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I AM MYSELF AND I WANT TO BE ME WHEN I REALLY AM ME I'M GLAD TO BE FREE

Each of us has many ways of being ourselves.
The self of each of us has many functioning forms.

Whole ways of being in response to any context can be said to be roles.

New ways we develop to be ourselves are available as future options.
These ways of being might require strengthening through practice and encouragement.
Success is a great encourager.
Success in disruptive behaviours can also result in unfortunate repetition.
Bullying and dominating is likely to evoke fear and submission, and lead to repetition.
When a person facing a situation has two or more ways of being that are in *conflict* with each other then their response is likely to be inadequate.

Success arising from a way of being signals that it is adequate.

An *adequate* way of being might be seen as excellent; but workable is *adequate* enough to have success.

Adequacy is developed as a person develops *freedom* in both *spontaneity* and *creativity*.
A way of being may be inadequate because it is *rudimentarily* developed or even *embryonic* – a seed *role* that has *feeling* and *thinking* developing, but as yet no effective *action*. To be adequately our selves, and truly humans we want to be, then nothing less than the well being of the whole community of people and of the *cosmos* itself will provide an adequate ethical test.

Ways of being, or roles, are seen to have levels or *degrees of freedom*.

Where *freedom* is low *roles* are copied and taken up with minimal variation.
Where *freedom* is greater *roles* are played out with fluidity and flexibility.
Where *freedom* is at a high level *roles* are able to be freely adapted or newly created.

Each way we have developed to be ourselves is an interweaving of elements.

These elements include emotionally charged mind/body memory reactions (*psychosomatic*). They include inspirationally creative constructs that generate readiness for action (*psychodramatic*). They include socially constrained cultural preferences and probabilities which are brought into effect when a certain context intersects with a particular personal and social history (*social*).
Elements of inner experience: both *thinking* and *feeling*, with the *values* that derive from them, as well as internal and outward *behaviours*, are also woven into each way of being.

Appropriateness of a role is also determined by how it is organized and directed, as well as by its adequate development, degrees of freedom, and holistic qualities.

a) Roles may be organized and directed for progressive and positive expression and action; marked by high degrees of freedom and congruence in expressing a person's thinking feelings and values.

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b) *Roles* may be organized and *directed* for coping and survival; *freedom* is to some extent restricted, compromising elements of thinking, feelings, values and action. Coping elements of roles are produced in three distinct movement strategies. They may be organized and *directed* to:

1. move towards another or others positively;
2. move against another or others in attack or defence; or
3. withdraw either in complete separation or by avoidance strategies.

c) *Roles* may have consequences that are disruptive of relationship with self and others even while being organized and *directed* for survival; they are then marked by minimal *degrees of freedom* and fragmentation of a person's *thinking, feelings, and values*. Disruptive role elements may be in a fixed disruptive pattern or may be *developing* greater health, adequacy, and *freedom*.

Roles are always interactive and are developed in interactions.

Roles begin to develop from the earliest movements of a person's living.

Early role developments are in relationship with mother - pre and post birth.

These are initially and primarily mind/body emotionally charged reactions.

Such reactivity is laid down in emotionally charged memories that are largely mind/body memory of early internal and external movements, both neurological and physiological.

Creative constructs form during interactions with a range of *real* social systems as well as during imaginatively produced *reality* in the mind that simulate possible *action* strategies with experimental forays to live them out. These elements of roles, while not likely to be unique, are marked by originality and arise from a person's own *creative genius*.

Each person develops distinctive systemic patterns in their role relationships. Each person has a small cluster of people who are most significant to them at any time. The character of each of these clusters can be seen to have some consistency for that person over largish periods of time. It can be pictured as a social atom. We have a social atom pattern in our original family group.

Social atom experiences form a psychological social atom that we carry forward with us over time. Their interaction patterns can be recognized as tendencies or preferences. These social atom patterns and tendencies are able to change both their shapes and strengths. New experience can result in significant change. Social atom patterns are organized to specific purposes and contexts. Similar sets of circumstances repeat old purposes or contexts with power to evoke the earlier patterns. These are shaped on the basis of social learning - extending back to the earliest times in our lives. Newly discovered *realities*, or new awareness's of inner experience when marked by sufficient emotional impact can shift and develop Psychological social atom patterns with catharsis of integration.

Reality, time, place and cosmos are universals of human experience.

Reality is what is. It includes all that is present and happening, which can be observed by any witness.

Reality includes all the inner experiences, social atom patterning, and memories of body mind and spirit; as well as the motivations and wills that each person who is in any relationship contributes to the mix.

Reality denotes everything that there is. It is not limited to a consensus drawn by observers.

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Time is focused on a specific period of time within a continuum of ongoing life. It carries in the present, the past and the future that relate to the now. Those wishing to appreciate present realities or to influence future realities cannot ignore the specifics of time sequences and consequences.

Place includes specific context of geography, history, traditions, the cultural patterns of the way things are done and taken for granted as normal, as well as the social movements that are challenging or changing social norms.

Cosmos is everything that there is both including and beyond a focus on immediate realities of specific time, and particular place.

Cosmos encompasses all that exists: all universes, all possibilities, all the physical, all the meta-physical, what is dreamed of, hoped for, and all that creates new possibilities unrestrained by thought knowledge or imagination. Cosmos is evoked by perception or apprehension of realities that may be incomprehensible and mysterious. They may invite awe and at the same time elicit a sense of expansiveness that embraces and unifies nature in all its forms.

Interactive connectedness has some qualities that are explainable and some inexplicable.

The characteristics of connective patterns of interaction may evoke thoughts of Chaos Theory or fractal generation. Systems of connectedness develop as a consequence of proximity and association. These result in possibilities, tendencies and probabilities, but there are no absolute certainties.

According to Chaos Theory we can expect that every connection involves interaction that results in new connections. The flow of connection to connection has far reaching consequences - whether tiny or major.

Interactions between people arise as a result of sufficient proximity. Being adjacent makes interactivity inevitable even if that is indifference in one to another. However being adjacent does not automatically produce significant influence that registers consciously on either party. Their may be conscious significance for one and not the other. The forms of interaction are shaped by the meeting of wills mixed with a range of motivating forces. They are further shaped by the cultural constraints of the realities in specific times and places.

Power and rank differentials between social positions constrain each person's freedom and influence, and are themselves constrained by the connective patterns of the wider society.

These differentials are affected by a combination of what is taken for granted culturally and the unique social-history of each person. They are affected by the social structuring of authority ratios which determine who has greater powers to reward or punish. Family wealth with both its economic and cultural capital is influential. The factors of influence within family wealth include: educational opportunities, expectations of a broad and relevant knowledge base, and social skill resources.

A variety of factors besides family wealth are fundamental. These include gender, cultural sub-groupings (e.g. of race, of loving orientation or sexual preference, of creed, and of social-class), and the relative status of each of these. Interconnections which add further influence are formed through natural association through having common work or other interests.

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Similarities of life histories, physical features, monetary power, social power, or contextually-relevant knowledge-power will all strengthen attractions and influences between people.

Society may be seen as a web of social atoms interweaving overlapping and interactive

The concept of social atoms is capable of informing and guiding analysis of patterns of interaction. Social atoms can be seen to be linked and overlapping multi-systems that include all the connectivities between all people that there are or have been. Social atoms intersect when people meet and interact. Each person unconsciously fits the people who are significant to them into their own psychological social atom template. Their psychological social atom involves an organisation of preferences and responses on a main frame and on context specific frames. I am introducing an idea of frames to imagine templates being brought together with a wide influence or a narrower focus on contexts with strong similarities. Every new situation that has a fit with a social atom template drawn from our past experiences elicits a sense of contextual familiarity that sets up unconscious attractions and reactions.

There seems to be no natural organisation within our social atom processes that has us recognize and avoid, rate for usefulness, and so give protection from being drawn in to disastrous relationship patterns. Template-fits are likely to draw us into old familiar patterns of relationship with a magnetic influence. The consequences are as likely as not to result in undesirable effects. These template patterns are not immutable; they are able to be repaired. However, why are there social atom patterns that can result in pain as much as elicit worth while cooperation, comfort or satisfaction.

The concept of social atoms provides a way to understand how relationships with negative consequences are so often repeated.

Imagine first that all human ways of being are primarily organized to promote health. Then consider a hypothesis that laying down patterning for relationship preferences in response to particular stimuli provides immediate unconscious readiness for action, and that there is high survival value in both readiness and immediacy. The benefits are likely to outweigh an alternative system that is fail-safe. Such a hypothesis can be extended to view humans as being able to develop their abilities for recognizing similarities to previous situations, where consequences were not satisfactory, and then to find strengths of spontaneity to create and select strategies to handle a new relationship differently. Social atom fits may only be partial fits but still produce influences.

Consideration of processes for discerning social atom similarities and differences.

Emotionally charged body/mind memories and reactions are involved, and may be associated with neuro-chemistry that is addictive. Some data is being processed within us without any consciousness in us. Familiar relationship patterning, where a past relationship was disruptive but was also characterized by hopes or dependencies, can prompt attractions. This can be so even though there was disappointment – or even betrayal and or abandonment. Attraction echoes may have us drawn to respond as if we are confined within earlier contexts where differentials of power and size were against us; we then had less development, less strengths, less resources than we actually have available to us in a new situation we are facing.

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The attractions drawing us to engage with someone because of an old disruptive social atom pattern may be intensified by our wish to repair or heal a persistent disruptive *social atom* pattern. This can involve such factors as an unconscious sense of challenge to finally overcome an ancient villain, or a desire to make good unfulfilled dreams may also influence us.

When our discernment is alerted and working strongly for us through sufficient role development, role training and healthy *role* transfer, then we are not so easily captive to old social atom patterns. If detection is missed and infant or juvenile *social atom* patterns are salient personal resources, well developed for other situations, may be restricted. The attractions in a specific context we face can be difficulties and dangerous for us. Therapeutic interventions into such a chaos founded, emotionally charged and interactive system requires learning and repair processes that are systemic, fluid, interactive, and that evoke thinking, feeling, values and action. Role dynamics and sociometry with psychodramatic techniques are capable of providing such a methodology.

Attachment theories and psychoanalytic theories provide alternative ways of conceptualizing these same realities of attraction and repulsion.

Fundamental Intuitive attractions and repulsions that arise between people

There are fundamental and foundational intuitive attractions that operate parallel to other attractions. While they interact with and are complimentary to other attractions they are not contaminated by the social atom emotionally charged reactions nor the *socio-cultural* constraints. They just are there. These interactive connectivities invite hypotheses and suggest therapeutic strategies but are currently beyond proof.

“Sociometry” is a word indicating group factor measurement. It is also a word focused on the systemic dynamics of interactive relationships that are the stuff of any group. The connectivities, that have us positively or negatively responsive to people we meet, are quick and often immediately alive in us. These connectivities have been named “tele”. The construct of telic connections allows us to analyse group dynamics in terms of who connects to whom positively or negatively, or who is indifferent or neutral to whom. *Social atoms* can be drawn with lines of connection with a plus or minus. The distances between people in such a sociogram represent psychological distance. Numbers scaled say from 1-5 give an assessment of strength of attraction or rejection.

Social atoms and cultural atoms coexist in the same space and are coextensive. Cultural atoms reveal the patterns of interaction each person has in relation to each of the others

In other words interacting roles – remembering that all roles are interactive – show the culture or patterning of the group. In a particular group roles are elicited or produced in response to the social context which they are co-creating.

Every person has tendencies or valences towards certain roles in response to specific roles which others produce. These pattern tendencies are psychological social atoms and cultural atoms. The pattern tendency templates we carry in us are ready and primed for action; but they do not necessarily control our actions. They are relatively strong according to the strength of emotional charge in our earlier experiences.

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Cultural atoms, overlaid on social atoms offers a way of setting out *role relationships* to reveal the functioning of a person in specific contexts.

Another way to analyse a person's functioning, showing their interactive *cultural atom*, is to identify the *roles* produced in response to a specific context and place them in three separate gestalt frames. The three gestalts contain *roles* that are *progressive*, *coping*, or *disruptive(fragmenting)*. We met these frames showing organization and direction earlier on page two.

Role elements and *roles* may also be grouped in clusters so as to be able to recognise their influence on each other and the ordering of their appearance. When this is done it is helpful to discern a *role element* or *role* that is primary, a catalyst or having a major organizing power. If we hypothesize that fundamental impulses or directional forces in human beings will always be towards health – even if we have much evidence that survival struggles or disruptive influences may lead to anti social and destructive behaviour – then we will choose to identify a centrally organizing role that is progressive as likely to have greatest explanatory power.

Centrally organizing progressive roles or role elements

In order to recognize the key *role* or element we have to think and feel ourselves into and underneath the evidence. We look to appreciate intention, motivation, the movement to health or the wish to act freely to produce what is congruent to this persons own highest principles. The *role* or element may be *rudimentarily* developed or even embryonic. It may be less salient than a coping or disruptive aspect of functioning. We may need to ask: what is this way of being moving towards? What is it the progressive role that would be activated here if there were sufficient development? Then what and how is the cluster being organized and what is in the way of success and inhibiting progressiveness?

Disruption has roots in inhibited development of spontaneity and creativity

In working to repair redundant or disruptive patterns there are clues found in the development of a person with regard to their freedom to act with spontaneity and creativity.

Spontaneity and Creativity Development is crucial to healthy functioning

Applying Jacob Moreno's *developmental stages* from *Psychodrama First Volume* in the section headed *Spontaneity Theory of Child Development* allows us to consider both the healthy developmental strengths and the effects of the inhibitions that occur as a result of inadequate parental reciprocity and responsiveness. The processes of development and interactive patterns that Moreno alerts us to match techniques they have created that promote developmental repair, role training, and social atom healing. The following pages lay out the phases of development, the clues Moreno has left us, and the consequences that I see occurring in healthy and inadequate development.

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Clues to Recognition that a Person has Adequacy in and Readiness for a Stage in the Development of Spontaneity & Creativity:

- All Identity** having an undifferentiated world, where all is for me, the cosmos is Mine, and my mother is an extension of Me. I learn to experience security
- *having sufficient security: I am at home in the cosmos and I develop resources, confidence and courage to separate from those close to me*
- Double** having others recognise and show appreciation of My experience; I learn to recognise my inner experience and to accept My self
- *having sufficient recognition and confirmation of my experiences: I will take courage to know and to trust my inner experiences and my constructs*
- Mirror** having others who reflect or repeat My actions and acknowledge My efforts; I learn to recognise social realities as they are, I can see My self in the world and I develop anticipation of consequences
- *having sufficient valuing and reflection of my activities and initiatives: I will experiment with acting independently, creatively and with trust for my social assessments*
- Role Reversal** copying others and playing **sociodramatically** at being those significant to me by My self and with my peers, and having others showing that they are sensitive to My experience, I dare to put My self into others' positions and learn to appreciate their views by seeing through their eyes and playing their parts
- *having participation with others and being valued by them as we experimentally play at being the people we meet and observe: I learn to be seen and to show that I have seen others*

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Clues to Recognition that a Person has not yet Developed Adequacy or Readiness in a Stage of Spontaneity & Creativity Development:

All-Identity having an undifferentiated world, where all is Me, the cosmos is uncertain, and my providers are extensions of Me but their care of me is inconsistent and love inadequate I learn to experience insecurity

- *not having sufficient security: I will not dare to separate from those close to me instead I will tend to fuse or enmesh with them experiencing uncertainty and confusion*

Double without having others recognise and show appreciation of my experience or my expression of it; I do not learn to recognise or accept my inner experience, I dare not develop trust in myself or form personal constructs of the world

- *not having sufficient recognition or confirmation of my experiences: I will not dare even to know my mind, let alone trust my inner experiences and my constructs*

Mirror without having others who reflect or repeat my actions and acknowledge my efforts; I do not learn to recognise social realities, nor to see my self in the world and I do not learn to anticipate consequences

- *not having sufficient valuing and reflection of my activities and initiatives: I dare not act experimentally, nor independently, nor creatively, and I am untrusting of my social assessments*

Role Reversal having only covert copying of others, with little sociodramatic play, and without having others showing that they are sensitive to my experiences, and realities

- *not daring to participate with others in experimenting and playing being other people or putting myself into their' positions I do not learn to appreciate their perspectives and viewpoints, I am unable to see their world through their eyes nor can I dare to be seen or show that I have seen others*