

Section 1: History

Looking for Leadership:

Celebrating *Daimon* in a Context of Worldwide Urgency for Social Action and Change

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While celebrating the 100 years since the first publication of the magazine *Daimon*, we take time to evaluate the present state of Moreno's legacies. In spite of Moreno's hope for a greater dissemination of his ideas and methods, we must acknowledge that his views are in the forefront of actual politics and social values. We need to find a new and clear leadership to foster the philosophy, first found in *Daimon*, and later in *Who Shall Survive?* Can we meet the challenges?

KEYWORDS: J. L. Moreno; *Daimon*; *Who Shall Survive?*; psychodrama; sociodrama.

Moreno often made reference to the 21st century, claiming that although his ideas might be premature for the 20th century, the next century would belong to him. So far we see no evidence of this. On the contrary, from a global perspective we witness a worldwide position rooted in self-centered values, individualism, and collective narcissism—a disquieting return to narrow nationalism. Moreno envisioned a totally integrated world in which science and religion would contribute in their own way to bring humanity to a better and more tolerant place.

There were two Morenos: the religious man and the scientific figure. They did not develop at the same time, the religious preceding the man of science. Roughly speaking, we can trace back the deep religious belief of Moreno to the European period and the man of science to the American period. In reality, the development of Moreno's philosophy is more complex. However, Moreno was eventually able to claim that his views were better than those of traditional religious systems or classical scientists: "Marx was wrong thinking that science alone would be sufficient; but religious leaders are equally out of touch with reality if they believe that religion can survive without the contribution of science" (Hare & Hare, 1996, p. 15).

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If Moreno is right, we need to know how to define religion and science, and more importantly, how he integrates both in his own system.

But for now, let's come back to the actual world's situation. The world is well immersed in the 21st century, and it is quite scary. Moreno's contribution and legacy might be of help. But before going back to Moreno's views, in light of the 100th anniversary of the creation of the magazine *Daimon*, let me reflect on what is happening now on our planet.

I am now sitting at my desk and letting my brain free associate with my personal and social experiences of the last 75 years.

I was born during the Second World War, and I know what my parents went through during those years. They lived the cycle of a despicable conflict and the aftermath of reconstruction. Even though the family lived thousands of miles from the battlefield, the experience was nevertheless traumatic.

The conflict was predictable, since the armistice of 1918 left half of the world victorious and arrogant and the other half depressed and humiliated. Revenge was already in the making. I have also lived through the Korean War, the Cold War, the Vietnam War, civil wars in Africa and South America, and now Syria, Iraq and Afghanistan. I have been through economic depressions and warfare, students' revolutions and confrontations, and scores of daily conflicts and natural disasters. There have been moments of hope and sunshine, but on the whole I must say that humanity has not learned much from personal and international conflicts. The "Never again" of the First World War has remained an empty slogan.

Today, the whole planet is at risk, to say the least. Not in the same way that it was during the World Wars of 1914–1918 and 1939–1945, but in more subtle and insidious ways.

Looking at the geopolitical state of the planet, I can only observe the chaotic situations on every continent. Major international conflicts have not found a peaceful resolution: Political rivalry and power struggles between major countries take different roads and faces, but are alive and threatening. Consider the United States, China, Russia, the European Union, and all the controversial and unorthodox alliances: North Korea, Middle East powers like Syria, Iran, Saudi Arabia, and Israel, to name a few. The Jewish–Palestinian relationship continues to create a constant instability in the Middle East, compounded by sectarian and religious conflicts inside and between surrounding states. African countries still endure economic abuse or are left behind.

Religion has emerged in the last few decades as a reason or excuse for confrontation—and with it, major terrorist incidents or threats. No country or part of the world is spared. People take risks every time they travel or even walk in a public square. But let's be clear: Behind these horrible and despicable acts are leaders looking for power and control of naïve people, but also millions of true believers who are legitimately questioning our lifestyle.

Looking through the lens of economy, the only words that so many rich people or political leaders seem to know are *wealth* and *money*. But ordinary people can observe the following situation: Wealth is concentrated in the hands of a few, and even the middle class cannot survive in a world where money is seen by many as the only viable road to happiness. In the last century, capitalism, now

recycled into wild neoliberalism, was integrated in the language of democracy and freedom. Wealth—extreme wealth—is seen as a sign of progress, happiness, and success. Who remains sensitive to poverty, to the abuse of working children or the working classes in poorer countries? Who cares to stand up and denounce the pillaging of natural or human resources that takes place in poor or emergent countries? It is relatively easy to denounce people's or nations' lack of equity and justice. It is much more difficult and demanding to act according to a set of values based on equal sharing and opportunities.

Violence and anger are part of our daily existence. We see it in self-inflicted wounds or suicide, witness it with couples, families, and communities, and at the international level. And because it is so easy to act it out, we now live in a constant state of hostility and aggression. Children are exposed on a daily basis to brutal ways of solving conflicts, and learn early to play games on the computer where conflicts are solved through bloodshed and murder. In some countries, especially the United States, access to and possession of firearms is seen as a right and a way to defend oneself like in the days of the Old West, prior to the existence of a lawful and organized society. There are fewer and fewer limits to the capabilities of a few citizens to massacre a whole community. The race to own nuclear weapons is more alive than ever.

Advances in technology have created whole new ways for people to relate to each other. Virtuality and reality are now concepts that blur together and confuse relationships. Social media is a place to express and share an experience without leaving a place and a time for reflection and criticism. The veracity of news is now suspect, the distinction between reality and falsehood being difficult to assess. Technology has become a powerful tool for humankind, and it is easy to observe that the way it is used depends on the intrinsic motivation of the user. The technological revolution offers great potentialities if developed in a vision of real democracy and fairness, but it is dangerous in the hands of self-centered narcissistic people and regimes. Every day, we witness horror stories of intimidation, cruelty, and lies performed at the highest level of governments and transmitted on and by the web. Adverse forces are at work, and it is difficult to assess what the future will be.

And beyond the immediate interaction between people and nations, there is the future of the planet. We now know how our behavior contributes to the destruction of the environment. Our abuse of oil and gas, our production of chemical fertilizers, destruction of natural forests, construction of oversize ships, transport of flammable materials leading to ecological disasters, displacement of millions of refugees now living in confined areas—all these are choices putting our environment at risk by destroying a necessary equilibrium for survival. At stake: a brighter future for our environment, most of the time hindered in the name of speedy economic gains or refusal to invest in technology aimed at saving our planet. We are so far behind that even our modest progress is not sufficient to stop the degradation of the environment through, for example, climate change.

I could continue to underline basic problems that we now face: intimidation; lack of sexual equality; loss of respect for minorities of all sorts; the prevalence of impulsive behaviors from narcissistic personalities; the reemergence of self-

centered communities or states; religious, political, or economical bigotry. Let's just envision for a moment the millions and millions of people who are prisoners in refugee camps and whose horizons do not go beyond a kilometer from their "temporary" shelters. Let's imagine how it may feel to have no hope for the future or to entertain a minimal dream of just eating once a day or enjoying a glass of water. Let's just look at our world realistically. If we only reverse roles with these realities described, we may start to get a sense of the dangers facing all of us.

Naturally, I am now painting a bleak or grim picture of our world. But this is reality, and it is imperative to look at the entire scene, the world stage, and be sensitive to the experience of the past in order to construct the future. There is still great hope if we make a proper diagnosis and choose to act upon it. There is still hope if every citizen of good faith continues to fight for equality and justice.

I can only imagine that my thought process resembles the one of the young Moreno and scores of young Viennese when they created *Daimon* 100 years ago.

We are in 1918. The world awakes from a long and cruel war. An apparent peace settlement has been reached, and the victorious countries have reestablished new frontiers to suit their national needs or interests. "Never again" is the slogan transmitted to the young generation, while citizens enter *Les années folles*, a way to forget the atrocities and injustice suffered by millions of innocent people, children and adults alike.

The First World War did not start in 1914. Already the outcome of the Franco-Prussian War was the cradle for the next major conflict, just as the armistice of 1918 would be directly linked to the Second World War. And in between the two wars, major communities' and nations' conflicts arose: scores of refugees, economic crisis, millions of people living in poverty, and revolutions in the making, communism in particular—then the First World War and its process. At the end, there were in appearance winners and losers. In fact, youth around the globe, in whatever country they lived, paid a high price for a temporary and unjust settlement. Many national leaders continued to seek power and control of the world. They did not mind that they dragged along with them millions of civilians who dreamed of a peaceful and fruitful life.

Young people like Moreno already had an alternative to offer: social cooperation and internationalism. During the economic crisis that created a flux of refugees in Austria, Moreno opened the House of Encounters with a few friends around 1908–1909. They helped the refugees enjoy a better environment. In front of the house, a sign read: "Come from all nations. We will give you shelter." Moreno also tried to change the education and social system by working with children and giving just and fair treatment to prostitutes. Watching Moreno in action during his adolescent years reveals a real prelude to his dreams about a new world order: a just and stimulating place for everyone, independent of their lifestyle, race, or religion. Moreno unveiled the principles of his life's philosophy in small articles like "Invitation to an Encounter" and "The Philosophy of the Moment," divulging two of his real mentors: Buddha and Jesus Christ.

As a medical student and then a young doctor, Moreno had spent a few years taking care of people's health in two different refugee camps during the war. He had experienced on a day-to-day basis the misery that the war brought about.

Because of his own family roots, Turkish and Romanian, Moreno was on both sides of the two fighting camps at war and could understand both parties without really siding with a particular camp.

During the war, Moreno developed a strong interest in the creation of an alternative world, describing himself as a cosmic person. Looking at his dialogue with Chaim Kellmer (Marineau, 1989, pp. 26–28), we can notice how important it is for him to focus on the person, not the race or religion.

When the armistice was signed in 1918, Moreno—like most young people—observed that the war had killed or wounded a good part of his generation. He came out of this experience completely shaken. While scores of people just chose to amuse themselves—what else is there to achieve but to be part of *Les années folles*?—Moreno did not let the war and its psychological consequences win him over. While other people were depressed, hopeless, or irresponsible, he gathered around himself artists, poets, sociologists, and philosophers, and together they created a magazine called *Daimon*.

In fact, Moreno was part of a group of intellectuals who prepared for the postwar time: Many were idealists and utopians. Others were leaders in the Expressionist movement. Coming from different horizons, they had in common a will to transform the world. The group was not homogeneous. Authors came from different venues, and like Moreno some were very involved in the community, especially Andreas Petö, an old friend from medical school; Chaim Kellmer, somewhat Moreno's alter ego; and Franz Werfel, an activist and anarchist, future husband of Alma Mahler (Marineau, 1989, pp. 27, 55–58).

So the magazine *Daimon* is created. Moreno is in touch, especially in Café Herrenhof, with some intellectuals who, like himself, are against war as a way to solve conflicts. They are trying to imagine a new world order. The group is leaderless but shares a common goal: finding an alternative to a disintegrating society (Marineau, 1989, pp. 48–49).

The group naturally is looking for a vehicle to express their ideas. There are, in fact, many such groups and initiatives in European countries. But, a man of action, Moreno takes the lead in creating the magazine *Daimon*. He is not the natural intellectual leader of the group, but he becomes the main instrument in the creation and publication of the magazine. *Daimon* is going to be a ferment or inspiration for the world of the future.

Many young writers expressed their ideas, and some older contributors like Alfred Adler and Martin Buber gave the magazine some legitimacy. Even though it might be interesting to clarify the sociometry of the *Daimon* circle, let me, in this article, focus on Moreno. How important is *Daimon* in his life, for the future of the sociopsychological system and for the world to come?

As to Moreno's life, the creation of *Daimon* is an important marker, even though it did not indicate a rupture from his past. In many ways, the creation of *Daimon* represents the start of a more public life, where he dared to assume a more visible role in Viennese society. Moreno was always very socially active, but he acted on a small and often anonymous stage, involving himself with children, prostitutes, or refugees. He published some books in which he defined his philosophy, but these books were in fact small texts of no more than 15–20 pages

and were no competitor to the publications of Kafka, Buber, or Freud. Moreno remained in the shadows in a city where intellectuals shared an important space, from Schnitzler to Wasserman, Mann to Kraus to Loos.

However, Moreno's generation was first a victim of the war; rebellion came later. The war not only opened their eyes to the misery and unjustified ways of treating their fellow citizens, but it persuaded them to take active steps in challenging the world they lived in. Moreno's generation became vocal and needed to start a conversation. *Daimon* was the main vehicle for this purpose.

Daimon reveals two facets of Moreno. The first one, as we already saw, is the doer. Beyond meeting and discussing with intellectuals in the Café Herrenhof, he put together a group that published the *Daimon* magazine in 1918: Ideas would be spread and a discussion would follow. Moreno did not have responsibility over the content of the magazine, this task being under the supervision of Emil A. Rheinhardt. But as editor he is responsible for the actual publication of the magazine that would be published until 1925 under diverse names: *Daimon*, *Neue Daimon*, *Die Gefährten*. Moreno's act hunger translates itself in doing something concrete, facilitating the publication of a new and stimulating magazine.

Eventually, Moreno would find out that this path, publishing a magazine—even though it challenged the way of life of the Austrian people—was not the best way for him to follow: too many intellectual leaders and points of views, without action. He preferred direct involvement with people in their immediate environment. This is why parallel to his writings, he was developing sociodrama and psychodrama from 1918 to 1925. As for publishing his views, Moreno would eventually choose a medium where he had full control over the content (publishing *The Theatre of Spontaneity* in 1924 and later creating his own journals in the United States). In addition, his strong personality eventually clashed with many collaborators.

However, as to his intellectual journey, we can observe that the *Daimon* period was a defining point. We might speak of three periods, the *Daimon* years representing a first integration phase.

Up to 1917, we deal with a Moreno in search of a project: He experiments with children, works on a research project involving prostitutes, creates the House of Encounter, is active in the well-being of refugees. Moreno likes to achieve concrete projects. His few writings of this period translate in an adequate fashion his philosophy, namely living in the present, being creative and sensitive to others, and encountering God in every human being. But these achievements are “sparkle,” somewhat disconnected from each other, and remain explorations. Moreno takes risks and slowly matures, but he does not link his actions with his philosophy.

But the First World War becomes a major field for maturation and integration: The world stage becomes his main preoccupation. And soon after the armistice, Moreno finds a regular job as a medical doctor and starts showing his own style. In Bad Vöslau he is sensitive to families, poor people, and ordinary workers. He also displays signs of being more attuned to psychosocial realities (even though he makes strong attempts to be at the edge of new medical methods by investing in an X-ray machine).

During the period 1918–1925, Moreno gets directly involved with the theater as a tool for social and individual changes: He experiments in his medical office with psychodrama (Bavarian count); he directs a first session of sociodrama in the Komedian Haus (April 1, 1921); he creates the Impromptu Theatre in the Maysedergasse (1924); he participates in the 1924 exhibition of New Theatre Techniques in Vienna, offering a model of the stage called “theatre without spectators.” During the same period, he publishes in *Daimon*, especially “The Words of the Father” (1920) and the famous axiodramatic protocols (Godhead). He also publishes in 1924 the important book *The Theatre of Spontaneity*.

During this period, Moreno is experimenting, with more or less success, with what would become his philosophy and therapeutic approach. However, it is essential for understanding his philosophical development to integrate all his actions and writing. In fact, one can observe an all-integrated perspective that includes axiodrama (analysis and criticism of political, social, and religious organization), sociodrama (necessary social change), and psychodrama (individual cure through the use of theater techniques). There is for him, and for many young people of this generation, a sentiment of urgency. This is where the *Daimon* experience can be seen as an appeal to the world for a new political and religious order. This period is very fertile in Moreno’s life, and the achievements are numerous and significant. The war forces Moreno to make choices.

Moreno’s writings in *Daimon* cannot be set aside or overlooked: They represent an attempt to formalize, sometimes in a naïve or awkward way, his way of seeing and influencing society from a religious point of view. If we are attentive to what he wrote, we find the two fundamental pillars of his system: encounter and creativity. Moreno’s religious side is evident, emboldened in a mystic form. But his link to science is, for now, less evident.

In his publications in *Daimon*, we observe a continuity with his previous publications, particularly “Invitation to an Encounter.” Moreno is an active philosopher and a sociologist, whose thinking is based on concrete observations. He sees the world from a utopian and truly democratic perspective, a world in which every citizen is worthy and special right from birth. Social and political leaders have to take into account the well-being of the whole universe from a standpoint of a cosmic reality. In “Invitation to an Encounter,” Moreno states, “More important than evolution of creation is the evolution of the creator” (1946). We often forget this, and take his contribution as a definitive given rather than a long evolutionary process.

In publishing “The Words of the Father” in *Daimon*, Moreno writes in a way that is somewhat disconcerting. In this text, cowritten with a significant woman in his life, Marianne Lörnitzo, Moreno sees this experience as a rebirth, his inspiration leading them to present a way of being gods in a sense of a relationship to the whole universe, an openness to beauty. Basically, Moreno claims to be the father of the universe, a role shared by every individual on earth who experiences a creative moment. He claims that because of our place in the cosmos, we are also coresponsible for its future (in that sense, he is a forerunner of a global environmental movement). He also insists on the universal and unique place of

every human being. Quoting the American poet Whitman, he claims that “A child is a ‘yes’ ” and that every child deserves to live in a better condition.

A whole book should be dedicated to digging into Moreno’s philosophy, which unfolded gradually from 1911 to 1925. But when studying his first publications—from “Invitation to an Encounter” to “The Words of the Father” and the three protocols (The Godhead as Author, as Preacher, and as a Comedian), we can see a Moreno who values every individual but also acknowledges a world where relationships are the base of society. The period between 1918 and 1925 shows Moreno incubating a basic psychosociological meaning for the world.

In that sense, the creation of *Daimon* and the publication of his articles in it show in advance what would become the two indissociable pillars of Moreno’s religious philosophy and system: creativity and encounter. It is important to notice the transnational perspective of Moreno’s philosophy. Remember that in the metaphorical account of his birth, he states that the ship on which he is born could have harbored different flags: Spanish, Greek, Turkish, or Romanian. He claims the importance of thinking beyond nationalities.

So the creation of *Daimon* was very important in my view because it prefigures and reveals the basic philosophy that was to permeate Moreno’s life and works. But the process of developing and integrating that philosophy was going to be long, because Moreno the man of action needed to experiment with his theory, and was first focused on the religious bond. (Moreno’s use of the word *religion* is often confusing. In fact, what he means and teaches is more a philosophical perspective on life that includes creativity, meaningful encounters, inclusion, and respect. In others words, those are the premises which support his whole work.)

Even though Moreno was trained as a medical doctor, the scientific bases of his views were slow to develop. However, after his immigration to the United States, the scientific concepts of sociatry and sociometry would emerge and become the integrating scientific concepts and foundations of his work. That would take place mainly through his research experiences as published in *Who Shall Survive?* So the *Daimon* period is very interesting, but something of a prelude to Moreno’s integrated scientific and religious system.

Let’s come back to *Daimon* and its period. First, we encounter here a Moreno who is trying with a group to find new ways to relate to the world. Even though he is a medical doctor, his search for a new world order includes philosophers, sociologists, artists, and poets. Moreno believes in integrating all fields of knowledge and will later insist on this.

Second, his philosophy. The content of his postwar philosophy can be seen in two ways. First, it is an axiodramatic way to challenge the existing world from a religious, cultural, and artistic point of view that includes his metaphor of Godhead. But he also seizes the opportunity to publish his relationship to God. In “The Words of the Father” we find a rather spontaneous long dissertation on the relationship of humanity to God. Here, if we read this long letter as a relationship of Moreno to the world, we can notice first that Moreno invites every human being to a dialogue in the first and second person with God (the universe), a position quite close to Buber’s in *I and Thou*, and already expressed

by Moreno in “Invitation to an Encounter.” However, we will need to see this invitation not as an encounter between an individual and a traditional God but as an interaction of the person with different parts of herself, with a fellow human being, and with the whole of the universe. In other words, every human being exists in relation to other people and to the whole of the universe. “We have replaced the dead God by millions of people who can embody God in their own person” (Moreno & Moreno, 1969, p. 21). The individual doesn’t exist by herself or in a vacuum. The person is essentially a person in relation.

Because we all engage in relationship with others and the whole planet, we are coresponsible for its future becoming. If we push this philosophy to its limits, it means that we do not exist outside of our relationships. This position is quite contrary to the ones that would suggest that we can define the self outside its incarnation in the real world, but that it is the reality of our ties to each other that make us who we are. (This is one aspect that differentiates Moreno from Freud, who focuses on the primacy of the individual.)

This being said, it is an easier proposition in theory than in reality. All his life, Moreno balanced between a true ideology of encounters and self-centered experiences. There would be times, like in *Daimon*, when he shared the stage with other people, and times when he put himself in the limelight. This struggle makes the *Daimon* experience a centerpiece of Moreno’s philosophy. During the period of 1918–1925, Moreno shared his life with a woman he described as his equal partner, his muse, and in a way his servant. The relationship with Marianne Lörntz is a reflection of his ambivalence and contradictions.

If we stay with coherence, we need to recognize the fundamentals of Moreno’s system: creativity and encounter on the religious plane, and sociometry and sociatry on the scientific plane. The first plane relates to his original sense of religion, namely encounter between people who cocreate the world. This relates to his philosophy of life. The second plane introduces us to a concrete way of evaluating and organizing relationships, and with it concepts of group organization, theory of roles, techniques of role reversal and doubling, etc. This more rigorous approach will blossom later in the United States.

The challenge today is to implement Moreno’s total system, to present a real individual and social alternative to self-centered theories and narcissistic manifestations of people, groups, and nations. In fact, Moreno and his followers are left to go a step further, to be an active part of the whole cosmos:

Very early in my career I came to the position that there is another area, a larger world beyond the psychodynamics and the sociodynamics of human society—*cosmodynamics*. Man is a *cosmic* man, not only a social man or individual man. When I first said this, about fifty years ago, it sounded a little bit like highly exaggerated mysticism. Today it is almost common sense. Man is a cosmic being. (Moreno & Moreno, 1969, p. 19)

I am in full agreement with Moreno. The consequence of this is a need for all of us to work on a bigger plane, cooperating with all professions who contribute to

shed light on individuals, societies, and the entire cosmos. It seems to me that is the only way to capture the essence of real humanity and shy away from manifestations of power and control. If we envision survival, we need to review from its base our way to see the world and the cosmos.

In conclusion, let me share some of my own views, based on Moreno's heritage and my personal experience of research and practice. They can be formulated in five propositions:

1. We need to come back to a holistic approach that integrates the singular individual all the way to couples, families, communities, nations, and the whole cosmos. Moreno envisioned such an approach, but he did not implement it as such. The intent is to find ways to magnify the well-being of everyone and all of the cosmos. "A truly therapeutic procedure cannot have less an objective than the whole of mankind" (Moreno, 1953, p. 3).
2. I also agree with Moreno that we need to integrate science and religion. However, in using this last term, we need not confuse religion with specific faith. For Moreno, the word *religion* was mainly associated with meaningful encounters with other fellow human beings and harmony with all of nature and the cosmos. In my own view, instead of the word *religion* I would say: a philosophical approach to life based on a humanistic set of values. So I believe that an integrated set of values that enhances relationships facilitating an integrated development of the entire planet and beyond is required, and embodies the postulates on which we can establish a science whose intent is the preservation of the cosmos and an equal treatment of all human beings.
3. Sociometry needs to be developed in every field and aspect of relationships. In that sense, Moreno was right to call for an army of sociometrists. However, sociometrists need to be more than observers of realities; they need to be clinical psychosociological experts. They need to get into action. To identify and understand problems is not sufficient; they need to look at relationships in the light of a clear intent, namely the well-being of all, from individuals to the entire cosmos. To do so, we need the collaboration of every professional branch.
4. This is where sociatry comes into play. Moreno envisioned a science of individual and group well-being. Sociatry, a science opposite (or complementary) to psychiatry, fosters relationships with the self and others that lead everyone to fulfillment. In my own terms, intersubjective meaningful relationships should be based on mutual development and satisfaction. In order to reach such a point, true encounters are the rule. Genuine encounters facilitate creativity, and vice versa.
5. From this basic philosophy come the strategies: It is here and only here that we bring Moreno's tools—axiodrama, sociodrama, and psychodrama. This is how we find the ways that Moreno envisions for a better world: challenges and changes; action-oriented methods and the use of the stage; favoring self-creativity and genuine encounters; perfecting our diverse roles in an integrating way. As clinical psychosociological educators or therapists, it is

here that we offer temporary shelters to all refugees and people of good will so they can move in a more receptive environment.

In order to achieve such a program, we need to unite behind a vision and a project that puts in the foreground the fulfilment of every one—individuals, couples, families, communities, and nations; in a word, the whole cosmos. We need to develop worldwide cooperation, regardless of faith, race, cultural background, or other differences. We need to look beyond similarities and frontiers and embrace a view that makes room for all individual and social differences. A world that embraces such a vision cannot withdraw into itself, or propose a narrow understanding of the universe.

Can we meet the challenges?

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