to become", to self-realize and to change one's interpersonal relationships.³³

Kaplan writes:

The sense of individual responsibility expresses itself as sensitiveness to the disparity between what is and what ought to be in the domain of the true, the good and the beautiful, and as a feeling of obligation to reduce that discrepancy to a minimum. As moral agents, we are inwardly impelled to consider the consequences from

and elicits from us those ideals that determine the course of human progress then the failure to live up to the best that is in us means that our souls are not attuned to the divine, that we have betrayed God."

Kaplan, Meaning of God, 165.

"This effort of life to achieve and express unit, harmony and integrity is what makes life holy; this is the evidence of the divine; whatever thwarts this tendency is sin."

Ibid, 167.

"Every sin is at the same time a sin against ourselves, a sin against our neighbors, a sin against God. Sins against the organic life of the individual prevent him from giving as efficient service to society as he might otherwise give, and in frustrating the tendency of life to such integration, they are signs against God."

Kaplan, Meaning of God, 172.

"To be compatible with a spiritual conception of God, "sin" would have to be the commission of an act, or the omission of one, that runs counter to the self-fulfillment of the individual as an integrated personality, or of mankind as a fraternal cooperative society."

Kaplan, Questions Jews Ask, 253.

³² Kaplan, Meaning of God, 180-184.

³³ Kaplan, Judaism Without Supernaturalism, 106.

Kaplan, Meaning of God, 182.

Kaplan, Questions Jews Ask, 154.

the standpoint of their destroying or enhancing the value of life.³⁴

Humans can transcend their life-situations, their shortcomings, their failures and can rebuild their personalities and lives. The act of transcendence and rebuilding is Teshuvah.³⁵

That man arrive at truth by trial and error, that the experience of evil as well as the experience of good is the very source from which they derive those ideals that give dignity and importance to their lives, means that they are able to transcend their shortcomings and to rebuild their personalities on a higher synthesis than before ...

Where we arrive at such an understanding of our sin as to enable this understanding to contribute to a reintegration of our characters on a higher level of moral purpose, we have achieved atonement, we have put ourselves in rapport with that aspect of life which makes life holy for us, we are at one with God.³⁶

Moreover, psychology is an essential tool in Teshuvah, the remaking of the self and of interpersonal relationships.

Kaplan writes:

Human nature has both its personal and its social aspect and has as well its cosmic aspect, that is to say, its relation to the world of nature in which it lives. To remold it, if effectively in the interest of unity, harmony and integrity one must apply both introspection and that objective knowledge of human behavior which constitutes the science of psychology. The one without the other is doomed to

³⁴ Kaplan, Meaning of God, 173-175.

³⁵ Ibid, 72-73.

³⁶ Ibid, 166.

"The sacramental efficacy of the ritual of atonement is nil and its symbolic power of no value unless the sense of sin leads us to seek the reconstruction of our personalities in accordance with highest ethical possibilities of human nature; only then can we experience Teshuvah, the sense of returning to God."
Ibid, 187.

failure.³⁷

Teshuvah, the human response to evil, or random purposeless chaos according to Kaplan, requires a basic faith in the goodness and hope of Life; that evil is transient and can be overcome.

The very tendency of life to overcome and transcend that evil points to the relativity of evil. As life progresses, the tendency is increasingly reinforced and organized, resulting in the growth of man's power to eliminate, transform, or negate the evil in the world.

It is sufficient that God should mean to us the sum of the animating, organizing forces and relationships which are forever making a cosmos out of chaos. This is what we understand by God as the creative life of the universe.³⁸

³⁷ Ibid, 179.

"Psychology and introspection go hand in hand. Many of our sins are due to an exaggerated egocentricity caused by the frustration of our social impulses. In such cases it must be obvious that introspection can result only in emphasizing the inherent bent of our minds.

Introspection may point out to us where we have made a mess of our lives; but a knowledge of the external factors which contribute to our failure and of the best methods by which these may be controlled so as to help restore our personality to its normal function is necessary to effect a genuine repentance, one that will truly make Breia Hadashah, a new creation, a regenerate personality."

Ibid, 180.

"Nevertheless, though introspection has its limitations, it is indispensable. A psychological understanding of oneself is not enough. It is not concerned with what ought to be, but what is... only the subjective activity of the imagination can conceive the alternative possibilities of life and choose between them. When we know what we want, psychology is indispensable to showing us how we can obtain it. The joint application of, however, introspective thought with our modern scientific knowledge of human nature puts us in a better position to achieve the ideal of repentance..."

Ibid., 180-181.

³⁸ Ibid, 76.

See also Ibid, 29, 75-76, 80, 110-111, 135.

See also Kaplan, Ethical Nationhood, 7, 53-54, 93.

To be sure, there are times when chaos reigns, when society and individual lives regress. There is no guarantee of automatic progress. We can, however, learn from our mistakes and progress.

Disbelief in the inevitability of progress does not involve disbelief in the possibility of human progress. Progress is not automatic. Advances in one direction may be accompanied by decline in others. We must expect to make mistakes and to suffer the consequences. There will be periods of retrogression as well as of progress. But we must retain our faith that we can learn by our errors, that human nature has been endowed with capacities for self-control and self-improvement, and that once we can identify an evil as such, we can reasonably expect that conscientious efforts to remove that evil will succeed. Our very will to improve life is itself an evidence of the "Power that makes for righteousness". We need, therefore, not to give up our faith that that Power will in the end prevail.

The faith that the human being is destined to arise to new heights of freedom, justice and peace implies the belief that the fulfillment of his own aim in life depends on a cosmic or divine purpose.³⁹

For those whose life journey to salvation, self-actualization has been interrupted, Teshuvah is the way of self-transcendence, of regaining one's sense of self. Kaplan defines the self, the "I" as the seeker of selfhood, of an integrated personality, of a synthesis of selfhood and otherness.⁴⁰ This integration of self with the self's sense of the other, takes place on all levels: biological, psychological, social and spiritual.⁴¹

³⁹ Kaplan, Questions Jews Ask, 125-126.

⁴⁰ Kaplan, Meaning of God, 51, 53-54. Kaplan, Judaism Without Supernaturalism, 70.

Kaplan, Questions Jews Ask, 189.

"Although he owes both life itself and the drives to make the best use of it to a Power that is transcendent and divine, he must use his own creative energies to cooperate with that Power for his own development. Man must treat his life as a work of art. As a work of art, the life we must try to live has a logic of its own, a logic compounded of will, skill, reason, intelligence and love. Utilizing that logic, we could develop a pattern

God is the "ground of the personality", the focus of the Power that makes for salvation in human life.⁴² When persons engage in Teshuvah, in regaining self-actualization or self-transcendence, they are in harmony with the Power that makes for salvation. They are in harmony with God.⁴³

The personality traits of one who has completed Teshuvah, who is in harmony with God, the Power that makes for self-actualization, are responsibility and compassion to others, loyalty to one's community. To regain self-realization, one must be committed to the love of the other, singly and in the community.⁴⁴ Hence, Teshuvah can be achieved only in the context of an interpersonal relationship and in a community.

of values which would help us weld our desires and our duties, our opportunities and our purposes, into a harmonious whole. Such a pattern of life would enable us to organize our lives rationally, spiritually and creatively. To achieve salvation man must synthesize his selfhood and otherhood, the two human aspects of that polarity which mark all existence and thought. The capacity to play a conscious role in his own evolution is man's prerogative. Such greater freedom fulfills the Judao-Christian doctrine that man was made in the image of God."

Kaplan, Ethical Nationhood, 104.

⁴¹ Ibid, 17, 24, 105.

⁴² "If we believe in God as the totality of the influences in the universe which make for our becoming fully human, we must understand by personality that in us in which all those influences are brought to focus. Personality, understood in that sense, and not merely in the sense of the sum total of our mental life, is the manifestation or revelation of the divine. God is thus personal to us, the very ground of our personality."

Kaplan, Questions Jews Ask, 104-105.

"But it is an undeniable fact that there is something in the natural life which expresses itself in human personality, which evokes ideals which sends man on the quest of personal and social salvation. By identifying that aspect of reality with God, we are carrying out in modern times the implications of the conception that man is created in God's image. For such an identification implies that there is something divine in human personality, in that it is the instrument through which the creative life of the world affects the evolution of the human race."

Kaplan, Meaning of God, 89.

Ibid, 214.

⁴³ Kaplan, Ethical Nationhood, 7, 93.

⁴⁴ "The satisfaction of man's spiritual needs requires this integration into a series of

Kaplan brings theological insight to the process of recovery from chronic mental illness. Kaplan's concept of organicity which states that all things in the cosmos are interdependent, implies that individuals relate to themselves and to others as bio-psycho-social-spiritual beings.⁴⁵ This is a principle now well accepted in the field of mental health.⁴⁶ Thus, the steps of recovery from chronic mental illness: acceptance of diagnosis, medication compliance, intention to recover, acceptance of help from others, reconciliation with self and others and changing and rebuilding one's life, all reflect Kaplan's concept of organicity. These steps all occur simultaneously in the individual patient on the biological, psychodynamic, interpersonal and spiritual levels.

More importantly, Kaplan suggests that Teshuvah is the struggle of the individual for self-actualization in a world of chaos. Specifically, Teshuvah is the act of alignment by the individual with those forces which make for self-realization so as to achieve one's destiny. Teshuvah, according to Kaplan, is the movement away from random chaos, which Kaplan defines as evil, to fulfillment in the context of the social order of a community.

concentric areas of responsibility, beginning with life in the home and community and extending to the world."

Kaplan, *Ibid*, 81.

"And however limited human sympathy, compassion and love may be, however difficult man may find it to identify themselves with the joys and sorrows of persons and races, colors, or creeds other than their own, or with persons whose interests conflict with theirs, the institutions of the family, of public philanthropy and the enterprises for the improvements of human life, all bear testimony to the divine urge in man to transcend himself, to dominate his aggressive impulses and to achieve fraternal cooperation with his fellow man. These are the spiritual resources on which we can count for our own salvation and that of mankind."

Kaplan, *Questions Jews Ask*, 132.

⁴⁵ Kaplan, *Ethical Nationhood*, 41.

⁴⁶ Mental Health and Illness as a Bio-Psycho-Social-Spiritual Phenomena, are explored by Donald M. Jacobson, "Religious Experience and the Biopsychosocial Model." See Chapter I, n2.

Mental illness is the result of physical, psychodynamic and interpersonal chaos. The field of Psychiatry now accepts the basis of mental illness deriving from genetic deficits or biochemical deficiency. Mental illness may also derive from the breakdown of personality development. Physical, sexual, and emotional abuse, inhibiting personality development, are common childhood stories told by the chronic mentally ill. Their symptomatology, the delusions, hallucinations, paranoia, vast mood swings from depression to mania, suggest psychodynamic disorder or chaos. Clearly, the chaotic interpersonal relationships of the mentally ill, between each other and with significant others is characteristic of this population.

The height of Teshuvah, according to Kaplan, is the achievement of a sense of responsibility in the context of a living community. This is precisely the context of Psychiatric Rehabilitation and of the steps of recovery from mental illness. Psychiatric Rehabilitation seeks to train the client to function in a community environment of the client's choice. This includes training not only in occupational skills, but also relearning the values of work in residential and community environments. In short, the individual relearns responsibility for oneself and for others.

The steps of recovery, as outlined above, all suggest a struggle for self-realization and fulfillment in the context of human relationships. only when the patient/client discovers that he/she depends upon others for recovery and that others depend upon him./her for their sense of worth, will recovery begin.

Martin Buber and Teshuvah

In order to understand Martin Buber's concept of Teshuvah, of "return", one must understand his concept of dialogue, of the I-It and the I-You relationships, of the Eternal You, and of Good and Evil. Buber saw all life as relational. There is no sense of the self, or indeed no self, no "I", without the other, the one with whom I am in relation. "I" cannot refer to the self alone. Moreover, the self, the "I", changes with the twofold attitude to the world of I-You and I-It.⁴⁷

There are no borders of time or space to the I-You relation. Whoever says It focuses on an object. Whoever says You "stands in relation".⁴⁸

Buber continues:

⁴⁷ Martin Buber. I and Thou. A New Translation with a Prologue, "I and You" and notes. Trans. Walter Kaufman (New York: Charles Scribner's Sons, 1970) 53-57. Buber claims that the I-You relation precedes the I-It relation in infant development. The craving for the You, for the mother drives the infant to remember the I-You relation.

"In the relationship through which we live, the innate You is realized in the You we encounter: that is, comprehended as a being we confront and accepted as exclusive, can finally be addressed with the basic word, has its ground in the a priori of relation. The development of the child's soul is connected indissolubly with his craving for the You, with the fulfillments and disappointments of this craving, with the play of his experiments and his tragic seriousness when he feels at a total loss. Ibid, 78-79.

"Soon, however, the infant develops the capacity to perceive in the I-It fashion, by craving the memory of the I-You relation. Now, however, the detached I is transformed - reduced from substantial fullness to the functional one dimensionality of a subject that experiences and uses objects - and thus approaches all the "It for itself", overpowers it and joins with it to form the other basic word. Qualities, to be sure, had remained in his memory after every encounter, as belonging to the remembered You; but only now things seem to him to be constructed of their qualities. Only by drawing on his memory of the relation - ...he supplements the core that revealed itself powerfully in the You, embracing all qualities: the substance. Only now does he place things in a spacio-tempo-causal context; only now does each receive its place, its course, its measurability, its conditionality.

Ibid, 80.

⁴⁸ Ibid, 55.

When I confront a human being as my You and speak the basic word I-You to him, then he is no thing among things nor does he consist of things.

He is no longer He or She, limited by other He's and She's, a dot in the world rid of space and time, nor a condition that can be experienced and described, a loose bundle of named qualities. Neighborless and seamless, he is You and fills the firmament. Not as if there was something but he; but everything else lives in his light.

And even as prayer is not in time but time in prayer, the sacrifice not in space but space in the sacrifice - and whoever reverses the relation annuls the reality - I do not find the human being to whom I say You in any Sometime and Somewhere.

The human being to whom I say You I do not experience. But I stand in relation to him, in the sacred basic word. Only when I step out of this do I experience him again. Experience is remoteness from You.⁴⁹

The verbs associated with the I-You and I-It attitudes reveal their basic difference.

One addresses another as You by heeding, receiving, addressing, beholding, responding.

One is addressed as It when that one is comprehended, used, or experienced.⁵⁰

Buber puts it succinctly:

What then, does one experience of the You?
Nothing at all. For one does not experience it.
What then does one know of the You? Only everything.
For one no longer knows particulars.⁵¹

I know only that my "I" addresses another as a You. I know only to address and be addressed as a You. Another addressed as You may not be aware of being so addressed.⁵²

⁴⁹ Ibid, 59-60.

⁵⁰ Ibid, 90.

⁵¹ Ibid, 63.

⁵² "The relation can obtain even if the human being to whom I say You does not hear it in

The I-You dialogue is unmediated neither by concept, knowledge or imagination. There is no content-memory of the You, only of the I-It analysis of the I-You encounter. Still, the encounter changes the "I", the self.⁵³

When addressing another as wholly other, as wholly human, I become whole. "Becoming I, I say You". This cannot be found by seeking or "setting it up". It comes of its own, suggesting another source.⁵⁴ (Buber terms this outside source, The Eternal You). The I-You is not love, nor is love a feeling. Love is between the "I" and another You. The I-You relationship can trigger action. Buber explains the role of love when he says:

Exclusiveness becomes into being miraculously again and again and now one can act, help, heal, educate, raise, redeem. Love is responsibility of an I for a You: in this consists what cannot consist in any feeling - the quality of all lovers, from the smallest to the greatest and from the blissfully secure whose life is circumscribed by the life of one beloved human being to him that is nailed his life long to the cross of the world, capable of what is immense and bold enough to risk it: to love man.⁵⁵

The world of It is the context for the "enchanted, inspiring" You. The You is revealed in the It again and again, doomed again to revert to It, to a means, an object, measured, analyzed, classified.⁵⁶

Still, the encounter teaches one to "encounter others and to stand your ground in such encounters and through the grace of its advents and the melancholy of its departures it leads you to that You in which the lines of relation, though parallel, intersect."⁵⁷

(52 con't.) his experience. For You is more than It knows. You does more, and more happens to It, than It knows. Ibid, 60.

⁵³ Ibid, 62, 82.

⁵⁴ Ibid, 62.

⁵⁵ Ibid, 66.

⁵⁶ Ibid 65-66, 68-69,

The point at which all I-You encounters intersect is the Eternal You. Every I-You relationship is a glimpse of, is mediated and actualized by, the Eternal You - Buber's concept of God.⁵⁸

Buber writes:

Whoever goes forth to his You with his whole being and carries it to it or the being of the world, finds him whom one cannot seek. Of course, God is the "wholly other"; but he is also the wholly same: the wholly present. Of course, he is the mysterium tremendum that appears and overwhelms; but he is also the mystery of the obvious that is closer to me than my own I.⁵⁹

Like the You of the I-You attitude, the Eternal You is timeless, boundless; the You of the Eternal You is unknowable but addresses and is addressed; and it is unseekable. It happens by "grace".

Having encountered another's You, or by reflection, the Eternal You, the individual becomes responsible for all creation; for the other so addressed, and for all others, not yet so addressed. Buber in his wonderfully poetic style writes:

When a man steps before the countenance, the world becomes wholly present to him for the first time and the fullness of the presence, illuminated by eternity, and he can say You in one word to the being of all beings. There is no longer any tension between world and God but only the one actuality. He is not rid of responsibility: for the pains of the finite version that explores effects, he has exchanged the momentum of the infinite kind, the power of loving responsibility for the whole unexplorable course

⁵⁷ Ibid, 83-84.

⁵⁸ Ibid, 123.

⁵⁹ Ibid, 127-128.

"I do not believe in God's naming himself or in God's defining himself before man. The word of revelation is: I am there as whoever I am there. That which reveals is that which reveals. That which has being is there, nothing more."
Ibid, 160.

of the world, the deep inclusion of the world before the countenance of God.⁶⁰

By addressing the You of another, one actualizes God's presence in the world. By addressing another as wholly human, unconditionally, one brings sanctity, a reflection of the Eternal You to every You.⁶¹

Buber differentiates between two types of sinners and two categories of evil. The lesser evil of sinner is one who "misses the way of God", who commits chet, who inadvertently lacks direction. This corresponds to Gellman's mental health definition of chet: sin neither understood or intended.⁶² Here, chet is lack of direction, confusion, a trait of chronic mental illness. The patient is not intentionally, willfully sinning, but is in the grip of forces beyond his/her control. The patient is living evil, but not evil. Still, the failure to address another as fully human, and be so addressed in return is chet, or Buber's lack of relation.

The more extreme level of sinner for Buber is "the wicked", whose evil is not inadvertent, but willful.⁶³ This level corresponds to Gellman's level of Avon: "willful

⁶⁰ Ibid, 187.

⁶¹ Ibid, 163.

⁶² Gellman 56.

Martin Buber, Good and Evil: Two Interpretations (New York: Charles Scribner's Sons, 1952) 51-52.

⁶³ "The first stage of evil does not yet contain a "radical evil" since the misdeeds which are committed in it are slid into rather than chosen as such. But in the second stage evil becomes radical because there man wills what he finds in himself."

"In his interpretation of Psalm 1 in Right and Wrong, Buber makes an essential distinction between the "wicked" man and the "sinner" corresponding to the two stages of evil which we have discussed. The sinner misses God's way again and again while the wicked opposes it. "Sinner" describes the condition which from time to time overcomes a man without adhering to him whereas "wicked" describes a kind of man, a persistent disposition."

Maurice Friedman, "Martin Buber's New View of Evil". Faith and Reason: Essays on Judaism. Ed. Robert Gordis, Ruth B. Waxman (New York: Ktav Publishing House, Inc., 1973) 183.

rebellion".⁶⁴ These patients stubbornly deny their diagnosis, view their hospitalization as incarceration and are mistrustful of any treatment, staff and significant others.

Evil, for Buber, is both lack of direction or chaos and lack of true relation.⁶⁵ When one addresses the world and all in it as things, as It, then,

then, the relentlessly growing It-world grows over him like weeds, his own I uses its actuality, until the incubus over him and the phantom inside him exchange the whispered confession of their need for redemption.⁶⁶

The absence of personal wholeness is a direct result of the absence of direction and relation.

If one does not become what one is meant to be, if one does not set out in the direction of relation, if one does not bring one's scattered passions under the transforming and unifying guidance of direction, then no wholeness of the person is possible. Conversely, without attaining personal wholeness one can neither keep to direction or enter into full relation.⁶⁷

The response to chaos, lack of direction and lack of relation is Teshuvah. Buber terms Teshuvah as "turning", the quintessential human act of addressing another as fully human. The way to "turning" is turn to an accepting community, or accepting other. It is a rule of thumb that patients suffering from the "evil" or confusion and lack of direction of chronic mental illness, will take the first step to recovery if and only if another takes a personal interest and addresses a patient in the way of Buber's I-You attitude. Only when addressed as fully human by staff, friend or relative, will patients become motivated to recover from the confusion (chet) of mental illness.

But with sinners it is different: their "not standing" does not refer to the decision of the supreme Judgment, it is only

⁶⁴ Gellman, 56.

⁶⁵ Friedman, 179.

⁶⁶ Buber, I and Thou, 95-96, 98-99.

⁶⁷ Friedman, 182.

a human community which is unable to offer them any stability if it is not to make its own stability questionable. But entering into this community is not closed to them. They need only to carry out that turning into God's way, of which the Psalm permits us to divine that it is not merely open to them but that they, themselves may desire it in the depths of their heart, whereas they do not feel themselves strong enough, or rather fancy they are not strong enough, to enter upon it.⁶⁸

Teshuvah, "turning" has creative, redemptive power. When addressed as a whole person, as one with worth, patients with, long histories of illness may be motivated to begin the long process of recovery, back to not only mental health, but also to interpersonal relations and perhaps to God. As Buber says:

In the great privileges of the pure relationship the privileges of the It-world are annulled. By virtue of it the You-world is continuous: the isolated moments of relationships join for world life of association. By virtue of it the You-world has the power to give form: the spirit can permeate the It-world and change it. By virtue of it we are not abandoned to the alienation of the world and the deactualization of the I, nor are we overpowered by phantoms. Return signifies the recognition of the center. Turning back to it again. In this essential deed man's very power to relate is resurrected, the wave of all relational spheres surges up in a living flood and renews our world.⁶⁹

The greatest barrier to recovery is a patient/client's sense of hopelessness, of doom, of irrevocable Fate that seals one into a box of madness, out of which the patient fears he/she will never be released. This is the I-It attitude. Buber assures us that "returning", Teshuvah is the path of liberation:

⁶⁸ Buber, Good and Evil, 59-60.

⁶⁹ Buber, I and Thou, 148-149.

Maurice Friedman writes: If evil is a lack of direction, good is a finding of direction, of the direction toward God. If evil is a predominance of the "I-It" relation, to use the terminology of I and Thou, good is the meeting with the "Thou, the permeation of the "I-It" by "I-Thou".

Maurice Friedman, 179.

But the dogma of some running down leaves no room for freedom or for its most real revelation whose tranquil strength changes the countenance of the earth: . returning. The dogma does not know the human being who overcomes the Universal struggle by returning; who tears the web of drives, by returning; who rises above the spell of his class by returning; who by returning stirs up, rejuvenates, and changes the secure historical forms. The dogma of running down offers you only choice as you face its game: to observe the rules or drop out.

Nothing can doom man but the belief in doom. For this prevents the movement of return.⁷⁰

When it dawns upon a patient/client that he/she has lost one's way in the chaos of madness, that one is caught in disintegration., in self-contradiction, but that there is also a way out, then, according to Buber:

... if this recollection of one's falling off, of the deactualized and the actual I, were permitted to reach down to the roots

that man calls despair and from which self destruction and rebirth grow, this would be the beginning of the return.⁷¹

The realization of desperate hope in a world of hopelessness is the first step of recovery or "returning", Teshuvah, according to Buber.

⁷⁰ Buber, I and Thou, 106-107.

⁷¹ Ibid, 110,

"When man does not test the a prior of relation in the world, working out and actualizing the innate You in what he encounters, it turns inside. That it unfolds through the unnatural, impossible object, the I - which is to say that it unfolds where there is no room for it to unfold. Thus the confrontation within the self comes into being, and this cannot be relation, presence, the current of reciprocity, but only self-contradiction. Here is the edge of life. What is unfilled has here escaped into the mad delusion of some fulfillment; now it gropes around in a labyrinth and gets lost ever more profoundly. At times when man is overcome by the horror of the alienation between I and world, it occurs to him that something might be done."

Ibid, 119-120.

The second step of recovery is the discovery of the possibility that the self can become whole; that the self can be worthy of care, love, regard and respect. This is Buber's "addressing the incubus", acknowledging one's illness, one's diagnosis. Such sudden redirection comes from the unexpected, perhaps chance encounter with another, either staff or significant other who realizes within the patient the possibility of becoming whole again. As Buber puts it, one gains power over the incubus by "addressing it by its real name". He says:

But the world of the You is not locked up. Whoever proceeds toward it, concentrating his whole being, with his power to relate resurrected, beholds his freedom. And to gain freedom from the belief in unfreedom is to gain freedom.

One gains power over an incubus by addressing it by its real name. Similarly, the It-world that but now seemed to dwarf man's small strength with its uncanny power has to yield to anyone who recognizes its true nature: the particularization and alienation of that out of whose abundance, welling up close by, every earthly You emerges to confront us - that which appeared to us at times is great and terrible as a mother goddess, but nevertheless always motherly.⁷²

A patient may realize that the only way to reachieve his/her humanity, to rebuild lost relationships, is to prepare to re-enter the world beyond the Psychiatric Center campus. This corresponds to the Psychiatric Rehabilitation goal of redeveloping interpersonal skills before, during and after discharge. on a deeper level, having been affirmed as a person, if only once, the patient craves to be confirmed as a person worthy of affirmation, of wholeness, by another in all personal encounters.

The craving for redemption grows by leaps and bounds and remains unsatisfied in the end, in spite

⁷² Ibid, 107.

of all kinds of experiments, until it is finally assuaged by one who teaches man how to escape from the wheel of rebirth, or by one who saves the souls enslaved by the powers into the freedom of the children of God. Such accomplishments issue from a new encounter that becomes substantial, a new response of one human being to his You, an event that comes to determine fate.⁷³

This perhaps daily encounter between patient and staff (perhaps a Chaplain) is what the patient seeks. This is not the encounter with a divine savior (at which Buber hints) nor is it necessarily psychotherapy or Psychiatric Rehabilitation, but simply, profoundly, the now daily encounter of one who enters the life of another, affirming the other. This is not a therapist-patient relationship or staff-patient relationship, but a continuous relationship on a level plain between two persons, regardless of role, profession, status or station in life. Here healing begins.

Buber suggests a third step of spiritual recovery when he writes:

He must sacrifice his little will, which is unfree and ruled by things and drives, to his great will that moves away from being determined and to find destiny. He listens to that which grows, to the way of Being in the world. Not in order to be carried along by it, but rather in order to actualize it in the manner in which it, needing him, wants to be actualized by him - with human spirit and human need, with human life and human death. He believes, I said; but this implies: he encounters.⁷⁴

Patients/Clients, upon discharge begin the long process of actualizing one's being, one's life in the world beyond the hospital campus. Here clients learn to look beyond their own needs and to live in relation to others within a living community. Hopefully, clients will re-learn that life is "in the relation", and to value it, to define themselves as living in relation.

⁷³ Ibid, 104.

⁷⁴ Ibid, 109.

The person becomes conscious of himself as participating and being, as being-with, and thus as a being.⁷⁵

Moreover, clients now practice a fourth step. They practice their relearned skills at every turn in their daily lives.

But the free man does not have an end here and then fetch the means from there; he has only one thing: always only his resolve to proceed toward his destiny. Having made this resolve, he will now renew it at every fork in the road; and he would sooner believe that he was not really alive than he would believe that the resolve of the great will was insufficient and required the support of means. He believes: he encounters.⁷⁶

Clients are now ready to attempt reconciliation with significant others, to resolve or grieve broken relationships of their past. They may also enter the life of a congregation and so reconcile with God. Buber might say, to address once again, the Eternal You. Those clients who wish to reconcile with others and God may be helped with the proposed psychodrama exercise, the "social atom". Buber warns both client and therapist, "whoever is dominated by the idol whom he wants to acquire, have, hold, possessed by a desire to possess, can find a way to God only by returning, which involves a change not only of the goal but also of the kind of movement. one can heal the possessed only by awakening and educating him to association, not by directing his possession toward God."⁷⁷ The success of the experience depends upon the ability of the counseling process to bring the client to the possibility, the experience of dialogue.

Teshuvah as a Psychological Process

The clients who enter this program will express a need to rebuild their relationships with not only family, or with significant others, but especially with spiritually significant

⁷⁵ Ibid, 113.

⁷⁶ Ibid, 109.

⁷⁷ Ibid, 154.

others (e.g., clergy, mentors, historical religious figures, or God representations). Most significantly, those spiritually significant others with whom rebuilt relationships are sought, may be perceived as unavailable or distant. Reconciliation with a living person, a living significant other, is difficult, if not impossible for these clients, since families and friends have already suffered emotional exhaustion and have become emotionally distant. So too clients may fear that addressing a spiritually significant other with real feelings may threaten loss of self esteem, love, even salvation.

Teshuvah is here defined as reconciliation, for this project. It is defined by Object Relations Theory, a psychodynamic theory of intrapersonal and interpersonal relations, as the development of object constancy of the object representation of the other held within the self.⁷⁸ An object-representation or object-image is an imprinted image or memory learned from earliest infancy of a significant other, usually mother or mother substitute. The earliest object images are of parents, but may include others held in personal intimacy.⁷⁹ The feelings the self or "I" have for itself are closely related to the feelings for the object-representation of the significant other. This is true from infancy throughout life. The sense of "I", the feelings for oneself, the feelings for the other, as well as the object-representation of the other are called an "object relations unit".⁸⁰ When feelings or perception of the other changes, so too do feelings change for the self. When my clients flip-flop between all bad feelings about themselves and the other on the one hand and all good feelings about themselves and the other on the other hand as a result of a broken relationship, they are experiencing "splitting". According to Object Relations Theory, "splitting" develops when the infant cannot reconcile its own needs with the inability of the

⁷⁸ Gregory M. Hamilton, M.D. Self and Others: Object Relations Theory in Practice. (Northvale, N.J.: Jason Aronson Inc., 1980) 107, 109.

⁷⁹ Ibid, 5-7, 57.

⁸⁰ Ibid, 13.

nurturing other, the mother or parent, to perfectly meet all those needs. No parent is perfect. Later in infancy the infant learns to integrate the nurturing parent and the neglecting parent as one and the same. Basically the infant "I" learns that just as the parent can be good and imperfect at the same time, so too can the self be good and imperfect at the same time. This is a basic lesson in life. Our clients are experiencing splitting in that they often feel that the collapse of a relationship with a spiritually significant other is their fault, that the client is "bad" and the other, whether parent or friend, mentor or even God-image is also "bad". This definition of self and of significant other is often acted out in the inability to re-establish relationships and to relearn interpersonal skills. Just as these inner feelings are acted out, so too can acting out the reconciliation or the final grief loss of such a relationship, work towards the re-integration of the inner self, the inner "I".⁸¹

For some clients, God or God representation is also a significant other. Clients often feel that they are cursed or abandoned by God much as they feel cursed or abandoned by significant others in family or friendship. Anna-Maria Rizzuto, M.D., suggests that the object-representation, the image we personally carry of God or God representation within us, is closely related to the object-image we learned of parents or significant others in our infancy. This object-image develops as the infant, then child, then young adult, develops its sense of "I" and of others. The God-image is also affected by the person's national, ethnic and religious culture. Dr. Rizzuto is so convinced of this that she uses art therapy, patient drawings of God as one clue of the patient-parent relationship. For Dr. Rizzuto, this is a significant method of understanding the mentally ill patient's inner psychodynamics.⁸²

⁸¹ Ibid, 76, 107, 109.

⁸² Anna-Maria Rizzuto, M.D. *The Birth of the Living God: A Psychoanalytic Study* (Chicago: The University of Chicago Press, 1979) 44-48.

The origins of the God-image are developmental, according to Rizzuto.

It is an object-related representational process marked by the emotional configuration of the individual prevailing at the moment he forms the representation - at any developmental stage.

It is at this point sufficient to say that factors for many different levels converge to form the image of that complex being called God.

In psychoanalytic terms the child is dealing with idealized representations of his parents, to whom he attributes great perfection and power. He is also struggling with his own grandiose wishes for extraordinary powers of his own. The knowledge that his parents themselves submit to a greater being, and that God can do things they cannot do impress the child immensely. But his capacity for admiration of such a great being does not diminish the animistic - that is, anthropomorphic - understanding of God as a being like his parents, only greater. This God is the subject of profound ruminations which converge with the child's deep thinking about his parents.⁸³

The God-image comes to consciousness at a most powerful or meaningful moment in the person's developmental life.

The type of God each individual produces as a first representation is the compounded image resulting from all of these contributing factors - the Pre-Oedipal psychic situation, the beginning stage of the Oedipal Complex, the characteristics of the parents, the predicaments of the child with each of his parents and siblings, the general religious, social, and intellectual background of the household. And as though all these antecedents were not complex enough, the circumstances of the moment in which the question of God emerges may color the God representation with insubstantial coincidences that become linked to it by primary processes.⁸⁴

⁸³ Ibid, 44-45. See 182-201 for a complete chronology of the development of the God representation in the individual.

⁸⁴ Ibid, 45.

The God-image created by the interaction of child and significant others, is both new and quite real.⁸⁵ Even an atheist or agnostic, such as those described in Chapter 1, retains a God-representation if only to reject it or hold it at a distance.⁸⁶

Most importantly for this project, the God-image is used by the individual to provide equilibrium, comfort and hope, and it is psychodynamically related to the individual's other object-representations. The God-image and representations of significant others may be compatible, that is integrated; they may be split (good vs. bad); they may share some traits and not others.

In these complex and multilayered dealings with God, defenses begin working to protect the individual from anxiety and pain. If the relevant objects of every day life are a source of pain, God may be used through complex modifications of His representation, to comfort and supply hope. If they are accepting and supportive, God may be used to displace ambivalence and angry feelings, or as a target for disturbing and for libidinal longings. This use of the God-representation for regulation and modulation of object love and related self-representations begins in childhood, continues throughout life, and finds its final and critical potentialities at death, when the individual is faced with his own final self-representations at the moment of last and separation from the world of love and hated objects.

Objects who originally provided a referential framework for the formation of the God-representation can move, through defensive maneuvers, into any of the following positions in relationship to God: (1) direct continuity between one and the other, so that in the case of need one can substitute for the other with minimal anxiety; (2) direct opposition to each other so that they are either antagonistic or at the opposite poles of the representational gamut - God is giving while parents are frustrating, or parents are idealized while God is seen as an object to be avoided; (3) a combination in

⁸⁵ Ibid, 46, 47, 50, 51, 89.

⁸⁶ Ibid, 47.

which some aspects of God are lined up to the parents and others oppose them.⁸⁷

⁸⁷ Ibid, 88-89.

Chapter 3: Method

The population served by this project will be clients of the Clinics of the Hudson River Psychiatric Center. These Clinics are Carmel Clinic, Carmel, New York, and Pine Grove Clinic, Kingston, New York. To qualify, a client must have a diagnosis of severe and chronic psychiatric illness, and have completed Steps 4, 5 or 6 of recovery. They may access the clinic as a walk-in client or as a client receiving the services of Intensive Psychiatric Rehabilitation Training, or other programs. Most important, the clients who wish to enter this program will self-select since they will be those clients for whom religion or spirituality is an important part of their lives.

Time: Maximum of 15 sessions for Wednesday a.m. for Pine Grove Clinic, and maximum of 15 sessions, Thursday or Tuesday, at Carmel Clinic. The first session will be dedicated to a complete and full explanation of all sessions, the Patient Consent Form, the techniques of "mirroring", "social atom", "spiritual social atom", "sociometric measurement", "warm up", "cool down".¹ Each session will include 15 minutes Introduction, 30 minutes group social atom, or spiritual social atom exercise, and 15 minute "cool down". Staff suggested that a session longer than one hour would be too long for clients. Each session will be followed by a 30 minute "debrief" among staff and chaplain, regarding the results of the day's session. Staff agrees that if clients' issues, questions and concerns require more time, the 15 minute "cool down" may extend into the 30 minute staff "debrief" period. There will be one project session per week in each clinic for a maximum of 15 weeks.

Should clients have questions or experience uncomfortable feelings during or after any session, chaplain and staff will be available to address these needs and/or refer the client to his/her primary therapist. If a client expresses uncomfortable feelings during a

¹ See Appendix C, Client Consent Form.

session, the client may explore them in the context of the social atom exercise or during the "cool down". He/She may choose to leave the session or to wait until after the end of the session, to explore these feelings with the chaplain, staff or primary therapist.

The mid-week time frame of group sessions, Wednesday at Pine Grove Clinic, and Thursday or Tuesday at Carmel Clinic, allows clients to express and explore their feelings even a day later with staff. Clinic staff who may lead other types of group sessions, understand that clients attending the Spiritual Recovery group may express newly discovered or revealed feelings with them in the context of individual or group counseling.

Screening Criteria for Client Acceptance. Clinic staff has agreed to screen clients according to the following criteria.

- a.) Clients must be medication compliant before and during all group sessions.
- b.) A client who perceives his/her personal religious or spiritual beliefs as a helpful way of addressing life's crises or issues, especially mental illness, is preferred for this project.
- c.) Client's symptoms are stable.
- d.) Client does not self-abuse, or abuse others.
- e.) It is the clinical judgment of the screening clinician, whether or not exploration of a client's spiritual or religious issues may be too sensitive for the client, or whether such exploration may help resolve client issues, at this time.

After completion of the screening process, the Chaplain and his co-counselor(s) will review the clients selected, to familiarize themselves with client characteristics.

Staff. In addition to general clinic staff who will screen clients for this group, there will be one screening clinician at each clinic who will be Chaplain's co-counselor for all sessions of this project. These co-counselor clinicians should be familiar with the client

population, participate in the screening process as well as group sessions and have experience with, if not trained in, psychodrama.

Monica Semler, a clinician of Carmel Clinic, Carmel, NY, has graciously accepted to participate in the project at Carmel Clinic. Ms. Semler, a Registered Nurse since 1973, with a M.S. Degree in Nursing, with a specialty in Psychiatric Nursing since 1989, will participate in screening, co-counseling with Rabbi Rothstein and debriefing clients when necessary. Ms. Semler is experienced in group psychotherapy, having led such groups in Carmel Clinic since 1989. She is familiar with basic psychodrama, having observed it at Four Winds Hospital, Katonah, NY. Last year, Ms. Semler and Rabbi Rothstein, Jewish Chaplain, worked together co-leading a Spiritual Recovery group at Carmel Clinic, including at least one psychodramatic exercise, based on the concept of the social atom.

Ms. Ingrid Fetkoeter, a Registered Nurse and Nurse Practitioner, as well as a Certified Alcoholism Counselor (C.A.C.), has graciously agreed to be co-counselor for this project at Pine Grove Clinic, Kingston, NY. Ms. Fetkoeter has been a Psychiatric Nurse since 1980, and a C.A.C.. Educator at Dutchess Community College since 1987. She has received 30 hours of training in psychodrama from Four Winds Hospital staff under the auspices of the Westchester Council on Alcoholism, and an additional 6 hours of such training at Hudson River Psychiatric Center, also from Four Winds staff, for a total of 36 hours of psychodrama training. Ms. Fetkoeter and Rabbi Rothstein have successfully co-led two psychodramatic exercises, specifically a social atom, with Mentally Ill Chemical Abusing (MICA) patients at Hudson River Psychiatric Center.

Dr. Peter Pitzele, Director of Psychodramatic Services, of Four Winds Hospital, Katonah, NY, and thesis advisor, for the Doctor of Ministry Program of Hebrew Union College - Jewish Institute of Religion, will provide consultation to Rabbi Rothstein as needed.

The Psychodrama Method

The psychodramatic exercise is based on the concept of the "social atom". Every person carries within him or herself a perceived network of interpersonal relationships called a "social atom". Like the atom of physics, this social atom has a nucleus surrounded by concentric orbits.²

The social atom, the network of interpersonal relationships between the individual and others, living, dead, real, mythical or spiritual, is ubiquitous. We carry within us and between us the images of and relationships with significant others. We deal with many different sets of others, depending upon the multiple contexts of our lives. We, therefore, have a work social atom, a family social atom, a school social atom, and so on.

A spiritual social atom is composed of spiritual mentors. Such mentors were or are teachers, divine figures even family members who taught us about God, truths by which we live, by word or deed, but who has modeled a real Divine or spiritual presence. Thus, the object-representations or object-images of a spiritual social atom, may be living persons such as clergy, school teachers, a caring psychiatrist, nurturing social worker, an older sibling, or non-judgmental aunt. They may include great spiritual teachers never met, but still "active" in the client's life, such as Jesus of Nazareth, Mohammed, Moses, Buddha. Indeed, they may even be divine as: Adonai, Jesus Christ, Allah, the Great Spirit, etc.

The population of clients who self-select for this project, perceive a breach in their relationships with the Transcendent in their lives. The sense that they are being punished, that they are not living the "right way", that they have betrayed the trust of a mentor, a saint, or God, as understood by the client. The goal of pastoral care then, is to present the

² Ann E. Hale. Conducting Clinical Sociometric Explorations: A Manual for Psychodramatists and Sociometrists. (Roanoke, VA: Royal Publishing Co., 1985) 17-20. See Appendix A for example of social atom, Hale, 20.

client with a context in which the client can reconcile with those images, and progress in recovery from chronic mental illness.

The hypothesis of this project is: reconciliation with God or spiritual/transcendent presence or person as understood by the client in the psychodramatic context of the client's spiritual social atom, will help the client to reconcile with other spiritually significant others. This reconciliation will enhance the client's self-esteem, and may aid in the client's progressive recovery from chronic mental illness, as outlined in Recovery Steps 5 and 6 (Chapter 2).

The self, or "protagonist" as the self is called in psychodrama, stands at the center of the spiritual social atom. All spiritually significant others, mirrored by other clients, are positioned either close or distant from the protagonist, within the atom's orbits. The nature of the relationship between the other and the self is positive, negative, or indifferent.³ Clients who mirror the significant others in the psychodrama are called "auxiliary egos". That is, they function as an expression of the protagonist's self, as a function of the object-representation of significant others, that the protagonist carries within him/herself. The current of feelings that flows between two persons, in this case between the protagonist and the auxiliary ego or between the "I" and the object-representation of the other, is called the Tele, a psychodramatic term. The Tele is characterized by reciprocity, mutuality, cohesion and exists in the present, the "here and now". The Tele exists when the perception one has of another matches the perception that person has of him or herself, and is characteristic of true encounter between two persons.⁴ The Tele can be deflected by transference, countertransference, and other defense mechanisms. Transference occurs when the self perceives the other in terms of a

³ Ibid, 20, 35-37.

See Appendix B for example of spiritual social atom.

⁴ Ibid, 11-12.

third party. This involves attraction or repulsion regarding a third person that is projected upon the significant other. It does not match the image the significant other holds of him or herself. Empathy can be perceived as a one-way Tele. A person may be able to see another person as they really are but the significant other is unable to reciprocate. While transference and countertransference may deflect the Tele, they are useful tools in investigating unresolved feelings of the self for the significant other.⁵

The tasks of the protagonist and the auxiliary egos in this social atom, a simple psychodramatic exercise, are "mirroring" and "reflective listening". Reflective listening takes place when the auxiliary ego feeds back to the protagonist the verbal and emotional content of what has been said by the protagonist. This is done by mimicking not only the verbal content but also the voice tone, physical stance, and emotional content of the message. It is important that the auxiliary egos engaging in reflective listening, incorporate the feelings of the other, allowing these feelings to reverberate within themselves and then projecting them back to the protagonist.⁶

There are really two criteria for assessing whether or not reconciliation has taken place between the client/protagonist and the spiritually significant other. The first criteria is verbal. The protagonist addresses the auxiliary ego, then switches positions with the auxiliary ego, to role play the spiritually significant other. He/She then continues to switch between the protagonist and significant other positions, until, with the help of the mirroring auxiliary egos, the protagonist exhausts the dialogue, and there is closure. During the dialogue, the protagonist moves towards a resolution of the conflict between the protagonist and the spiritually significant other. This takes place essentially within the protagonist. This can be observed in the dialogue between the protagonist and the spiritually significant others portrayed, as well as in the client/protagonist self assessment

⁵ Ibid.

⁶ Ibid, 93-95.

after the exercise, in the cool down/debrief. The second criteria is sociometric, described below.

The social atom may also be graphically diagrammed, that is sociometrically drawn. What is measured for sociometric change in the spiritual social atom? Changes are expected in the tele/relationship distance between the client/protagonist and the spiritual others of the client's spiritual social atom. Specifically, the Tele measures not only distance or emotional intensity between the protagonist, at the atom nucleus and spiritually significant other's position on the atom's three orbits, but also attraction, rejection and indifference. Attraction sociometrically noted is an unbroken line between protagonist and other; rejection by a broken line of dashes; indifference by a broken line of dots. This is noted by both protagonist and other by dividing the Tele in the middle. The line from the protagonist to the mid-tele mark refers to feelings the protagonist/client feels for the other. The line from the significant other, back to the mid-tele mark reflects the feelings the other feels for the protagonist, as perceived by the protagonist. It is hoped that the sociometric notation will reflect a positive change, that is a decrease in the Tele distance, reflecting a positive intensity of relationship and in the notation reflecting a positive change in the quality of relationship. Either one or both aspects of the tele/relationship will reflect positive regard, as perceived by the protagonist/client.

When the social atom exercise is complete, the protagonist and auxiliary egos will be standing or sitting in relation to each other just as the protagonist defines his or her social atom. Moreover, the social atom can be diagrammed on a blackboard or chart for future comparison to see if there has been subsequent change in the relationship between the protagonist and the real significant others in his or her life.⁷

⁷ Ibid, 47.

How can it be empirically proven that a) it is the "God factor", specifically the reconciliation between client/protagonist and spiritual/Transcendent representation that occurs at all and that b) this reconciliation is the root of improved relations with spiritually significant others?

How do I know that the positive or negative changes that take place in the tele/relationship between protagonist and spiritual significant other are not in fact positive or negative changes of transference in the tele/relationship between protagonist/client and auxiliary ego/client? It is possible that the changes in the tele of the protagonist and the significant other may indeed be changes in the tele/relationship between the protagonist and the auxiliary ego/clients who portray the spiritually significant others in the protagonist's spiritual social atom.

Can one control for transference? Simply, transference is the capacity of one person to relate, feel, act towards a second person as if they are a third person totally unrelated to the second person. In fact, psychodramatists expect transference between the antagonist and the auxiliary ego/client since it is the antagonist/client who picks other clients to role play auxiliary egos. Psychodramatists expect clients to sometimes pick players based on conscious or pre-conscious associations with the roles or persons the auxiliary ego is to portray. Later debriefing includes the useful tool of client self-assessment as to why they chose another client to role-play a significant other. This useful tool in psychodrama may reveal a client's emotional associations and problems with significant others and group members.

Is there a way to determine the efficacy of reconciling with spiritually significant others, especially God or the Transcendent, as well as determine the extent of transference? Is there an empirical way of controlling for transference and the "God factor" without solely relying on client self-assessment?

It has been suggested that sociometric measurement be taken at four points, two for each social atom exercise of each protagonist.⁸ Specifically, each protagonist will first diagram their group social atom before and after each exercise. This will provide a sociometric measure of the changes in the tele/relationship between each protagonist and other group members. This will also provide a control measure of the tele/relationship between group members, absent any sociometric measure of tele/relationship with spiritually significant others. In a second separate session, the same protagonist/client will diagram his/her spiritual social atom before and after the spiritual exercise. The "before and after" spiritual social atom diagrams will measure the positive and negative changes in the tele/relationship between the protagonist and the spiritual mentors, significant others, and God (or the Transcendent) as defined by the protagonist.

The group social atom "before" and "after" measurements, in which the protagonist - God or Transcendent tele/relationship is absent, will then be compared to the "before and after" social atom sociometric diagrams of the spiritual social atom. The significant changes, if any, to be sociometrically measured are the differences in distance and quality of tele/relationships between, on the one hand the group social atom diagrams for the same client/protagonist, and on the other hand, the two "before and after" spiritual social atom diagrams for the same client/protagonist.

Furthermore, how do I know that the sociometric measurements of the changes in the spiritual social atom are not the result of a cumulative effect carried over from the group social atom? Are the sociometric measurements of reconciliation in the spiritual social atom the result of a client's greater comfort and expertise in psychodrama, resulting from the experience of the previous group social atom?

⁸ I am grateful to Roger Christenfeld, Ph.D., Chair of the Hudson River Psychiatric Center Institutional Review Board for these suggestions.

To control for a possible cumulative effect, the order of group and spiritual social atom exercises will alternate between the sessions of Carmel and Pine Grove Clinics. In one clinic program, the social atom will precede the spiritual social atom. In the second clinic program, the order will be reversed, to compare and control the results. If the sociometric measurements of distance and quality of relationship show reconciliation in the second social atom exercise, regardless of whether the second exercise is a group or a spiritual social atom, then a cumulative effect will be present, skewing results. If, it is hoped, sociometrically measured and patient reported reconciliation takes place in the spiritual social atom, regardless of the order of the social atom exercise, then a cumulative effect will not have been demonstrated.

For the purposes of research for this project, the "null" will be posited. Specifically: No change is expected in the comparison of the sociometric measures of tele/relationship in the two group social atom and the two spiritual social atom measurements for each protagonist. No tele change between both exercises will suggest transference, and that the changes between protagonist and auxiliary ego/client are due to the relationship or feeling between the clients and not between the protagonist and the spiritual mentor/significant other/God-transcendent figure represented by the auxiliary ego/client. Any positive or negative change in the differences in the sociometric measurements of the tele/relationship in both exercises will suggest true change in the relationship between protagonist and spiritual mentor, God-image.

Each session will be one and one half hours. The first half hour will be a warm up. The second half hour will be the social atom exercise. The third half hour will be a debriefing of client feelings and emotions.

Session

1, 2

Activity

Pastoral Counselor explains all sessions, rules of behavior, confidentiality, psychodramatic exercises and consent form.⁹

Warm Up Exercises¹⁰

- I. "Hello Mary". Everyone in a circle, and yell together as loudly as you can "Hello Mary". Repeat at least one more time unless really weak. Then do one more. (Count to three then yell).
- II. Mirror images. Face each other. One side gestures, other mimics. Then switch sides.
- III. Transitions. Two people start the action by creating a scene that lasts a minute or so. At any time an actor in the back line may replace an actor by clap/freeze/change scene. Which means, for example, whatever action the first two players are doing, they must freeze when they hear the clap, the word freeze, and then they must wait until they are tapped on the shoulder for the replacement player. The new player must take the same physical position as the actor he/she replaced. The new actor is in charge of the scene and must take the scene some place else. Do not continue the same scene.

⁹ See Appendix C for Client Consent Form.

¹⁰ I am grateful to Dominick Panazzo, C.S.W., of Hudson River Psychiatric Center for these suggested warm-up exercises.

If the player draws a blank, a good suggestion is to think of an occupation, profession or commercial.

- IV. Family Outing (just a fun exercise). Line up four chairs like a car. Husband driving, wife in passenger seat. Two children in back seat. Driver is lost (took wrong turn), but will not stop or turn around. Children become loud, fighting with each other. One becomes car sick or has to go to the bathroom. Let scene develop and build slowly, don't tell driver that children are going to be disruptive.
- V. After exercises help participants to relax. Stand, hands down, arms to sides. Deep breathing three to four times. Talk softly. Maybe even have them imagine a relaxing scene (i.e. ocean, waterfall).

7-15

Group Social Atom Exercise. A client (A) who has previously volunteered to be the protagonist, diagrams his/her group social atom on a blackboard or chart. The protagonist/client (A) then asks other clients to take the roles of his/her significant others and to stand or sit in relation to the protagonist (A) as defined by the social atom diagram. It is important that the protagonist (A) choose clients as auxiliary egos, rather than the Chaplain or other staff member. This is because the choices may reflect identification, transference, countertransference, or other projected feeling, to be discussed at the debriefing, in the last half hour. The protagonist (A) then addresses the

auxiliary egos in any sequence he or she wishes, addressing them as group members. The protagonist (A) may take as long as he or she wishes to speak until the address to the "auxiliary ego" (B) is complete.

The client (B) acting as the auxiliary ego in the group member position then switches positions with the protagonist (A). The protagonist (A) is now sitting in the group member position and the client/auxiliary ego (B) is sitting in the protagonist position at the center of the protagonist's social atom. The auxiliary ego (B) then role-plays the protagonist by repeating back to the protagonist (A), or "mirrors", in the protagonist position, what the protagonist (A) previously said to the group member, taking great pains to use reflective listening and mirroring the protagonist's (A) comments in verbal content, in emotional tone, in physical expression. The protagonist (A) then signals whether or not this was what he or she indeed said, or intended to say.

Then, the protagonist (A) in the group member position responds to the auxiliary ego/client (B) in the protagonist position, as if the protagonist (A) is the protagonist's own "other" or group member, and as if the auxiliary ego (B) is the protagonist. That is, the protagonist (A) reverses roles by role playing his/her own sense of how his/her significant other would respond. Once again, the protagonist (A) exhausts the imagined comments, the role-played comments

of his/her significant other until he/she feels there is nothing left to say. Now again, the protagonist (A) and auxiliary ego/client (B) switch positions. Now, the auxiliary ego/client (B) in the group member position, mimics or "mirrors" back to the protagonist (A) what the protagonist said in tone, content, and physical appearance. The protagonist (A), now once again in the protagonist position may choose to respond. In this way there is a role-played dialogue between the protagonist and the group member in the client/protagonist's group social atom.

In the third half hour, the participants discuss their feelings as to how it felt to address people long dead or still alive but emotionally distant, as well as how it felt to role reverse and be addressed as a person that one is not. It may be especially important that the auxiliary egos/clients discuss any identification or countertransference they had with the protagonist.

Rediagramming of social atom. After the client/protagonist who wished to engage in a group social atom exercise as protagonist has finished, he/she rediagrams on paper and psychodramatically their social atom. The protagonist will then be asked about any change of feelings regarding significant others. The positions of significant others in relation to the protagonist will then be compared to the original diagram for changes in the distance as well as feelings.

A debriefing of one half hour will follow, allowing all clients to express their thoughts and feelings as to how they felt during the exercise.

Spiritual Social Atom Exercise. During a separate, and subsequent session, the same client/protagonist will be invited to sociometrically diagram his/her spiritual social atom. He/she will choose clients to role play spiritually significant others, including mentors, teachers, therapists, family members, clergy, role models, and Divine or Transcendent figures. The action of the spiritual social atom will be exactly like the group social atom described above. At the end of this exercise, a sociometric diagram will be made to compare with the diagram at the beginning of the session. A debriefing of one half hour will follow to allow clients to express feelings and thoughts about the exercise and the roles in it.

Object Relations theory would suggest that in fact the protagonist is having a dialogue with the object representations of his/her significant others carried within the self. A patient, engaging in this exercise as the protagonist, said cryptically but cogently, "Oh this is all in my head". In this way, the client attempts to reconcile with persons who are not physically present. More correctly, the client's "I", or self, attempts to re-integrate the "split" object representation of the other, as well as that of the self. The client is attempting to make peace with himself or with those spiritually significant others in his past and/or present. The protagonist and auxiliary egos dialogue in this manner until each auxiliary ego, representing a spiritually significant other in the life of the protagonist, has been so addressed, and all dialogue exhausted.

The goal of this project then, is to help clients act out, in a psychodramatic context, their relationship with spiritual mentors, or with God as defined by them, or with God-related images such as Mary, Jesus, Allah, Elijah, Buddha, Torah, crucifix, or with a Transcendent Power that gives life meaning. It is hoped that ~~this~~ acting out of reconciliation or even grief work, of loss of God-image, as in personal atheism, will help the client self-assess their sense of self, their "I" in a more positive way. It is hoped that this process will also enable clients to reconcile with spiritually significant others, as a result of reconciliation with the "God-image".

Chapter 4: Results

Orientation sessions with clients and co-counselors were held at Carmel and Pine Grove Clinics on 4/15/98 and 4/2/98 respectively. All clients had been previously screened by Clinic staff. Of the sixteen clients attending the Pine Grove orientation, eight remained to participate. Five clients agreed to participate in Carmel Clinic. One Carmel client left after the third session, leaving four clients who remained for the project.

Each clinic group was assigned a co-counselor. When either co-counselor was on vacation, another Clinic staff member kindly consented to participate. They are listed with clients below.

Pine Grove group had a total of six orientation and warm up sessions, four spiritual atom and four group social atom exercises. Carmel group had seven orientation warm up sessions and three spiritual social atom and two group social atom exercises.¹

Staff and clients are listed below:

Pine Grove Clinic.

Staff:

- IF Ingrid Fetkoeter, Co-counselor, RN, Nurse Practitioner, CAC
- Ch Rabbi Harry D. Rothstein, Jewish Chaplain
- MB Marsha Beckman, M.A. in Clinical Psychology, Co-Counselor substitute

Clients:

- JG Man in his mid 40's and a devout Catholic. Diagnosed with a chronic Psychotic Disorder. JG is always mannerly well dressed with a suit and tie. He has a history of dangerous behavior. His

¹The additional Spiritual Social Atom exercise is Carmel V of 7/15/97, a continuation of Carmel V, 7/8/97.

description of his life stories may not be true. JG has problems with boundaries, sexual and otherwise.

- S A woman in her early 50's, S suffers from chronic Major Depression. She is bright, articulate and perceptive. S has earned two advanced certificates in her medical profession. S has a close friendship with B.
- E Man in his early 50's, diagnosed with both a Mood and Personality Disorder. E is casually dressed, charming in his manner, with an engaging sense of humor. He is easily confused and has difficulty concentrating.
- M A Jewish man in his early 50's, M is quiet, bookish, somewhat distant and casually dressed. He is diagnosed with a Mood Disorder. M has a Bachelor's Degree.
- B A male in his mid 40's, B has a long history of psychiatric care. He is verbal, friendly, empathic, and intelligent. B is personally close to S.
- JS Tall, slim, balding Jewish man in his mid 60's, diagnosed with both a Psychosis and anxiety disorder. He has had various diagnoses in the past. JS is soft spoken, well-read, intelligent and anxious. He often struggles with his concentration.
- A A white haired, petite, Catholic woman in her 70's, A is quiet, sweet, and has problems concentrating. A suffers short-term memory loss. Diagnosed with a Psychotic Disorder, A has received psychiatric care since her late teens.
- C C is a woman in her mid 40's, who has a diagnosis of Psychosis and struggles to maintain her sobriety. She is talkative, pleasant,

friendly, and has trouble concentrating. Her affect is slightly flat. C is a veteran of the U.S. Navy.

Carmel Clinic.

Staff:

- MS Monica Semler, Co-counselor, RN, MSN
Ch Rabbi Harry D. Rothstein, Jewish Chaplain
KP Karen Pilner, Nurse Practitioner, Substitute Co-counselor

Clients:

- K A Catholic man in his early 40's, K has been diagnosed with a Psychotic Disorder. He is tall, with broad shoulders, and until recently, was a construction worker. He is quite intelligent, insightful, assertive, but has difficulty concentrating. K is divorced, in part, as a result of his illness. He sporadically attends 12 step programs, with no history of substance abuse.
- T A slim Protestant man in his mid 40's, T is diagnosed with a Psychotic Disorder with depressive and manic behavior. He is casually dressed, anxious, and is sometimes angry. His speech is pressured. T has been in therapy for many years. He knows many group members from other therapeutic groups in the clinic.
- D A woman in her early 40's, raised as a Jehovah's Witness, D has been diagnosed with a Mood Disorder and has a history of substance abuse. D is often depressed. D dresses like a Biker, in Harley Davidson style clothing. She has a stressful relationship with her live-in boyfriend and with her son as well as with her mother. Her son, J, lives with his grandmother, D's mother. Her

son, J, has been struggling against a chronic and potentially terminal illness most of his life.

P A Jewish male in his mid 30's, P is short, stocky, soft spoken, quiet and engaging. He has a diagnosis of a Psychotic Disorder. He has difficulty concentrating.

A Petite woman in her mid 20's, A left the group before the third session. A never participated in any psychodrama.

Mirroring and Doubling

The emphasis of this project is on the reconciliation between the client/protagonist and spiritually significant others as well as with God or God-image. The auxiliary egos simply mirror back to the protagonist the dialogue between the self and the other. During the exercises, some auxiliary egos mirrored incompletely, erroneously, addressed the protagonist by name rather than mirror, role played the character rather than mirror, or addressed the protagonist as themselves.

A sample from the spiritual social atom exercise of JG follows:

JG-15 (To A in Grandmother/H position) I've decided that I'm going into the Seminary

A-2 (In Grandmother/H position) Oh.

JG-17 So, I hope that you're not disappointed that I didn't follow in Dad's footsteps.

Ch-10 JG are you finished with that?

JG-18 Yes.

Ch-11 Then please switch. JG switch with A. (JG and A switch positions.) Now A, you're playing the grandmother?

A-3 Yes. H.

Ch-12 You're playing H, the grandmother. A, please mirror what JG said to his grandmother, H.

- A-4 (Mirrors in JG position to JG as Grandmother/H) A, (erroneously) I'm going to be in the Marine Corp. I hope you won't be disappointed.
- Ch-13 JG is that what you said?
- A-5 I mean I'm going to be in the Seminary.
- JG-19 (Correcting) I'm going into the Seminary, Nanna.
- Ch-14 Try it again A.
- A-6 (Mirrors in JG position to JG as Grandmother/H) JG, (erroneously) I want to be in the Seminary. I hope you won't be disappointed when I'm not going to be in the Armed Corp.
- JG-20 (As H/Nanna) I've always wanted the best for you. It's your life, your choice.
- Ch-16 Is there anything else?
- JG-21 (As H/Nanna) I'm always there for you.
- Ch-17 Okay. And JG and A switch again. JG is now himself and A is now in the Nanna (Grandmother/H) seat so A would you please mirror back what Nanna just said.
- A-7 (Mirrors in H/Nanna position) I've always wanted nice things for you. (Aside to Chaplain) That's all I can remember.
- JG-22 (As self in JG position) I thank you Nanna. I love you for it. I know you're always there for me.²

A role played and did not mirror as Grandmother/H (A-2), addressed JG erroneously (A-4, A-6) and incompletely (A-7).

When this happened, the dialogue was repeated by the clients in their original position to role play and mirror again, or the Chaplain or co-counselor would double.

² Spiritual Social Atom of JG, 5/22/97.

Doubling, for this project, is the act of taking the role of another in language and behavior, in position next to that person.³ Specifically, the co-counselor would stand behind the auxiliary ego as the protagonist addressed the auxiliary ego, then take the role of the auxiliary ego and mirror back to the protagonist. Either the doubling auxiliary ego would wait until the initial auxiliary ego had exhausted their knowledge of the protagonist's address and then mirror additional material, or simply mirror in lieu of the initial mirroring auxiliary ego. Sometimes the protagonist's address was long, in which case, the doubling auxiliary ego would take notes, then mirror.

For many clients/protagonists, the errors of mirroring auxiliary egos, whether due to incomplete mirroring, role playing in character in lieu of mirroring, or responding as oneself, did not deflect them from successful dialoguing with their spiritually significant others. One protagonist, T, dialogued with an empty chair, when D, an auxiliary ego, left abruptly from the session. This suggests a driving need to complete the dialogue. A description of such a need is found in the concept of "Act Hunger", explained in Chapter 5.

Transference

The question of transference was raised. Simply, transference is the act of relating to another as if he/she is a second person, unrelated to the first other. Would transference take place at all between the protagonist and the mirroring auxiliary egos? Would transference deflect or contaminate the telic relationship between the protagonist and his/her spiritually significant others? Would it be possible to measure and control for transference?

A control for transference was developed by measurement of the telic relationship between protagonist and other at four points: the "before" and "after" Group Social

³ Normally, doubling facilitates role reversal in which one gets to fully experience another. Here, it facilitates mirroring. Hale, 94.

Atom Diagrams and the "before" and "after" Spiritual Social Atom Diagrams. The measurements of the specific protagonist-other telic relationship are tabulated in Tables 1-6 below. Each individual measurement consists of both a telic distance and telic affect measurement. The telic distance measurement is simply the graphed distance between protagonist and auxiliary ego in the three rings of the Spiritual Social Atom or Group Social Atom Diagram and is noted by a whole or decimal number. Where the telic distance decreases, suggesting increased emotional closeness, the change is measured as a positive change. Where the telic distance increases, suggesting decreased emotional closeness or increased emotional distance, the change is measured as a negative change.

The telic affect measurement follows after the telic distance measurement, and consists of two numbers separated by a slash mark (/). Both numbers of the telic affect measurement measure the "like" straight line (-), the "dislike" broken line (---) and the "indifference" dotted line (...) as (+), (-), or (0) respectively. The first number of the telic affect measure, before the slash mark, describes the affect of the telic relationship of the protagonist to the other. The second number, after the slash mark, measures the affect of the telic relationship of the other to the protagonist as perceived by the protagonist.

Each client/auxiliary ego name in the Group Social Atom is represented by the client's initial. For the Spiritual Social Atom, the auxiliary ego name consists of the name of the spiritually significant other, followed by the client's initial.

Tables 1-6 compare the "before" and "after" telic changes of both Group and Spiritual Social Atoms. These two sets of measurements of both distance and affect are then compared against each other to develop a measure of transference. The affect notations of change are notations of change of affect, not measures of affect. Where the notation is 0, 0/0, that is the same telic change between protagonist and auxiliary ego in the Group Social Atom as well as in the Spiritual Social Atom, transference is verified. Of

the 46 tele relationships measured and compared in Tables 1-6, seven are 0, 0/0 or have affect measures close to 0/0, and so are considered the result of transference.

Cumulative Effect

Would there be a cumulative effect between the responses of protagonists to auxiliary egos in the Spiritual Social Atom after the Group Social Atom exercise? Would the response of clients in the second social atom exercise, be better simply because the clients accumulated experience, expertise or felt more comfortable? For this reason, the Carmel group began with spiritual social atom exercises and followed with the group social atom. The Pine Grove Clinic began with Group Social Atom exercises, followed by Spiritual Social Atom exercises. Tables 1-6 do not reveal a greater telic response in the second exercises, but rather in the first exercises. There is a slightly smaller telic change in the second exercise, whether Group or Spiritual Social Atom.

The project initially proposed that the Chaplain not function as an auxiliary ego as this may invite transference and so deflect the Tele relationship. The practical considerations of low client attendance, which made staff participation critical for a session to continue, as well as client insistence that the Chaplain mirror a spiritually significant other, convinced me to agree to client wishes. The spiritually significant others which I was asked to mirror were either divine (God, religious mentor, clergy) or parental. Nevertheless, Tables 1-6 do not indicate a 0, 0/0 notation, or transference for those spiritually significant others for which I, the chaplain, was an auxiliary ego.

For research purposes, the "no" of no change in comparison of change of tele/relationship between "before" and "after" Group Social Atom, and "before" and "after" Spiritual Social Atom, was positive. The sociometric results suggest change indeed took place within and between the psychodramatic exercises, in the protagonist-auxiliary ego tele/relationship.

Most significant was the change between the "before" and "after" Spiritual Social Atom Diagram for the God-image and significant others. The client/protagonist and their God-images are listed below, with mirroring auxiliary egos.

Table 1: P-God/Rabbi

Table 2: T-Grandma/Rabbi

Table 3: JG-Bishop/B

Table 4: S-Mother Nature/MB

Table 5: B-Mother/C

Table 6: E-Dogs/B

Of the six God-images, three remain in high regard with either a positive decrease in telic distance and/or affect. Three remain in high regard with no change in positive telic distance or affect. Of the six God-images, four were compared for transference at the aforementioned four points and found not to sociometrically correspond exactly. The measurements indicate a telic relationship, undeflected by transference for these four God-images in Tables 1, 2, 4, 5. Most importantly, of the four God-images undeflected by transference, all were associated with positive telic changes, also undeflected by transference, for at least one if not more significant others.

Table 1: Sociometric Measurements of Telic Relationships Between Carmel Client/Protagonist, P, and Auxiliary Egos in Social Atom Exercises.

Social Atom, Date	Clients/Auxiliary Egos				
	Rosalie/MP	Dr. Alarkon/D	A (Stepfather)/E	E (Mother)/K	God/Rabbi
Carmel I, Spiritual Social Atom (Before).	2.75, +/+	4, +/0	1.75, +/0	1.75, +/+	1.75, +/0
Carmel II, Spiritual Social Atom (After), 6/19/97	2.75, +/+	3, +/0	1.75, +/0	1.75, +/-	1.5, -/-
Telic Change I-II	0, 0/0	+1, 0/0	0, 0/0	0, 0/-	0.25, 0/-
	MP	D	T	K	Rabbi
Carmel III, Group Social Atom (Before).	2, +/+	1.5, +/+	1.75, +/+	1.75, +/+	2, +/+
Carmel IV, Group Social Atom (After),	2, +/+	1.75, +/+	1.75, +/+	1.75, +/+	2, +/+
Telic Change III-IV	0, 0/0	-0.25, 0/0	0, 0/0	0, 0/0	0, 0/0
Difference Between Telic Changes of I-II, III-IV	0, 0/0	0.75, 0/0	0, 0/0	0, 0/-	0.25, 0/-

Table 2: Sociometric Measurements of Telic Relationships Between Carmel Client/Protagonist T and Auxiliary Ego

Social Atom, Date	Clients/Auxiliary Egos				
	Brother/P	Dad	Mother/KP	Sister/D	Grandma/Rabbi
Carmel V, Spiritual Social Atom (Before), 7/8/97	2, -/+	2, -/+ (K)	1, +/+	1.75, -/+	1.5, +/+ (Rabbi)
Carmel V (Cont.), 7/15/97	2, -/+	2, -/+ (Rabbi)	1, +/+	1.75, -/+	1.5, +/+ (K)
Carmel VI, Spiritual Social Atom (After), 7/22/97	1.5, +/+ (MS)	1.5, +/+ (Rabbi)	1, +/+	1.5, +/+	1, +/+ (K)
Telic Change V-VI	0.5, +/0	0.5, +/0	0, 0/0	0.25, +/0	0.5, 0/0
	P	Rabbi	KP	D	Rabbi
Carmel VII, Group Social Atom (Before), 9/9/97	1.5, +/+	1.25, +/+	1.25, +/+	1.75, -/+	1.25, +/+
Carmel VIII, Group Social Atom (After), 9/9/97	1.25, +/+	1.25, +/+	1.5, +/+	1.25, +/+	1.25, +/+
Telic Change VII-VIII	+0.25, 0/0	0, 0/0	-0.25, 0/0	0.5, +/0	0, 0/0
Difference Between Telic Changes of V-VI and VII-VIII, suggesting transference	0.25, +/0	0.5, +/0	-0.25, 0/0	0.25, 0/0	0.5, 0/0

Table 3: Sociometric Measurements of Telic Relationships Between Pine Grove Client JG and Auxiliary Egos in Social Atom Exercises

Social Atom, Date	Clients/Auxiliary Egos						
	E	JS	C	A	M	S	B
Pine Grove I, Group Social Atom (Before), 5/14/97	1.75, +/+	1, +/+	2, +/+	1.75, +/+	1, +/+	N/A	N/A
Pine Grove II, Group Social Atom (After), 5/14/97	1.75, +/+	1, +/+	1, +/+	1, +/+	1, +/+	N/A	N/A
Telic Change I-II	0, 0/0	0, 0/0	1, 0/0	0.75, 0/0	0, 0/0	N/A	N/A
		J Grandfather/ JS	J (Father)/C	H Grandma/A	N/A	C (Mother)/S	JK (Bishop)/B
Pine Grove III, Spiritual Social Atom (Before), 5/22/97	N/A	1.5, +/+	1.5, -/-	1.5, +/+	N/A	1.5, -/-	2, -/-
Pine Grove IV, Spiritual Social Atom (After), 5/22/97	N/A	1, +/+	1, +/+	1, +/+	N/A	1, +/+	1, +/+
Telic Change III-IV		0.5, 0/0	0.5, +/+	0.5, 0/0	N/A	0.5, +/+	1, +/+
Difference Between Telic Changes of I-II and III-IV	N/A	0.5, 0/0	0.5, +/+	0.25, 0/0	N/A	N/A	N/A

Table 4: Sociometric Measurements of Telic Relationship Between Pine Grove Client/Protagonist S and Auxiliary Egos in Social Atom Exercises

Social Atom, Date	Clients/Auxiliary Egos						
	MB	A	C	B	E	JG	Rabbi
Pine Grove V, Group Social Atom (Before), 6/11/97	3, +/+	3, +/-	2, 0/0	1, +/+	2, +/+	3, -/+	N/A
Pine Grove VI, Group Social Atom (After), 6/11/97	2, +/+	2, +/+	2, +/+	1, +/+	2, +/+	2, 0/+	N/A
Telic Change	1, 0/0	1, 0/+	0, +/+	0, 0/0	0, 0/0	1, +/-	N/A
	Mother Nature/MB	Grandma/A	N/A	Judson/B	Dogs/E	Daddy/KG	Aunt Renie/Rabbi
Pine Grove VII, Spiritual Social Atom,	1, +/+	2, +/-	2, +/+	1, +/+	1, +/+	3, -/-	2, +/+
Pine Grove VIII, Spiritual Social Atom, 6/18/97	1, +/+	2, +/+	N/A	1, +/+	1, +/+	2, +/+	1, +/+
Telic Change VII-VIII	0, 0/0	0, 0/+	N/A	0, 0/0	0, 0/0	1, +/+	1, 0/0
Difference Between Telic Changes of V-VI and VII-VIII	1, 0/0	1, 0/0	N/A	0, 0/0	0, 0/0	0, 0/+	N/A

Table 5: Sociometric Measurements of Telic Relationships Between Pine Grove Client/Protagonist B and Auxiliary Egos in Social Atom Exercises

Social Atom, Date	Clients/Auxiliary Egos						
	S	E	C	M	JG	A	JS
Pine Grove XI, Group Social Atom (Before), 7/9/97	1.5, +/+	1.75, +/+	1.75, +/+	2.5, +/+	3, -/0	1.75, +/+	N/A
Pine Grove XII, Group Social Atom (After), 7/9/97	1.25, +/+	1.25, +/+	1.25, +/+	1.75, +/+	1.5, +/+	1.5, +/+	N/A
Telic Change XI-XII	0.25, 0/0	0.5, 0/0	0.5, 0/0	0.75, 0/0	1.5, +/+	0.25, 0/0	N/A
	B (Grandma)/ S		Mother/C		C (Grandma) JG	M (Grandma)/ A	J Grandfather JS
Pine Grove XIV, Spiritual Social Atom (Before), 7/30/97	1.25, +/+	N/A	1.0, +/+	N/A	1.25, +/+	1.25, +/+	1.25, +/+

NOTE: Client/Protagonist B chose not to write an "After" Spiritual Social Atom as he claimed there were no changes in his feelings towards the spiritually significant other as outlined in Pine Grove XIV. Therefore, all telic measurements for the "After" Spiritual Social Atom are to be considered the same as for Pine Grove XIV. There is, therefore, no telic change. Telic Measurement is, therefore, 0, 0/0 for all "After" measurements.

Difference Between Telic Changes of XI-XII and XIV	0.25, 0/0	N/A	0.5, 0/0	N/A	1.5, +/+	0.25, 0/0	N/A
---	-----------	-----	----------	-----	----------	-----------	-----

Table 6: Sociometric Measurements of Telic Relationships Between Pine Grove Client/Protagonist E and Auxiliary Egos in Social Atom Exercises

Social Atom, Dates	Clients/Auxiliary Egos					
	A	S	C	B	JG	IF
Pine Grove IX, Group Social Atom (Before),	1.5, +/+	1.25, +/+	2, +/+	N/A	N/A	N/A
Pine Grove X, Group Social Atom (After), 7/2/97	0.75, +/+	-.75, +/+	N/A	N/A	N/A	N/A
Telic Change IX-X	0.75, 0/0	0.5, 0/0	N/A	N/A	N/A	N/A
		S/S	Mother/C	Dogs/B	Father/JG	Sandy/IF
Pine Grove XV, Spiritual Social Atom (Before), 8/6/97	N/A	2, +/-	1, +/+	0.75, +/+	1, +/+	3, +/0
Pine Grove XVI, Spiritual Social Atom (After), 8/6/97	N/A	1.5, +/+	0.75, +/+	0.75, +/+	1, +/+	1.5, +/+
Telic Change XV-XVI	N/A	0.5, 0/+	0.25, 0/0	0, 0/0	0, 0/0	1.5, 0/+
Difference Between Telic Changes of IX-X and XV-XVI	N/A	0, 0/+	N/A	N/A	N/A	N/A

Unexpected Results

While a minority of telic responses indicate complete transference, most protagonists admitted to choosing specific auxiliary egos to mirror specific spiritually significant others based on similarity. Most similarity of traits were physical, but some were personality traits or expectations.

P picked the Chaplain as auxiliary ego for P's God-image.

Ch-115 P we're getting off the subject a little bit. Why did you pick me to play God? Why did you pick the Rabbi, Chaplain?

P-99 That's a hard one. I guess because I thought you might know what God would say.

Ch-116 But I don't say anything from God. I just mirror what you say (During the exercise.)

P-100 Yeah. I don't know. I guess because you're a Rabbi I thought that maybe you, there was some kind of correlation.

Ch-117 Sort of connection.

P-101 Yeah connection between you and God, that maybe every, an average individual wouldn't have. That's how, just every individual wouldn't have, a member of the Church or the Temple, who's high up in the Temple like a Deacon or something might be closer to God, be able to...

Ch-118 So what's the connection? What's the correlation?

P-102 I guess I thought maybe... That's the feeling I have about priests and ministers, people in the, what's that guy's name, clergy, the guy from down in Brewster. I thought that when he talked to me he could actually put me in communication with God.⁴

T picked KS, a psychiatric nurse and co-counselor to mirror in his mother position.

⁴ Spiritual Social Atom of P, 6/19/97

Ch-156 Maybe. It's a possibility.
Why did you pick KS to be...

T-149 My mother's a very strong willed person. She's a take charge kind
of person. She'll take charge of a situation.⁵

This suggests that transference was active in most telic relationships, but did not
overshadow or deflect the protagonist-auxiliary ego tele.

In addition, the groups would sometimes provide emotional support to the
protagonist, when the psychodramatic action had stopped. T felt shame in showing
emotion before the group during his Spiritual Social Atom exercise. The group was
supportive.

T-92 I felt shame, crying. I felt shame. I have to be man enough to be
able to deal with the situation.

Ch-108 So that shame stays with you.

T-93 Always.

Ch-109 Shame is a public feeling. That you were ashamed in front of
others.

T-94 That's right.

Ch-110 So, do you feel that you shamed yourself in front of us?

T-95 Yeah, I do very much so.

Ch-111 Speaking for myself, I don't feel that you shamed yourself. I'm
part of your shame. Speaking as Rabbi/Chaplain can I hug you?

T-96 Yeah. (Begins to weep. Chaplain and T hug.)

D-13 I'm not ashamed of you at all.

KS-15 For my part, T, being able to share your emotions with other people
is a part of life and you certainly have a lot of emotions to share.

⁵ Spiritual Social Atom of T, 7/22/97

And they do hurt. And I can feel even your pain that you're going through. I can feel that.

T-97 It was so long ago. Six, seven years ago. I should be over it by now.

Ch-112 Well that's one of the things that makes this exercise work. These people live on inside us. P, do you feel that he shamed himself in front of you?

P-6 Oh no, I was just being quiet. I feel that there's, especially for a man to, T for a man to be open to the point where he has to cry, is nothing to be ashamed about. I felt like doing that a lot of times in my life. I just held back. The person who holds back is more of a coward than someone who has the courage to cry. You shouldn't hold things in. It's not good to hold things in.⁶

Sometimes the auxiliary egos would react to a psychodrama in ways other than mirroring. They would react emotionally. Sometimes the reaction was overpowering. D had left a session, overcome by emotion, during a dialogue between herself and the protagonist, T. She felt shame at her action.

T-108 (To D) Do you feel embarrassed when you walked out of here? Did you feel shame though, because you felt very upset, right in front of your peers?

D-16 A little embarrassed. But I think my biggest problem was, your grandma and my grandma hit home. (T and D laugh nervously) I was thinking of my grandmother this weekend and when you started talking about your grandma reminded me of mine. It was hard. It was weird. I don't mean to get emotional.

KS-19 You're feeling feelings that T did in person, that you cried about.

D-18 I missed her this weekend. I miss her. Grandma's are special. It's shame. I don't feel as close to my grandma though as you did. I feel I missed something vitally important and I think it's because of her broken English and she did not understand very much.

⁶ Spiritual Social Atom of T, 7/8/97

- T-109 She's a hard-core Italian.
- D-19 Oh yeah. That's grandma.
- KS-20 It is apparent that no matter what the communication was, people felt it and accepted it.

D-20 (Cries)⁷

The discussion later continued during the cool down/debrief.

Ch-126 Okay. Do you see any connection between Nanna... was your grandmother your maternal or paternal?

D-26 Oh I see a lot of connections. When I was on the way out of this room... I was thinking of my grandmother.

Ch-129 So grandma was the Nanna (mother) you never had. Did you ever catch yourself wishing that Nanna was just like grandma?

D-27 Nanna is my mother, yeah. That's what J (D's son) calls her. I wish my mother was more like my grandma. There's not a damn bad thing I can say about my grandmother. She was unearthly. She would go in her room for five and a half hours on her hands and knees and pray, 24 hours.⁸

This happened several times during psychodramatic sessions to several auxiliary egos and suggests not only that auxiliary egos connect their personal social atoms of whatever variety to that of the protagonist, but that all social atoms of all varieties are interconnected. This will be explored in Chapter 5.

Client Feelings of Benefit from the Exercise

Originally, S had been afraid to participate in any session, even to join the group. By the end of her Spiritual Social Atom exercise, S felt quite different.

Ch-62 Thank you very much. I want to remind you that when I had to coax you into the group, you didn't want anything to do with us.

⁷ Spiritual Social Atom of T, 7/8/97

⁸ Ibid.

- S-77 I know.
- Ch-63 You didn't want to touch us. Even then, when you came in it was like, "I'm not going to do the protagonist". You came through with flying colors.
- S-78 Well I have to say that I'm in a different frame of mind now than I was then. I was having major spiritual problems. I mean I'm basically on a roller coaster. You helped me. I mean I'm glad you did. I mean I think it was good for me to do it. I mean that even when I was refusing to do it. But when I was refusing, it would have been too, like when I started out crying with Mother Nature. It would have been the whole thing like that. I think God got me to the point where I could do this. Thanking God was very useful.
- S-79 I feel more on top of things like in touch with myself or maybe in control.⁹
- T felt that the psychodrama was faster at getting to issues than counseling.
- T-117 I accomplished in this one group more than the therapy of six months. You know what I'm saying? M and MS have been working on this problem for six months. Maybe even longer. I've come to be grateful. It also makes it good to have everybody in this group be a part of that.¹⁰

⁹ Spiritual Social Atom of S, 6/18/97.

¹⁰ Spiritual Social Atom of T, 7/8/97

The God-representation

The goal of the project was to provide a safe context for clients, who self-assessed as spiritual or religious, to reconcile with spiritually significant others, including their understanding of God. The prerequisite of such reconciliation was reconciliation with the client's God-image. The nature of the God-images presented by the telic dialogues includes the traditional monotheist God, a God-image of Mother Nature, a congregation and its building, family figures with transcendent, almost redemptive qualities, or family figures who hint at the existence of a Divinity. Sometimes, the God-images are combined with other God-images in a loosely structured pantheon. For other clients, the God-representation is linked with spiritually significant others by positive or negative transcendent traits of care or indifference, nurturance or aggression.

P dialogued with a loving, yet distant God in the monotheist mold, who is not unlike P's mother, stepfather or grandmother.

P-43 (As self, addresses Chaplain in God position.) Well God, it's been a long road and I think there's a lot of things that I've talked to you about. I just haven't gotten any reply. I feel that you must have been busy (laughs) because you didn't have the time for me sometimes, when I was calling out for you saying, you know, why is this this way, or why is this that way. Where were you God?

P-44 (As God, responding to Chaplain in P position.) Well, you have to understand P that you have to have patience, and you know you need to know that I'm very busy with things that go on in the world, and just because I don't have five minutes for you during the day to just have talk, doesn't mean that I don't love you.¹

During the cool down/debrief of the session P elaborated.

P-76 Like with God, when I spoke to God, that I do on a daily basis. I usually speak to God. I don't always know, as I was saying in the, during the group, that if God is listening to me I have a kind of

¹ Spiritual Social Atom of P, 6/19/97.

- problem with that. I don't know if God is listening to me, why he's not listening to me, or if I'm not choosing a good time to talk to him. Maybe it's not the right time. I don't know.
- Ch-100 Did you ever say to God, "How come you don't answer?"
- P-77 Yeah I have said that. I say, you know I get frustrated and I say, "What's with you God? Come on I need some strength today."
- Ch-101 P when you say that to God do you feel like somehow in some way you get an answer?
- P-78 Well although I do, sometimes I might get some sort of an answer but whether I do or don't get an answer, God is definitely the biggest part of my life, and the people here and the people I see every day are the biggest part of my life. Usually it's really not my mother and A (stepfather) and my grandmother are not the biggest part of my life, because they have such a small role in it at this time in my life, so it's really God and some of the people who come here.
- Ch-102 So in a sense, well, do you feel then that there's a kind of answer?
- P-79 Like an example of the question I might ask God?
- Ch-103 No I mean you said, "God I ask, I pray and you don't answer".
- P-80 Yeah. Normally it's just a question I might ask like, why I have to have Schizophrenia or something or mental problems. You know I ask Him why He allowed that to happen to me. It's kind of like, then a silence in my mind. It's like the connection between me and God were severed, because I asked something I shouldn't have asked and there's no, it's an irrelevant question.
- P-82 Sometimes I think why would, not why, but what would God have to need to work in my life, when there's people out there who have you know dying, or there's war in the countries, you know, like the Middle East or something. What need does He have, why should he bother with me?
- Ch-104 What's the answer you would think of?
- P-83 Those are the questions that I guess he doesn't answer.

- Ch-105 P what's the answer you give that question?
- P-84 I guess like I said in the group, that God must be very, very busy with all the horrible things that happen in the world. Maybe sometimes I need him, but he doesn't have time for me.
- Ch-106 So that's too busy for you?
- P-86 I try to just live on like a good thought about God, not to worry that he's busy. I respect that he's busy, and maybe, you know, in a few hours or a few days he'll have time for me.
- Ch-107 You know you did say, when you portrayed God, you did say, "I do love you".
- P-87 Yeah.
- Ch-108 Do you feel that to be true?
- P-88 In a quality type of way, not quantity. You know like He can't be there for me 24 hours a day, but if He's there for me one hour a week, that's okay.
- Ch-109 Is He there one hour a week?
- P-89 Sometimes no.
- Ch-110 So you wonder, so you're hearing a silence.
- P-90 Yeah, it's kind of like, hours go by and night passes and then I just kind of like wanted something from God, to rest in peace or to be able to communicate to people some things that I wanted to tell them and I can't find the strength.
- Ch-111 You said that God and the group, and this Clinic are both very large presences in your life.
- P-91 Yeah.
- Ch-112 How can God be a large presence when God is not there for you?

Maybe the presence of the people in my life is God.²

Where P still sees God as loving, yet distant, he resorts to seeing the love of this distant God in the full presence of people close to him in his daily life.

While P sees a loving, yet uninterested God, S thanks an all present, nurturing Mother Nature.

S-1

(To MB/Mother Nature) Mother Nature, Mother Nature I want to tell you how much you mean to me. You always have been able, being able to go out in you any time whether I feel happy or sad it's always had a positive effect. I got happier or if I was sad I felt better and I find all the different aspects of you very spiritual and comforting, and I have always. (Begins to weep. MS and S switch positions.)

S-2

(Responds as Mother Nature to MB in S position) Thank you. I'm glad you appreciate me. A lot of people nowadays don't. I like seeing when you take care of the part of me that you own, if anybody can own me, and I think I have noticed that you like me when you see me. Snow, when there's no leaves on my trees or I have lots of leaves like now. I'm glad that I provide comfort to you and the spiritual part that's another part I don't think people see very much and I'm glad to know somebody who sees it.

S-4

(As self responds to MB in Mother Nature position) And the other thing I wanted to say to you (Mother Nature) was just to expand on the spiritual part even when I was little I can remember like seeing God in all the growing things. (Weeps) That all meant a lot. I feel like part of worshipping God is thanking Him for all the created things.

S-5

(As Mother Nature responds to MB in S position) I want you to know that I'll always be here for you, whatever the seasons are, (pause) to provide some kind of... (weeps openly).

S-6

(Continues as Mother Nature) I want you to know I'll always be here for you and whenever you need some kind of comfort you can't find from people you can always look outside and find me. (Weeps)

² Spiritual Social Atom of P, 6/19/97.

S-12

(Responds as self to MB in Mother Nature position, still weepy)
Thank you for saying that. I already felt that. I appreciate you
saying it. I already felt it, but it's nice to hear the words. I'll be out
there.³

During the cool down/debrief of 6/18/97, S further elaborated her hierarchy
(pantheon?) of God, Mother Nature and Jesus, as well as Judson, her congregation.

S-65

I learned that Mother Nature is so much more. I mean I always
knew Mother Nature was very, very important, more so than even I
thought. Probably the most powerful spiritual person I know is
Mother Nature.

S-66

Well I guess kind of along the same lines I'm surprised to see how
much more powerful that (Mother Nature) is than Judson. Judson
is a very big deal to me.

S-68

The whole thing, building. I love the building, the people, the
ministry, the outreach, the social program, the arts, the theater,
everything that goes along with it spiritually helped me. In this
exercise Mother Nature came out on top in my mind. That's kind
of reassuring (laughs) because even if I left New York, left the city,
Mother Nature would still be there. It also felt good to say out
loud that my dad just didn't quite make it when I was little. I mean
I've said it in private therapy and stuff but this is like a different,
like a spiritual aspect, which I hadn't really thought about that
much. It was good to hear myself say after screwing up a bit.⁴

During the 6/25/97 session, S further clarified how God and Mother Nature are
co-existent, with Jesus as petitioner to God.

S-23

I don't know if I exactly, I mean thinking about it I'd be more likely
to say I think Mother Nature is part of God. I mean in a way I
think God created her but I guess that makes her part of God
because He made her but... I don't remember the name of it but
isn't there a religion that worships nature?

S-26

No I know. Just to get back to the question Mother Nature and
God. You really want to know do I think Mother Nature is created

³ Spiritual Social Atom of S, 6/18/97.

⁴ Ibid.

with God or I think God created Mother Nature. You want me to be more specific?

S-27 I think, I mean I think God is present everywhere and I think Mother Nature is present everywhere. I guess sometimes I think, I have to walk the line on both sides. Sometimes I think of Mother Nature as God because I feel like she's just over everything and then sometimes I think God created the world and Mother Nature's part of that creation. God is sort of the higher power, if I had to give one more weight than the other.

Ch-27 So when you think, if you think about it at all, you have a kind of hierarchy. God is somehow broader and higher and Mother Nature is somehow less but...

S-28 But very high.

Ch-29 So it's, in a sense would you say then that Mother Nature's more accessible to you than God?

S-30 Possibly, yeah. In a way I guess so. Maybe like more intimate. In a way I would say so.

S-31 Along those lines I have to say it's like when I'm praying to Jesus, Jesus petitions God. But when I'm talking to Mother Nature...

S-32 Now I'm going the other way. I feel like Mother Nature is more important than I thought she was. But I feel like when I'm out there with Mother Nature I'm talking with Mother Nature.

S-33 But yet I still feel the higher power of God.⁵

S sometimes feels that Mother Nature talks to her.

S-9 Sometimes I feel like the wind is talking to me. Like I like wind storms because I think I hear words carried.

S-10 Like something like I'm here protecting you or you're not alone. I understand what you're thinking. Just kind of comforting phrases

⁵ Spiritual Social Atom of S, 6/25/97.

I'll hear in the wind, not the actual words but feeling the words. I think I think of the words myself more but the feeling is there.

S-11

Yeah kind of like always showering over me, like when it's raining or not. Whatever it is, sun or rain or wind or the leaves fall.⁶

Make no mistake, these images of God or a God-like spiritually significant other are quite real to the clients who hold to them. They lend emotional stability and equilibrium to the lives of these clients.⁷ In the case of P and S, the God-image lends stability through the psychodynamic process of splitting, explained in Chapter 2. P splits between a loving yet distant God and good/warm and supportive clinical staff and clients. S splits between a good/nurturing Mother Nature and a bad/unaffectionate parent.

S-7

Also I think because women are traditionally culturally more nourishing. They're more closely associated with children. And also probably for me partly because I didn't get that from my own mother. So it's like Mother Nature kind of replaced my own mother in a way but nothing that I was really, like I didn't really make that connection until I did this exercise even though I was very aware of how much Mother Nature meant to me. I think she kind of filled that void my mother left.⁸

Clients dialogued with the spiritually significant image of a church or congregation, or even pets. S dialogued with her congregation/church building.

S-23

(As self, addresses B in Judson position) Okay. Judson you are the church I've been going to for 22 years and I put you in the center of my spiritual social atom because for 22 years that's where my faith in people had been renewed, time after time, even before I got sick. So long ago, I went there and I heard music coming out of the windows. I was walking down the street and that brought me into that church. That was after I'd been in the city about five years and had lost any physical attachment, was I turned to the church building, a congregation for my faith to grow in, even though I

⁶ Spiritual Social Atom of S, 6/25/97.

⁷ Rizzuto, 51. See Chapter 2, (*Teshuvah* as a Psychological Process), especially 46-47, for the stabilizing relationship between the God-image and significant others.

⁸ Spiritual Social Atom S, 6/25/97.

didn't think about God. But in that church, I found wonderful people, many of whom had also been there as long or longer than I have, and a place that's very tolerant of everyone and where you can sing and where you can be yourself. I'm so grateful for all the nourishment that you have given me over the years.

S-24

(Responds as Judson to B in S position) It's nice to hear that. Sometimes Judson can seem distant to people, especially if they're new, even if they've been there a while. I feel like that may have happened with you sometimes in the past. You can be very quiet, so I'm glad to hear that you have entered my space.

S-25

(Responds as self to B in Judson position) You're right. Sometimes, even now when I come I feel a little bit of distance in the building, or in the congregation, even during the service, like everybody's there but me, but it usually doesn't last too long. It's overcome by a few words in the service from the preacher, or a song that we sing or special music, a soloist. Something always brings me back to the reality that I am there, in your space. I get lessons from you that are not just for Sunday. I carry them with me and you really are a very big part of my spiritual life and keeping my faith in God stronger, now than it has ever been. I'm so grateful for that.

S-26

(S as Judson responds to B in S position) I'm kind of like Mother Nature. I want you to know I'll always be there for you in that, like Mother Nature. I'll be there to comfort you or protect you spiritually, or help you grow or help you. I think whatever you need, in terms of helping your faith or healing your spirit, if you look hard enough you'll find it in me, inside my walls and in the people that are there. I'll always be there for you.⁹

She spoke with her pet dogs whose understanding, she perceived, helped her faith in God.

S-15

(Responds as self to E in Dog position) I guess I'm giving a history, I'm giving your history and you have always, you as all my dogs, (I've always had dogs) you have always been kind of in a way like Mother nature, but a little different. You've always been there inside my home, when I needed someone around who I knew loved me, and I could give them attention and they would appreciate it.

⁹ Spiritual Social Atom of S, 6/18/97.;

You were always there without any complaints and wagging your tails. Spiritually, it helped me keep believing, helped me keep believing in God even when I was having such a rough time with people.

S-18

(Responds as S to E in dog position) I kind of knew that. I don't know if I really knew, but I always thought, I mean when I was little, I always thought that you understood what I was going through. When I was little, I wasn't sure, but I thought that you knew what I was going through, when I wasn't happy. I'm glad you were there for me to go sit with and pet. I always felt better and my spirits would be raised and I would feel better, less shaky about my religious, about my faith in God.¹⁰

Some clients dialogued with spiritually significant others who displayed God-like or transcendent qualities. S dialogued with her father whose love reminded her of God's love. S "spoke" with Aunt R whose love and singing of Psalms compensated for S's sense of abandonment by her mother during childhood, and assured her of God's presence. Here, T dialogues with his unconditionally loving deceased grandmother, who sits at the right hand of Jesus.

T-38

(To D in Grandma position) Okay. Grandma you've been dead for like half a dozen years now. I love you so much. Your love was unconditional. (Aside to Chaplain) I'm loading a lot of things here. I apologize. (To D) You were very special to me because of you and my mother. Especially when mom threw me out of the house and I got into a fight with my father. I moved in with you. I woke up every morning to eggs over easy and bacon. A lot of my feelings, I've gotten over most of the grief of your death and you'll always be special to me. The reason why I chose you as my spiritual atom is because I felt like your love was unconditional. You didn't expect anything in return. I can remember times we used to go to church together as a little kid, walking home from the church. We used to stop at the store; "a candy bar please (snaps fingers), my usual Almond Joy". (Laughs) Really fond memories, really great.

¹⁰ Ibid.

- T-42 (As Grandma to D in T position) I'm up here in heaven. I got a special place here for you with me. I'm right next to Jesus. (Aside to Chaplain) I'm going to cry.
- T-43 (Continues as Grandma to D in T position) I put in a good word for you with God. (Proceeds to cry) Your father just showed up about a year ago, and we were talking and we're really happy the way you treat (cries)... your mom. We are happy for her. (Aside to Chaplain) Sorry I can't. (D leaves the session. She will return later.)
- T-48 (Responds to T position as Grandma) T, I didn't mean to blow you away like that. I thought I told you that. That really bothered me. It completely blew your mind. What happened was you were ashamed to give the feelings that I loved you. I guess shame's a quality we all have, it's a personality we all have to a certain degree.
- T-54 (Aside to Chaplain) See I always thought maybe I'd be going down there (to Hell). I'm playing me now, right?
- T-55 (To Chaplain in Grandma position) I'm talking with Grandma. I guess that's all I have to say to you right now. I know, what I'd really like to do Grandma, I don't want to embarrass you, is give you a hug.
- Ch-72 Sure. (T and Chaplain hug.)
- T-56 (Crying) Thanks for sharing yourself. (As Grandma) That's okay T. (Still crying)
- T-60 I'm... Grandma is at least fifty percent through.
- T-64 (As Grandma, responds to Chaplain in T position) T, I could see the white light for you. I'm in heaven. I could see the white light for you, and I'm glad you (whispering) didn't commit suicide. All that hard work you did. It shouldn't go to waste. I saw how hard you worked, at the hospital and elsewhere. I don't understand why they dumped on you. I believe in you.
- T-67 (Responds as self to Chaplain in Grandma position) Grandma you got it backwards. The light is coming from you, from above, not down here. This is her picture. Let me show you. This is a picture of you Grandma. If this doesn't show a light, I don't know what would.

- T-69 (Continues to respond as self to Chaplain in Grandma position) Grandma I know you're in heaven. I'm shaking you up. (Laughs)
- T-72 (As Grandma to Chaplain in T position) I can't, don't be ashamed to have so much emotions. Don't be upset about crying and being ashamed of yourself. Make the most out of life. I died at 83. Just try to be happy. Enjoy life.
- T-84 (As Grandma to Chaplain in T position) T, I know you think I'm really taking up a lot of your time down here on earth with this conversation with me. If I have to talk to MS (T's primary therapist) inside of her head, T, I think I'll remind her to tell you not to be hard on yourself until you stop being hard on yourself (T laughs.)
- T-85 (Responds as self to Chaplain in Grandma position) Grandma, if I never get a change to ever talk to you again in my life time it was great to talk to you today.¹¹

During the cool down/debrief of 7/22/97, T clarified how he felt about his grandmother as a God-image, who sits next to Jesus.

- T-138 Well she's not really God, but she has God-like qualities.
- Ch-150 God-like.
- T-144 That's pretty heavy too. Nobody's God.
- Ch-151 You're the one who said God-like.
- T-145 She's not Jesus Christ.
- Ch-152 Right. You said, even you said, "you're up there in heaven next to Jesus".
- T-146 Right next. Not quite as high.
- Ch-153 Understood. A little bit even.
- MS-11 Say close. (T laughs.)¹²

¹¹ Spiritual Social Atom of T, 7/8/97.

These object-representations are transitional objects that inhabit both the self and the object.¹³ They represent capacities beyond the individual which lend stability to one's life. They are not, however, always friendly or supportive. P's God-representation "told" him to be satisfied with God's love, to be patient and wait for a yet to be expected presence. S, on the other hand, was suffused with the very present nurturing assurance of Mother Nature and a congregation offering refuge. T's grandmother, sitting at the right hand of Jesus, told him not to be too hard on himself, in effect, to forgive himself.

The goal of this project was to provide a context for reconciliation, forgiveness, Teshuvah. For some protagonists, forgiveness, or at least an accommodation with significant others is connected to reconciliation with the client's God-image. Forgiveness in Object Relations Theory is the integration of the self and object in object constancy, in which the self accepts the object for its good and bad traits. Accommodation involves projective identification, in which the self projects its unwanted traits onto the object, and then attempts to control these self traits in the object.¹⁴

Forgiveness first requires the assurance of support of the God-representation¹⁵. This is because the God-image and spiritually significant others share a common developmental root according to Rizzuto - the original object representation.¹⁶ The protagonist JG is assured of a bright future by his spiritually significant others in his Spiritual Social Atom exercise, once his Bishop, the divinely associated figure, has done so first. P does not get closer to his significant others, as God is loving yet distant. Here, T can come to an accommodation, or projective identification, in Object Relations Theory,

¹² Spiritual Social Atom of T, 7/22/97.

¹³ Hamilton, 104-105.

Rizzuto, 177-179, 190.

¹⁴ Hamilton, 87-100.

¹⁵ See Chapter 2, "Steps to Recovery", 14, 17, from Maimonides' insistence that

Teshuvah between persons is polarity or Teshuvah with God.

¹⁶ Rizzuto, 44.

with his physically and emotionally abusing younger brother, M, once his deceased grandmother, sitting by Jesus, gives him permission to forgive himself.

T-72

(Responds as self to P in M/Brother position) M, I love you very much. There's nothing you can do, say or ever do to change the fact that I love you very much M. I do mean it. You scare me. You take all that anger you have on you, and I step on that anger a little bit, and it explodes in my face, and scares the s--t out of me because you're no longer the little kid that I used to beat up all the time. In fact, you're bigger than I am now and you can kick my butt. So if you get me upset and you get me angry with your anger and we get into a fight, we could both get hurt. We're too old to get into a physical fight. We're adults, M, we're adults now. We have to be civilized with each other. Forget about this anger and rage that we have that causes us to be abrasive with each other, because it's not worth it. When mom dies, God forbid, who do we got in the family? You got more people than I do, because you have a new girlfriend. We got to hang in together and help each other.

T-76

(Responds as M/Brother to Chaplain/P in T position) You're right T. I'm kind of jealous of your life style because I have so much responsibility. I'm keeping two families together, my kids, my girlfriend's kids and my girlfriend, trying to keep the whole world going. I work. Sometimes I work 75 hours a week. I feel like you've taken the easy road, the mental illness road. Life's so much easier on you because I have to work so goddam hard and you have it so goddam easy. I should be superior to you. In fact, you should look up to me. (T laughs.)

T-85

(Responds as self to Chaplain/P in M/Brother position) Its hard, as a family it's really hard for me to like myself, and the rest of the family feels that I'm inferior for it. It's like climbing a step ladder, you know. As part of the family we should help each other like ourselves for who we are. As a family, we should nurture each other as a family, instead of belittling each other. You belittle everybody. This is you personally. It's better to give of oneself strength to somebody else to make them stronger, than to take from them what they need to like themselves to make you stronger. That's my personal philosophy, to be a family is to nurture each other as part of the family, to become strong and more able to cope with problems.

T-90

(Responds as Brother/M to Chaplain/B) That's a beautiful philosophy. I'm envious of you. It's all a big grandiose act to scare people. I feel the same way you do. I made some bad choices. It's all an act. That's all.

T-98

(Continues to respond as self to Chaplain/P in Brother/M position) M, I love you and I'm willing to back down when you get angry at me because you're an angry person. See if I'm going to have to love you, I'm going to have to accept your anger. I'm going to have to accept loving you for being an angry person. What I got to learn from you is not to get upset when you get angry, because you can't help yourself. It's up to me not to be upset when you get angry, just try to come on smooth, even your anger out, be the adult, be the big brother, play the role of the big brother and understand where your anger's coming from, because I can't change that. Only you can and that's what I got to say.¹⁷

During the cool down/debrief, T summarized the result:

T-107

Alright. It wasn't as emotional as last week, but I really tried to work it out with my brother but it looks like he's not going to change. I realize he's going to be angry and there's nothing I can do about it. It's up to me whether I love him enough to accept him for being who he is. I have these doubts in me whether I want to do that or not.¹⁸

S was able to forgive her father for his emotional and spiritual distance, once S was aware of the nurturing support of Mother Nature.

S-37

(To JG in the Daddy position) Daddy, when I was growing up I felt so far away from you. You were there in the house, but spiritually I didn't really connect with you. When I was growing up that's what I really wanted, but I kept feeling like you were pushing me away. I wanted to be close, but it didn't seem possible and it really affected my life not only emotionally, but spiritually too.

S-38

(Responds as Daddy to JG in S position) That isn't what I intended. I always loved all my children so much, and would have done anything for you. I still would. I feel really bad, but it was

¹⁷ Spiritual Social Atom of T, 7/15/98

¹⁸ Ibid.

unintentional and I can't change it. I ~~didn't~~ mean to, to do that, to have that affect on you. (Weeps)

S-39

(Responds as self to JG in Daddy position) I know you're here now just because we've been talking better ~~just~~ even in the last few months. I feel you are finally in tune with me, whether it's about serious stuff or the weather, because you're really trying not to give up. I feel like I'm getting at least a piece of what was always there. Spiritually, like when I was little, I guess all little kids think of their father, little girls anyway, maybe think of their father as God. I thought that you were all powerful. The part I ~~didn't~~ see was the loving, forgiving father. You know, you provided me with things, the clothing, the shelter, but there was no emotional, spiritual peace. As an adult, I look back at it like I knew it was there. I guess that's why I kept going for it, but I just couldn't get it. I feel like I'm getting some of it now. I do forgive you for the pain that I went through for almost 50 years.

S-41

(Again as S to JG in Daddy position) Looking back now when I was little I think I knew that you were there spiritually. That's why I kept going towards you to get that peace, but I just never could get to it because I felt pushed away. You provided me the things I needed in life, new clothing and shelter, but the emotional, spiritual peace wasn't there. At least, I didn't feel it. Since we seem to be getting closer in the last two months, I know the spiritual peace is there because now I can see it. You tell me you love me and so I forgive you for the pain that I suffered and the spiritual loss that I had for a long time. But it's okay now.¹⁹

T was able to come to an accommodation with his father for his father's inability to accept T's diagnosis of mental illness, just as he had done so with his brother, M.

T-85

(Repeats again as Father to Chaplain in T position) Not only am I proud of the way you're treating mom, I'm very proud of ~~the way~~ you're treating yourself because I know you. I just didn't know how to approach you or talk to you, because you're pretty angry yourself. You got a lot of anger in there T. You said I was angry. You had a lot of rage in you. Your rage triggered my rage and my rage triggered your rage, so we were two angry adults banging around the house there, getting on each other's nerves. That's

¹⁹ Spiritual Social Atom of S, 6/18/97.

probably why you got sick so many times in the hospital. We were on each other's nerves. You got sick. You got sick 12 times, you were hospitalized 12 times in four years when you lived here. Probably the reason for that is because we were at each other's throats constantly.

T-86

(Responds as self to Chaplain in Father position) Dad you're right. That's pretty profound that you would say something like that. Normally you would have said it was all my fault I was hospitalized 12 times in four years. At least you admit to the fact that it could have been mutual. (T laughs.) At least you come to an understanding that it is mutual responsibility that I was hospitalized. Maybe there's no reason for me to blame myself for all these hospitalizations. You know all those many, many hospitalizations, because maybe it wasn't my fault and maybe it wasn't your fault. Maybe it was just one of those things. People freak out when I say that I've been hospitalized 24 times you know in my life time. People say oh this guy's really off the deep end. This guy can't cope, man. This guy's really freaked out. But I haven't been hospitalized in five years.

T-88

(Responds as Father to Chaplain in T position) If I had my life to live over, T, the first time you were in the hospital I'd be a more understanding father. I would have been a more understanding father because I thought it might prevent you from going, even if only once.

T-89

(Responds as self to Chaplain in Father position) Well I guess there's nothing we can do about it now. You're dead. (Long pause) How about we both just forgive each other. I forgive you for being who you are and you forgive me for being who I am and just leave it at that.²⁰

While the analysis of the project results has been according to Object Relations Theory, the project action has been in the context of psychodrama, specifically the dynamics of the social atom. The power of reconciliation is mediated through role play, the basic action of the social atom. Specifically, the protagonist achieves a sense of rapport with the spiritually significant other through the process of role reversal. Role

²⁰ Spiritual Social Atom of T, 7/22/97.

reversal is the act of becoming like another so completely, physically, verbally and internally, as to fully experience the other.²¹

S achieves a sense of a nurturing Mother Nature, by role playing Mother Nature, so that S can respond to Mother Nature with gratitude. T experiences his grandmother's unconditional love, by role playing her, so that he can forgive himself for his mental illness and attempted suicide. Another protagonist, JG, acts out his stern Marine Colonel father, the austere Catholic Bishop and others, so that he may experience their understanding love, when he relives the moment in his life when he asked permission to reject a military career and enter Seminary. P had difficulty becoming emotionally close to his spiritually significant others, because he experienced their simultaneous promise of love and emotional distance.

The unexpected result of a client/protagonist successfully dialoguing with his spiritually significant other, represented not by a mirroring auxiliary ego, but an empty chair, suggests a strong drive to reconciliation. In Object Relations Theory, this is a need or drive for equilibrium between the self and the object-representation. In psychodrama this is "Act Hunger", the need to achieve a new role or act that has been denied in the past.²²

T dialogues with his abusive brother, so as to drop the role of victim and become the peace maker or at least the negotiator. S is no longer the estranged daughter, but is now the loved daughter. JG is no longer the family blacksheep, but the family success, when he relives the moment of family consent to enter seminary.

Was the dialogue between protagonist and spiritually significant others true encounter? The path of encounter in the social atom is the *tele*, the state and measure of

²¹ Hale, 94-95.

²² Hale, 6, 149-150.

reciprocity, mutuality and cohesion.²³ The criteria for judging encounter is both verbal and measured. The sample of dialogues presented at the beginning of the chapter suggest a profound reciprocal and honest encounter between clients and their significant others. Moreover, the measurements of telic distance and affect in Tables 1 through 6 suggest positive changes or increased closeness in telic distance and mostly positive changes in telic affect for clients/protagonists, for all Spiritual Social Atom exercises.

The unexpected response of auxiliary egos who bring to bear their own family and spiritual social atoms upon the exercise, suggests a connection between protagonist and auxiliary ego social atoms and perhaps all social atoms. Does this mean that the tele, the path of encounter extends beyond the individual, beyond the group? Is it transcendent? The question leads us to the possibility of organic relationship between individuals and groups as well as true dialogue, that is polarity or Teshuvah according to Kaplan and Buber respectively.

Mordecai Kaplan saw Teshuvah as the process of rejecting evil or chaos and coming into harmony with the universal power or Godhood, that makes for self-actualization or salvation. One who is redeemed, who has completed Teshuvah displays compassion, loyalty and love. Self-actualization, or salvation, takes place in the context of a community.

The interconnectedness or polarity of all things is reflected in the social atom exercise. Reconciliation took place, not only within the client, in the object-self unit of Object Relations Theory, but also in the context of a real interactive group of clients. Without the courage, care, patience and fortitude of fellow clients, of a clinical community, no protagonist could have achieved a sense of reconciliation and taking yet another step towards personal harmony. Moreover, the force of self-integration, in Object

²³ Ibid, 11-12.

Relations Theory, or the need to complete or achieve a new role that has been denied in the past, that is "act hunger" in psychodrama, are social or scientific evidence of forces that make for self-actualization or Godhood, and overcome the forces of chaos and evil. Both integration and act hunger are psychodynamic and psychodramatic descriptions respectively, of the observed need for reconciliation between protagonist and spiritually significant others.

Were the exercises dialogic in the Buberian sense of I-You relationships? Martin Buber suggests four steps of recovery or Teshuvah: realization of desperate hope; discovery of the possibility of wholeness by acknowledgement of one's situation; daring to encounter and so become more human, more whole as a person; process of encounter one day at a time, one person at a time.²⁴ The clients who self selected for this project are either at step three or step four. They are willing to try out or have begun dialogue in reconciliation.

Martin Buber insists that the I-You relationship, true Teshuvah or "turning" to fully address the other, must take place between real persons, addressed as fully other. The key to each exercise is the role played dialogue the client/protagonist has with mirrored significant others. In essence, the client dialogues with images within him/herself. Is this true dialogue? Buber does speak of unequal dialogue between clergy and congregant, teacher and student, therapist and client.²⁵ These relationships between real persons are mediated by role. During the psychodramatic exercise, the entire dialogue is mediated by the roles of protagonist and significant other. The protagonist role plays the self and the significant other, with the aid of the client/auxiliary ego. Buber claims that after the I-You encounter, the self, the "I" is changed. It has become closer to itself. Walter Kaufman, in his prologue to his translation of I and Thou speaks of many different

²⁴ See Chapter 2, "Martin Buber and Teshuvah", 39-44.

²⁵ Buber, I and Thou, 177-179.

variations of dialogue.²⁶ One need only listen to the dialogues of clients/protagonists, T, P, S, or JG, to hear their reconciliation within themselves. Once again, the sociometric measures of telic change suggest the achievement of greater closeness and positive affect.

Finally, was there Teshuvah in the classic Maimonidean sense? For this project, the essential traits of Teshuvah, according to Maimonides, are: a) Reconciliation with or confession before God precedes reconciliation with others. b) Teshuvah or reconciliation takes place in a public context. To repent within oneself without the "other" is incomplete. c) The goal is to achieve the "middle path" of emotional equilibrium. d) One can reconcile with those unavailable to the repenter.

We have seen in the Spiritual Social Atom exercises that the key to reconciliation with others is first reconciliation with the God-image. The act of reconciliation, or at least accommodation, is acted out with the active support of a group of others known to the protagonist. The goal of the protagonist is to achieve a sense of reconciliation which translates, in psychological terms, into emotional equilibrium, the "middle way".

Uniquely, many of the significant others were never physically present, being deceased, or beyond the physical.

Questions for the Future

The goal of this project was to enable clients diagnosed with a chronic mental illness to reconcile with spiritually significant others, with the help of other clients, in a group. A future question might be, how did the process affect the group as a group, aside from the individual? We focused on a central player, yet any process changes the group. For example: did the group leadership change? Did the clusters of relationships in the group change? Controls for transference were used. Could the display of transference between protagonist and auxiliary ego be useful for future counseling?

²⁶ Walter Kaufman, "Prologue" in Buber, I and Thou, 11-17.

From the point of view of psychodrama, the relationship between the spiritually significant others might be explored. Would this give the protagonist a different perspective?

Finally, would this process of reconciliation of broken relationships with others, including God, be useful for other populations isolated by stigma, life situation, or medical condition? These groups might include prison inmates living behind concrete walls and razor wire, the functionally developmentally disabled, the terminally ill, the bereaved, and active addicts.

SELECTED BIBLIOGRAPHY

- Anthony, William, Mikal Cohen, Maryann Farkas. Psychiatric Rehabilitation. Boston: Center for Psychiatric Rehabilitation, Boston University, Sargent College of Allied Health Professions, 1990.
- Bernheim, Kayla F., Richard R.J. Levine, Caroline T. Beale. The Caring Family: Living with Chronic Mental Illness. New York: Random House, 1982.
- Buber, Martin. Good and Evil: Two Interpretations. New York: Charles Scribner's Sons, 1952.
- I and Thou. A New Translation with a Prologue, "I and You" and notes. Trans. Walter Kaufman. New York: Charles Scribner's Sons, 1970.
- Cashdan, Rochelle, Ph.D. "Like a Wind-Driven Leaf". The Journal of the California Alliance For The Mentally Ill. III, 4, 1992.
- DeVries, S.J. Interpreters Dictionary of the Bible. New York: Abingdon Press, 1962.
- Friedman, Maurice. "Martin Buber's New View of Evil" Faith and Reason: Essays on Judaism. Ed. Robert Gordis, Ruth B. Waxman. New York: Ktav Publishing House Inc., 1973.
- Gellman, Marc A. "T'Shuvah as Therapy in Jewish Pastoral Counseling": Journal of Current Psychiatric Therapies. New York: Greene and Stratton, 1980.
- Hale, Ann E. Conducting Clinical Sociometric Explorations: A Manual for Psychodramatists and Sociometrists. Roanoke: Royal Publishing Company, 1985.
- Hamilton, N. Gregory, M.D. Self and Others: Object Relations Theory in Practice. Northvale, New Jersey: Jason Aronson Inc., 1990.
- Jacobson, Donald M. "Religious Experience and the Biopsychosocial Model". Religious and Ethical Factors in Psychiatric Practice. Ed. Don S. Browning, Thomas Jobe, Ian S. Evison. Chicago: Nelson Hall, 1990.
- The Journey of the Soul: Traditional Sources on Teshuvah. Ed. and Trans. Leonard S. Kravitz and Kerry M. Olitzky. Northvale, New Jersey: Jason Aronson Inc., 1995.
- Kaplan, Mordecai. Judaism as a Civilization: Toward a Reconstruction of American Jewish Life. New York: Schocken, 1967.

The Meaning of God in Modern Jewish Religion. New York: Reconstructionist Press, 1962.

The Questions Jews Ask. New York: Reconstructionist Press, 1956.

The Religion of Ethical Nationhood: Judaism's Contribution to World Peace. New York: The Macmillan Co., 1970.

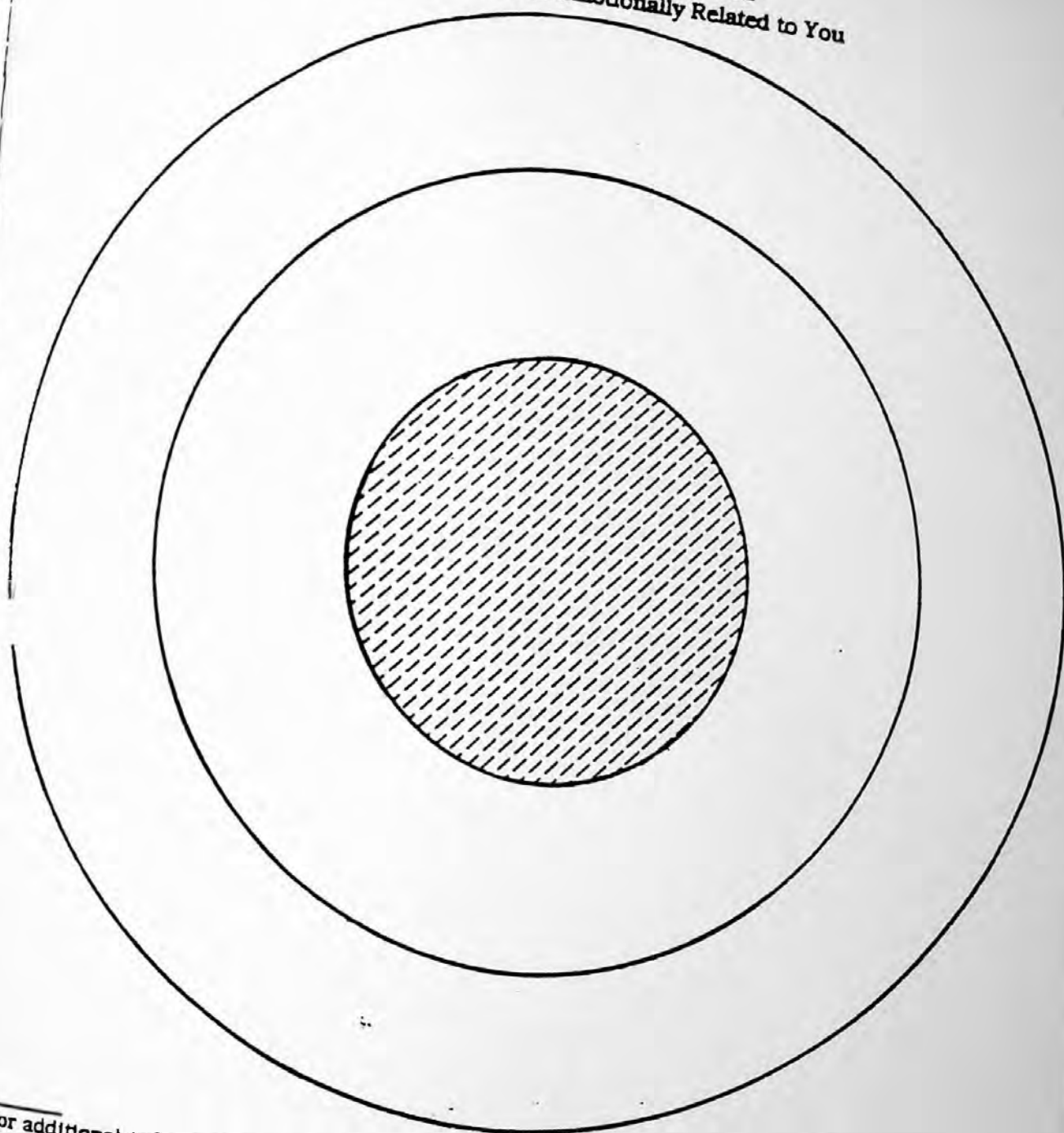
Lipinski, Edward. "Sin", Encyclopedia Judaica.

Maimonides, Moses. Mishneh Torah: Sefer Hamadah: Hilchot Teshuvah. Jerusalem: Mosad HaRav Kook, 1976.

Rizzuto, Anna-Maria, M.D. The Birth of the Living God: A Psychoanalytic Study. Chicago: University of Chicago Press, 1979.

MORENO'S SOCIAL ATOM*



Nucleus of Persons Emotionally Related to You

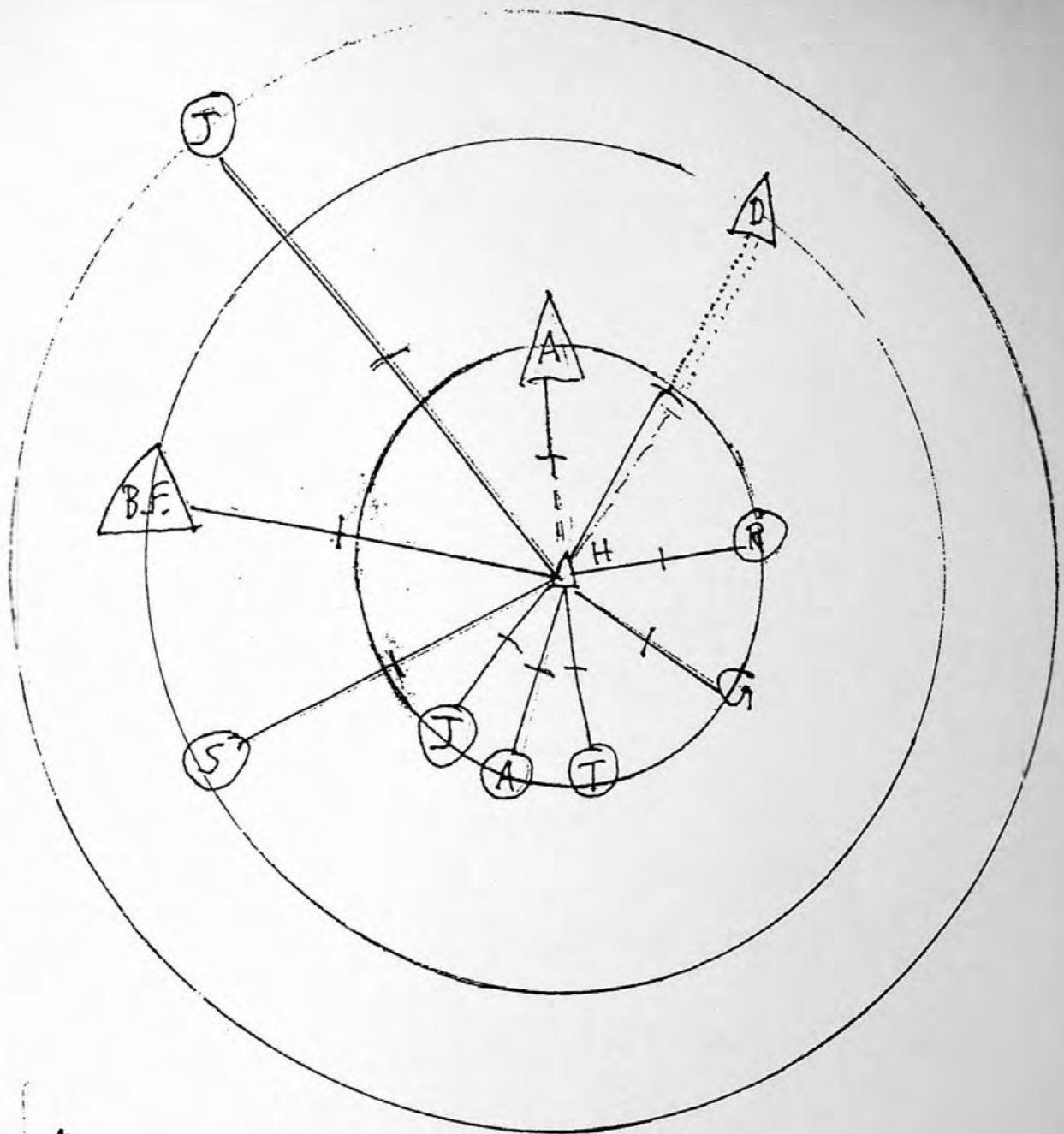


*For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females  and triangles for males  place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.



= Protagonist



= Wife



= Father



= God



= Mother



= Sister



= Daughter



= Daughter



= Daughter



= Colleague



= Mentor

Attraction _____

Rejection - - - - -

Indifference

APPENDIX C

HUDSON RIVER PSYCHIATRIC CENTER

CLIENT CONSENT FOR PARTICIPATION IN RESEARCH PROJECT AND FOR AUDIOTAPE

I, the undersigned, agree to participate in a research project, "Spiritual Aspects of Recovery from Chronic Mental Illness". I also give my consent and authorize Rabbi Harry D. Rothstein, Jewish Chaplain of Hudson River Psychiatric Center to audiotape me during any of the fifteen sessions of this research project. This audiotape recording may be transcribed for inclusion in the research project, in partial completion of the requirements for the degree, Doctor of Ministry in Pastoral Counseling.

Rabbi Rothstein has fully explained all fifteen sessions, as well as client consent and the concepts and techniques of "mirroring", "social atom", "spiritual social atom", "sociometric measurement", "warm up", and "cool down" all during the first session.

Rabbi Rothstein has also explained that:

- *This project is for research purposes.
- *I may agree to participate in or withdraw from this project at any time with no effect or prejudice to my medical or psychiatric treatment at Hudson River Psychiatric Center or the Carmel Clinic or the Pine Grove Clinic.
- *All tapes will be destroyed or returned to me at my request at the last session.
- *All names will be disguised or changed for the purpose of confidentiality.
- *Rabbi Rothstein, as well as Ms. Ingrid Fetkoeter, Ms. Monica Semler, all counselors, and all participants, including myself, must agree to confidentiality, to refrain from speaking outside each session, about events and what other participants said.
- *I must be medication compliant. I must not self-abuse or physically abuse staff or clients in the Group.

*I may experience upsetting feelings during the project sessions. If I have such upsetting feelings I may speak with Rabbi Rothstein or Monica Semler or Ingrid Fetkoeter during or after each session. Monica Semler or Ingrid Fetkoeter will be available after group sessions to speak with me about any upsetting feelings I might have. If I feel that my questions or feelings have not been properly addressed during or after each session, Monica Semler or Ingrid Fetkoeter will refer me to my primary therapist.

*I may telephone Rabbi Rothstein or Dr. Roger Christenfeld, Chairperson of the Hudson River Psychiatric Center Research Committee, by calling (914) 452-8000.

The above conditions have been fully explained to me by Rabbi Rothstein during the first session. I understand the above conditions and hereby give my consent to participate in this project and to be audiotaped.

Signature of Client

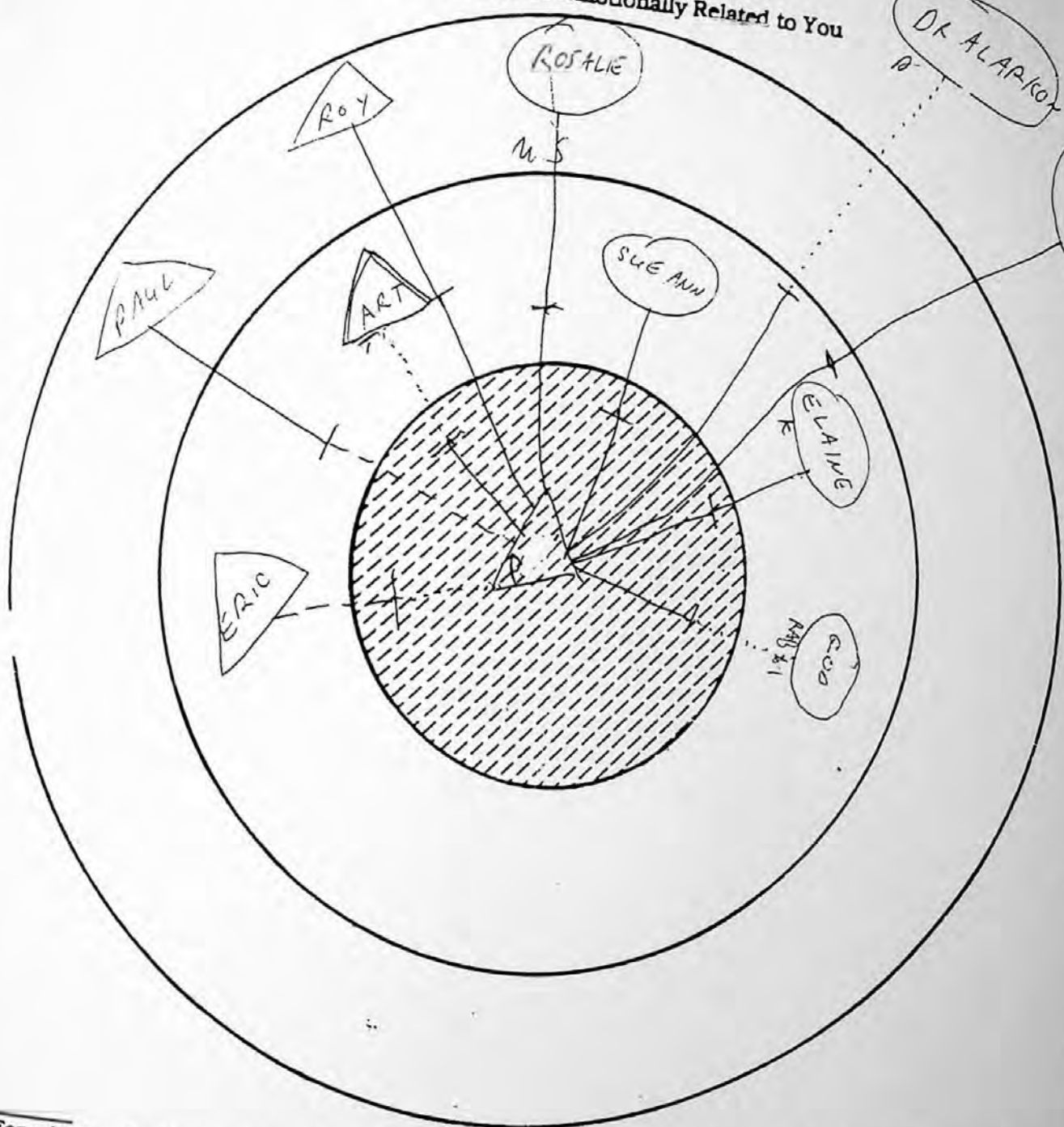
Date

Signature of Witness
(Physician)

Date

Title

APPENDIX B
Carmel I (Before), 6/19/97
Spiritual Social Atom of P
MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



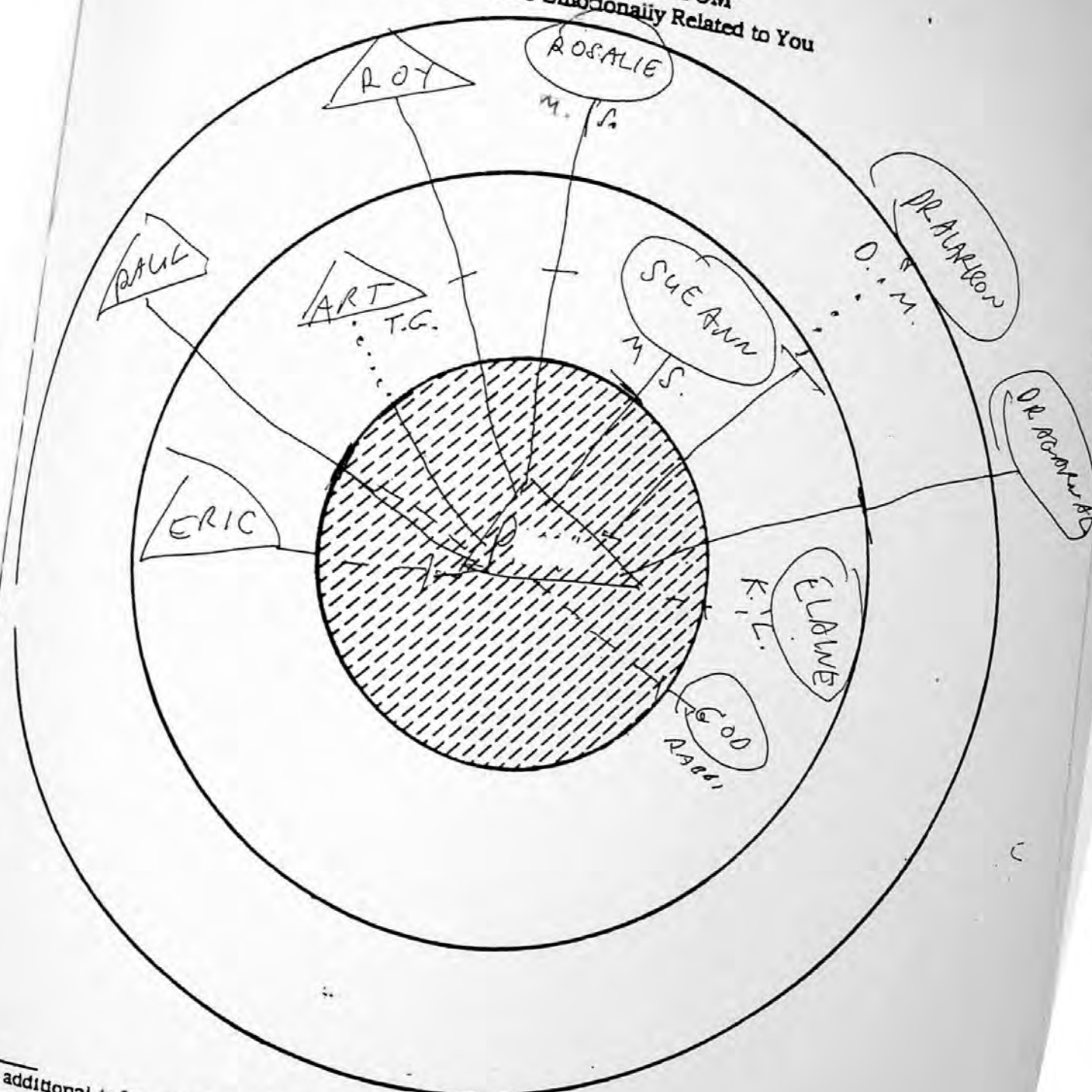
*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69...

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

MORENO'S SOCIAL ATOM*
 Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First - Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second - Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third - Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

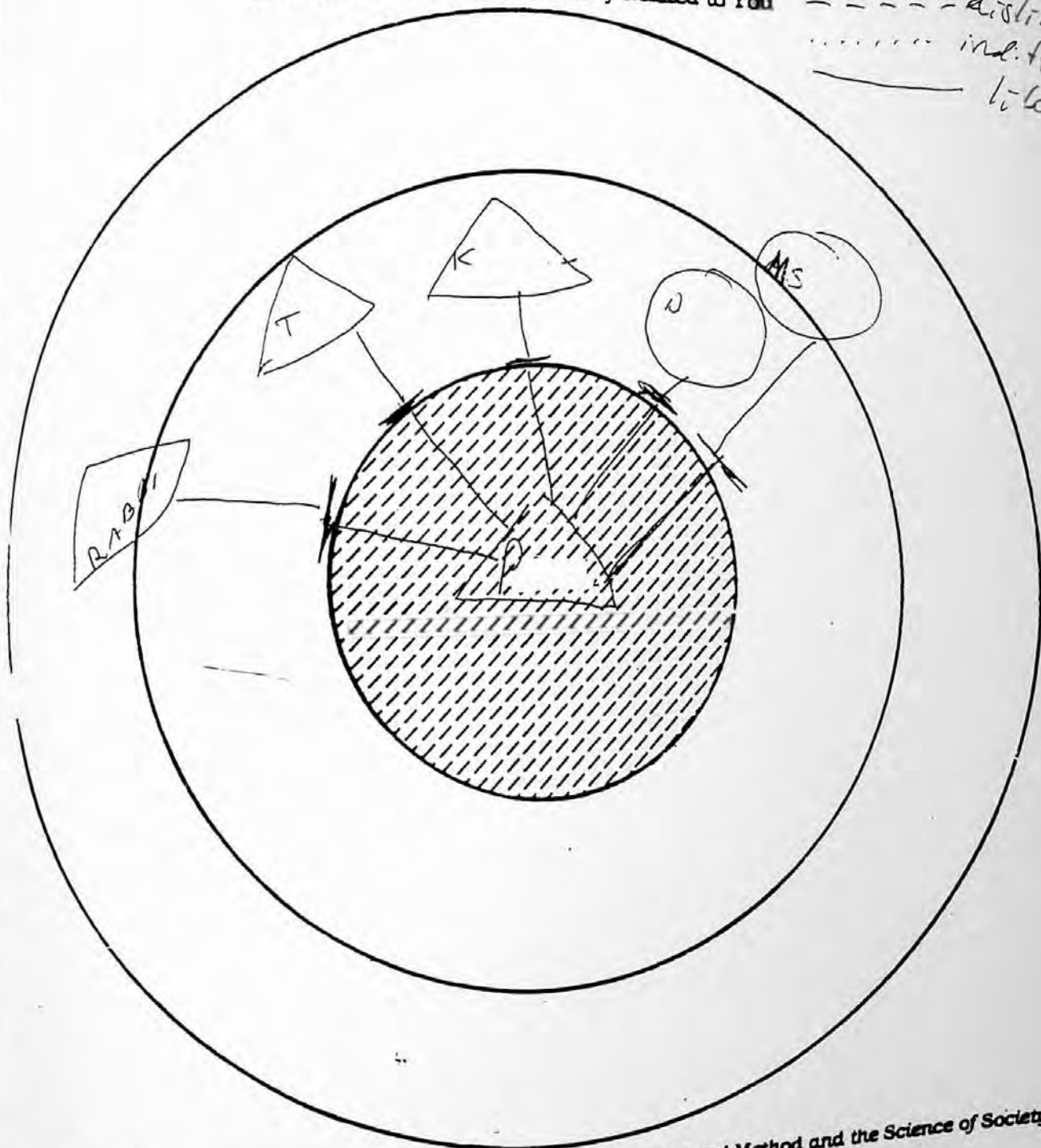
Carmel III (Before), 6/24/97

Social Atom of P

MORENO'S SOCIAL ATOM*

Nucleus of Persons Emotionally Related to You



----- dislike
 ind. friend
 ————— like



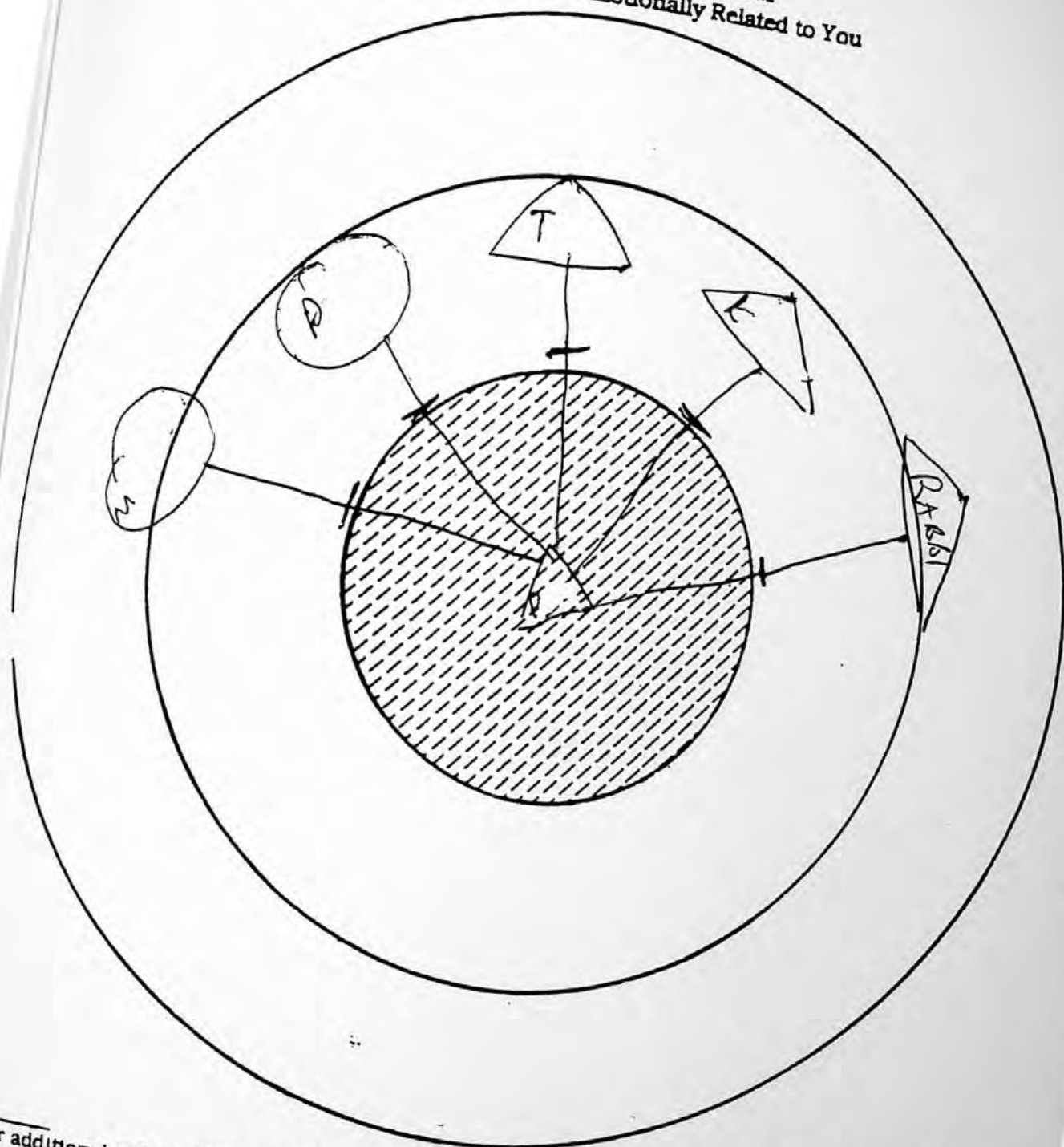
*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second Using the symbols of circles for females  and triangles for males  place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.



MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951. pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

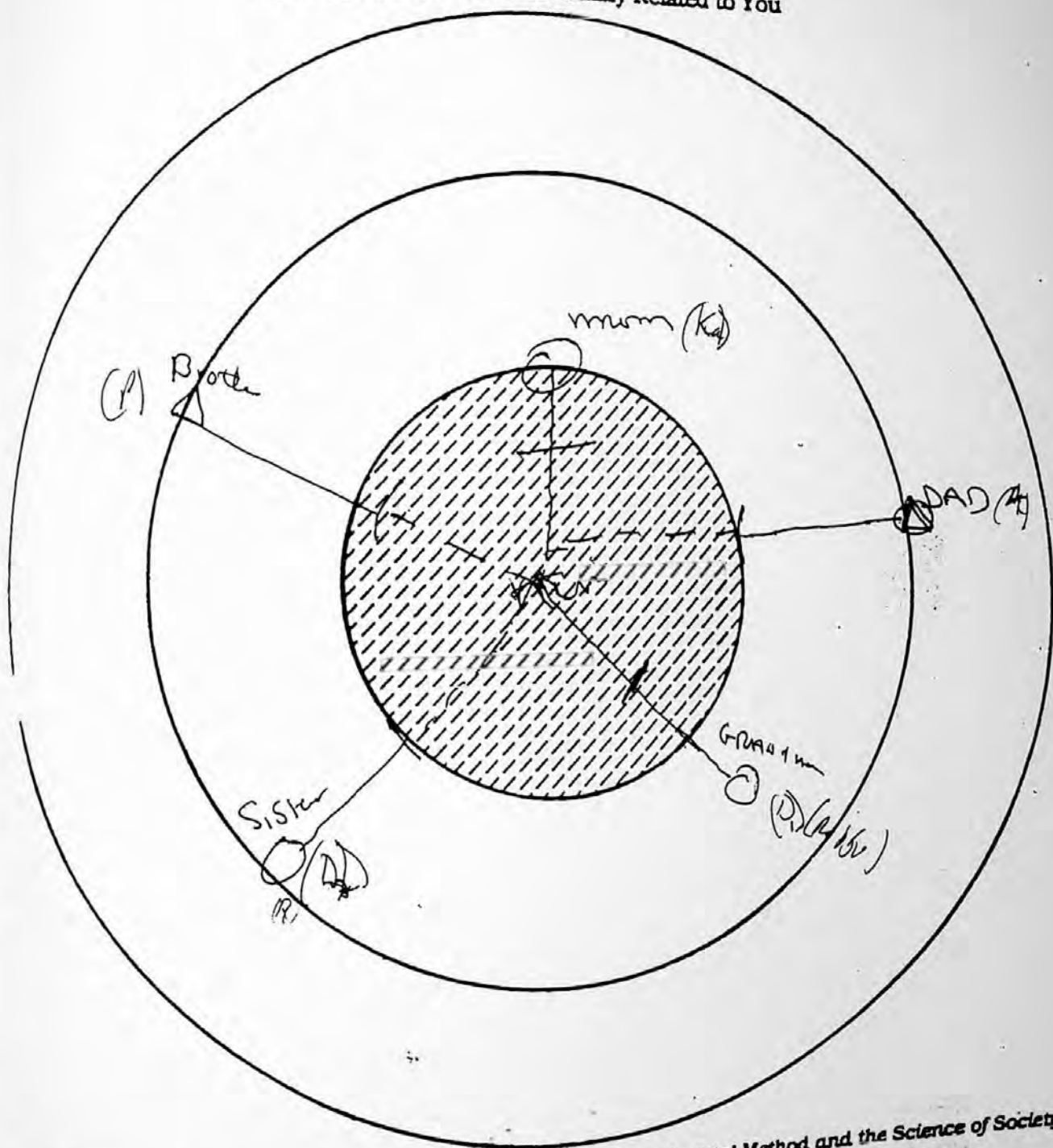
- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females  and triangles for males  place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

Carmel V, 7/8/97

Spiritual Social Atom of T

MORENO'S SOCIAL ATOM*

Nucleus of Persons Emotionally Related to You



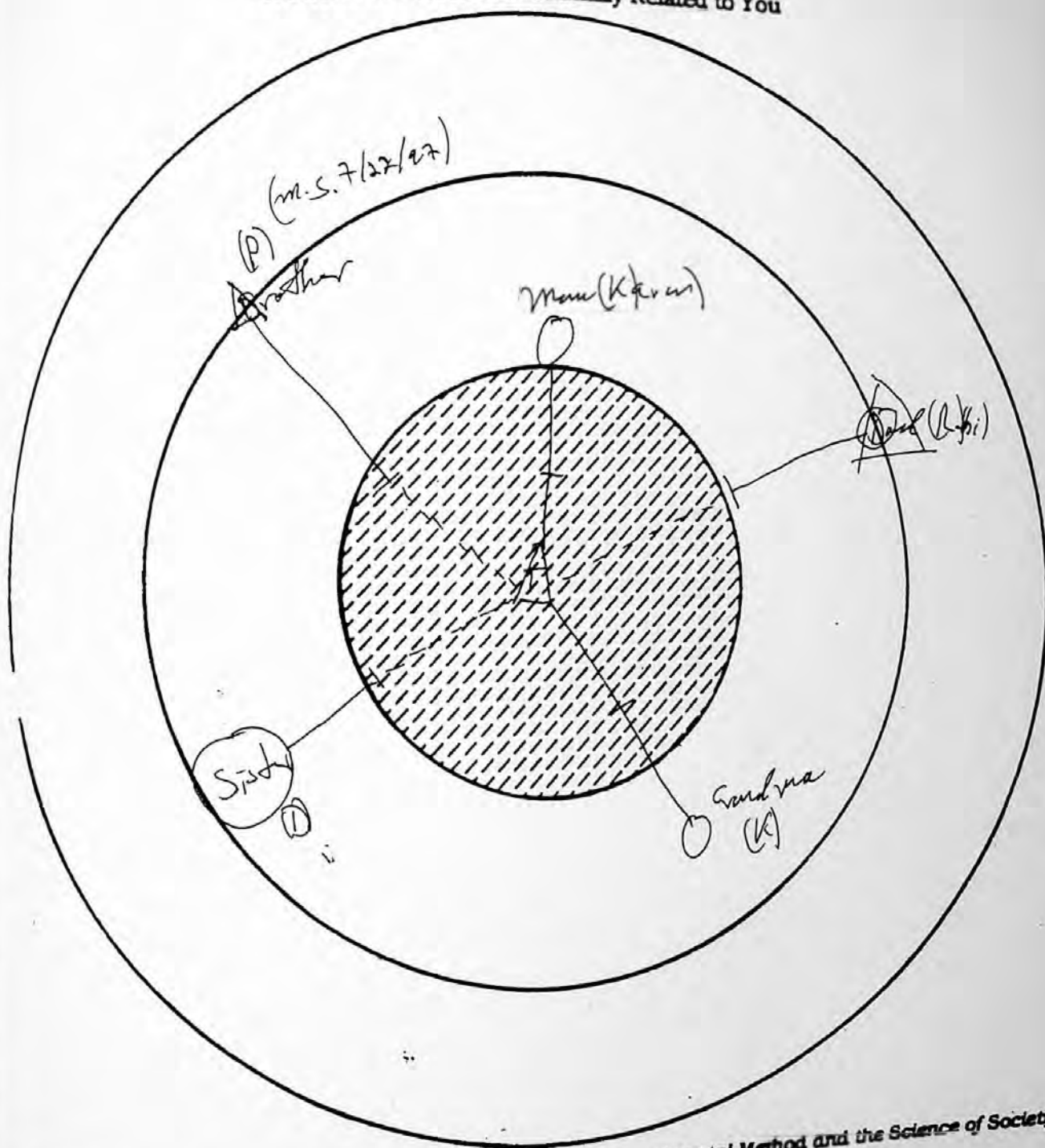
*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951. pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females and triangles for males place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

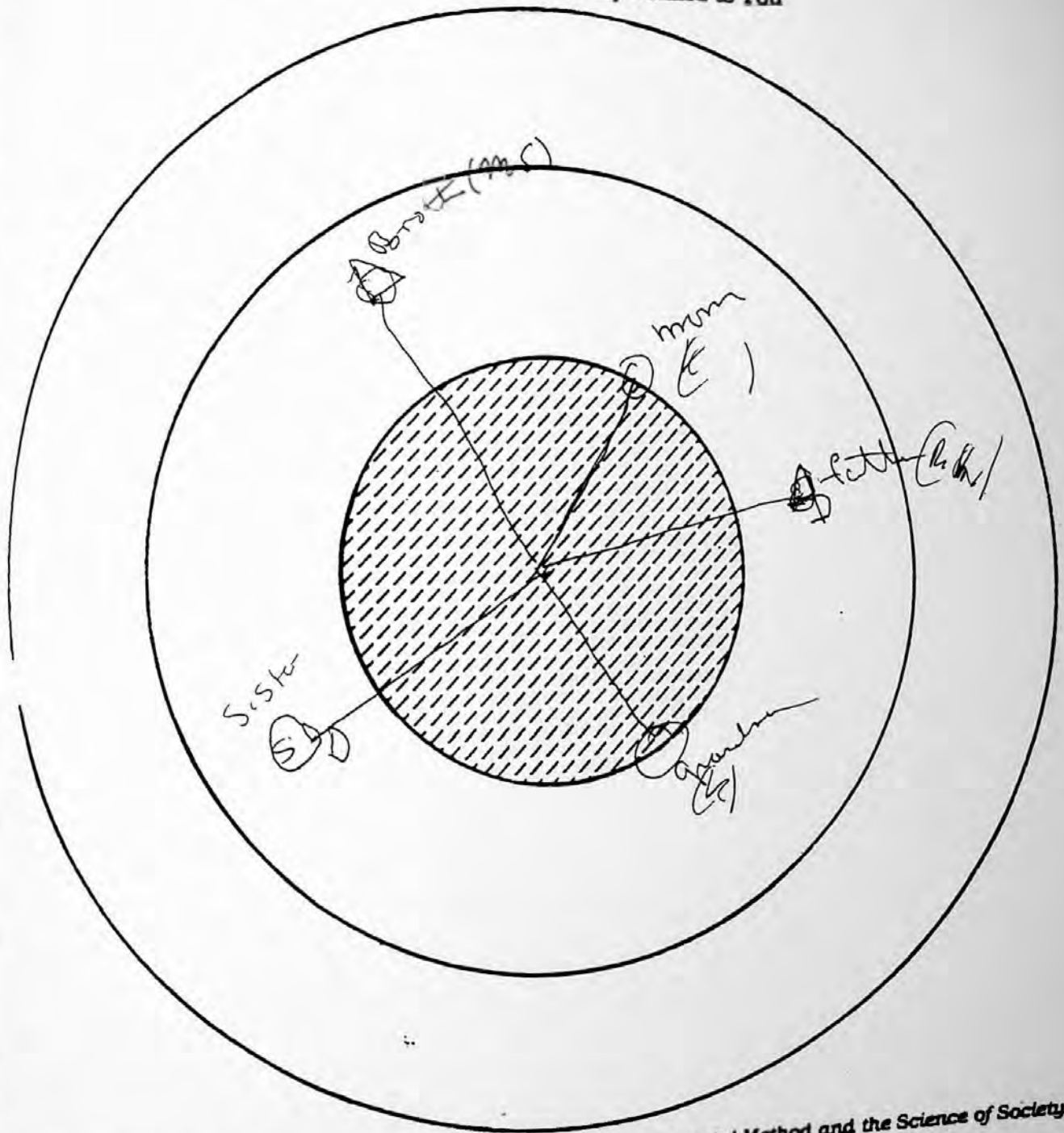
- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females \bigcirc and triangles for males \triangle place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

Carmel VI (After), 7/22/97

Spiritual Social Atom of T

MORENO'S SOCIAL ATOM*



Nucleus of Persons Emotionally Related to You



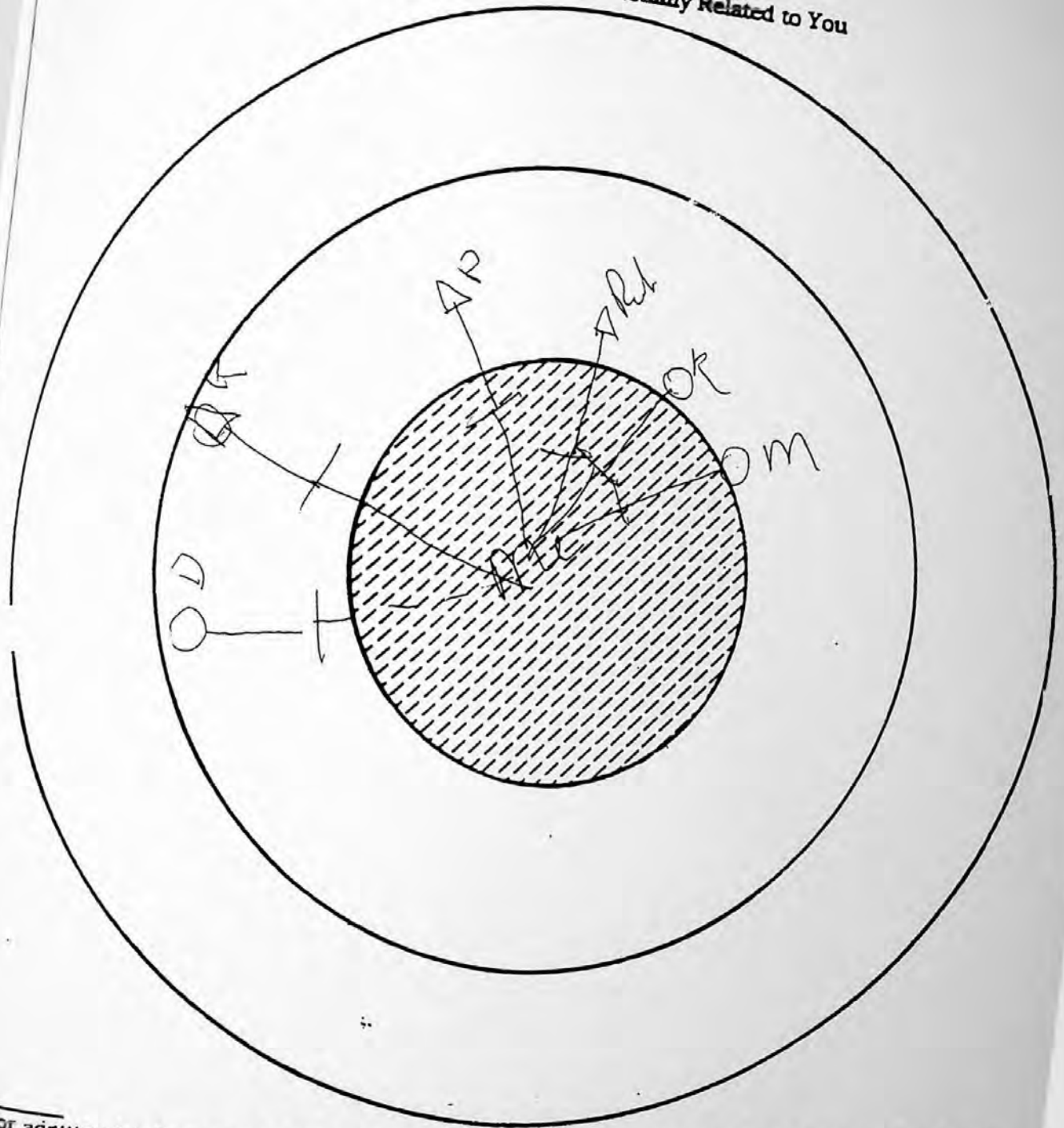
*For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House. 1951. pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females  and triangles for males  place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.



MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon, N.Y.: Beacon House, 1951. pp. 57-69.

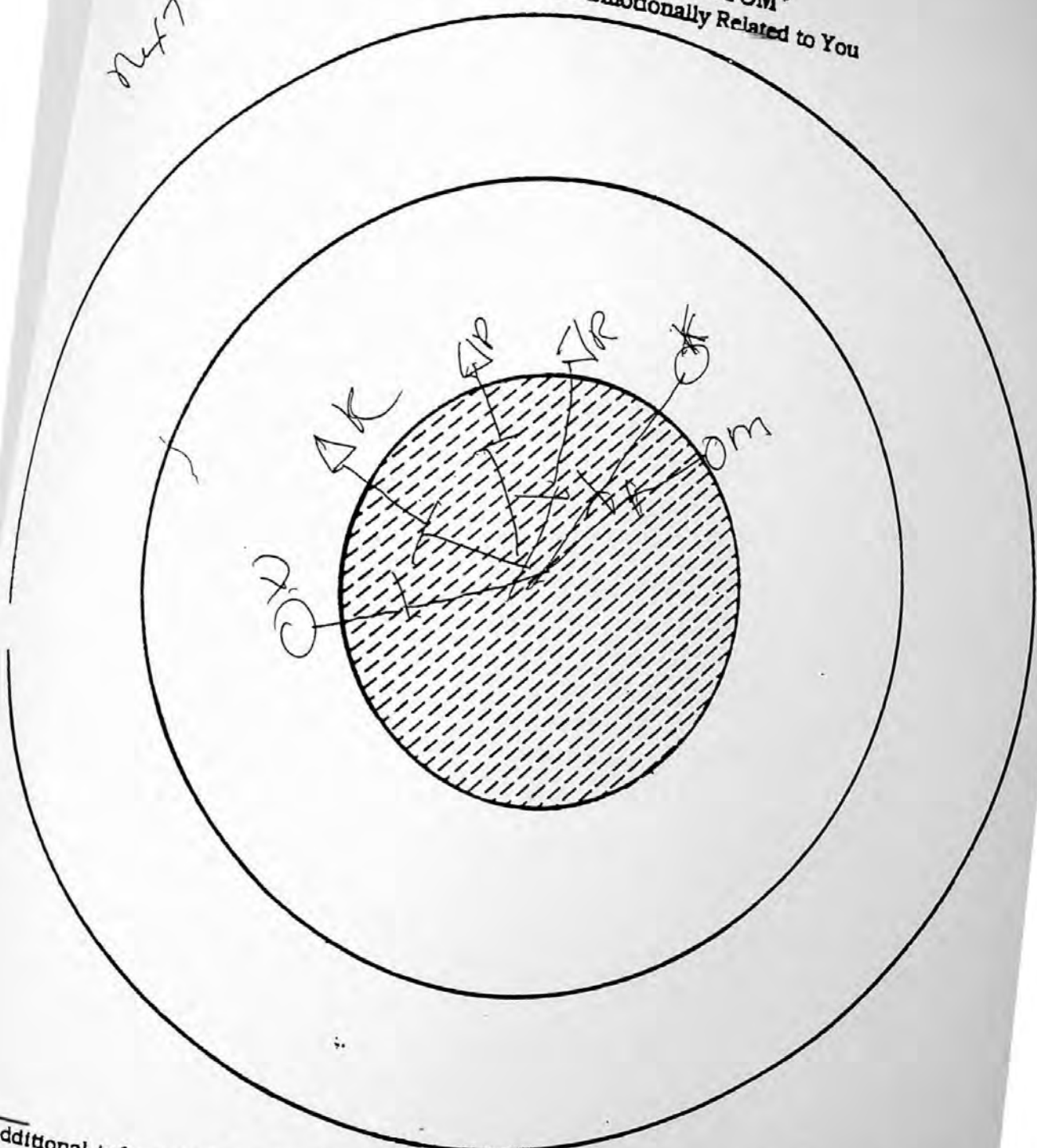
This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females  and triangles for males  place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You

Left



For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.

Using the symbols of circles for females \bigcirc and triangles for males \triangle place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.

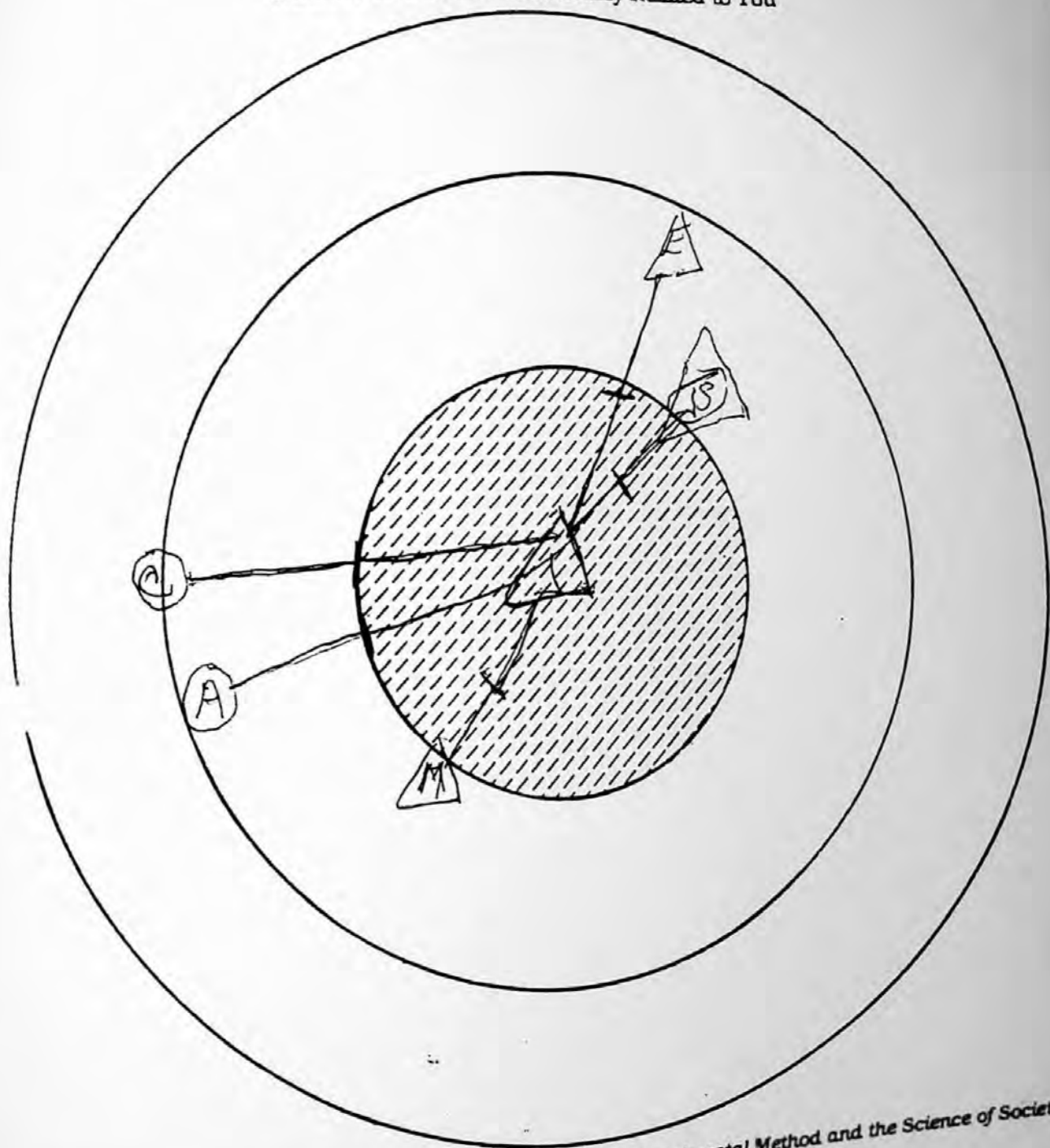
Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

Pine Grove I (Before), 5/14/97

Group Social Atom of JG

MORENO'S SOCIAL ATOM*

Nucleus of Persons Emotionally Related to You



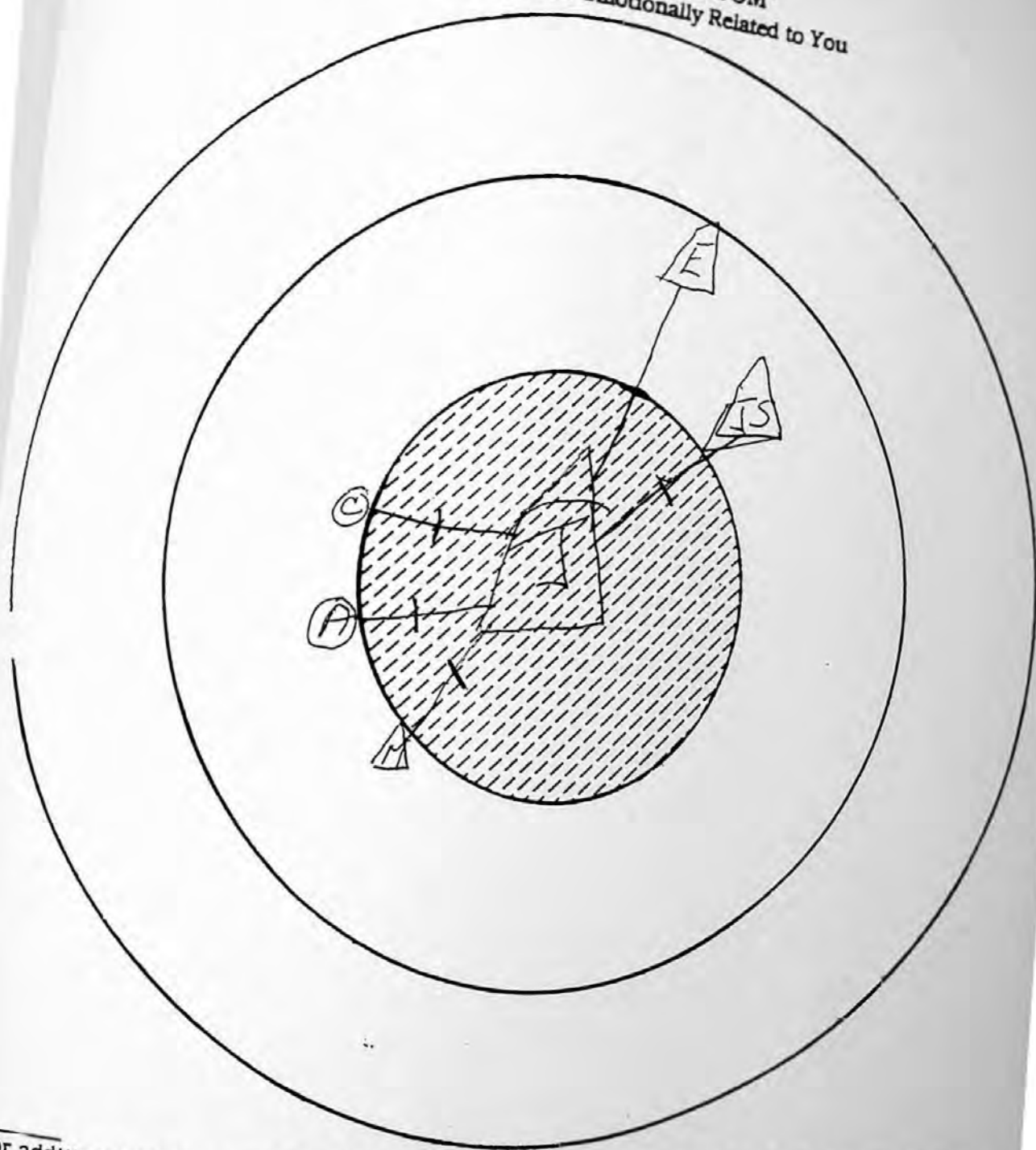
*For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

1st Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.

2nd Using the symbols of circles for females \bigcirc and triangles for males \triangle place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.

3rd Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

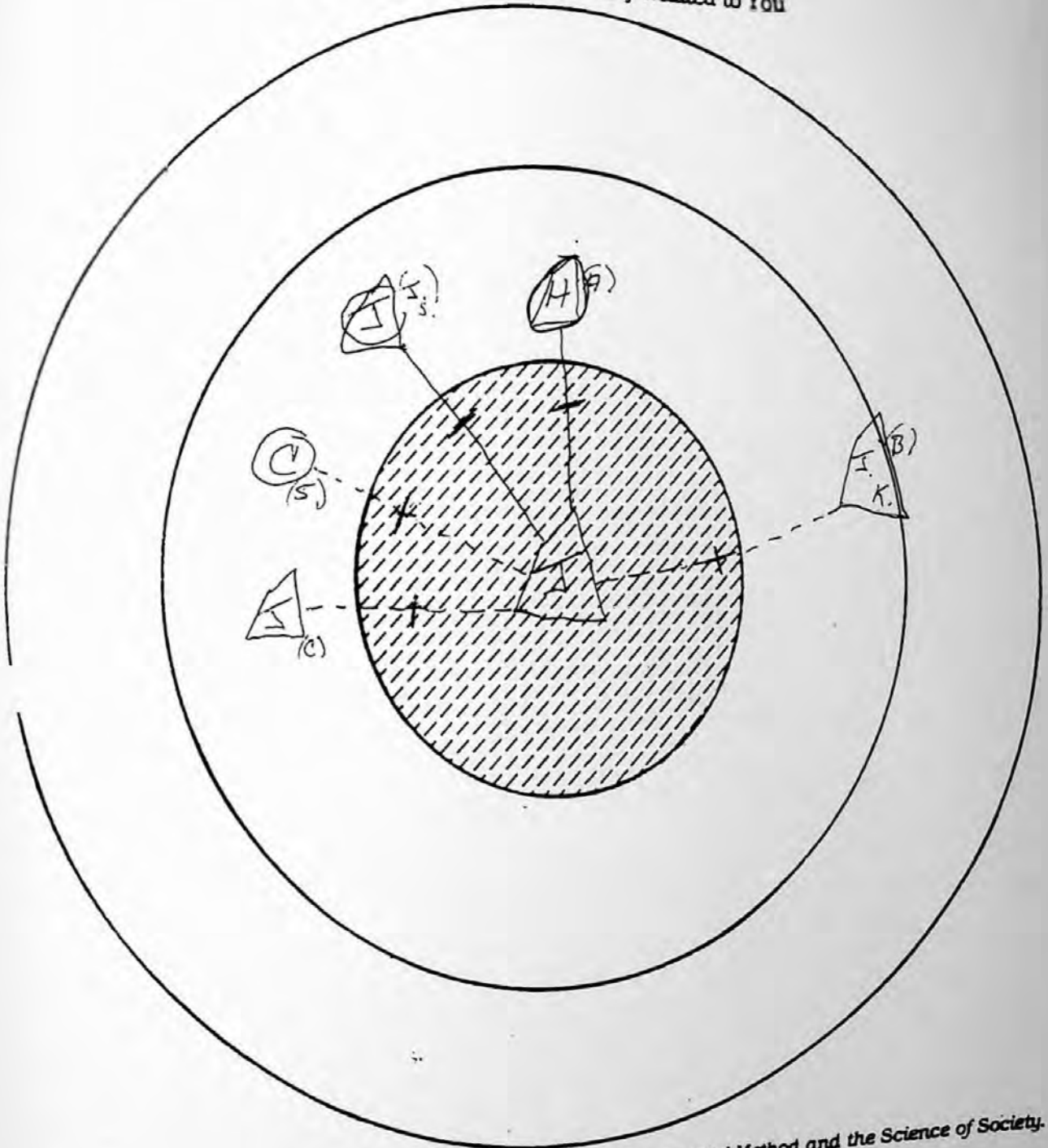
APPENDIX O

Pine Grove III (Before), 5/22/97

Spiritual Social Atom of JG

MORENO'S SOCIAL ATOM*

Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females and triangles for males place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

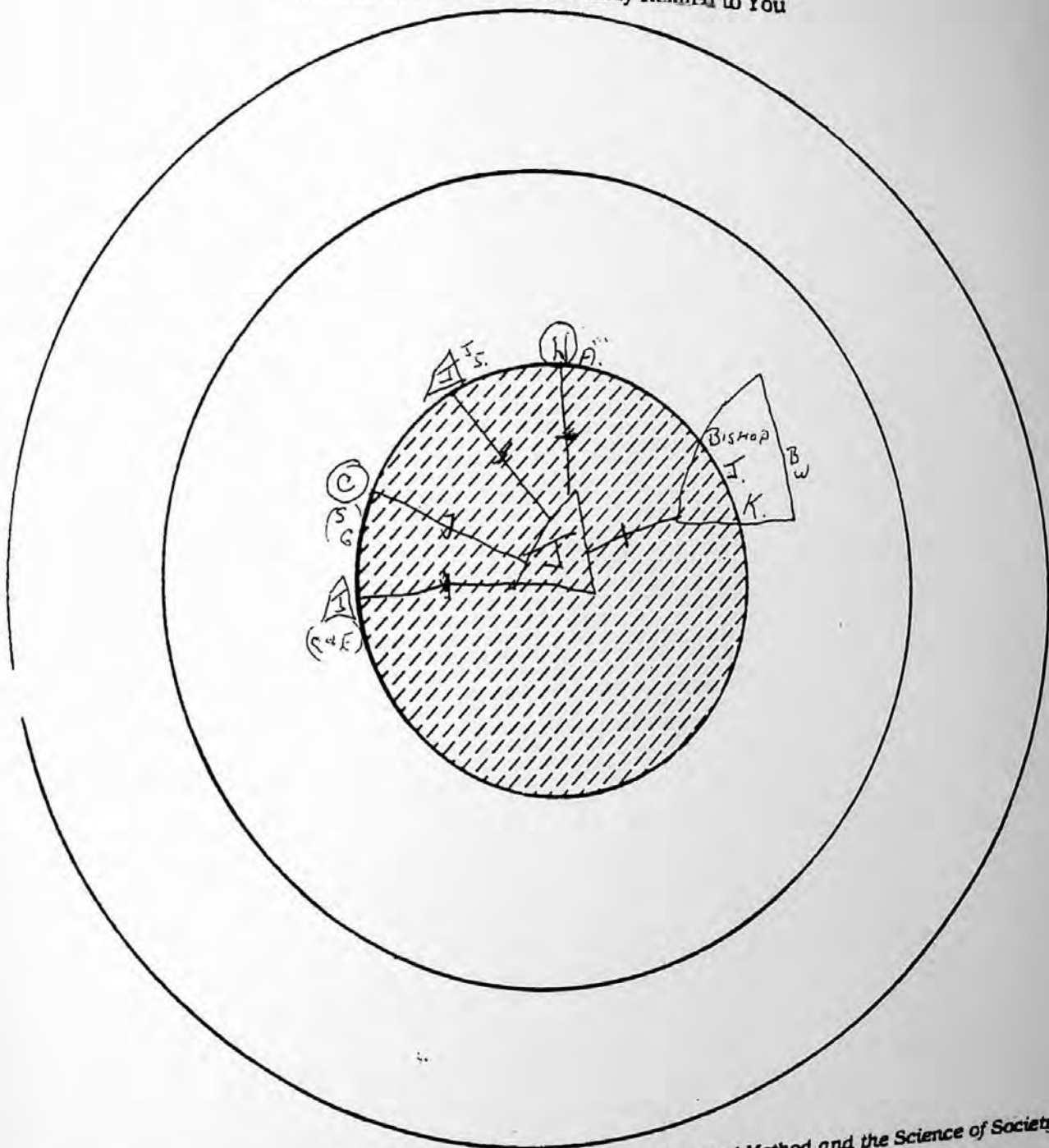
APPENDIX P

Pine Grove IV (After), 5/22/97

Spiritual Social Atom of JG

MORENO'S SOCIAL ATOM*

Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House. 1951. pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females and triangles for males place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

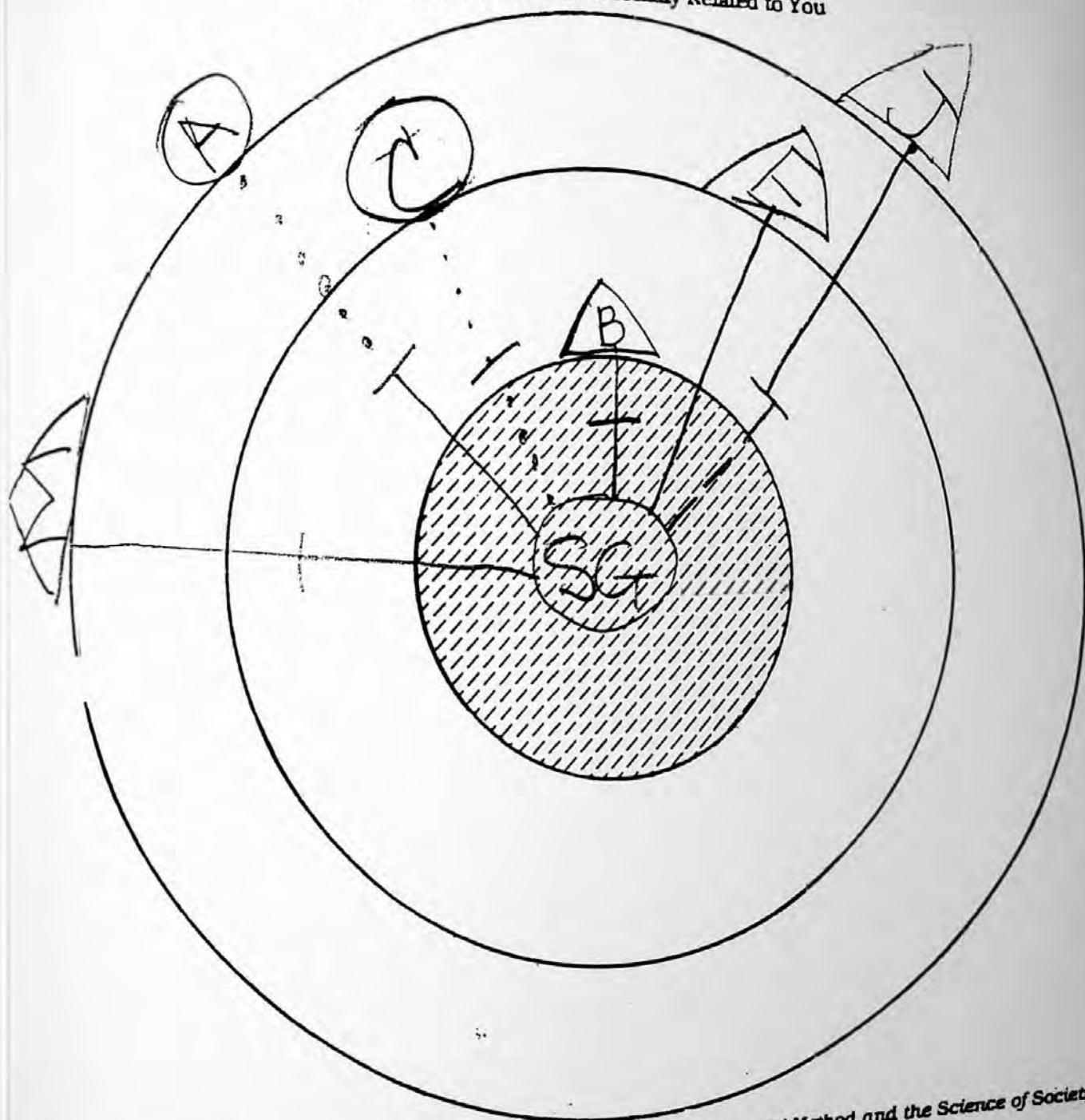
APPENDIX Q

Pine Grove V (Before), 6/11/97

Group Social Atom of S

MORENO'S SOCIAL ATOM*

Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

First

Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.

Second

Using the symbols of circles for females \bigcirc and triangles for males \triangle place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.

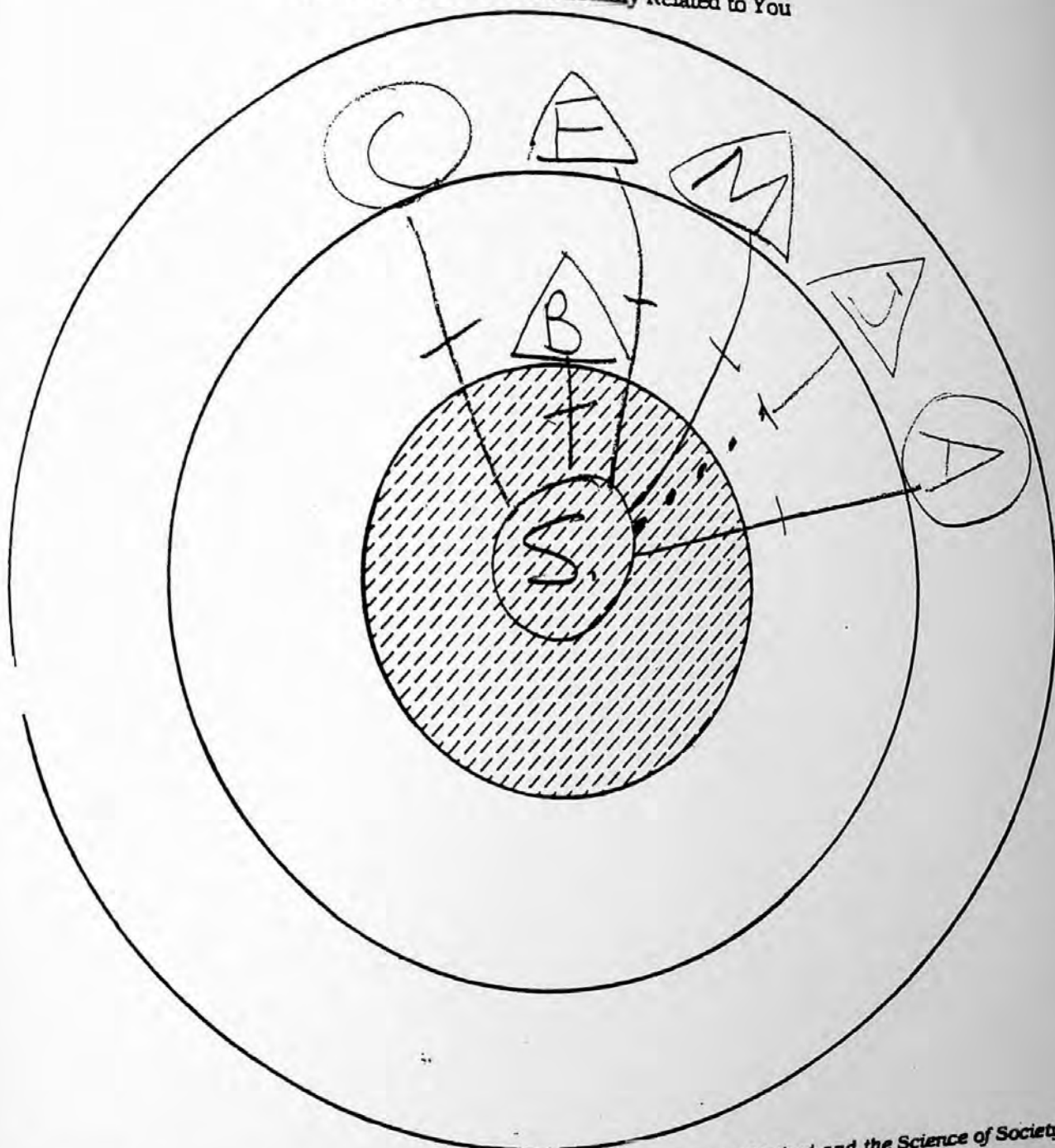
Third

Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

Pine Grove VI (After), 6/11/97

Group Social Atom of S

MORENO'S SOCIAL ATOM* Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

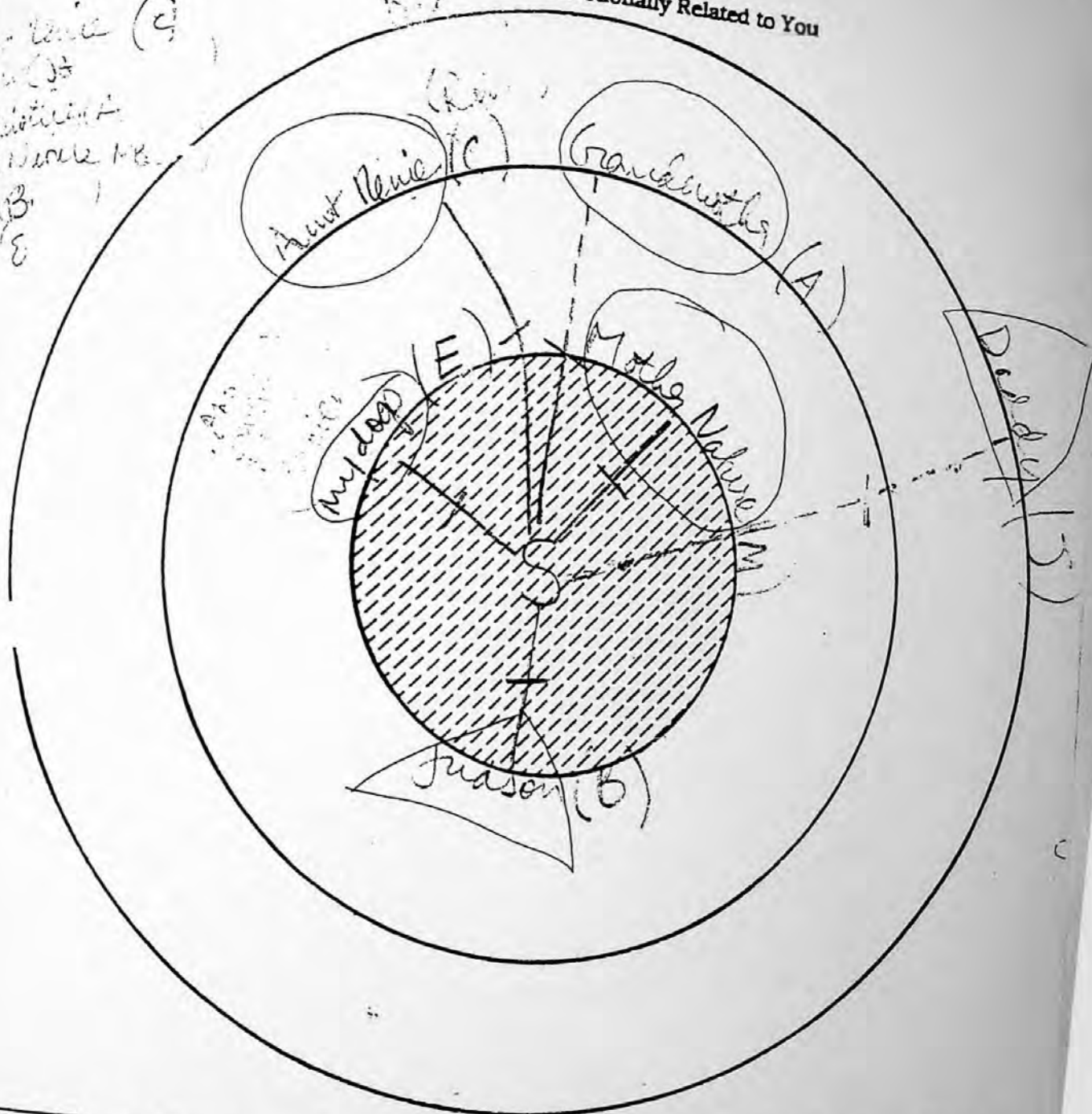
- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

APPENDIX S

Pine Grove VII (Before), 6/18/97

Spiritual Social Atom of S

MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

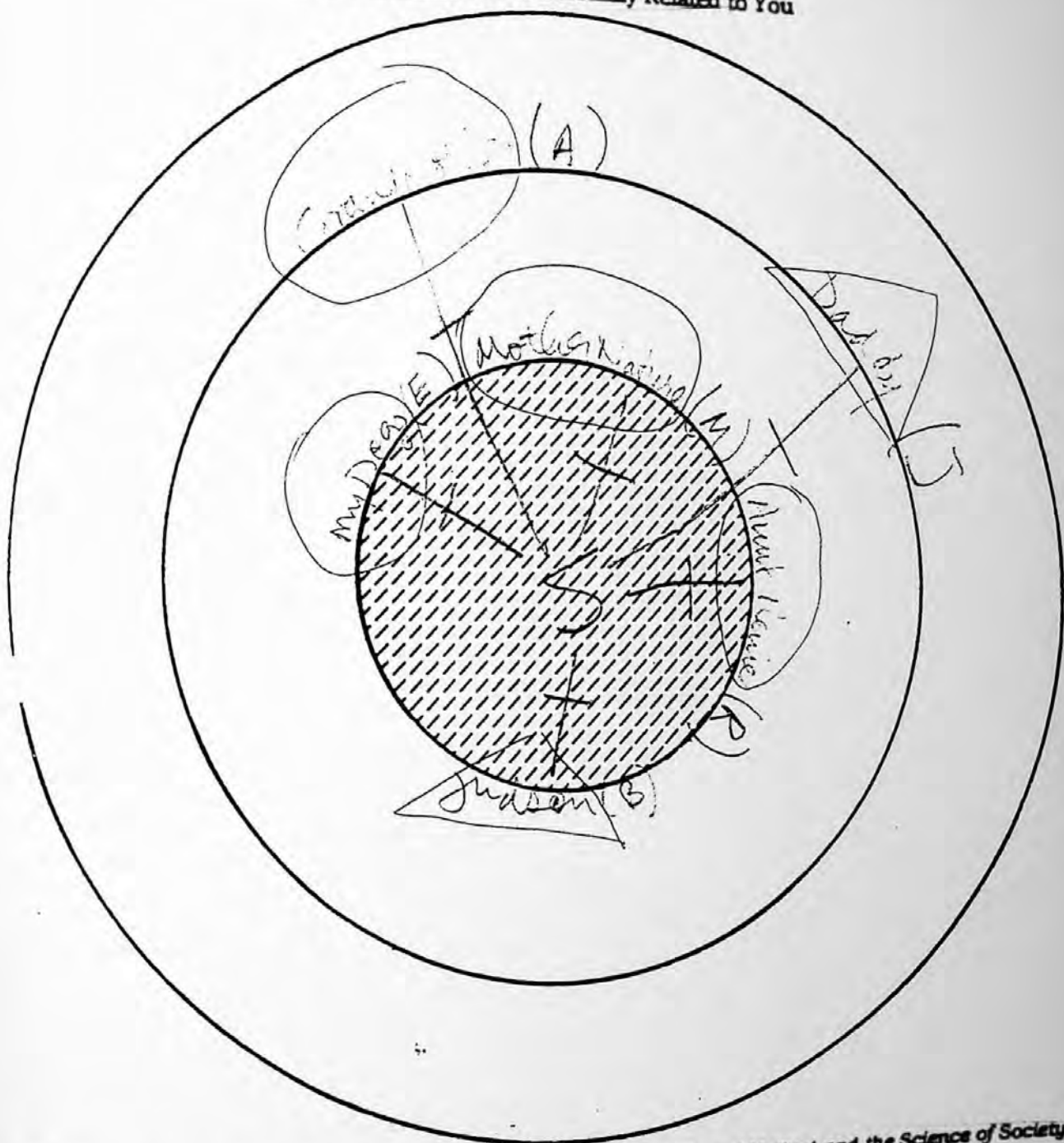
- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

APPENDIX T

Pine Grove VIII (After), 6/18/97

Spiritual Social Atom of S



MORENO'S SOCIAL ATOM* Nucleus of Persons Emotionally Related to You



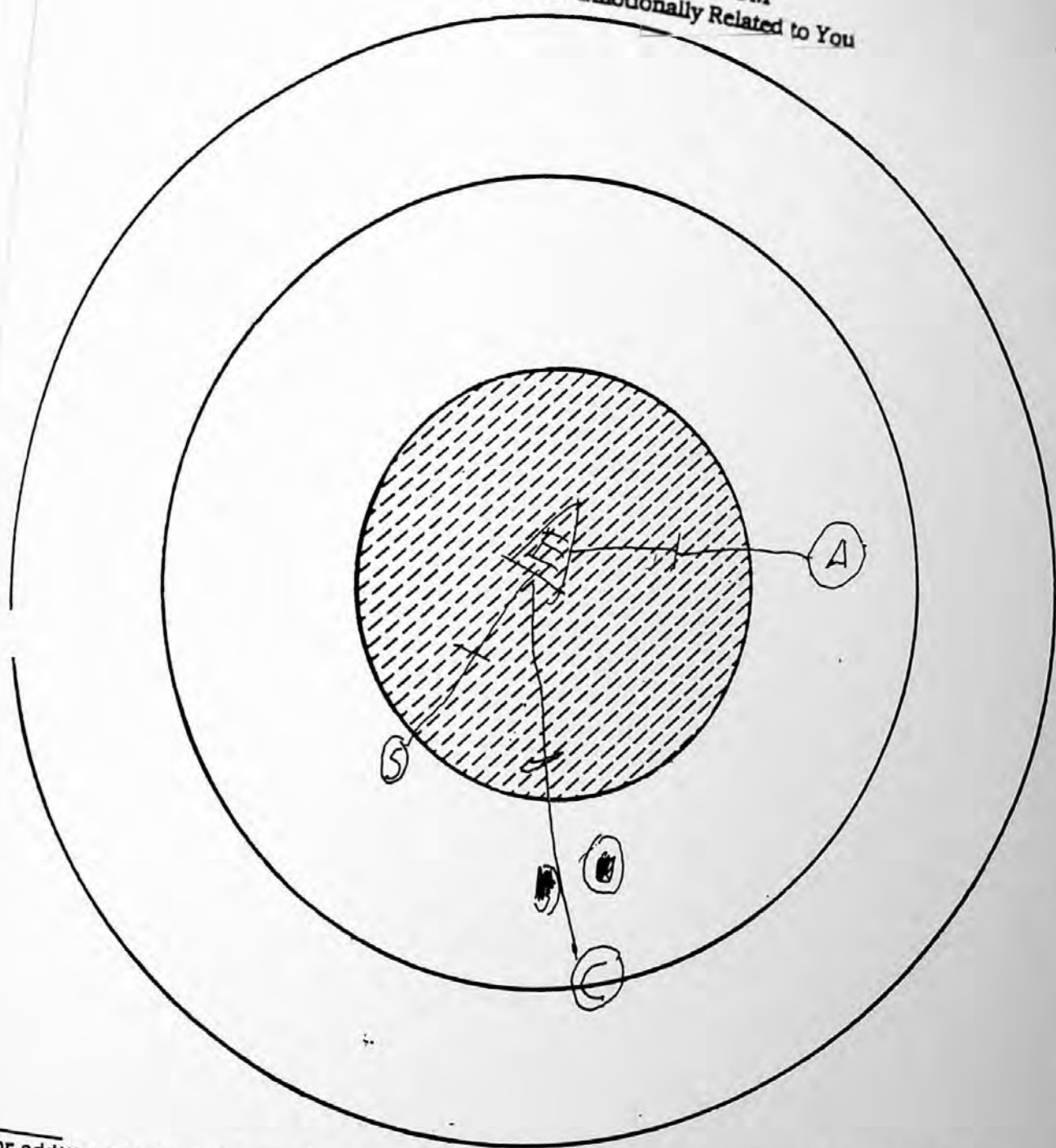
*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second Using the symbols of circles for females  and triangles for males  place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

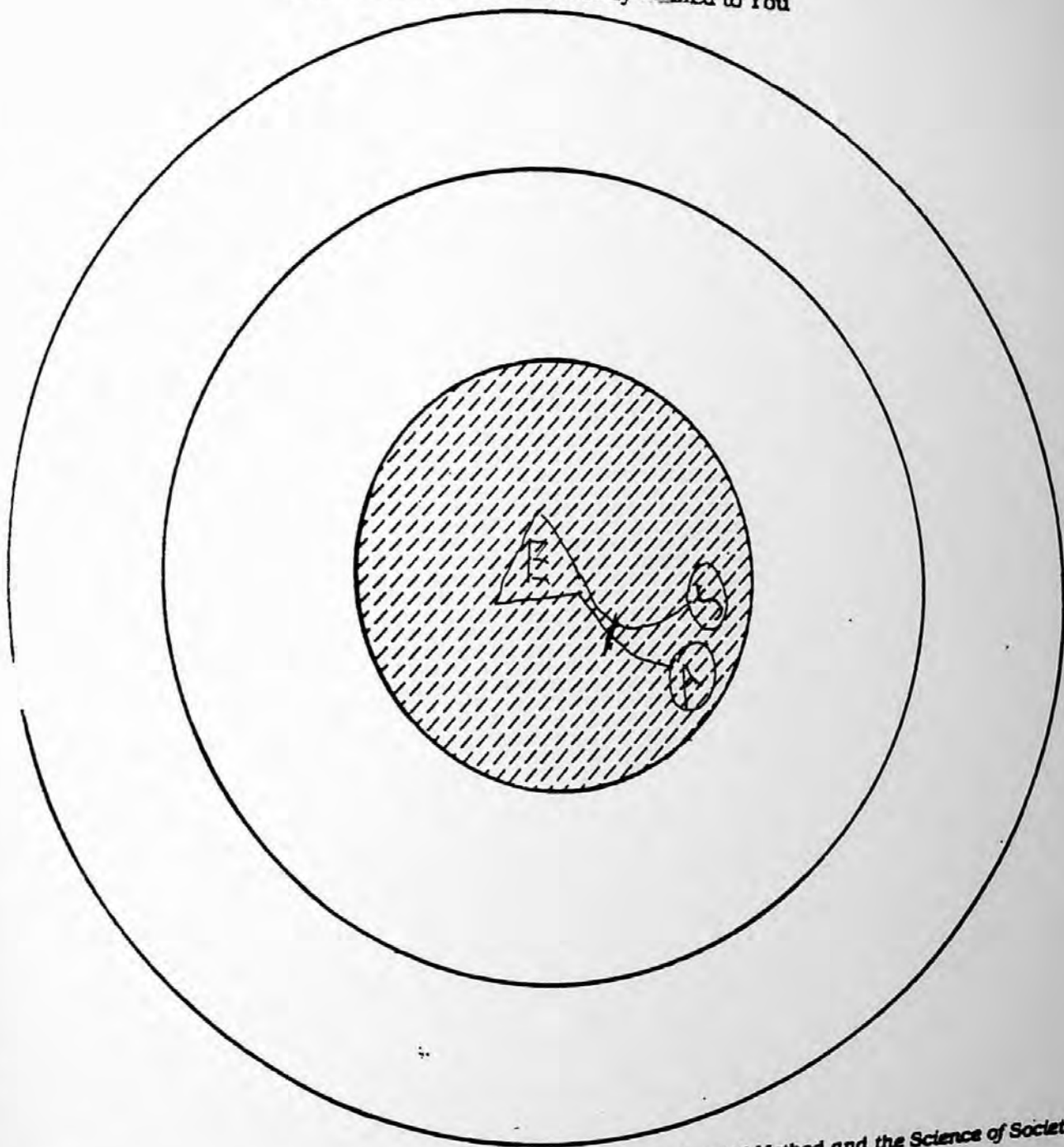
- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females \bigcirc and triangles for males \triangle place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

APPENDIX V

Pine Grove X (After), 7/2/97

Group Social Atom of E

MORENO'S SOCIAL ATOM* Nucleus of Persons Emotionally Related to You



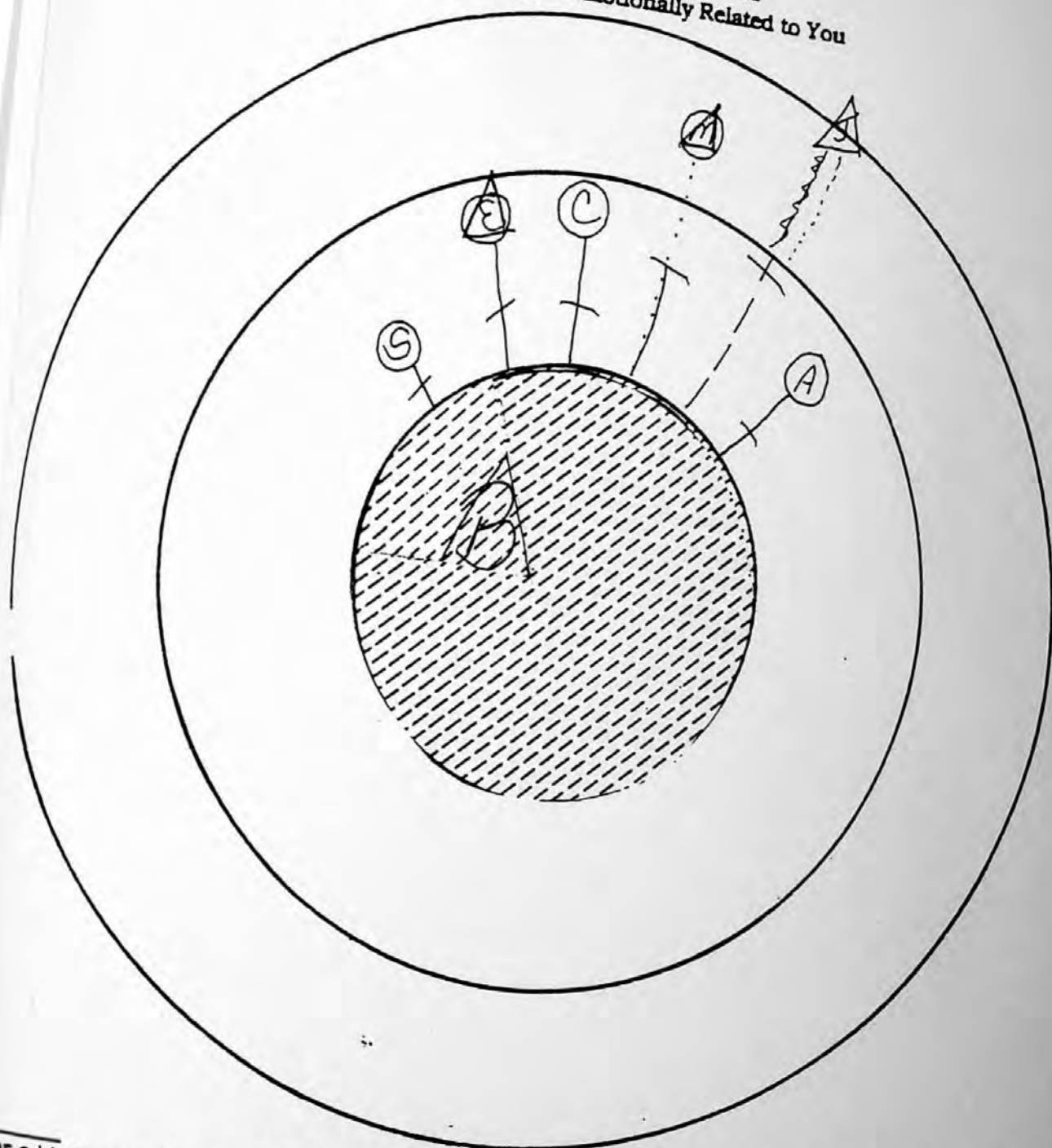
*For additional information see J.L. Moreno. *Sociometry. Experimental Method and the Science of Society.* Beacon, N.Y.: Beacon House. 1951. pp. 57-69..

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*, Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

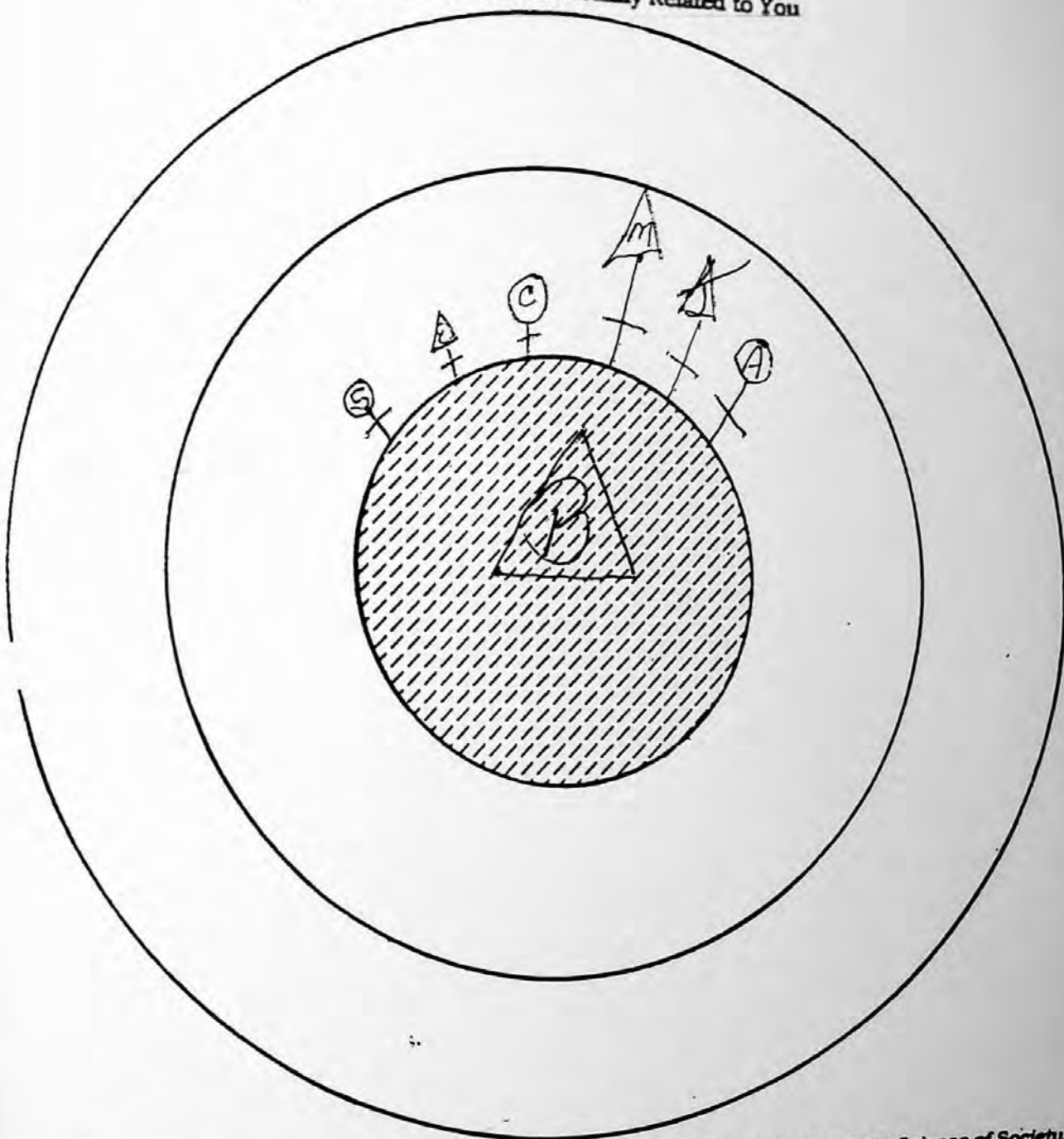
INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

Pine Grove XII (After), 7/9/97

Group Social Atom of B

MORENO'S SOCIAL ATOM* Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno. *Sociometry: Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House. 1951. pp. 57-59.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

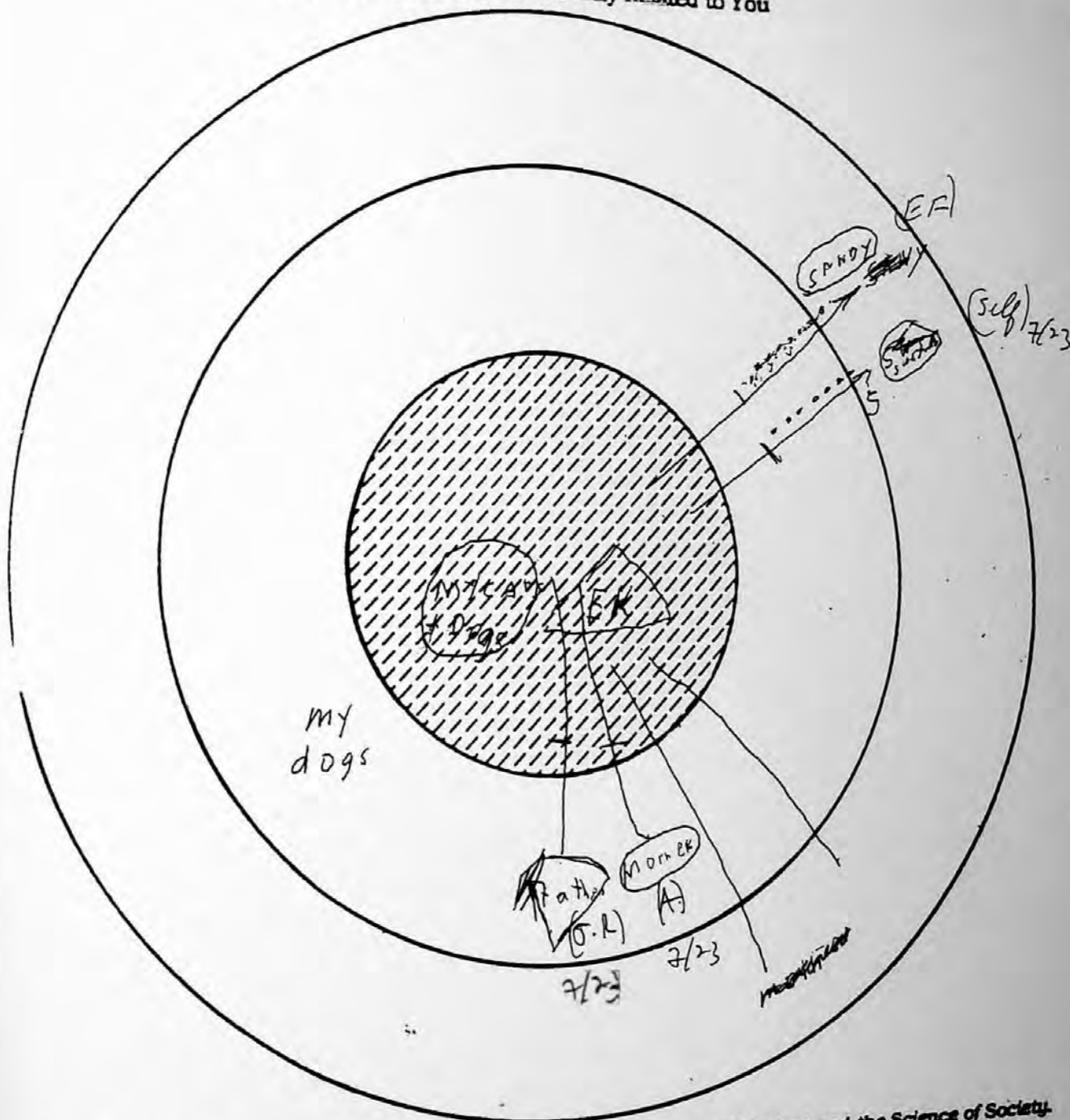
- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

APPENDIX Y

Pine Grove XIII (Before), 7/23/97

Spiritual Social Atom of E

MORENO'S SOCIAL ATOM* Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House. 1951. pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second Using the symbols of circles for females \bigcirc and triangles for males \triangle place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

APPENDIX 2

Pine Grove XIV (Before), 7/30/97

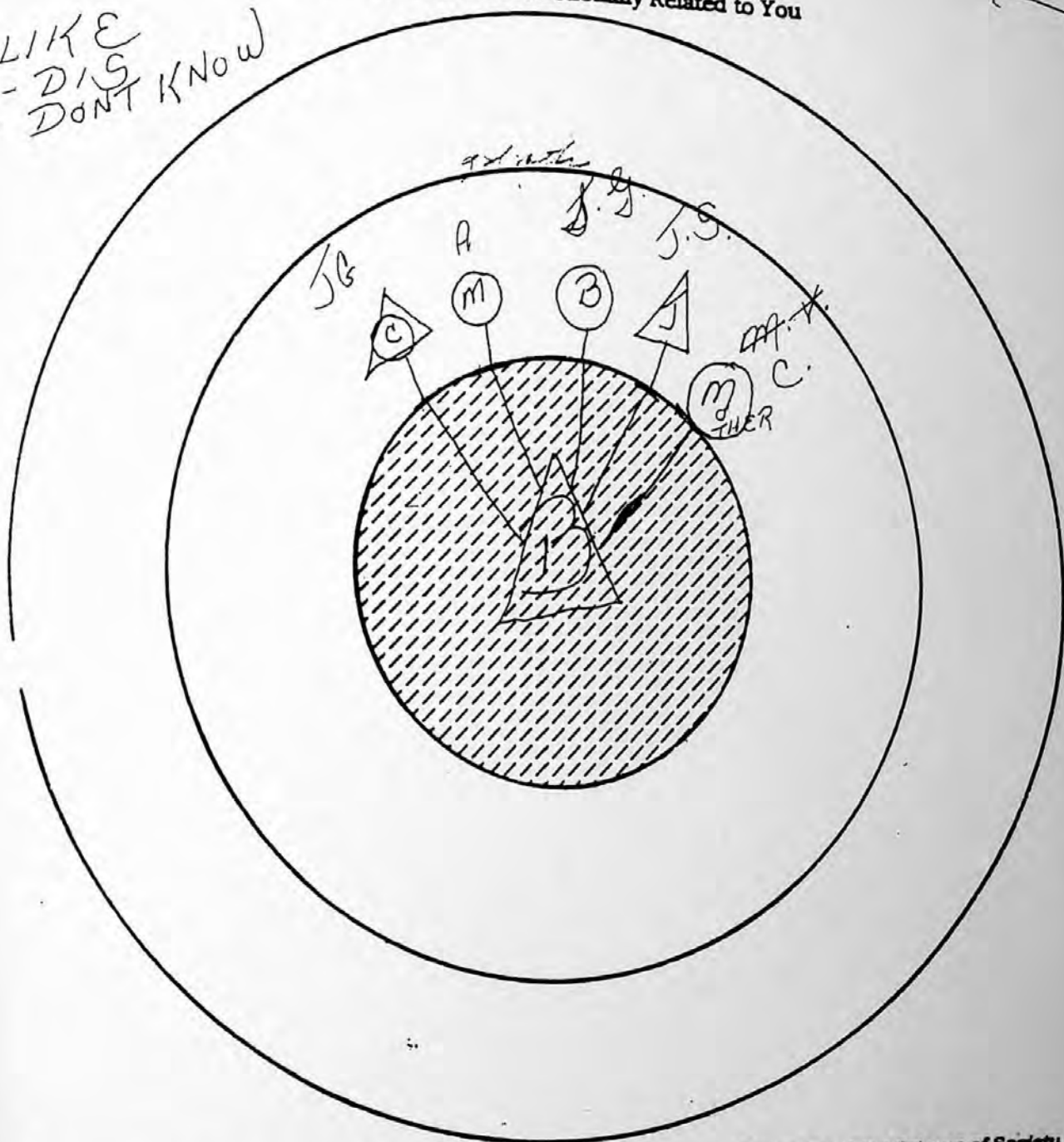
Spiritual Social Atom of B

NOTE: No "After" Spiritual Social Atom

MORENO'S SOCIAL ATOM*

Nucleus of Persons Emotionally Related to You

LIKE
DIS
DONT KNOW



*For additional information see J.L. Moreno, *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

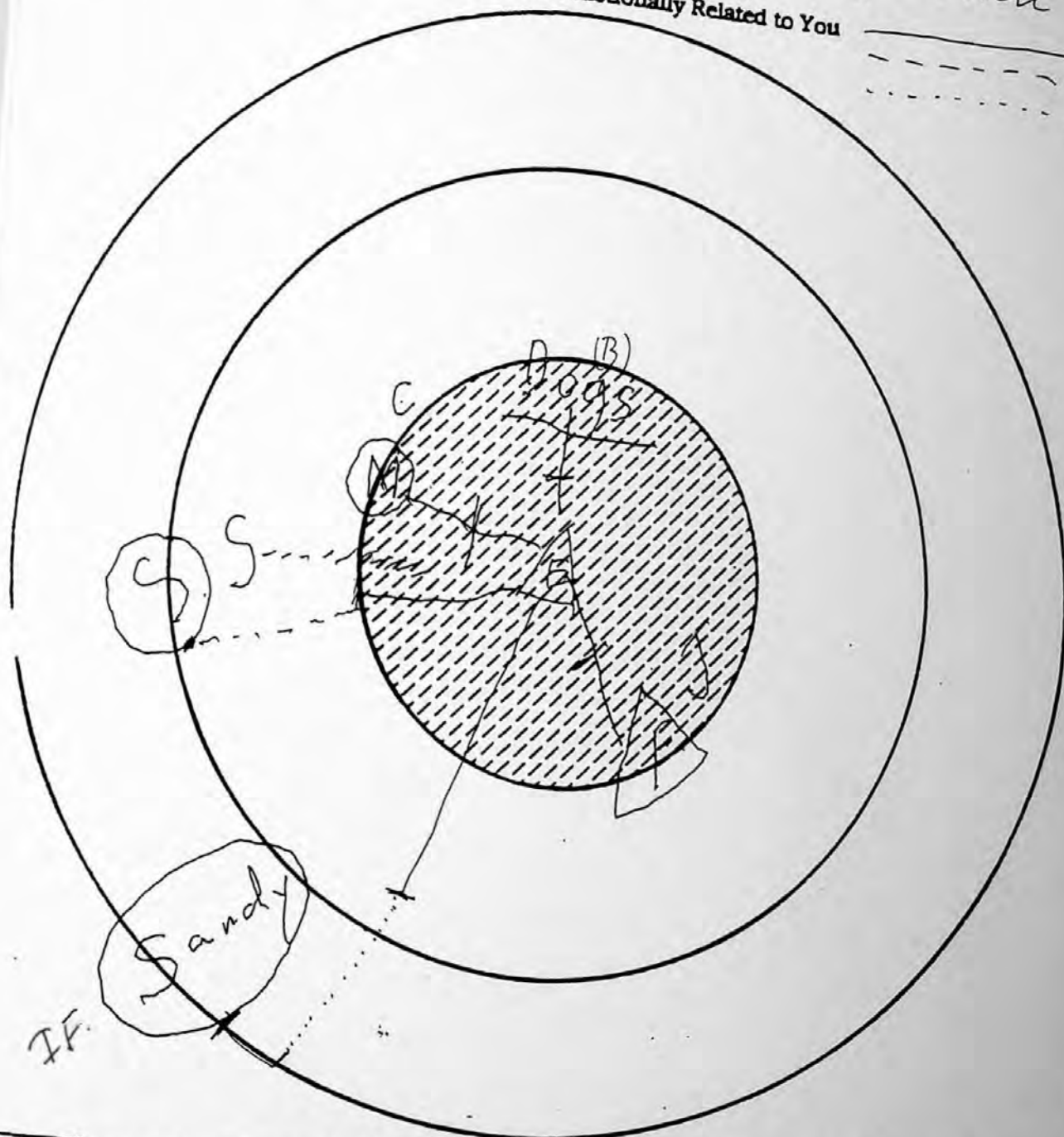
Pine Grove XV (Before), 8/6/97

Spiritual Social Atom of E

△ - men

○ - women

MORENO'S SOCIAL ATOM* Nucleus of Persons Emotionally Related to You



*For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951. pp. 57-69.

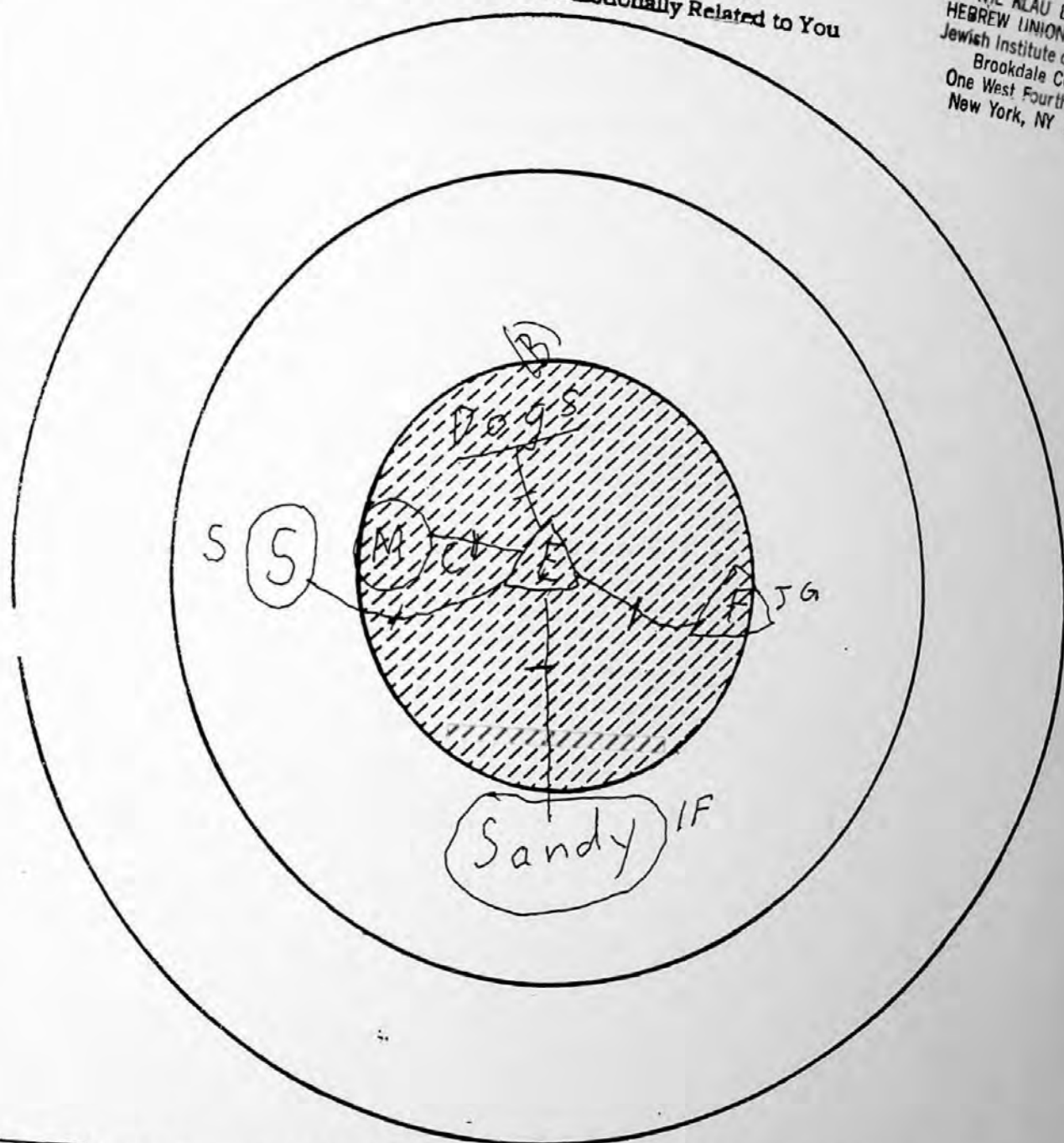
This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.

MORENO'S SOCIAL ATOM*
Nucleus of Persons Emotionally Related to You

THE KLAU LIBRARY
HEBREW UNION COLLEGE
Jewish Institute of Religion
Brookdale Center
One West Fourth Street
New York, NY 10012



*For additional information see J.L. Moreno. *Sociometry, Experimental Method and the Science of Society*. Beacon, N.Y.: Beacon House, 1951, pp. 57-69.

This exercise is designed to help you identify (1) those people to whom you feel emotionally related, (2) those with whom you wish to have a relationship, and (3) those persons who are acquaintances.

INSTRUCTIONS:

- First** Make a list of the persons you know and indicate in the margin the number 1, 2, or 3 depending on whether they fit the category as described above.
- Second** Using the symbols of circles for females ○ and triangles for males △ place yourself in the inner nucleus and position those persons to whom you feel emotionally related within the inner circle, using nearness or distance to indicate their significance to you. Continue with category (2) placing persons in the middle circle, and (3) the outer circle.
- Third** Be aware of what you experience as you proceed. Discuss the meaning this exploration has had for you with another person, or share it with the group.