

Pre-Test or Pivotal Questions for Polling the Audience

Pivot Point: Before Slide 2: "Great Expectations of a Flourishing Practice"

1. When I first decided to enter my healing profession: CONSIDERATIONS OF HARM (i.e. that I might someday put persons in my care, myself or my family in harm's way) Occurred to me:

- a) Not at all
- b) Only once in awhile
- c) Somewhat often
- d) As a persistent and deeply harbored concern

[Questions 2-4 gauge the professional's Personalized 'Index of Suspicion']

Pivot Point: Before Slide 5: "Stressors, Stress Reaction and Stress Management"

2. During this pandemic, I have been stressed by the intensification of socio-cultural biases in myself or others. These have taken form according to (Select all that apply):

- a) Race, ethnicity, birthplace
- b) Gender, gender nonconformity and/or perceived sexual orientation
- c) Economic status or educational level
- d) Age
- e) Perceived or manifest political affiliation and/or religious affiliation

Pivot Point: Before Slide 7: Coping Skills

[This inquiry has been framed with a psychodynamic orientation in mind; the presenter may substitute faulty cognitions or errors framed with a trauma-focused cognitive behavioral orientation in mind]

3. During this pandemic, I have more strongly suspected (or actually discerned) in myself and/or my fellow health care professionals: more reliance upon (or regression to) less mature and less adaptive coping devices in the following forms (Select all that apply):

- a) Non-psychotic Denial or Non-delusional Projection* or Projective Identification
- b) Splitting or Acting Out* or Episodic Emotional-Behavioral Dysregulation, Hypochondriasis* or Schizoid Fantasy*
- c) Controlling** or Obsessive Compulsiveness or Dissociation** or Reaction Formation** or Repression** or Counterphobic Risk-taking
- d) Supererogatory demands upon self and/or others (i.e. demands or expectations to perform above and beyond the call of duty)
- e) Callousness or Diminished Empathic Capacity or Empathic Over-arousal or Personal Distress or Pseudo-altruism

* 'Immature' defense mechanisms according to the Valliant, G.E (1971): Theoretical hierarchy of adaptive ego mechanisms. Arch. Gen. Psychiatry, 24 (107)

** 'Neurotic' defense mechanisms according to the hierarchical classification of G.E Vaillant.

N.B. Discernment of 'mature' defense mechanisms such as altruism, anticipation, humor, sublimation and suppression in operation would be considered relative strengths in preventing demoralization

Pivot Point: Before Slide 11: Obstacles to Using Coping Skills

4. During this pandemic, I have more strongly suspected (or actually discerned) specific psychopathological interference in myself and/or fellow health care professionals taking the following forms (Select all that apply):

- a) Acute or acutely exacerbated chronic trauma-related disorders
- b) Acute or acutely exacerbated depression or mood disorder
- c) Initiation of or relapse in substance use disorder

d) Coarsening or more salience of personality disorder traits

Pivot Point: Before Slide 13: “Retrieval of Healing Values”

[A Content Question Gauging Prior Knowledge, Background or Intuitive Grasp]:

5. *Moralization*, a more specific term subsumed by the general term *socialization*, refers to the process(es) within general psychological domains that form the domains of personal conscience. Thought of as a human capacity (i.e. a condition of neuro-psychobiological readiness), the process of moralization can be strengthened or weakened according to the values, hidden or manifest, assimilated and accommodated in the course of lived experience. Not all values are moral ones; and, while valuation (cf: valence) of some sort likely operates upon all lived experience, psychological domains will vary in how intensively and extensively they are moralized in any given person. However, when any DOMAIN OF CONSCIENCE is strengthened it is usually for the sake of a moral value for which insufficient justification can be found within the limits of the science of psychology or even metapsychology alone. According to some moral philosophers, they are said be ‘INTRINSIC VALUES’: the ‘for the sake of---’s’ by which we choose to nurture those aspects of our moral natures.

Question:

According to Conscience Theory, the following domains of conscience are aligned correctly with their intrinsic values except:

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|--|-------|----------------------------|
| A. Conceptualization of Conscience/Moral Imagination | _____ | Meaning |
| B. Moral Emotional Responsiveness | _____ | Freedom and Accountability |
| C. Moralized Attachment | _____ | Connectedness |
| D. Moral Valuation | _____ | Worth |