

Who shall survive?

1. The Art of Interpretation

Secularisation

Today, we live in a secular world. "Secular" means that religions and religious communities are quite restricted in their efforts to determine the thinking and behaviour of the community. Empirically, this statement can be regarded as simple or complicated. In the year 2000 the 13th Shell youth study reported: "Altogether under the current conditions and the current forms we can trace a development which now leaves the (Christian) churches little chance of influencing the young generation" (Deutsche Shell 2000, 21). These findings, that the churches and religious communities have lost their hegemonic influence (at least in Germany), can be viewed either with rejoicing, with indignation, or as unimportant. However the concern here is not about judgement, but the attempt to realistically describe the actual situation and ask important questions, free from any defensive or triumphal influence.

From a Vision of God to Human Dignity

The journey from a religious to a non-religious world is certainly not new. One has only to look at history to see the more or less successful attempts of secularisation processes to describe and structure the world without the vocabulary of God. Jürgen Habermas (2001; 2005a; b) suggests that secularisation is a successful process only when the inherited certainties and histories are not simply abolished, but are transformed in such a way that the core of the religious message can be retained. If one accepts that theology (the word of God) is also a part of anthropology (the word of man), a constructive secularisation would then be the interpretation of a theological concept where the anthropological core is retained (perhaps emerging even more clearly than before) and is at the disposal of the political discussion with unimpaired strength. "The degree of truth of religious expression is only retained by the institutionalised information and decision structures when the relevant interpretation occurs naturally in the pre-parliamentary sphere and takes place in public, free from any hidden political connotations." As an example Habermas refers to the biblical determination of man as an "Image of God". This is one of the possibilities, along with all that is theologically called a "Vision of God", to biblically put into words the indescribable dignity of man. Alongside a religious description of mankind, a historical demand on man (or an inducement) has arisen, that no modern democratic constitution can be without: "The dignity of man is sacrosanct". This is a sentence about man whose core describes very precisely, without reference to God, what the idea of a "Vision of God" also says about mankind. This idea of a dignity of mankind that demands absolute respect is a description that moves beyond the boundaries of religious communities and takes the meaning of the biblical concept to the general public, i.e. people of different faiths and non-believers.

Discussions about Death

Talking about death however (to look at the problem more closely), is a quite different example of attitudes and behaviour. Whereas the religious tradition is very descriptive and picturesque in its attempt to describe the mortality of man (the interpretation of death as well as the event), the post religious society is virtually silent on this subject. The "abolition" of the discussion of death has a long history: In 1348 the bubonic plague (known as the black death) reduced the people to a state of

panic and horror. In a letter to his friend Mersenne, René Descartes (1596-1650) wrote that he wanted to survive until he had decoded the machine that is man and thus defeated death (Gronemeyer 1996, 7, 100). This is just one of the examples that have led to a modern age man who is primarily concerned with intellectual thought, belief and invention, but for whom death (or perhaps because of this) has become ever more dangerous and alarming. Looked at with regard to the promises of modern technology and medicine, man's relationship to death has not relaxed. The rich and descriptive religious language is nowadays overshadowed by a grim fight against death and a desperate, helpless, perhaps even shamed silence when despite all the efforts, death finally takes the upper hand.

The Work of Interpretation

If one looks at what has been said so far, the challenges in a secular world can be described in two ways. On the one hand, "to identify essential statements from the tradition", and on the other hand to look at subjects and motives through the interpretation processes and express them in a coherent modern form that enriches the language capability of mankind rather than diminishing it. From a therapeutic perspective, an interpretation that represses subjects, introduces taboos and prevents the discussion of essential human topics can be neither healthy nor forward-looking. "A secular language which merely eliminates what was previously expressed is no real help". It appears that we feel "more guilt and urgency than our interpretation of the religious tradition brings us – as if the semantic potential still remains" (Habermas 2001, 24f).

However, this also suggests that a secularisation of religious traditions is probably impossible unless the "secular interpretation maintains a sense of the articulated strength of the religious language", or unless it is worked out again in a new way (Habermas 2001, 22). These considerations should be borne in mind when embarking on such an interpretation project.

2. Four Points of Reference

Concerning Responsibilities

Here we seek a second reaffirmation concerning responsibilities for the current theme. Why should psycho-dramatists involve themselves in the process of secularisation at all? Why should they burden themselves with this interpretation work when the subject could – at least at first sight– and with a clear conscience, be left to the theologians. Two points should suffice to explain this responsibility.

Axiology as an Elementary Dimension of Psycho-dramatic Behaviour

In his essay "Global Psychotherapy and prospects of a Therapeutic World Order" (1957), Moreno wrote about a convergence between psychodrama and religion. On the one hand he sees the flourishing psycho-social methods learning from religion, a convergence of "Modern psychotherapeutic techniques with Jewish-Christian and Greek philosophies" (Moreno 1957, 30). On the other hand he describes the increasing enquiries related to therapeutic behaviour, a kind of "therapeutic epidemic" as a secondary side of secularisation. In a secular world, questions are put to therapists (counsellors, educationalists...) which were previously asked exclusively of priests. The psycho-social professions have to choose between a "complete responsibility" towards these existential questions, or a restricted and technically

limited use of their methods which leaves much unsaid about these axiological dimensions (Moreno 1957, 12).

Axiology (Gr. *axios*, worthy – *logos*, discourse) is primarily concerned with values and norms, but can also be used in a broader sense to deal with traditions and the existential and religious dimensions of human life. Moreno had no doubt that psychodramatic methods which "initiated, developed and trained" when used to investigate the dimensions of "love, charity, sympathy and compassion, luck, happiness and ecstasy, feelings of guilt, responsibility, leadership, dominance, subordination, submissiveness and loyalty, piety, peace and tranquillity", should definitely belong to the psycho-dramatic repertoire (Moreno 1971, 204). He correspondingly developed axio-drama as a tool. A dimension whereby psycho-dramatists develop and professionalise knowledge and attitudes on this subject.

The Basic Functions of the Community and the Hypothesis of these Considerations

Ever since Christian parishes were first described, four key ideas constantly recur. The parish and the church can only really work where they celebrate together (Liturgia), where they spread the truth about God and the world (Martyria) and where this truth is realised in deeds of charity (Diakonia). This inseparable triad of Liturgia, Martyria and Diakonia is bound together with a fourth component - Koinonia - the community. These four functions together first ensure a functioning Christian community.

The hypothesis which supports my explanation is that all four basic functions play important roles in Moreno's therapeutic philosophy. If this ever changing world is not to become diminished and more inhuman, then questions have to be answered about the four basic functions concerning our changing values and traditions.

3. Liturgia (Liturgy)

Liturgy can be described as an artistic synthesis of space, rituals and symbols, dress, scents and movement, sound, decoration, song and text, by which a religion is physically and sensorially experienced. The common liturgy naturally presupposes the shared faith and convictions of the believers and is not simply a catalogue of events shared together, but rather an experience which connects them with the divinity. On the question of inspirational potential in a secular world, two remarkable results stem from the liturgical experience: it gives structure and safeguards to the public.

Structuring

Liturgy is the central structuring principle of a religion. In the Christian tradition, for example, prayer times are part of the day's basic structure in the church. The liturgy makes a distinction between "holy" Sunday and the remaining "secular" part of the week. The cyclic liturgical calendar gives the whole year a specific structure, which is marked by times of preparation and celebration and also by holidays and commemoration days, and the sacraments give an order to the lifetime of each person from their birth until their death. This structure offered by the liturgy becomes suddenly relevant where it confronts the constitutional structural weaknesses that can be easily identified in the modern age. The freedoms which modern societies offer their members are achieved through an agreed minimising of structures and forms. Every cyclically-preserved principle is continually broken down and shortened

through the drive for innovation (Gronemeyer 2000). Personal ties and bonds dissolve through an acceleration and globalisation, both of which propel a flexible (i.e. potentially insecure) person (Sennett 2000) into a "superficial modern age" person (Bauman 2003), where one is left alone with the risks and feelings of the non-inhabitant.

Openness

Secondly, it is important that liturgical events are never a private matter. From the Greek word "Leitourgia" liturgy means "work of the people" or "business of the people". The topics concerning man and his existence and the basic nature of the community's continued existence are dealt with publicly in the liturgy. Work and leisure, planting and harvesting, birth and death, the co-existence of the generations, the instruction of people in management, dealing with error and failure. These and many other topics are formally addressed in public in the liturgy. In these matters we can observe a striking and escalating deficit in the modern age. Richard Sennett first describes a trend in his monograph from 1974, "The decline and fall of public life". The structured public sphere which corresponds to the Agora of the ancient Polis (Acropolis), the space where strangers could meet to regulate the interests of public life without burdening themselves with intimate confessions, was threatening to disintegrate. The need for proximity was turning into a "tyranny of intimacy" (from the subtitles of Sennetts book) where the boundaries between "private" and "public" were being eroded, making it more difficult for strangers to work together. Everything foreign in this world of intimacy was either being stylised in a similar fashion and incorporated (fusion), or viewed as "different" and fought against and rejected. Zygmunt Bauman investigated Sennetts thesis and wrote: "Today, every real liberation depends not on a smaller but rather on an ever larger public sphere and more public power. Nowadays it is necessary to protect the public sphere from an invasion of secrecy" (Bauman 2003, 65). What is meant is an openness which allows the people affected to be independent and different and thus capable of acting together politically again, not the media caricature of openness where private matters are made public at the cost of a political inability to act (Winterhoff-Spurk 2005).

Psychodrama as a Ritual

Both of these aspects of structuring and openness were dealt with by Moreno in his therapeutic philosophy. At the structural level he contributed by using Psychodrama to investigate the situation as a whole and also by looking at individual elements (e.g. the choice of protagonists, the move to the stage, role-taking, sharing etc.) as a ritual or ritualised steps. He developed a structural security and with it the basic conditions to deal with existential topics - like death or reconciliation - which without this protection would appear too dangerous in a ritualised form. It is already evident here that this structural embedding is bound to a regular group process and thus not the structuring that an individual year - let alone an individual lifetime - can ensure. There are also clear directions in Moreno's thinking concerning the question of openness in psycho-dramatic events, which have not been examined enough during the focus on the therapeutic possibilities of psychodrama during the last years. Simply the thought of ancient drama suggests a public discourse. The protagonist as a representative of the chorus investigates the notion of the "general public" on stage. The chorus stands opposite him loudly giving the "opinions of the world", attempting to bind the ideas of individual destiny into a collective framework. This is what happens as protagonist and group stand opposite each other. In this way Moreno can describe the stage as

the public sphere, the group as a miniature society and psychodrama as the study room for democracy (Hutter 2000; Buer/Tanke Sugimoto 1994).

What Is The Content?

Looking at the liturgical workings, it is clear that this establishment of a public domain contains an essential component. Openness is not just ritually produced (as in a talk-show) for private consumption, but as a sphere for the topics a society must discuss to stay humane: Birth and gradual admission into the community, transgression and pardon, family life, management responsibilities, dealing with illness and death are not just private matters. The Christian liturgy uses the sacraments to address these topics which are essential for every community. If this was done privately and the public sphere of common forms and transitions suspended, a vacuum would take its place that individuals could not deal with. Further developments are available of course and psycho-dramatic work could take on social responsibility here. With their anthology on Socio-drama in 2005, Thomas Wittinger and his co-authors showed us that not only the concerns of private life, but the whole world, could and should be handled on stage. However there is a long way to go before the psycho-dramatic sphere encompasses the political sphere, where "everybody should deal with matters that are the concern of everyone", as Moreno said in his visionary talk "Encounters" in 1924. The fact that openness is impossible without collective, reliable and effective forms, and that the road of psychodrama must lead to both socio-drama and axio-drama is a lesson that can be learnt from the liturgy.

5. Martyria (Secular and declared Belief, Celebration)

Inseparably connected with public celebrations is the question of qualitative determination of what is actually celebrated. This it is not about the structured contents and topics in the liturgy, but about the common foundations and their incorporation into an overall context. The Martyria does this as a canon of the basic functions - setting down the testimonial, i.e. the proclamation. The question here is what meaning do the concepts "God", "World" and "Man" have for the believers. In a secular age an anthropology must be developed and man's place in the cosmos determined (i.e. we must answer the question "what is mankind?").

The Search for a Non-Reductionist Conception of Man

Under the mantle of a progressive modernisation, it is my opinion that this question of a non-reductionist conception of man can and must be asked. In the third working of his precept, Immanuel Kant insisted that mankind as a whole and man as an individual must never be degraded simply to remedy a need, but that the will of the individual must always be respected. In the modern age every agreement on this idea is breaking down. To a large extent modernisation has become the art of specialisation and the achievement of progress and top performances in different areas of work. In administration one heeds the administrative process, in market research the customer and in the political discussion the optimisation of profit is the consideration of homo-economicus. The "high priests" of our society come to this way of thinking through systematic theoretical considerations which emphasise that individual systematic functions can be described with succinctness because the overall picture is indescribable and can therefore be considered irrelevant.

Existential and Cultural Psycho-Social Work

We are also increasingly confronted with reductionist views in the sphere of psycho-social work, where the overall picture of respective biographies is broken down into small units so as to optimally analyse the "message" as a succession of small steps. Here one can see the shadow of social management and quality assurance tests which seek to reduce the complexity of the given situation, where actually the limitations of this empirical procedure must be ascertained. Irvin D. Yalom offers a pleasing counterpoint to this procedure in his "Existential Therapy" (Yalom 1989). He suggests that every professional relationship-oriented activity people are involved in inevitably leads to existential questions such as the meaning of life, the building of successful relationships, the liberty of man and the subject of death. These questions must be examined in the context of relationship work, because they have a fundamental bearing on the real-life problems and situations of people. In this direction we can also observe attempts to create a cultural dimension in the sphere of psychosomatic medicine (Sabbioni 2003) and to develop a culture sensitive concept for psycho-social counselling work (Kunze 2003; 2005).

The Cosmic Man

In this discussion and in his religious socialisation Moreno is seen as a child of his time and although seemingly old-fashioned from the standpoint of current trends - perhaps also trend-setting. I do not want to go into his religious conception of the world here (where he sees God as a creative and relationship building force Hutter 2000, 323ff), but to carry on with the self-appointed task of theory-building in a secular age. How does Moreno understand man and how is this portrayed on the psychodrama stage? First and foremost Moreno thought and worked scenically, principally in an unabridged, un-summarised and highly complex way. On the stage we do not just see a symptom, a technical problem, a neurosis or a management style, but rather particular protagonists who portray and depict a particular relationship constellation at a particular time in a particular place. This singular, lively, fascinating and always investigable situation holds the attention and interest of the group. A second and closer look shows that Moreno also investigates the axiological dimensions of the scene. Moreno regards man as having a cosmic nature. Correspondingly, "The functions of the cosmos should be integrated in the therapeutic situation in a way that gives it an experimental and existential value for the protagonists. The numerous techniques of Psychodrama enable it to be used as a framework where cosmic phenomena can be included in the therapeutic process. A therapeutic method which does not deal with the enormous cosmic implications and the effect they have on man, is incomplete and inadequate" (Moreno 1966, 109). What are the central interests of mankind? Perhaps for the unemployed it is just their unwanted labour, for managers just the dilemma of their decision making, for prisoners only their crime and for teachers only their Burn-Out-Syndrome. Or can we describe mankind as having another existential side. For Moreno this is not a peripheral question but plays a central role in psychodrama work.

4. Diakonia – (Social-Welfare in the Community)

Liturgia and Martyria, celebration and declared belief do not remain ends in themselves. They focus on the changes occurring in the existing society. Correspondingly it would be impossible to describe the community without the third influence - Diakonia. A community whose world, celebrations and conception of man

is not based on a solid day to day socio-political engagement (at least in the ecclesiastical tradition concerning the description and running of the basic functions) is not a real community. Two different things can generally be said about the "Diakonic" behaviour of a secular society. Firstly; It is an action. Secondly; It stands in harmony with the basic principles attested in the "Martyria" and is one of the options of designated behaviour.

Options

We are constantly told that the modern age, or more exactly the post-modern age, is an epoch in which all great stories have come to their end. Today it is no longer possible to find a minimal agreement about what should be universally and publicly held as binding. After "The End of History" (Francis Fukuyama) the variety of histories, fragments and hand made biographies are all that remains for the success and failure of the individual who must take the responsibility and the risk. Where agreement breaks down on what form of social behaviour definitely needs to be safeguarded, the concept of options gains meaning. Options affect our assumptions about how we see the world. In some areas we can recognise a definite need for action and in other areas blind spots accompany our perceptions. Individual or socio-political decisions are not based purely on factual arguments. It is rather the case that every decision is subject to implicit standards of good practice which influence the choice and weight of arguments and can thus affect our point of view. In a time where, in principle, established individual practices have an equal standing, it is essential to discuss, explain and replace these complex systems of assumptions. Here lies the key for cooperative possibilities and for the observation of fundamental divergences. It is important to take great care as this is the terrain of unwritten assumptions (axioms) which are neither proved nor disproved, but rather what are chosen as a starting position and which can either be believed, approved or disputed. Since options are always assumptions and can therefore be questioned and changed, it is essential that they are not hidden or secret. Since only the disclosure of individual options ensures an extensive predictability together with the obligation and responsibility of all those involved in the process (Hutter 2006, 41).

Action and Behaviour

Diakonia is a *practical* concept. Theoretical Diakonia, i.e. an attempt to prioritise who in our society should receive support, perhaps contrary to the economic plausibility, is not only ineffective but also cold, distant and a tendency towards inhumanity. Diakonia is correspondingly described as a concept resulting from the need to lubricate the wheels of society.

Action in the Present

If one tries to formulate manageable handling options in a secularised context, there are three essential reference points in the theory and practice of Moreno. Firstly he formulates an explicit theory of action in which the concepts of the action or the interaction take on a special meaning. The interaction in the here and now (= scene) is the essential "subject", accessible through the psycho-dramatic and socio-metric work. Behaviour in the form of scenic experiments is the central mode of research and change which the instruments of Moreno offer, and actions stemming from common rearrangement of unsatisfactory scenes is the aim and purpose of the common work.

The Building, Consolidation and Managing of Standards/Norms

This common interaction process in psychodrama work can be described as both a solidarisation and standardisation process. Described in a group-dynamic terminology, the study of common behavioural actions is a communication process concerned with the way in which topics are selected and approached. This communication process presupposes conflict solutions (Storming) as well as the negotiation of common group rules (Norming). However, in Moreno's description the common work of the group has a quality which goes way beyond the normal art of negotiating. Recognition and cooperation are communication processes about individual and common needs. Through an exchange of individual views of the scene, the aim is to try to understand the "Reality of the Scene". In this context, the developing awareness of and the encounters with the other group members (Recognition), the decisions on common interaction (Choice of Protagonist), the mutual help (in Help-Roles and Socio-Metric Interaction) and the recognition of similarities and differences (in Sharing and Identification) creates an arena of study and a practice of experienced solidarity. Or put another way: Despite individual interests, psychodrama work not only makes mutual understanding of the handling options of the group members the centre of the common work, but always encourages solidarity, team-spirit and mutual help (Mutualism).

The Socio-metric Proletariat

Although the processes in Moreno's work develop in an arena where the options are communicated and selectively linked to common behaviour, in his therapeutic philosophy he goes a step further and demands concrete handling options. The central option of this therapeutic philosophy is again found in the concept of the "Socio-metric Proletariat": "The oldest and most numerous proletariat in human society consists of the victims of an unendurable, non-therapeutic world order; it is the 'Therapeutic Proletariat'. It consists of persons who suffer from one or the other form of 'misery', emotional misery, social misery, economic misery, political misery, racial misery or religious misery. There are many individuals and groups who have a much greater or smaller capacity of attraction and possibilities of experience, spontaneity and productivity than is required of their needs or their abilities. There are the emotionally rich and the emotionally poor. The world is full of millions of isolated, rejected, rejecting and neglected individuals and groups" (Moreno 1993, 7). The option for the Socio-metric Proletariat, i.e. the differing dimensions of individual obligation and commitment under which they suffer due to their socio-metric position, is to award them the status of protagonist and can be regarded as a "Diaconic" abridged form of therapeutic philosophy (Hutter 2000, 293).

6. Koinonia (Community of Faith)

From the very beginning, the canon of the three basic functions of the Christian community is bounded by a fourth function: Koinonia. Koinonia in this sense means a "Community built on participation". The community that develops here is one of people affected by a common faith. If one would like to investigate the consequence of this fourth basic principle in a secular discussion, then in the broadest sense it must involve the meaning of "relationship" and "restraint" in determining the basic foundations of society.

Relationship Theories

For many years there has been a consensus that relationship considerations play a very important role in the theoretical psycho-social landscape (Suess et al. 2001). The first general result of the theoretical discussion concerning relationships is that the ability to build social relationships is a basic human need which is independent of cultural conditions. The quality of the relationship that exists between the child and the person it is closest too has been a special focal point of this research. When this bond is strong then a general climate arises in which the child, supported by this trust, can develop and play an interactive role in the world. If this bond is weak, then ambivalent or disorganised bonding strategies impede the building of constructive relationships, the exploration of the everyday world and with it the acquisition of increased competence. At an early stage in childhood these inner working models of relationships tend to have been generalized and will be used in new situations. In the subsequent course of childhood and youth the relationship models determine the "Relationship Building" ability and the extent of the development and formation processes (Grossmann/Grossmann 2007). However, the adult is also marked by his relationship models. A strong bonding capability makes it possible for him on the one hand, to develop love and relationships and on the other hand, to experience a high level of competence through creative, concentrated and zeal-oriented work. Both of these are only possible when there exists a willingness to behave in an exploratory fashion and to trust in and depend on others (Hartmann 2001). From the theoretical view of relationships, it remains to note that mankind depends principally on bonding and that the ability to build dependable relationships first opens the door to a constructive structuring of the world.

Relationships/Bonding and Society

Thinking about the social conditions of life in the modern age eventually led Richard Sennett to "the dangerous pronoun, *us*" (Sennett 2000, 187-203). An unintentional by-product of the individualised statutes of modern global capitalism is the wakening of a deep need in people for bonding and a sense of belonging. The global economy brands dependence as a fundamental failure and tries to invest the breaking down of bonding and relations as being liberating. The individual human being experiences exactly the opposite: "Social relationships primarily arise from a feeling of mutual dependence" (Sennett 2000, 191). Here existential experience (a longing for bonding) collides with the official code - an idealisation of liberty and independence - where dependence is seen as weak, perhaps even to be disdained as parasitical. Sennett again focuses upon bonding and relationship theories which imply that independence and self-sufficiency are not actually expressions of strength, as cultural stereotyping suggests, but rather a failing confidence and lack of relationship and bonding abilities. Sennett interestingly refuses to expand his considerations in the area of religious ethics and refers to the substantial political and economic consequences arising from the defence of dependence: "It undermines the mutual trust and commitment in a common aim and the lack of this social bonding threatens the function of every collective business" (Sennett 2000, 194). The effect of an ideology based on strength and independence is the increasing vulnerability of the people, the loss of confidence in mutual help, the anger of the degraded and the aggressive attacks of people not yet affected. As a last consequence this lack of bonding robs people of the feeling of being needed and of being essential to others. This leads to apathy, but sooner or later - as Hannah Arendt (1970) pointed out - apathy leads to violence. Thus Sennett closes his essay on the flexibility of man with

the warning: "A regime which does not give people a good reason to relate to each other cannot maintain its legitimacy for long" (Sennett 2000, 203).

Sociometry

Once again we can see that Moreno has methodically investigated topics which can be considered indispensable for the construction of a humane society. In his letter of February 6th 1916 to the ministry of the interior of the K&K monarchy he has already decided to try to improve conditions of life for the inhabitants of the Mitterndorf refugee camp by "reorganisation with the help of socio-metric methods" (Moreno 1934, title page). This initial idea, that investigating scenes can only be of benefit to the persons involved (or at least lead to a real improvement) when one learns to understand the underlying socio-metric configuration of the scene, was one that Moreno addressed throughout his life both in his documents and experiments. Thus sociometry has an important role in therapeutic philosophy and is much more than a simple building block. Theoretical diagnostic priority stands opposite the methodical priority of scenic knowledge and understanding ("the psychodrama procedure"). The fundamental structure of each and every scene, regardless of whether it is acted out on stage or directed through a group process, is the socio-metric matrix which validates Moreno's societal interest in the healing of social systems. Correspondingly, sociometry can be described as the "solid foundation" of Moreno's thinking and his "greatest scientific contribution" (Moreno 1968, 95).

Mutualism and the Autonomy of Mutual Dependence

Moreno's sociometric and societal work is aimed first at disclosure, an adequate understanding of and the changing patterns of the relationship structure. Beyond this however, he also defines what he understands by a healthy sociometrical configuration. Two concepts come into focus here. On the one hand, sociometric work is aimed at the strengthening of asymmetrical relationship structures. In no way does this mean a devaluation of leadership structures, the related structural options and the responsibility which arises from particular role constellations. Simply establishing these roles focused Moreno on their principally changeable nature: "It was one of the highlights of sociometric oriented group research to show that this relationship can be reversed, that the doctor can become the patient and the patient can become the doctor, that every member of a group can become the therapist for every other member" (Moreno/Moreno 1959, 9f). Using this idea of mutual help as a basis for a society blueprint, Moreno formulates the ideal of an "autonomy of mutual dependence". Individual liberty can only be attained when processes of mutual help are allowed to develop and in this way help becomes universal. The autonomy of mutual dependence describes "Not a community of weaklings, of individuals needing constant supply and support from outside sources, but a world that is built where all individuals, the weak as well the creative and strong, are able to live effectively" (Moreno 1957, 35).

7. Which shall survive?

Who shall survive?

The heading of this article takes the title of a work which Moreno published in 1934 and which can be regarded, with good reason, as one of his major works: "Who shall survive?". With this book Moreno joins the opposition against the socio-darwinistic version of Darwin's theory of evolution (a position Darwin also referred to in his later

work). The question of the survival of mankind cannot be answered by simply looking at the strength of the winner. "Survival of the fittest" is a cynical and inhuman maxim when applied in social contexts. This maxim moreover offers a fully inadmissible and incomplete description of the actual social situation. This was proved e.g. by the social-utopist Pjotr Kropotkin in his document "mutual help in the animal and human world" (Mutual Aid) published in 1902 and from which Moreno took the concept of mutualism. At a time in Europe in which the socio-darwinistic body of thought began to develop its full destructive strength, Moreno published the results of his research in "Who shall survive?", which describes the social bonding of man and the unity of mankind as an indispensable basis for the foundation of any professional discipline. Looking at the bonding nature of man instead of his fragmentation and isolation is a central crisis intervention strategy that can be learnt from Moreno.

Open Questions

I have tried to describe how this strategy of interactive-bonding can be concretely pursued in a discussion over four topics, where the theological description of the Christian community comes into contact with Morenos therapeutic philosophy. At the end of these considerations there is no simple answer to the questions first posed. What values, norms and traditions should remain in the struggle for a description of a modern, globalised and secular world. The concepts of Liturgia, Martyria, Diakonia and Koinonia are complex themes which every society must investigate if they are not to become inhuman. To forget or suppress these subjects would mean to ignore the existential contribution, even in secular times, of Jewish-Christian thought. At the end of these considerations we are faced with four open questions:

1. How do we build reliable structures that allow the existential fundamental topics of human life (i.e. birth, partnership, separation, failure, illness and death) to be addressed in public?
2. What can be said about mankind as a whole if we do not want to simply reduce him to a function?
3. How do we safeguard the public discourse about the leadership, responsibilities and developmental options of our globalised institutions? and what position do the failures and the apparently superfluous have?
4. With regard to economic plausibilities, how can the social bonding of mankind be established as a central value?

8. Literature

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