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A spontaneous-self-development theory in and for sociometric psychodramatic group psychotherapy

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Abstract

“Psyche”, “self”, “sprit”, “soul” in English are used for the same entity that psychology, psychiatry and psychotherapy deals with. In Turkish we have the words “ruh”, “kendilik”, “can”, “öz”.

“Kendilik/öz” in Turkish language dictionary (TDK) is described as more an “ontic and ontological category” compared to English dictionary descriptions giving more credit to the “character and personality features”. I find it useful to imagine the self both with an essence component and with a relational component.

J. L. Moreno being in a phenomenological and existentialistic philosophic stance did not take the “subject/person” as an object. He co-researched the situations and solutions together with the protagonist in an existential validity level (Moreno 1959). Although he claimed roles can objectify the behaviour his theory of roles (Moreno 1934, 1946) and his spontaneity theory of child development, it was not enough to be credited as an “academic” science research currently.

Some authors like John Nolte (2014) and Rozei Telias (2019) recently mention about “role theory of personality” “Moreno’s personality the theory”. As an expert, I do not deal with “personality” except with a few dimensional questions measured by spectrograms.

Taking the spontaneous self as a different and separate entity is giving me new opportunities. The first step is to limit myself as a researcher to the here and now reality, semi-reality and surplus reality of the psychodramatic session -and following sessions in an ongoing group. I limit my focus only to “the self.”

“The spontaneous self” shows itself up in the roles; in image, symbol, and metaphor levels and in the language. In Turkish, the projection and wish mode covers the psychodramatic roles that Moreno described.

The self is out of chronological age. It can travel through different ages and times at a specific moment. This time traveling may be spontaneous by itself or by direction.

We accept that some of the psychodramatists are basically dealing with the self-development, the self-growth and the self-transformations using role theory mentality. For us, the roles and the self are accepted as being closely related.

The second step is to combine some models together for understanding and conceptualization of the change and transformation of self during the session and in the flow of following sessions.

In this presentation, I am presenting four models, the “Gilgamesh-Enkidu grief and separation model” (Doğaner 2018a), the “Cosmic-women role development model” (Doğaner 2018b), “the Language change and transformations in psychotherapy model” (Doğaner 2020a in print) and the “Four-placentas bonding model” (Doğaner 2020b in preparation). How to combine them towards a more complex theory of self-development theory in psychodramatic therapy is the conclusion point.

My colleagues and I (Dođaner, Öztürkçü, Altan, and Sađın 2020) will be continuing in a research presentation done using these models and theory.

References

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