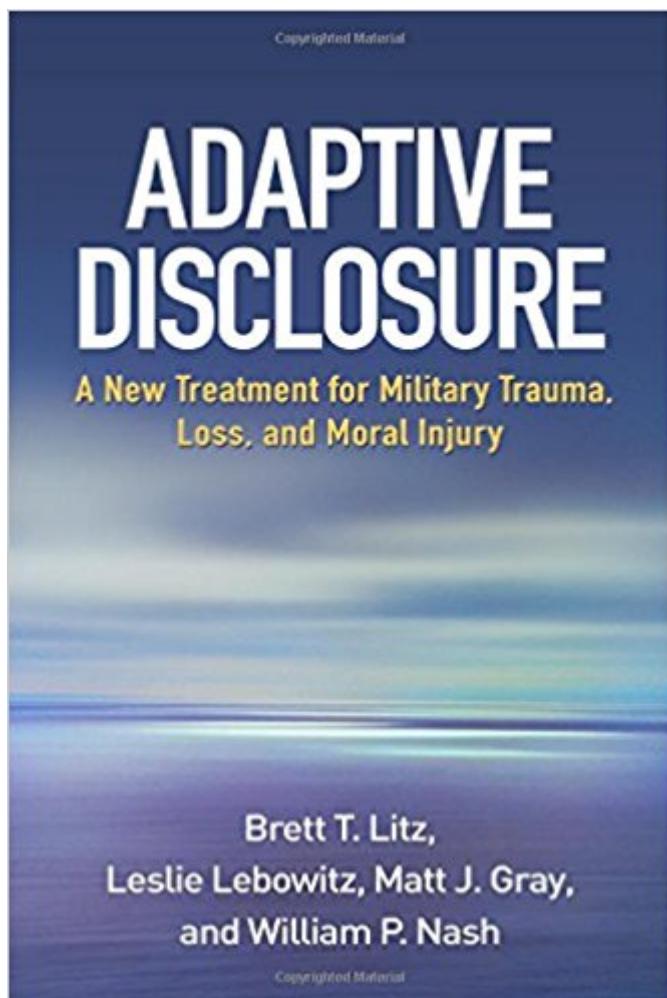


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# Adaptive Disclosure: A New Treatment For Military Trauma, Loss, And Moral Injury



## **Synopsis**

A complete guide to an innovative, research-based brief treatment specifically developed for service members and veterans, this book combines clinical wisdom and in-depth knowledge of military culture. Adaptive disclosure is designed to help those struggling in the aftermath of traumatic war-zone experiences, including life threat, traumatic loss, and moral injury, the violation of closely held beliefs or codes. Detailed guidelines are provided for assessing clients and delivering individualized interventions that integrate emotion-focused experiential strategies with elements of cognitive-behavioral therapy (CBT). Reproducible handouts can be downloaded and printed in a convenient 8 1/2" x 11" size.

## **Book Information**

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## **Customer Reviews**

I posted a link to this in an online forum for chaplains, and one chaplain suggested that Litz's approach as found in his articles to date seems like a secularized form of Catholic confession; he thought Litz raises lots of spiritual issues, but doesn't seem to envision collaboration between military and VA mental health professionals and their chaplain colleagues who work down the hall. Having read much of the book now, I think I would agree that it does indeed seem like a secularized version of confession. I had thought from reading his articles that he might intentionally have thus secularized religious perspectives, to win over some in the mental health profession. I had hoped he might flesh this out in the book, and make the implied spiritual issues and practices explicit, but they don't fare better in this larger treatment. He doesn't appear to know that chaplains

and mental health professionals collaborate regularly in the military and in many VA hospitals. He says at one point that it is helpful to know of the religious beliefs of soldiers and veterans, and you might want to refer them as homework or as after care to appropriate religious leaders. But he doesn't appear to have a working knowledge of being a member of a collaborative team with chaplains, and how this interdisciplinary approach might be helpful in healing moral injury. He raises a number of spiritual themes: "confession," "forgiving moral authorities," of community, "being exposed to goodness, repairing by giving back," "reclaiming goodness and humanity," and "the expectation ...

Regarding fear, shame and rage as referenced in Table 1.1 (page 3) Distinguishing Elements of the Three Principal Harms--Jerome Wagner, Ph.D., writes in Nine Lenses on the World (page 75), Objective Paradigms: Adaptive Cognitive Schemas, the following: Our body has certain laws and processes within which it functions optimally. It also has a fairly narrow range of tolerances or limits within which it operates without being damaged. For example, our body temperature can only go so high or low or we will die. And our electrolytes must maintain a certain balance or we will become sick. In a similar way our human psyche, spirit, or essence senses what is good or bad for it and has certain limits or boundaries that must be respected or maintained or we will become emotionally ill, demoralized, dispirited. The psyche seems to have a more flexible and tolerable allowances for boundary stretching and violations than the body does. But it, too, can only take so much straining before it becomes distorted or breaks. We can only tolerate so much injustice, unloving, ugliness, untruth, etc. before we become ill in our spirit and sick to our stomach. On page 70 of Wagner's book he begins his explanation of the three centers of Enneagram Intelligence--The Head Center, the Heart Center, and the Gut Center. Traditional enneagram theory correlates fear with the Head Center, shame with the Heart Center, and rage with the Gut Center. In this chapter Wagner reinforces why Litz emphasizes the importance of understanding fear, shame and rage, and their interrelationship, in any attempt to understand psychic trauma. I believe it is of particular importance that Litz references the pertinence of shame in his discussion of moral injury.

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