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**Souldrama®: A Therapeutic Action Model to Create Spiritually Intelligent Leadership**

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**Connie Miller**

International Institute of Souldrama®

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**Intuition**

“The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift”. Einstein

What is a spiritual journey? More than ever, individuals find themselves experiencing a lack of meaning in their lives and an attendant sense of spiritual desolation (Vaill, 1989). Consequently, many people are increasingly embarking upon a spiritual journey, seeking to discover their true selves, searching for a higher purpose and meaning to their lives (Conger, 1994). This spiritual journey is not necessarily confined to a religious
framework (Conger, 1994) as many might conclude, for, as Patterson (1997) observed, "religions can be viewed as the maps, while you might consider spirituality to be the territory".

**Spiritual Intelligence, Leadership and the Recognition of Individual Spirituality**

In the early part of the twentieth century IQ, or rational intelligence held much importance. More recently, emotional intelligence (EQ) has been identified as a requirement for the effective use of IQ. Now there exists much scientific data that points to the presence of a spiritual intelligence (SQ), the ultimate intelligence that serves as a necessary foundation for the effective functioning of both IQ and EQ. This category of skills is crucial for wholeness, happiness, and effective living.

D. Zohar has written a great deal about the types of intelligence that correlate to the three types of capital those truly great spiritual leaders must integrate: material, social and spiritual. She goes on to include the intelligence of the mind, the heart, and the spirit.

Danah Zohar (Leader to Leader 2005) states that great leadership depends primarily on vision that we can appreciate intellectually, emotionally and spiritually. She goes further and states that vision is the passion and driving force of our enterprise. What appears to be lacking today are leaders without vision.

*One reason that visionary leadership is in short supply today is the value our society places on one particular kind of capital--material capital. Too often the worth or value of an enterprise is judged by how much money it earns at the end of the day, or how much worldly power it gives us over others. This obsession with material gain has led to short-term thinking and the narrow pursuit of self-interest. It is true that any kind of enterprise we want to engage in requires some kind of financial wealth if it is to*
succeed in the short term. But for leadership to inspire long-term, sustainable enterprises, it needs to pursue two other forms of capital as well: social and spiritual. These three types of capital resemble the layers in a wedding cake. Material capital is the top layer, social capital lies in the middle, and spiritual capital rests on the bottom, supporting all three.

*IQ*, or intelligence quotient, was discovered in the early 20th century and is tested using the Stanford-Binet Intelligence scales. It refers to our rational, logical, rule-bound, problem-solving intelligence. It is supposed to make us bright or dim. It is also a style of rational, goal-oriented thinking. All of us use some *IQ*, or we wouldn't be functional.

*EQ* refers to our emotional intelligence quotient. In the mid-1990s, in Emotional Intelligence: Why It Can Matter More Than *IQ*, Daniel Goleman articulated the kind of intelligence that our hearts, or emotions, have. *EQ* is manifested in trust, empathy, self-awareness, and self-control, and in the ability to respond appropriately to the emotions of others. It's a sense of where people are coming from; for example, if a boss or colleague seems to have had a fight at home before coming into the office that morning, it's not the best time to ask for a pay raise or put a new idea across.

*SQ*, our spiritual intelligence quotient, underpins *IQ* and *EQ*. Spiritual intelligence is ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life. Signs of high *SQ* include an ability to think out of the box, humility, and an access to energies that come from something beyond the ego, beyond just me and my day-to-day concerns. *SQ* is the ultimate intelligence of the visionary leader. It was the intelligence that guided men and women like Churchill, Gandhi, Nelson Mandela, Martin Luther King Jr., and Mother Teresa. The secret of their leadership was their ability to inspire people, to give them a sense of something worth struggling for.

*Table 1* summarizes the three types of intelligence, their function, and their capital. (Zohar 2005)
The Purpose of Souldrama

A soul under stress sacrifices parts of itself. True healing involves helping the person to gradually re-own and re-integrate these split-off parts of self-love, courage, a sense of empowerment, sexuality, spiritual connectedness, humility, surrender, tenderness, and independent thinking. Helping a person to redefine themselves by putting the focus inward toward their divine self and back toward their spontaneity and creativity in turn enables them to develop a relationship with their higher self and with their higher power.

Souldrama® is designed to learn to blend group psychotherapy, psychodrama and Souldrama to stimulate creativity. This process combines mind, body, emotions and spirit in order to create a very effective therapeutic energy within a group process. Within the process of Souldrama (Miller, IJAM Winter 2000) there are six sequential pre-determined stages (represented by veils, or pieces of cloth, used as symbolic representations of the stages) that are used to represent different levels of trust and healing within the journey. The stages access spiritual states of consciousness and levels of intelligence to enable the ego to align with the soul so that one can access their SQ. Souldrama is not linear, the six

<table>
<thead>
<tr>
<th>Capital</th>
<th>Intelligence</th>
<th>Function</th>
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<tbody>
<tr>
<td>Material Capital</td>
<td>Rational Intelligence</td>
<td>What I think</td>
</tr>
<tr>
<td>Social Capital</td>
<td>Emotional Intelligence</td>
<td>What I feel</td>
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<tr>
<td>Spiritual Capital</td>
<td>Spiritual Intelligence</td>
<td>What I am</td>
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</table>
stages are circular and sequential in their development, and one cannot move into the next stage until the prior stage is completed. One of the great dangers of transformational work is that the ego attempts to sidestep deep psychological work by leaping into the transcendent too soon. This is because the ego always thinks itself to be much more advanced than it actually is. The first two stages or veils represent the rational intelligence, the second two stages represent the emotional intelligence and the third stages represent the spiritual intelligence. Each stage builds upon the previous stage. The seventh stage is the “invisible” stage is one where one can be on their higher purpose fully integrated until it is time to repeat the stages of growth to develop even more. Our healing is never finished as life is a continuous journey prodding us to keep growing.

Through the use of therapeutic action, myth, metaphor, guided meditation, energy work and prayer people actually begin to realign their ego and soul and access that spiritual energy that has been disassociated. Souldrama incorporates the new concept of spiritual intelligence and uses psycho- therapeutic action methods to integrate all three intelligences, the Rational, Emotional and Spiritual to achieve spiritually intelligent leadership.

In her recent chapter (Miller, C 2007) applies the concept of spiritual intelligence to the application of psychodrama and sociometry developed by J. L Moreno. Much of Jacob Moreno’s work may be understood as being methods and ideas for promoting spontaneity in the service of creativity, thus the therapeutic factors that are used within the stages are the energy of the group and the process of psychodrama and sociometry.
Psychodrama makes the expansion of reality possible by methods not used in life.

Souldrama takes this one step further by providing a circular model and structure to integrate through all three intelligences to align the ego and soul.

There are twelve necessary components Zohar (2005) recognizes for spiritually intelligent leadership. These are the components that are woven into the stages of Souldrama. While they overlap into each stage of development, they serve a primary function in each stage.

1. **Self-Awareness:** Knowing what I believe in and value, and what deeply motivates me.
2. **Spontaneity:** Living in and being responsive to the moment.
3. **Being Vision- and Value-Led:** Acting from principles and deep beliefs, and living accordingly.
4. **Holism:** Seeing larger patterns, relationships, and connections; having a sense of belonging.
5. **Compassion:** Having the quality of "feeling-with" and deep empathy
6. **Celebration of Diversity:** Valuing other people for their differences, not despite them.
7. **Field Independence:** Standing against the crowd and having one's own convictions.
8. **Humility:** Having the sense of being a player in a larger drama, of one's true place in the world.
9. **Tendency to Ask Fundamental "Why?" Questions:** Needing to understand things and get to the bottom of them.
10. **Ability to Reframe:** Standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context.
11. **Positive Use of Adversity:** Learning and growing from mistakes, setbacks, and suffering.
12. **Sense of Vocation:** Feeling called upon to serve, to give something back.

Table 2 (pp 17-18) integrates twelve necessary components Zohar says to be necessary for spiritually intelligent leadership with the six stages therapeutic action model of Souldrama used to access and integrate all three types of IQ using the psychotherapeutic
techniques of mind body and spirit. The first two stages process the intellectual IQ by reframing and surrendering to something higher than themselves, stages three and four processes the emotional EQ through forgiveness and compassion and stage five and six allow one to access the Spiritual IQ. After all six stages are completed one is able to live in the moment on their vision in the present – in the here and now (the invisible veil) until the stages are repeated again.

Table 2

<table>
<thead>
<tr>
<th>Stage</th>
<th>Purpose of Soul drama®</th>
<th>Works With &amp; Develops</th>
</tr>
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<tbody>
<tr>
<td>One:</td>
<td>Begin give up control; surrender to something greater than ourselves.</td>
<td>Material Capital</td>
</tr>
<tr>
<td>Meeting Your Guide</td>
<td>Begin to want to know a higher purpose: Ask Why am I here?</td>
<td>Rational Intelligence</td>
</tr>
<tr>
<td></td>
<td>Being willing to challenge the cultural conserve. Admit that We cannot heal alone.</td>
<td>What I think</td>
</tr>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>Two:</td>
<td>Reframe gifts from parents. Beginning of a sense of purpose: Seeing the bigger picture.</td>
<td>Material Capital</td>
</tr>
<tr>
<td>Your Soul’s Mission</td>
<td>Positive use of adversity.</td>
<td>Rational Intelligence</td>
</tr>
<tr>
<td></td>
<td>Being willing to admit mistakes.</td>
<td>What I think</td>
</tr>
<tr>
<td>Three:</td>
<td>Celebrate Diversity. Value other people for their differences &amp; allow tolerance. Compassion.</td>
<td>Social Capital</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>Feeling deep empathy for others</td>
<td>Emotional Intelligence</td>
</tr>
<tr>
<td>Four:</td>
<td>Calling upon to serve and to give</td>
<td>Social Capital</td>
</tr>
<tr>
<td>The Heart of God</td>
<td>Emotional Intelligence</td>
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<td>------------------</td>
<td>------------------------</td>
<td></td>
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<tr>
<td>and receive.</td>
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<td></td>
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<tr>
<td>A sense of vocation or higher purpose to something higher than themselves.</td>
<td>What I feel</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Five: Confronting Evil</th>
<th>Spiritual Capital</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field independence: Standing against the crowd, being able to be unpopular for what I believe in. Being vision and value led and acting from principles, belief and love. Self-Awareness</td>
<td>Spiritual Intelligence</td>
</tr>
<tr>
<td></td>
<td>What I am</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Six: Eden</th>
<th>Spiritual Capital</th>
</tr>
</thead>
<tbody>
<tr>
<td>Having a sense of being a player in a larger drama and of one’s true place in the world. Being on your Soul’s Mission, a sense of vocation. Being able to be open to others, not take things personally. Humility.</td>
<td>Spiritual Intelligence</td>
</tr>
<tr>
<td></td>
<td>What I am</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Seven: The Invisible Veil</th>
<th>Integration of IQ, EQ and SQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living in the moment: being able to hear the voice of the soul. Becoming co-creators with God, each other and knowing what I believe in and value and what motivates me. Spontaneity.</td>
<td></td>
</tr>
</tbody>
</table>

"Souldrama®" came into being as a result of a powerful workshop, "Healing With The Energy of Angels" conducted in Sedona, Arizona, April 1997 with Stevan Thayer and Connie Miller. Stevan brought his technique of meditation called "Healing With The Energy of Angels"® and Connie brought her original concept of action techniques including the concept of co-dependency in action illustrated as an absence of relationship with oneself. From the concepts of group therapeutic psychotherapeutic technique of group therapy, sociometry and psychodrama she put a new philosophy into action using the foundation of psychodrama (2000 IJAM) to integrate spirituality and psychology. This workshop provided the spark of creativity for the birth of Souldrama.

The Relationship between the Structure of Souldrama, the Psychotherapeutic Technique of Psychodrama and the Twelve Components of Spiritual Intelligence

At the center of the following psychotherapeutic techniques are the utilization of the mind, body, and spirit in transformational growth. Applied from a place of respect, empathy, and a nonjudgmental frame of reference these techniques compel an
individual’s reflective exploration of the self.

**Level One: Rational Intelligence**

**Stage One: Meeting Your Guide**

*Tendency to Ask Fundamental "Why?” Questions*

*Needing to understand things and get to the bottom of them.*

Souldrama is a call to healing and wholeness.

Holding out hope for our ultimate redemption gives us faith and hope that our legacies will be good and that our life has had a higher purpose. What we can do as therapists is to help others access their spiritual intelligence and become spiritual leaders. This is the time for co-creatorship teaching, healing and generating new action techniques.

**Holism: Seeing larger patterns, relationships, and connections; having a sense of belonging.**

When action methods are introduced into a group, other than just verbalization, participants become more present, more aware, and as a consequence, more conscious. Consciousness enhances our interactions by making them intentional. When action is added to the group process it dissolves passivity. Acting on thoughts and feelings gives greater visibility to our inner worlds and greater energy to our words. Action also helps to clarify our thoughts and feeling. This clarity comes as a result of internal and external feedback and can be used to adjust our way of being. Moreno (1971) commented that group participants often see themselves in the experiences of the protagonist. As a result members may feel a connection with those themes which give meaning and purpose to
life. In this way catharsis becomes a healing agent not only for the protagonist but also for all participants in the group.

Existential factors come into play via the powerful psychodrama experience and group members gain an awareness of the universal nature of pain, death, aloneness, and individual responsibility (Yalom, 1975). These struggles become a shared experience and thereby reduce the associated shame and fear so often felt.

Unique to psychodrama is the vicarious catharsis of group members as the protagonist acts out his or her experience. Moreno noted that even if group members do not share primary issues, the protagonist’s experience will still evoke the emotions of fellow group members (Bemak & Young, 1998). It is commonly believed that in some way all people share experiences central to the human condition -- grief, pain, suffering, anger, joy, or excitement. Yalom (1995) discussed the value of catharsis in group therapy, describing it as an effect of universalization. Group members connect with the feelings the protagonist is experiencing, awakening any repressed feelings of their own. The protagonist’s experience becomes a catalyst for the experiencing of unexpressed feelings by fellow group members.

Stage Two: Your Soul’s Mission

**Ability to Reframe:** Standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context

Therapeutically, psychodrama creates encounters in which individuals have the opportunity to discover the world through another’s perceptions. It effectively releases
these ‘stuck’ memories from the body, mind, and unconscious, freeing long-held energy from within this complex storage system. As Shapiro (1995) describes: In effect, the information is frozen in time, isolated in its own neuro network, and stored in its originally disturbing state-specific form. Because its biological/chemical/electrical receptors are unable to appropriately facilitate transmission between neural structures, the neuro network in which the old information is stored is effectively isolated (p. 40).

Psychodrama gives individuals the opportunity to tell their story. Expressing the full impact of traumatic experiences with others provides an environment where one can be heard, known, and undergo interpersonal bonding with others who have experienced similar plights of the human experience. Transformation can occur with the re-storying of the story and the story can be reframed. Revealing the true self in this way allows a person to continually re-create oneself, thereby promoting the conscious transformation of consciousness.

A deeper understanding of oneself and others can be experienced by fully experiencing the trauma, which can be relived, released, resolved, and reframed. This allows for acceptance and integration of one’s personality that may have been denied or disowned during the traumatic event. During the catharsis of integration, thoughts and feelings are reframed based upon corrective experiences. The expression of untapped feelings allows for an upwelling of energy once used to contain and manage psychic splits. The result of this release of energy is a newfound creative energy.

Positive Use of Adversity: Learning and growing from mistakes, setbacks, and suffering.
A precious stone cannot be polished without friction, nor humanity perfected without trials. Personal growth is the process of responding positively to change. Whatever comes your way, Soul drama teaches one to give it meaning and transform it into something of value. The awareness and full expression of previously repressed feelings expands one’s self-concept.

The individual now reclaims once disowned aspects of the self. It is a commonly held belief that one’s own experience is the ultimate teacher. One aspect of this wisdom is the notion that we learn about ourselves by being in relationships with others (Yalom, 1975). The interpersonal focus of the psychodrama group allows for dynamic person-to-person interaction. In the psychodrama group this interaction promotes corrective emotional experiences as members begin to express long-held emotions and begin to clarify interpersonal boundaries and limits. The group offers a supportive, safe place to begin this process. As group members become more conscious regarding their own patterns of interpersonal relating, a clarity emerges which can only be gained by an intensive group interaction by using a method like psychodrama. One way group members learn new behaviors is by picking up on and trying out healthy behaviors displayed by others in the group. Albert Bandura (1977) found modeling to be an important facet in learning. Moreover, Bandura (1977) emphasized that role playing new behaviors can deepen the learning process. Psychodrama provides an opportunity to try out these behaviors.

Interestingly enough, what we choose as our higher purpose is often connected to the time when we felt the most loved. (Miller 2000) One of the qualities of SQ is wisdom.
This includes knowing the limits of our knowledge. Other ingredients are values such as courage, integrity, intuition, and compassion. With SQ, more is less; so as you learn, the process may involve unlearning what other people have taught us.

Level Two: Emotional Intelligence

Stage Three: Forgiveness

Compassion: Having the quality of "feeling-with" and deep empathy.

Psychodrama is unique in its attempts to go beyond the linear methods of talk therapy to promote deep self-awareness and integration. Moreno’s (1946) methodology is a growth model emphasizing individual responsibility and the creating of one’s destiny. Unique to psychodrama is the use of primarily role play in therapy to promote joy, enthusiasm, excitement, playfulness, vitality, deep feelings, sharing, and the integration of these emotions with the greater spiritual self. Beyond the mechanics of the technique, perhaps the most essential aspect of psychodrama is the psychological underpinnings of the events clients explore. Necessary to the experience is recognition of an individual’s once unspoken thoughts and feelings. These include the consideration of relationship dynamics of individuals not present, the acting-out of fantasies of what other people might think or feel, and the consideration of different ways to view an issue (Farmer, 1996). By revisiting old behavior and reaction patterns, group participants will often choose to try out more effective ones. The result is not only a change in interpersonal communication skills but also integration on cognitive, affective, behavioral, and spiritual levels (Farmer, 1996).
Celebration of Diversity: Valuing other people for their differences, not despite them.

In order to find one's unique path, it is necessary to become aware of the various unconscious aspects of the self. It is through the discovery, affirmation, and integration of these aspects that individuals gradually move toward a higher sense of individuality (Jacobi, 1965; Jung and von Franz, 1964; Singer, 1972). Thus, the struggle between the ego and the Self manifests itself through various inner voices reflecting these unconscious aspects (Eddinger, 1972). As individuals become aware of the voices emanating from the undeveloped aspects of their personality, they develop a clearer awareness of self and a greater appreciation of others. As a consequence, an individual is more likely to value her/his own uniqueness and that of others. It is therefore possible to develop an awareness of one's undeveloped personality by focusing on the nature of relationships with others. Manifestations of an individual's undeveloped personality are often actualized through interpersonal relationships (Jung and von Franz, 1964).

Stage Four: The Heart of God

A Sense of Vocation: Feeling called upon to serve, to give something back

In the mid 1930’s when Moreno published his first book, psychology and spirituality were seen as different and separate. Yet Moreno (1972) implied that individuals are co-creators with God, indicating self-responsibility in what one creates in life and in the world in general. God is not seen as a separate being, but rather as an expression of immanence -- the indwelling of the Supreme Being. By this definition all existence and each being is an expression of God.
Level Three: Accessing Our Spiritual Intelligence

As we reach this stage, we are able to believe in ourselves, our purpose and be vision and value led, acting from beliefs, principles and self love.

Stage Five: Confronting Evil

Field Independence: Standing against the crowd and having one's own convictions.

"No army can withstand the strength of an idea whose time has come." -- Victor

Unique to Moreno during his era was a belief that creativity is best evoked via spontaneous improvisation rather than planned, rational behavior. For Moreno, to be spontaneous was to connect with one’s inner core, searching within to find answers to struggles rather than seeking direction from other people. This indicates an emphasis on what Viktor Frankl (1992) referred to as the struggle of the courage to be -- to live life authentically.

We had to learn ourselves, and furthermore we had to teach the despairing men, that it did not matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life but instead to think of ourselves as those who were being questioned by life, daily and hourly. Our answer must consist not in talk and medication, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for the individual. -- Victor Frankl

Self-Awareness: Knowing what I believe in and value, and what deeply motivates me.

Moreno believed that psychodrama could be applied to groups within all aspects of society. He believed psychodramatic techniques could be applied to psychology and
sociology to promote healing and creativity not only for individuals but also to society as a whole. Perhaps Blatner (1998) said it best when he suggested Moreno’s “role theory was a natural bridge between the two levels of human organization, and many of his methods addressed the group context and interpersonal realm as well as intrapsychic phenomena” (paragraph 14). Moreno suggested yet a final level of healing, a, spiritual catharsis deals with the question: How does the new me, the more whole me, fit in the wider world? How does it fit with my greater sense of what it is all about? What is my purpose, where and how do I belong in the universe? Can God love me if I’m more whole in this way? When people can experience the re-envisioning of a loving God so that they can feel more part of the universe, integration and healing become more complete.

**Being Vision- and Value-Led: Acting from principles and deep beliefs and living accordingly.**

“Your vision will become clear only when you can look into your own heart... who looks outside, dreams; who looks inside, awakes”. (Carl Jung)

Spiritual intelligence is a way of thinking. Soul speaks in terms of vision. Spiritual Intelligence is about the questions more than the answers. It lives in stories, poetry, metaphor, and in uncertainty and paradox. With regard to therapeutic practice, encouraging signs are to be found in the world of narrative counselling, an approach that helps people see and tell positive stories of themselves. (White 1995). In twelve-step programs, people heal partly through the telling and sharing of their own stories. It is through the sharing of the trauma and pain and the subsequent healing that people form common bonds that unite them. Then, to get beyond that connection of pain, they need to go further by sharing their soulful moments, their hopes, and their dreams. This requires
re-establishing a relationship with their creativity and, through their higher awareness, connecting with others on a spiritual level. After a certain point in therapy, vision seems to be more powerful in the recovery process than the clearing away the baggage from past scars. (Miller 2000) A client without vision cannot move forward toward complete recovery. Many clients lose enthusiasm for life, the will to live it joyfully and creatively, and the passion for interests and projects. Many have lost the ability to appreciate the positives in life and, more importantly, have lost a commitment to action, or to make a difference in this world.

Stage Six: Eden

**Humility**: *Having the sense of being a player in a larger drama, of one's true place in the world.*

Moreno’s background as a theologian, sociologist, psychologist, and psychiatrist influenced the development of the theory and practice of psychodrama. As mentioned, Moreno’s view of God as immanent and inviting creativity challenges us to live in each moment consciously, and with vitality. This philosophy implies a belief that we have free will, self determinism, and are capable of solving our own problems. Moreover, it suggests a capacity to recreate ourselves through the process of co-creation. In this way our existence is never fixed but in a constant state of transition; we are constantly emerging and becoming. Moreno promoted a mindset of engaging in creative life experiences to find meaning, significance, and purpose. The group cohesiveness and relationships that members of a therapy group develop facilitate healthy intimacy and connections (Yalom, 1975).
Stage Seven: The Invisible Veil

Until we journey back through the stages to even empower ourselves more, we will live on purpose – life is circular and not linear. Here we live on purpose in the present.

**Spontaneity: Living in and being responsive to the moment.**

Jacob L. Moreno (1889-1974) described his hope for humanity -- the transformation of human consciousness through the integration of creative play, spontaneity, and psychological theory (Blatner, 2000). Moreno's (1946) methodology is a growth model emphasizing individual responsibility and the creating of one's destiny. Unique to psychodrama is the use of primarily role play in therapy to promote joy, enthusiasm, excitement, playfulness, vitality, deep feelings, sharing, and the integration of these emotions with the greater spiritual self. Marsha Sinetar (2000) suggests that children's spirituality thrives on playfulness. It demands respect. And it overflows into the lives of others bringing gifts and abundant riches. She celebrates the spiritual intelligence of children.

The value of Soulodrama is that by using action methods it keeps people in the present and allows them to access their qualities of spontaneity and creativity, the twin principles core to the fundamental theory of psychodrama. Spontaneity warms us up to our creativity; it is a way of meeting the moment and being in life. It means we are ready to respond as required by the situation. This ability must be natural as it is with children. In order for spontaneity to occur, a safe and playful environment must exist. Group members must be free from any consequences of exploring new attitudes, beliefs, and behaviors. Moreno
believed that role play releases spontaneity and allows for experimentation and self exploration. More importantly, play brings into awareness the child-like aspects of the self which can be a powerful element in integration of fragmented aspects of the psyche. Moreno emphasized the phenomenological aspect of psychodrama, relying upon an individual’s relationship with and reactions to real-world events. Such spontaneous improvised expressions of an individual’s drama offer an opportunity for personal transformation. A person can have a conversation with someone who has died, God, an unborn child, a feeling, a sensation, or one can replay a painful event creating a different ending. Fully spontaneous enactments help connect everyday mind with deeper soul and spirit. Freud recognized that the subconscious may be a repository of that which is disowned and produces anxiety. Jung expanded his view of the subconscious to recognize that it is also a source of innate healing, creativity, and self actualization. Divine energy - spirit -may work in and through our split, complex egos, seeking to bring forth healing.

The goal of psychodramatic treatment is to access, concretize, and experience a spontaneous state of learning and creativity as a healing antidote to past traumatic experiences. Allowing one to travel into the realm of surplus reality allows one to experience developmental repair within and to take a new ending of empowerment.

Concluding Comments

We can change our motivations to more positive ones and provide that inspiration and the energy it unleashes to become spiritual leaders. Soul drama offers a structure and ritualistic process to reclaim and recover the parts of us that have been split off for re-integration and healing. Re-integration cannot be achieved in a single healing process.
During Souldrama, significant gains maybe made as the individual begins to recognize and re-own some disowned emotion.

Souldrama in a group process offers more than the validation of that which can be given by a single other person; one person can be too easily discounted, a group offers a stronger feedback. We may find ourselves in need of someone or something, and gradually, in our travels, we meet people who offer clues. The journey may be sometimes difficult inspired by emotional or physical pain. During the process of Souldrama you will find yourself in a sacred space with those on a similar journey similarities and where the goal will always be towards healing, identifying and reclaiming that which has been lost or split off to realign with the soul. Group members are expected to do their own sensing, interpreting, and feeling in contrast to a therapist naming these insights (Corsini, 2000). Through the catharsis of inclusion, an individual no longer feels alone in his or her experience. As group members accept and regard the protagonist in spite of his or her faults, the individual gains a sense of belonging and inclusion. The vulnerable protagonist, facilitated by the director and others who play supporting parts (auxiliaries), asks questions such as, “Can I be assertive, or vulnerable, with other people?” The next level, the social catharsis, responds to the question: „Can I be more whole and still is acceptable, even loved?“ (Blatner 2007)

Much education is based on the model of cognitive intelligence. In our society we have developed the intellect while neglecting our emotions and our spiritual life. If our education were more holistic, as students we would learn to balance our intellect with our
emotional and spiritual growth. And as therapists we would take responsibility for our personal as well as our professional growth.

We need more methods to nourish our souls, rather than more analytical thinking. Our soul is ever present and the connection to inner peace is only a moment away. Holding out hope for our ultimate redemption gives us faith and hope that our legacies will be good and that our life has had a higher purpose. What we can do as therapists is to help others to recreate themselves anew. This is the time for teaching, healing and generating new action techniques for we are all one and must become co-creators with each other to become spiritual activists and healers.

If cognitive intelligence is about thinking and emotional intelligence is about feeling, then spiritual intelligence is about being. In a holistic view of life, we are creatures with a mind, a body, and a spirit—all interconnected and arranged in a pattern that means that the whole is greater than the sum of the parts. In the same way we can look at our intelligences. We will then be able to meet people from other cultures, networks and promote an encounter for the world, eye-to-eye, which is in itself a peace building process.

*I believe that global business has the money and the power to make a significant difference in today's troubled world, and that by making that difference it can help itself as well as others. I envisage business raising its sights above the bottom line. I envisage business becoming a vocation, like the higher professions. To make this possible I believe that business*
must add a moral dimension, becoming more service- and value-oriented and largely eliminating the assumed natural distinction between private enterprise and public institutions. I envisage business taking responsibility for the world in which it operates and from which it creates its wealth. And I envisage myself becoming one of those business leaders who are “servant leaders”—leaders who serve not just stockholders, colleagues, employees, products, and customers, but also the community, the planet, humanity, the future, and life itself. Real transformation requires changing the motivations that drive behavior. (Zohar, 2005)

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Peck, M.S. (1993). *Further along the Road Less Traveled: The Unending Journey toward*


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