

Building Resilience in Youth with Therapeutic Spiral Model™ (TSM) Psychodrama: Working with Post-High-School Youth in Bali, Indonesia

Mario Cossa, RDT/MT, TEP

This is a pre-publication copy of an article that will be appearing in an up-coming issue (late 2019/early 2020) of *Zeitschrift fur Psychodrama und Sociometrie*

Abstract: The Merriam-Webster Dictionary defines *resilience* (as it applies to an individual) as “an ability to recover from or adjust easily to misfortune or change.” There is a parallel to J.L. Moreno’s definition of *spontaneity* as “an adequate response to a new situation or a new and adequate response to an old situation” (Moreno, 1953, p.97). Moreno was a pioneer in his applications of psychodramatic theory and practice for increasing spontaneity. This article explores some of the foundations of resilience theory and the application of the Therapeutic Spiral Model™’s (TSM) form of psychodrama in building resilience in youth through increasing the internal locus of control and supporting the ability to internalize the positive regard of peers and adult mentors. The author describes a program developed to serve these goals while working with post-high-school youth in the Campuhan College Program in Bali, Indonesia.

Keywords: RESILIENCE, PSYCHODRAMA, THERAPEUTIC SPIRAL MODEL, YOUTH, SECONDARY EDUCATION, LOCUS OF CONTROL, POSITIVE REGARD.

Introduction

Norman Garmezy, Ph.D., a Developmental Psychologist from the University of Minnesota, is generally credited with the seminal research on resilience and attempts to define what are now called *protective factors*—those aspects and experiences in a person’s life that equip them with the ability to rise above adversity (Konnikova, 2016). Unfortunately, his untimely death caused the publication of his research findings to be posthumous.

In 1989, the results of a three-decades-long, intensive study on resilience were published by Emmy Werner, also a Developmental Psychologist (Konnikova, 2016). Her findings showed that a combination of environmental factors (such as the presence of a positive, caring adult in the lives of her subjects) as well as particular elements of personality (especially a belief in one’s own ability to affect the outcome of life situations) each had significant impact on the development of resilience.

In my work with adolescents both in the USA and in numerous countries around the globe, I have found the Therapeutic Spiral Model™’s (TSM) form of psychodrama (Hudgins, 2019) to be an effective tool for developing and enhancing resilience in youth from diverse backgrounds and cultures (Cossa, 2019, 2006). This article focuses on a specific intervention strategy developed for working with a group of youth in Bali, Indonesia.

Factors that Influence the Development of Resilience

An article in the online edition of *Global Education Magazine* (Woznica 2018, p. 1) provides contemporary definitions of *resilience* and *protective factors* as follows:

Resilience in children is the ability to recover from traumatic experiences and develop the skills to overcome future challenges. In dealing with adversities, children draw from personal strengths often divided into external (I have), internal (I am), and interpersonal (I can) resources.

Dr. Claire McCarthy, M.D., via the *Harvard Health Blog*, listed on the website for the Center on the Developing Child at Harvard University (<https://developingchild.harvard.edu/media-coverage/resilience-a-skill-your-child-really-needs-to-learn-and-what-you-can-do-to-help/> , 2017), explained in her article the following four factors as having the greatest significance in supporting young people to become resilient and to counteract the effects of adversity:

- 1) facilitating “supportive adult-child relationships”;
- 2) building “a sense of self-efficacy and perceived control”;
- 3) providing opportunities to develop “strong adaptive skills and self-regulatory capacities”; and
- 4) facilitating the ability “to mobilize sources of faith and hope, and cultural traditions.”

As a psychodramatist who has worked for over three decades with at-risk youth, many of whom were survivors of childhood trauma, I have found that the TSM's form of psychodrama (TSM psychodrama) offers extremely effective therapeutic interventions for overcoming the negative and often debilitating effects of childhood trauma. The explanations of trauma and possible ways to recover from trauma contained within the TSM have also proven extremely effective in supporting youth from less dysfunctional backgrounds to meet the developmental challenges that face contemporary adolescents (Cossa, 2006).

TSM Psychodrama

In an article published in a recent volume of this journal, the TSM founder, Dr. Kate Hudgins, Ph.D., describes the efficacy of psychodrama for promoting spontaneity and creativity and building resilience. She defines the TSM as “a trauma-informed, stage-process model to change the self-organization of people affected by trauma by using experiential methods” (Hudgins, 2019).

She also details the TSM's use of the *Trauma Survivor's Internal Role Atom (TSIRA)* to serve as a map that guides the safe and effective utilization of this psychodramatic model for promoting post-traumatic growth (Toscani & Hudgins, 1995; Hudgins, 2019, 2002; Giacomucci, 2019; Israel, 2019).

A major focus of therapeutic and educational work with adolescents is the building of the capacity for healthy adult functioning (Cossa, 2006). In working with youth, the TSIRA serves both as a map for healthy functioning as well as a guide to supporting young people to move away from histories of abuse and into what is now commonly called *Post-Traumatic Growth* (Hudgins, 2019).

Within the TSIRA's categories of role functions, the one known as *Prescriptive Roles* has the greatest application in adolescent work (Cossa, 2006). *Prescriptive Roles* are those of healthy functioning that need to be in place before one can safely address trauma material. *Prescriptive Roles* are also an example of healthy, developmental milestones for adolescents, regardless of trauma history. The roles support the development of the abilities for: nonjudgmental observation; identifying personal, interpersonal, and transpersonal strengths; and, containment of affect (Israel, 2019). (*Transpersonal* strengths are those which are greater than the individual, including spirituality, a connection to one's ancestors or culture, etc.) One can see in *Prescriptive Roles* a reflection of the external, internal, and interpersonal strengths described by Waznica (2018) as well as the four factors highlighted by McCarthy (2017; see above).

The remainder of this article details work I have been engaged in with a group of youth in Bali and specifically how elements of TSM psychodrama served as the foundation for a project in building resilience for this group.

Working with Students at Campuhan College, Ubud, Bali

Campuhan College draws post-high-school youth from all over the island of Bali. Although the tuition seems modest by Western standards—about US\$1,000 per year—many students require scholarships to be able to enroll. The program itself is innovative in combining practical skills in English and computer science with more socially-focused skills in leadership and values education.

Balinese youth traditionally grow up in a community-based culture, living in multi-generational family compounds in which there is limited personal space. Most Balinese are Hindu, a religious and cultural tradition rich in ceremony. This expresses itself in daily practices of gratitude as well as in frequent community rituals, such as: celebrating family events, seasonal commemorations and acknowledging connections to all aspects of life. One of the challenges for programs such as the one at Campuhan is to honor the richness of the local culture while supporting contemporary youth in evaluating and coping with increasingly Western ideals and technology.

During this group of students' participation years—2016 and 2017—I worked with staff and students to introduce TSM psychodrama into their program (Cossa, 2019). During the first year I worked at Campuhan, we explored the ways in which the *Social/Cultural Atom* (Moreno, 1953) of each member was changing and evolving.

The Social/Cultural Atom (S/C Atom), often explored first on paper and then in action, is a map of the meaningful, interpersonal and social connections in a person's life (imagine a map of Facebook friends and groups.) To make the term more user-friendly and easier to translate when working with the students whose home languages are Balinese and Indonesian, we referred to it as *The Circle of Your Life*. The S/C Atom indicates not only who and what connections are present, but also the nature of the connections (positive, indifferent, negative, etc.), and their relative significance (indicated by the distance from the icon representing self.)

During our first session using this methodology we had students draw the S/C Atom from their time before attending Campuhan College. In a subsequent session we had them draw their present S/C Atom (some 7 months later.) We noticed an increase in distance between the students and the others presented in their present S/C Atoms compared to those from their time before Campuhan (when *self* and *others* were drawn very close together.) We also saw the inclusion of many new significant connections. We used this growing awareness to explore, through sociodramatic action, the ways in which the students' lives and connections were transforming and to provide a foundation for an exploration of the ways in which they wanted to bring their cultural and ancestral connections into their adult lives (Cossa, 2019).

For the class of 2017, we switched from a weekly schedule (of three-hour groups, once per week over seven weeks), to a monthly meeting schedule (one three-hour session per month over the entire program year). This enabled us to respond to the changing needs of the group as these became apparent.

A major focus of our work that second year was looking at the ways in which students' relationships to their core values were evolving. The overall Campuhan College program is informed by the work of The Values Institute in Bandung, Java, Indonesia. The institute identifies twelve core values: cooperation, peace, respect, simplicity, responsibility, freedom, honesty, tolerance, happiness, love, unity, and humility. Our project was able to increase the utilization of action techniques to the work Campuhan had been doing since its founding a decade earlier.

The students coming into Campuhan for the 2018 program year had a high percentage of trauma backgrounds (physical and emotional, as well as neglect), as disclosed in the intake interviews. Instead of the formats of the previous two years, we decided to provide a two-day intensive using TSM psychodrama at about the midpoint of their time at Campuhan. Over the course of several meetings, the formerly trained staff and I designed the program implemented with the 25 students who were the class of 2018.

The students at Campuhan come from families in which, perhaps, only Balinese is spoken. Their public-school classes were conducted in Indonesian. Although many spoke some English and all were learning the language as part of their coursework, English was a distant third, in terms of familiarity and usage frequency, so whatever I facilitated would be translated into Indonesian. Since being able to work in one's first language can be important in accessing deep feelings, it became important that the local staff also were able to facilitate in Indonesian and Balinese languages, as appropriate. When working in small groups, students could opt to use either Indonesian or Balinese.

Building Resilience with Campuhan Students: Day One

At the start of our first day of the psychodrama intensive, one of the staff members welcomed the students and informed them that what they would be doing for two days would be an intense experience of a type that previous graduates of the program had found extremely useful.

The students had seen me at the previous year's graduation, which they had all attended, and had heard about me from former graduates. Several of the staff, with whom these students had already built a great deal of trust and safety, introduced me from the perspective of what they had learned about me during our time working together. By making these connections clear, we were offering a link between the sociometry the students had developed with the staff and the sociometry the staff and former students had developed with me, so that I could move into the role of a caring and supporting adult. Since I would be demonstrating many significant activities during the two days, it was important for the students to feel safe and connected with me as a leader.

We then continued with me as the facilitator with one of the staff members (herself a graduate from the first class at Campuhan) serving as my interpreter. I introduced the themes of the workshop: examining our lives, choosing the messages that serve us in moving forward, and letting go of the messages that hold us back. I also provided a brief introduction to the process of psychodrama.

Two other staff members then took over to facilitate some sociometric activities to warm the group up to action and to the action approach for examining facts and feelings. Two spectrograms were facilitated by the first of the staff members:

- How far from Campuhan College is my family's village? (This created a spectrum extending from *very near* to *farther than anyone else*.)
- How much have I changed since coming to Campuhan? (This created a spectrum extending from *not at all* to *more than I could have imagined*.)

During these spectrogram activities, I assessed both how easily the students were able to participate in action activities and how aware they were of the tremendous changes they had already undergone while in the Campuhan program.

Two locograms (used to measure a range of choices not necessarily on a continuum) were facilitated by a second staff member:

- In which regency (similar to a county) is my family's village situated? (Students responded by placing themselves on an imaginary map of Bali covering the entire working space.)
- Which is my favorite subject at Campuhan College? (Students responded by placing themselves in relationship to colored scarves representing each of the subjects.)

Again, the students participated with ease, and they themselves began noticing commonalities and differences that existed within their group.

Two more staff facilitated “Step-In Circles.” A volunteer student or staff member first offers a thought or feeling while stepping into the inner circle area. Then, others who feel the same way join them in the inner circle, indicating agreement or commonality for that subject/experience. These were done in two rounds, focused on the following themes:

- ways I have changed for the better since coming to Campuhan; and
- skills, values, and relationships I want to develop, reinforce or build before graduation.

A key tenet of utilizing the TSM is that we must first put the *Prescriptive Roles* (identified above, in the section, **TSM Psychodrama**) in place before we can move into trauma material. To foster the development of these roles, our morning activities were focused on introducing action and beginning to warm people up to sharing their own experience in a safe and supported environment in which they could operate from positions of strength.

We also wanted all of the staff to step forward as facilitators in this modality that was being used for the first time with this group of students, especially since these staff members would each be facilitating small group activities as the workshop progressed. Our final activities before lunch were led by the two staff who had yet to take the lead.

The *Hand-on-Shoulder* activity is a way to explore existing connections within the group. One of the remaining staff members led two rounds of this activity, in which other staff did not participate. The directions are to “Put your hand on the shoulder of the person who...” as a staff member continues with stating each of these possible ways to connect to another person:

- you think you know the best, and thank them for being open to you; and
- you think knows you the best, and thank them for seeing you.

For the second criterion, staff members could be chosen by the students, but would not participate in choosing. Our last staff person stepped into the leadership slot at this point. “Put your hand on the shoulder of the person who...”

- you would like to know better and tell them why.

All of the sociometric activities that were part of the workshop to that point, served to help us assess students’ readiness to engage; warmed the group up to action techniques; helped to make visible the many, strong interpersonal connections already existing within the group; and supported the development of new, positive connections.

Students were then randomly divided into six small groups, each facilitated by one of the staff members, to share what it was like for them to do this type of activity and to bring closure to the morning.

One of the things I learned from years of working with Dance/Movement Therapist Interns when I was running the ACTINGOUT Program (Cossa, 2006) in New Hampshire, USA, is that when a group moves in a common rhythm, they are kinesthetically building a sense of group cohesion. After lunch, we reconnected the group with a sound-and-movement warm-up that has become traditional at Campuhan since I first introduced it to the 2016 psychodrama group. Students were already familiar with the sequence and three of the participants volunteered to lead the slow, medium, and fast iterations. The rest of the group joined in with enthusiasm. We were not only having fun, but also reinforcing interpersonal strengths.

During lunch I had laid out a mandala of cards containing animal images in the center of the room. After our warm-up, I explained the concept of the TSM Observing Ego (OE) (Hudgins, 2019; Israel, 2019), although we used the term, *Compassionate Witness*, that I first heard from one of my TSM colleagues, Linda Ciotola. It is a bit more user-friendly and much easier to translate into Indonesian.

The OE is that part of our Internal Role Atom that allows us to witness our lives from a distance, without judging, shaming, or blaming. In order to build an internal locus of control (as noted earlier, a contributing factor to resilience), it is important to build and reinforce the ability to view our own actions honestly and take responsibility without having that process contaminated by the shaming and blaming messages of the *Internalized Perpetrator* and *Abandoning Authority* (Hudgins, 2019; Israel, 2019).

As is traditional in TSM workshops, participants select images and then share with a partner. After the sharing, each participant places their image somewhere on the walls and windows around the room to be available when needed.

I have found that it is often difficult for adolescents, especially those from Balinese and other Asian cultures, to identify and name their own strengths, either because they do not see themselves as having any, and/or because one does not customarily or comfortably say positive things about oneself. We worked through a series of steps and activities to get to the point at which the students could claim their *Personal Strengths*. The group was then ready to focus on naming and concretizing each member's Personal Strengths.

The staff had prepared a number of cards ahead of time on which descriptors of various strengths were printed, in both Indonesian and in English. In addition to the core values (from The Values Institute, referred to, above) some examples were: *caring friend, hard worker, courageous, persistent, etc.* Staff used their knowledge of the students to create cards that reflected both the strengths they had already observed in the students as well as those they had noticed were beginning to emerge in some of them.

Staff members arranged the cards on the floor all around the room. Then, a staff member instructed the students to go to the card whose listed strength they felt they had the most of, even if it was just a little. After responding to this instruction, students ended up in small groups or individuals standing next to selected cards. Those standing at each card were given a minute to create a sound and movement to demonstrate the strength they had chosen and these were then presented to the entire group.

Another staff member then asked students to select a card that represented a strength they would like to have more of in their lives.

Once students had made their choices, staff combined some of the resulting small groups or individual selections until we had six groups of about the same size, with a staff member to facilitate each small group.

I and several of the staff then demonstrated the next activity, *The Seat of Appreciation*, in a series of steps. We told the students to:

- First, select a chair to serve as your group's Seat of Appreciation.
- Then, decorate it with colored scarves to provide a throne-like appearance.
- Next, decide the order: each group member takes a turn sitting in the seat.
- During a person's turn, each remaining member of the group and the facilitator will offer an appreciation of a strength that they have witnessed being shown by the person in the chair.
- As members offer the seated person each appreciation, the seated student owns that strength by repeating it in the first person. For example, if someone says: "I appreciate how you have always been willing to help me in computer class," the seated student would reply with something like: "Yes, I am always willing to help others in class."
- The staff member facilitating the small group takes the final turn in the seat, so s/he can also be appreciated and own the appreciations being offered.
- Once all have had a turn, the group discusses what it was like to give and receive appreciations and to own the ones that were given to each of them.

- We then re-assemble into the full group for a group debrief/sharing/report out: the staff member or a student volunteer from each group offers a brief summary of the final discussion.

By giving and receiving appreciations from each other; group members acknowledged, built, and reinforced *Interpersonal Strengths*. The activity also supported each member to claim their own Personal Strengths. By having staff participate in both giving and receiving, we reinforced the members' connections to positive, caring adults; this is one of the primary factors that has been identified as helping to build resilience in youth.

When working with a large group, having the opportunity to break into smaller groups that are well-facilitated provides more time for each member to participate/interact. It is also important to take the time to re-connect the group as a whole each time that the small-group work has been completed to maintain the integrity of the full group.

The next step in our process was to reinforce relationships for participants to the peers and adults in their lives outside of Campuhan College who also offer positive, caring messages to these students. We used a modified S/C Atom in this activity.

We gave each student a large envelope (a bit larger than the size of a sheet of typing paper) with a variety of colored pens. After providing an introduction to the S/C Atom, its symbols and its structure, we invited students to draw their own current S/C Atom on the front of the envelope, but only to include people, groups and cultural influences from whom or which they had received positive messages of support (defined as “messages that move you forward into a positive future”). We invited them to add talk bubbles (such as those used in comic strips, aka speech bubbles, dialogue balloons or word balloons) to record some of the positive messages. Students shared their envelopes in pairs before we took our afternoon break.

Our final two activities of the first day focused on claiming *Transpersonal Strengths* (Hudgins 2019; Israel 2019) and reinforcing each participant's ability to choose (two of the four factors labeled by Dr. McCarthy: “mobilizing sources of faith, hope, and cultural traditions” and “building a sense of self-efficacy and perceived control”). Especially for trauma survivors—who did not choose their traumatic experience—reinforcing the ability to choose in the here-and-now helps foster the internal role that the TSM calls *The Containing Double* (Hudgins, 2019; Hudgins, Metcalf, & Drucker, 2000; Hudgins & Drucker, 1998).

For this, we used the TSM's tradition of selecting colored scarves to represent each person's currently-identified Transpersonal Strength(s). However, instead of placing scarves in a large circle, we varied the activity and conducted it as a Step-In Circle. As each group member named their Transpersonal Strength, they stepped into the center of the circle and laid down their scarf, contributing to creating a small nest of scarves in the center of the room. We told group members to take a step into the circle if someone named a strength that they also had. In this way, each time a Transpersonal Strength was named, more than one student could own it. When all the members of the group and staff had placed their scarves, we mentioned that we had created a traditional Balinese *canang* (pronounced *Cha-nang*), or offering basket, which is a part of the Hindu daily ritual of gratitude. We told them that we would leave this *canang* in place overnight. It served as a reminder of the group's Transpersonal Strengths for the beginning of our work on Day 2.

For the *Closing Circle*, each person said, “My name is ..., and I am choosing ...” Each participant then gave their name, and stated a value or personal gift they desired for their future, e.g., “My name is Mario and I am choosing to have a better picture of myself.”

As we brought the day to a close, we invited the students to use some of their after-school time differently, suggesting that they, perhaps, sit and quietly reflect on the day, or write in their journal about today's experiences, or talk with another student about some of their experiences of the day instead of going immediately to their cell phones. We also

restated the group norm of confidentiality. After students departed staff met to de-brief and look over our plan for the second day.

Building Resilience with Campuhan Students: Day Two

We began the second day with a physical warm-up and then re-connected participants to the strengths they had named and discovered on the first day.

We left the scarves placed by the staff in the canung of the Transpersonal Strengths in place, surrounding a bowl of flowers. We invited students to move their transpersonal scarves into a large circle, as each person took a turn to recall and name their Transpersonal Strength.

We then invited each member of the group to add a scarf to represent a Personal Strength they had named, discovered, or had been given by a fellow student on the previous day.

By this point, the circle was large enough and surrounded by enough space that the entire group could stand or sit both inside and outside the circle. This is the traditional TSM's *Circle of Experience*.

We wanted to be certain that everyone was firmly grounded in the strength-focused work of the previous day, so we then distributed slips of paper and asked that each person write the name of someone who supports them (one of their Interpersonal Strengths from Day 1) on their paper. We next asked them then to place these slips within the center canung. Many of the group members folded their paper into origami shapes.

We then formed a circle outside the scarves. We asked that each member (student and staff), one at a time, step into the Circle of Experience and made a statement, such as, "My name is ... and today I choose to call upon my strength of ... as I move forward."

Thus fortified, we were then ready to begin encountering negative messages.

We distributed the envelopes from the first day and asked the students to use colored pens to create a containing border around the perimeter of the envelope by writing words and drawing images to represent their strengths. Then, we distributed pencils with erasers and instructed the students to add people, groups, etc., that have given them messages that "hold you back or keep you stuck." If any of the people were already listed there among those who provide positive messages, we instructed students to draw another representation of that person in pencil to distinguish the positive part of that person from the negative. We asked them to add talk bubbles containing the words of some of the negative messages, again using pencil.

After having a few minutes to share about this experience with a partner, we asked participants to write each of the negative messages on a separate slip of paper along with the name of the source. We next instructed them to erase the negative messages on the envelopes, as a symbolic gesture or concretizing of the act of "taking charge of these messages rather than have the messages take charge of me." Even though these messages had been erased, there remained faint traces on the envelope, but these could barely be seen, so were not the dominant images.

Most of the remainder of the second day was devoted to an activity focused on letting go of as many of the negative messages as possible. We first demonstrated the activity with a staff member, and then divided the members into six small groups with one staff member facilitating each group to complete the activity within their groups. The activity progressed at the pace appropriate to each group and facilitated by that group's staff member. I remained in a consulting capacity to offer additional support as needed.

The steps and set-up of the activity are:

- Each member of the group retrieves their Compassionate Witness card from its place around the room.

- Sitting in the Chair of Appreciation, the protagonist (person who is taking a turn to work) settles into having the support of the group by making eye contact with each member.
- The protagonist then names some of the positives/strengths on his or her envelope.
- There is an empty chair facing the protagonist. Remaining group members sit on the floor.
- The protagonist takes the slips of paper from his/her envelope and places them on top of the envelope.
- Each message is taken up in turn and, if s/he feels ready, the protagonist gives the message back to the person it came from, saying something like, "I give this message back to you ..." (inserting the appropriate name); "it does not serve me."
- The slip with this message is put into a group container for returned messages.
- If the individual is not ready to give the message back, s/he may say: "I'm not ready to give this back to you just yet, but I'm not going to let it be so strong in my life anymore." The message is then returned to the individual's envelope.
- Each small-group facilitator elects when to take an appropriate lunch break, and afterwards re-connects the group to the work that has been done so far by naming some of the messages that have been given back.
- When each group has completed the activity, they have time to process in their small group until all groups are finished and the large group re-convenes.

The act of consciously choosing which messages one is ready to give back is important and, having the power to choose, while knowing that their choice would be honored by the rest of the group, most of the group members returned all of their messages to the group container.

Part of the demonstration also showed how to make use of the Compassionate Witness card, if the protagonist became flooded with affect:

- A group member is chosen to hold the protagonist's role.
- The facilitator supports the protagonist to take on the role of the Compassionate Witness/Observing Ego (CW/OE) to regain his/her grounding in the here and now.
- When the protagonist returns to their role, the group member who had been holding the role for them can take on the CW/OE role or become a *Supportive Double*.

When we were designing this activity, we had a sense that the culturally appropriate way to deal with the messages relegated to the group container would be to burn them in a ceremonial fire. The staff had a safe and appropriate space set up outside the building to perform this ritual. However, we felt that it really had to be up to the students to make the final decision.

After we had done our full-group processing of the activity, we asked the group what they felt should be done with the returned messages. As one voice, and without a moment of hesitation, they replied, "burn them."

The ensuing ceremony—of giving these messages back to the universe—was conducted both with honor and with joy.

The workshop ended with a final activity in small groups in which each student walked three positions on a timeline and gave a soliloquy for each. The positions were: *who I was before I came to Camuhan College*, *who I am now*, and, *who I choose to be in my future*.

Small- and large-group processing led to a Closing Circle. For this, each person claimed the cards and scarves that represented the inner roles they had shared, and reflected on how these roles may have changed over the two days of working together.

The Post-Test

In the TSM, we use the research term, *post-test*, to refer to demonstrated behavior(s) which indicate that old patterns of thought, belief, and/or action have changed, and that healthier, transformative roles are emerging. For this group of young people, I witnessed an amazing post-test when I attended their graduation five months after the workshop.

What I saw was a testament both to the work we had done in the two-day intensive as well as to the transformative nature of the Campuhan program itself, and showed the supportive and nurturing environment that had been created by its staff.

Each year, as part of their graduation ceremony, the students create a musical/dramatic presentation to reflect their experiences at Campuhan.

The 2018 presentation began with a dance/movement piece in which one of the students became isolated from the rest of the group and then began hearing all the negative messages so often encountered in life: “you’re not good enough,” “you are stupid,” “you’re too fat,” etc. Dancers surrounded this isolate and the verbal messages drove her into a position of helplessness on the floor. After a dramatic moment of silence, two voices were heard from off-stage, singing the opening lines from the song, “This is Me,” from the movie, *The Greatest Showman*:

*I'm not a stranger to the dark;
hide away, they say,
'cause we don't want your broken parts.*

As the fallen isolate heard these words, her head slowly rose, and her tear-filled eyes opened wide as the message of the song transformed into affirmation:

*But I won't let them break me down to dust.
I know that there's a place for us, for we are glorious.*

The young woman in the isolate role rose to her feet and began singing with the voices from off-stage. In moments, the playing space was transformed into a modern-day *ode to joy* and celebration of self-acceptance, as one by one, the rest of the graduates joined in the song.

I was glad I had brought tissues with me to the graduation, as my eyes filled with tears watching these incredible young people give voice to who they had become while at Campuhan.

Conclusions

The ability to bounce back from adversity is essential to physical, mental, and emotional health and survival. Research has demonstrated that there are environmental and personal factors that enhance this ability, and that these Protective Factors can be developed, enhanced, and reinforced. TSM psychodrama has been shown to be an effective tool for building resilience in youth as well as adults.

Dr. Claire McCarthy (2017), as mentioned previously, named the four most significant protective factors as:

- 1) facilitating “supportive adult-child relationships”;
- 2) building “a sense of self-efficacy and perceived control”;
- 3) providing opportunities to develop “strong adaptive skills and self-regulatory capacities”; and
- 4) facilitating the ability “to mobilize sources of faith and hope, and cultural traditions.”

The project at Campuhan College in Bali, described in this article, outlines the TSM's psychodramatic structures that can be successfully employed to address each of these areas.

Sociometric activities and working with the Prescriptive Roles of Personal and Interpersonal Strengths support youth in building, recognizing, and reinforcing the power of strong relationships (with caring adults and peers) as well as one’s own innate abilities. The

dual focus, on working from a position of strength and by choice, also enhances these first two Protective Factors.

Use of the Observing Ego or Compassionate Witness provides experience in being able to regulate intense affect as participants can choose to return negative messages to their sources.

At a time when modern psychiatry was trying to develop a science of mind that relegated religion to the realm of superstition, J.L. Moreno made a strong statement to the contrary as he pointed out the importance of the cosmic nature of humans (Moreno, 1953.) The TSM carries on his tradition by recognizing the importance of the Transpersonal and bringing those strengths fully into play for counteracting the causes of trauma and supporting post-traumatic growth (Hudgins, 2019).

Author, speaker, and post-trauma coach, Michelle Rosenthal (2015) has stated: "Trauma creates change you don't choose. Healing is about creating change you do choose." The TSM's form of psychodrama offers a methodology that provides young people, regardless of trauma history, a means to choose resilience as they move into healthy adult functioning.

Bibliography

- Cossa, M. (2019). Circle of values: Action approaches in Indonesian education. In A. Blatner (Ed.), *Action explorations: Using psychodramatic methods in non-therapeutic settings*. (pp. 167-179). Boston: Parallax.
- Cossa, M. (2006). *Rebels with a cause: Working with adolescents using action techniques*. London: Jessica Kingsley.
- Giacomucci, S. (2019, in-press). The trauma survivor's inner role atom: A clinical map for post-traumatic growth. *Journal of Psychodrama, Sociometry, and Group Psychotherapy* (100th Anniversary edition), 66(1).
- Hudgins, M.K. (2019, in-press). Psychodrama revisited: Through the lens of the internal role map of the therapeutic spiral model to promote post-traumatic growth. *Zeitschrift fur Psychodrama und Soziometrie* (in-press)
- Hudgins, M.K. (2002). *Experiential treatment of PTSD: The therapeutic spiral model*. New York: Springer.
- Hudgins, M. K. & Drucker, K. (1998). The containing double as part of the therapeutic spiral model for treating trauma survivors. *The International Journal of Action Methods*, 51(2), (63-74).
- Hudgins, M. K., Drucker, K., & Metcalf, K. (2000). The containing double: A clinically effective psychodrama intervention for PTSD. *The British Journal of Psychodrama and Sociodrama*, 15(1), (58-77).
- Israel, S. (2019, in-press). The therapeutic spiral model: A psychodramatic whole person approach for working with trauma. Serlin, S. Krippner, and K. Rockerfeller (Eds.), In *Integrated care for the traumatized: A whole person approach*. Louisville, CO: Rowman & Littlefield.
- Kellermann, P. F. & Hudgins, K. (2001). *Psychodrama with trauma survivors: Acting out your pain*. London, UK: Jessica Kingsley.
- Konnikova, M. (2016, Feb. 11). How people learn to become resilient. *New Yorker Magazine*. Retrieved from <https://www.newyorker.com/science/maria-konnikova/the-secret-formula-for-resilience>
- McCarthy, C., M.D. (2017, June 13). Resilience: A skill your child really needs to learn (and what you can do to help). Retrieved from

<https://www.health.harvard.edu/blog/resilience-a-skill-your-child-really-needs-to-learn-and-what-you-can-do-to-help-2017061311899>

Moreno, J. L. (1953). *Who shall survive? Foundations of sociometry, group psychotherapy and sociodrama*. Beacon, NY: Beacon House.

Rosenthal, M. (2015). *Your life after trauma: Powerful practices to reclaim your identity*. New York: W.W. Norton.

Toscani, M. F., & Hudgins, M. K. (1995). *The trauma survivor's intrapsychic role atom*. Workshop Handout. Madison, WI: The Center for Experiential Learning.

Woznica, C. (2018, June 20). Building resilience through the child-to-child approach. *Global Education Magazine*. Retrieved from <http://www.globaleducationmagazine.com/building-resilience-child-to-child-approach/>