

# A Truly Universal and Socially Transformative God-concept for a Globalising and Progressive World

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A true [*and social*] revolutionary transformation, in order to alter the whole system of values, would have had to strike first at this center: the God-concept.

— Preface x *The Words of the Father* (Moreno J.L., 1920)

The idea of the Creator, rediscovered in its true meaning, is the only category able to bring order out of this chaos of value-systems. ... The universe, looked at from the point of view of the Creator, can raise up its eyes again to a supreme authority... .

— *The Words of the Father* (Moreno J.L., 1920)

## Abstract

In this article the author grapples with J L Moreno's God-concept and further evolves this concept with new meaning and wider-world relevance. Much of our individual-group-collective practice and theoretical focus within AANZPA is on *role*. In that context, *identity* has been largely overlooked even ignored and perhaps considered too *hard*. This author addresses this neglect of identity by using a J L Moreno (JLM)-inspired holistic metaphysic, an individual-group-universal equation of *Whole of Identity*. This holism — where whole is greater than the sum of the parts — necessitated a re-think, especially the commonplace *universal God* connection. And to re-examine write and discuss with my Association colleagues my antiquated discarded concept for this new God-concept.

## KEY WORDS

buddha, culture, dissociative, existential, gestalt, I-self, identity, individuation, Person, socius, whole of identity

My partner and I recently watched this new movie:

*My Policeman is a 2022 romantic drama film based on the 2012 novel of the same name by Bethan Roberts and directed by Michael Grandage. ... Tom, a policeman in 1950s Britain, falls in love with a [woman] schoolteacher on the Brighton coast. However, he soon begins a passionate same-sex affair with a museum curator, in spite of homosexuality being illegal ("My Policeman", 2023)*

The trinity of characters in this tragi-drama are painfully familiar to me. This film mirrors their individual experiences of despair and its agony, their personal and interpersonal loss, their disappointment, and collectively their isolation and dis-connection (estrangement) in their culturally-induced emotional pain. Watching this too familiar scenario this movie mirrors for me my near-unbearable emotional pain, my suppressed and repressed rage.

Aside: My pain and rage began in infancy, when and where my own psychosocial identity of *gay-man* (both nouns) were *a priori* stolen from me. In society's mind-stealing abortion of my right-Order identity, *I* instead objectified to 'me'. Me to be *as if straight*. Society's colonising culture, pre-determining my 'correct identity' through family school and Christian church, usurped and stole my true psychosocial or *gay-man* identity. Born 1946, I am only in the last couple of years now able to transform and reconfigure me, to be one whole *I-self* (set) as a *gay-man* (psychosocial subsets) in individual-group identity.

Developmentally, those two individual-and-group (or psychosocial) elements are two of three parts (subsets) in a JLM-like unifying concept (set) of *Whole of Identity*. My third and 'missing' part to this wholistic-holistic identity equation is individual-group-*universal*. Only since 03-02-2023 has that missing universal piece — a unified God-concept — become apparent to me. And this in two universal forms: *being* micro-universal as one's own creator of Person and *being* macro-universal as the creator God of the Universe.

In the 1950s with its witch-hunt culture and finger-pointing scoffing society, society projecting it-self *as if God*, making those two young men like me and mine today still wear a *dunce's hat*: This hat a 'socially' imposed identity called criminal. Where and when I was a young man in the 1960s, that socio-culturally devised penalty was 14-years jail with or without a whipping. Though few such men by the 1960s were then jailed, homosexuality and all homosexual men were branded criminal. Internalised, in the name of God

and society, on my soul was tattooed sodomite pervert homosexual homo and poofter: *Social Reject*.

Both my parents were born in Perth WA in 1914. Born into a Catholic family in a working-class suburb of Perth my dad was the second-youngest with several older sibs. He was over-parented.

My mum was the oldest and only female-sib of four, she with three younger brothers in a nominally Anglican family and in a more socially-up suburb. Her parents, my grand-parents, had arrived in Perth circa 1900 from Kent in England. As was then more the tradition, she as the oldest-girl was cast as surrogate (and indentured) mother to her younger brothers. I take it that she learned her deeply engrained pattern of dictatorial mothering — her quiet demand and controlling authoritarian ways — in her most formative child and adolescent years. Her brothers grew to resent her well into their adult lives. And she resented them for their unintentional stealing of her childhood. Mind you, her Englishman father did treat *his* family and home as *his* castle and *he* its sovereign and ruler by folklore.

My parents chose to send my older sister and me to the local Catholic primary school, this in the parish of *Our Lady Help of Christians*. Much later I did realise the irony of that name. My first-three years in that school were under the all-female unquestionable rule of the Sisters of Mercy. That irony was then also lost on *me*, but my tears validated my truth. This was when and where I had my first encounter with the externalised and sin-hating so-called universal (ie, Catholic) Man-God; the God I was taught and told to love or go to hell. In that religious-come-authoritarian metaphysical framework called school was another, a leader of saints: He was Son of God, Jesus (the) Christ.

What a story that was! How he was born to suffer for our sins and how good a person and right-model he was, especially to his Mother Mary and family. I didn't know it then but that model of bearing one's cross — perseverance — saved my life from a premature end. Those first-three school years tattooed *know-nothing confused cry-baby* on my soul! It was an embryo and forerunner of *contrarian*.

After three-years ~~we~~ (sic) us boys were transferred next door to St Francis Xavier school. This sexually-segregated school was multicultural with post-WW2 Italian Greek Dutch Yugoslav English and some *others* but always Catholic boys. This school was under the all-male autocratic rule of the Christian Brothers. At this school, aged about 10 years I had my first of two stand-out encounters with obvious *psychosociopaths* (sic). This first, Brother Maloney's totalitarian demand and control 'teaching method'; then, now aged fifteen-years, I was at Terrace CBC with Br. O'Driscoll's 'heavy-handed method'. Fascist authoritarian philosophy-and-practice became a familiar subtext in my childhood and adolescent 'socialisation'.

I was inappropriately and repeatedly ‘touched’ by a Catholic Brother in primary school but not otherwise sexually abused or assaulted that I remember. I was a young and naïve witness and sometimes the victim, to many instances of physical emotional and psychological abuse. Not obvious to me at these three Catholic schools was the explicit but unseen neglect of well-being: I dutifully sucked up this perverse ‘normality’ and obedience to ‘authority’. From those twelve-years of *education* (from *educare* to lead) in those Christian ‘concentration camps’, I now had another tattoo on my soul: *Stupefied and Worthless Deadshit*.

Developmentally, this identity was a forerunner of *Sad Sack or Sad Sack of Shit* to give its full title first generated in the Korean War (1950 -1953).

In 1964 I was accepted as a bonded-trainee teacher and started a BA at UWA. Growing up in a lower socio-economic suburb and then going to UWA was stepping across a cultural abyss. Now, I was learning the meaning and challenge of one of Australia’s leading elite Ivory Tower universities. I kept going to church each Sunday but only to keep my parents ‘happy’: Tattoo *fraudster* and *cynic* on my soul. In 1968 I had my first posting as a secondary school teacher, this to a south-west country town. I stopped going to church: *budding contrarian*.

Back in Perth over the 1968-1969 summer and Xmas school-holidays, I went one evening to see a movie, it aptly named *The Graduate* at the Plaza theatre located top of Plaza Arcade in Perth’s CBD. Afterwards, about 10.30pm, the audience crowd spills out into Plaza Arcade. I window-shop in the arcade. Then, ten-minutes later, I notice that I’m window-shopped by a young-man who is a few years older (etc etc etc.). One of the best, if not *the* best spontaneous decisions I’ve ever made: *Alive in the new-found well-being of Eros*. I had kick-started my own internal-to-person or psycho-social *revolution*, but on my soul was internalised and already writ-large: *isolated loner and social misfit*.

## A New Pedagogy

In 1982, I formally resigned as a schoolteacher from that toxic to well-being brand of *poisonous pedagogy* (Miller, 2002). Some years before, about 1976, I had discovered psychodrama and the Wasley Centre. This was to be *A true revolutionary transformation* (JLM), a rehabilitative and re-socialisation process: transformative and transpersonal but mostly a very inner and private *resocialisation*. I had been virtually exiled and disowned by family: *Outcast*. The fractious relationship with my mother ended suddenly with her fatal heart attack in 1978. In 1979 I knowingly entered an emerging ‘tsunami’, this a mostly subdued but very-altered state of consciousness. A few months after that event subsided, I asked Max: *What was that?* Max said: *That was an integrated psychosis*.

I’ve learned a lot since then, working towards certification as a

Psychodramatist and then T.E.P. But only in this 2023 calendar year have I seriously worked on my internalised authoritarian-fascist God-concept, a metaphysical and 'third-person me'. This year I've been working, and am still working, on my psycho-social-universal transformation *to holistically be* (ie, existentially) a real out-there transpersonal and socio-able *Person*.

## Formulation

In some parts of the world recently post-WW2, a tonsillectomy operation was not done with a general anaesthetic. In 1950 I was a four near five-year old in St John of God (Belmont) hospital for a tonsillectomy. This awake-in-surgery event was a first dissociation. It was followed by repressed post-operative memory (amnesia) until it re-emerged as psychosis in 1979. That 1950 event led to Dissociative Identity Disorder (DID), formerly known as Multiple Personality Disorder (MPD). Dr Adah Sachs (2019) gives an erudite account in *Attachment as a Second Language: Treating Active Dissociative Identity Disorder*.

I assume that first dissociation-causing event was an accident, although possibly medical negligence. Then, my subjection — *enslaved hostage* to totalitarian fascist-elements of society — and consequent self-objectification or reification-of-self (DIDs or MPD). This self-estrangement reinforced by socio-cultural, parental, and religious-educational norms. That is, by an intergenerational operantly conditioned 'normality' in my child-adolescent-adult 'role development and identity formation'. In J L Moreno language, this was a *Whole of Identity* process. But instead, and only so far, individually a tragi-drama of JLM's implicit *individual-group-universal* psychosocial growth and development or true *socialisation* process: Learning to be a human being *and* existentially a whole and micro-universal Person in my own world of unified personality.

## Whole of Identity

JLM (1920, 1972) and later his son and theologian Jonathan D Moreno (2011), address the *God-concept*. In historical order they identify the socio-culturally evolved He-God, You-God, and I-God in our Westernised-world and wider Abrahamic culture. Those pronouns when in grammatically correct order — *I you* and *he* — are the *first-, second- and third-persons* in Latin. Then, later in history, also in English Person-singular.

Structurally-and-functionally in human personality — *Theory of Person (ToP)* in Human Sexuality — are Person-singular and Person-plural (psychosocial paradigm), the three-parts (*persons*), and a whole universal or holistic human being (Person). In ToP there are three subsets *person* or elements within a gestalt set or whole Person, as shown in the following table:

Person (or Self):	Egg analogy	Structure	Function	Analogue
• first-person	yolk	rolecreator (subject): psyche	role-creating	psychodrama
• second-person  A	albumen	roleplayer (objectivity): socius	role- playing	Person- centred sociodrama
• third-person	shell	roletaker (objectivation): culture	role- taking	group- centred sociodrama

Notes: A — soul; B — mind.

I have authored a book. It is accepted for publication. Its full title is *Humanity and Human Sexuality: The Origin and Nature of Sexual Preference (in press)*. Its focus is the absence of a real *psychosocial paradigm* in Social Science and thus an absence in science as in community of a unified reliable and validated explanation of homosexuality *and* heterosexuality. And, without that psyche-and-socius (psychosocial) connection in human personality, instead science and community explicitly use Plan B, this plan sociologically a fall-back or *fallen model* of a human being.

*Human Sexuality* — the abbreviated title — also and instead uses Plan A: *Theory of Person*. This work (*in press*) demonstrates a human being in integral (whole) and psycho-social Order: not dis-organised in sociological-psychological dis-order. This holistic state of being is scientifically demonstrated in comparison to Plan B. Plan B is instead *sociological* and externally referenced in culture, this via third-person. Here, in our Western world, human *role-taking* is referenced to society: the third-person in persons-of-grammar. This means referring and deferring to knowledge that is 'external' or functionally third-person to self: the folklore of society in personality with its multi-cultural even segregated subsets, the conventional knowledge of science and misnomer Social Science, and the disunified traditional knowledge of three-Abrahamic God-concepts and religions.

## Alas, Three God-concepts

In *Human Sexuality* I have there addressed the current scientific-religious gap and the theoretical and practical gap: these gaps or schisms existing between Social Science *thinking* and Sociatry *being*. A philosophical-existential gap in human relations is addressed as *schismogenesis*, which means division or partition making: 'creating a difference' (segregation). In other words, how we humans in the absence or loss of spontaneity create sexual and other racial religious ethnic (etc.) segregations and schisms: psychosocial (sic) psychocultural 'reality'. *How*, in our creating dis-unity, we human beings instead create mental and criminal *psychocultural* dis-unity and dis-order instead of *psychosocial* relations and Order: schism vs. integration.

For JLM, *God* is the highest of all-possible cognitive concepts. In our Abrahamic World, *God* — the supreme concept of integration integral to (macro-) *universal* identity — has been *a priori* partitioned (divided) by religious-based cultures historically isolated and those actively promoting within-group unity via *sticky* or collusional symbiosis and through both within-group and between-group segregation (*schismogenesis*) via vilification and demonisation. That highest possible One seemingly divided into three *group identities* with their historically segregated and culturally-created auxiliary religions: Judaism, Christianity and Islam. In effect — this historical development of three cultural-groups each 'making a difference' (between-group segregation) followed by further within-group segregations creating seemingly unstoppable division schism and conflict (eg, WW3). Each *one* of this trinity of separate unified religions are parts and *partialities*, three anthropomorphic group identities, whereas *God* — 'always was, always is, and always will be' — is (macro-) *universal*.

## One Universal God

On the 03-02-2023 I was reading JLM's Preface to *The Words of the Father* (1920). As I relaxed into his WW1-era words, I realised: *I have been sold a pup*. Society, including the Christian Churches and Social Science, had deceived me on both gay-and-man (psychosocial) accounts. Now, I have a 'new' *God* — a *God of the Universe*.

A *God* immersed in the whole of the universe — *Subject* — not object-objectified-reified. This similarly the way that our human life-spark or *psyche* initiates our individual living-being at conception: this *subject*, our immanent buddha, 'be-ing' immersed in our individual body. *God*, Creator of the Universe is *subject*: not an object, nor necessarily an object of human veneration and objectification. A *God* without religion, this *God* does not need human sacrifice nor worship.

This unity and universal identity is for humans that *highest* concept conceptually ever possible (ie, eternally). Currently, those three Abrahamic

religions, those group identities — Judaic, Christian, Islamic — tell a history-based story. A story of an ongoing emergent human need for One — unified and unifying — *real* God, our individual-in-group and our group-in-universal multicultural worlds in unity under one conceptually-evolving and humanly-realised God. The unity or one-ness of an alive Subject (*set*) immersed in its own universe and world-of-subsets — a bacteria, a cow, a horse, a human — that one-and-all of us human beings similarly can in awe *under-stand*.

The God of the Universe exists: an eternal postulate. God immersed in a divine or subjective world but a God that cannot and does not intervene into (or in) and cannot emerge into our human existential reality of living things including the existential world of *Homo sapiens*. Instead, God's innately original gift of life — and its spontaneity — potentiates my freewill, my objective and holistic expression in Person or I-god, and my psychosocial identity of gay-man *under* God.

An individual Person is born free, and highly dependent on an initial human life-support social system. And then, developmentally via psychosocialisation from within, a person can grow to experience freedom (freewill) by *coming out*. Thus, the subject-object questions: coming from where and going to where?

In other words, *coming out* from Subject and being and *by going to* or entering the Whole of Identity or 'human-iverse' created and co-created by we human-beings. Individuation — person become Person — with the objectivity of self-realisation, free-will (spontaneity), and consciousness: whole and parts integrated as sovereign Person or I-god and as a person within a multi-cultural human-iverse *under* God.

God exists supremely: This One and only God of the whole Universe *exists*. But for us human *subsets* in God's universe, this God or whole (*set*) is not and cannot be *real*. Not in a human-iverse sense that we human beings can become existentially real as a holistic spirit or whole Person. However, in our human-iverse, we each and all can be-and-become *auxiliary egos* to God, this for us people-and-peoples to create and co-create a truly *social* (Latin *socius*, companion) human-iverse that is fit for this psycho-social (human) purpose.

Like Siddhartha Gautama (Buddha) and other self-realised Persons who are subjectively immersed in own Subject or being, and developed human beings as Persons, we can 'realise God' individually in *individuation*: meaning objectively or 'real-ised' from within own Subject immanent-buddha or *being*. In Sociatry, this human development — role development *and* identity formation — is a life-long socialisation process. In analogy, human psychosocial development is like a forest tree ('Buddha') growing organically and emergent — in an ecologically friendly context — from an initial seed ('buddha').



## In Summary and Conclusion

As a very young child and would-be-Person I was, once upon a time, in paradise fully and subjectively immersed in my being: in my life's spontaneity or will-to-create, this catalysing my innate creativity. In paradise, this creativity initiates a human being's potential for becoming an existential lived-and-living I-god and whole Person. And now, holistically *me*, human-being sized. Me, now subject-object with my human nature's subset of psycho-bio-socio-and-culture. This combined with my innate potential for an *emergent spirit* whole set or Person. Me, an ordinary whole person: a gay-man-Person. Me, an ordinary person: still self-authoring *creator* of Self and companion-able *co-creator* producing a more-real (genuine) and micro-universal Person.

Even if *I am* now such a wiser *H. sapiens* elder I-god or Person, I am still a speck in the cosmic macro-universe of God. Nonetheless, now in my now brand-new 2023 God worldview, a person who is becoming more progressive. An I-Self or I-god creating body-soul-mind and *human spirit* (Person), and co-creating collaboratively with other and others to produce an interpersonal *living culture* fit for this human-iverse. People and peoples — individuals and groups — we each-and-all inescapably *human beings*. Everyone potentially companion-able (ie, auxiliaries or auxiliary-egos) creating and co-creating a progressive and real human-iverse within God's on-going creation of this underpopulated Cosmic Universe. We body-surfing our God-given or innate life-force. All human beings, with one-only commandment (after JLM): *Be spontaneous!*

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