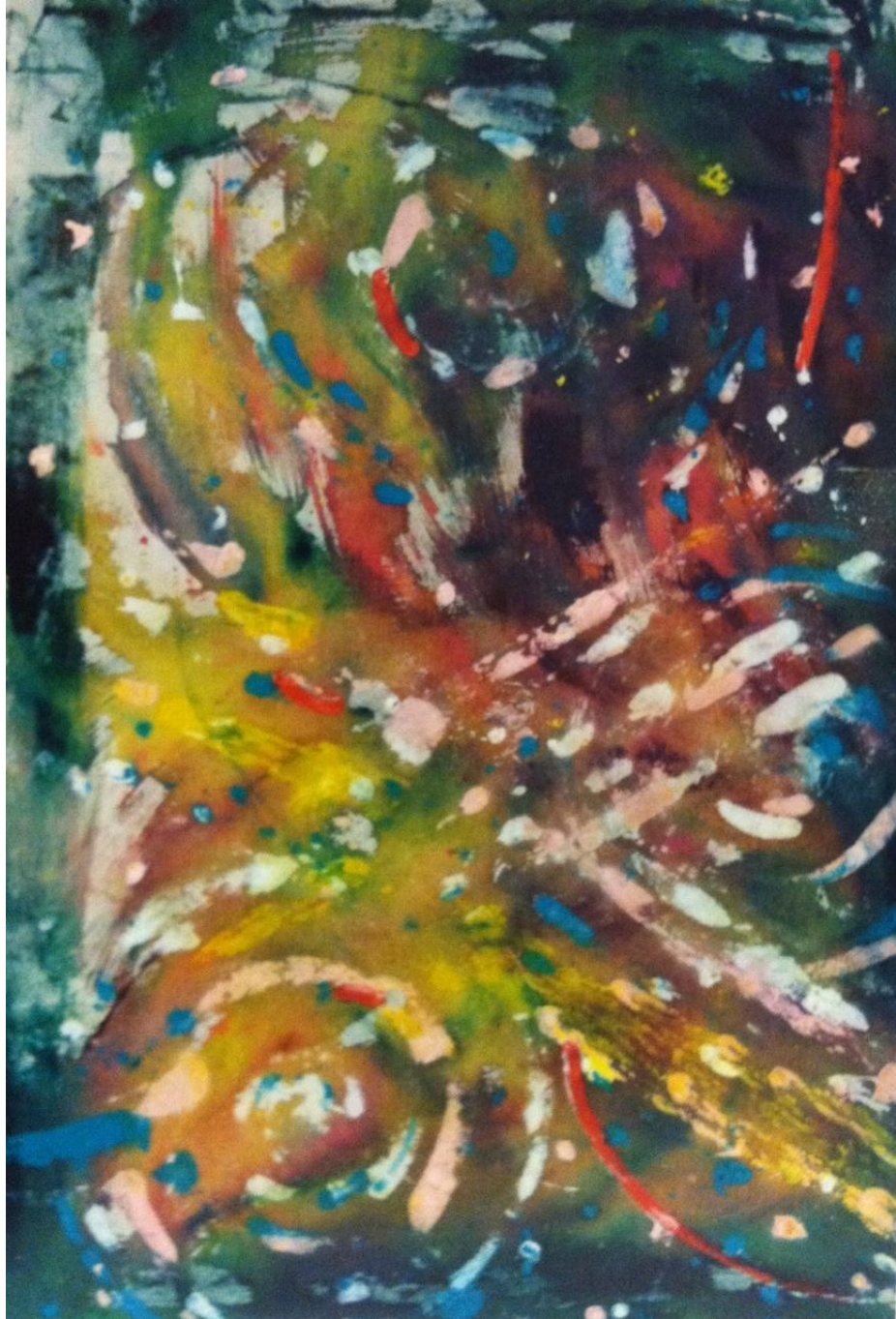# Three Cyclical Models

Which Enhance Consciousness of Interpersonal Connection

Ann E. Hale

International Sociometry Training Network

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D E D I C A T I O N

This monograph came into being through a creative process
which includes the enthusiasm and support of
two friends who are also my colleagues:

Donna Little, M.S.W., TEP
Toronto Centre for Psychodrama and Sociometry

and

Elisabeth Pfaefflin, SPV, Psychodrama Director
Psychodrama-CH, Zurich, Switzerland

My heartfelt appreciation for all our thirty-seven years of knowing
one another, all our adventures, and the many conversations
we have had during extraordinary meals.

Ann E. Hale, 2012

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Introduction

In order to know the interpersonal world embodied within, persons trained in psychodrama and sociometry engage in activities to broaden awareness of what is happening internally and interpersonally among members of the groups to which they belong. This monograph introduces the subject of sociometric consciousness as enhanced by three models exploring the dynamics of connection. The synthesizing model I developed in 1986, *the sociometric cycle*, with elements from John Mosher's Healing Circle (Hale, 1987, p. 115-118) is a model for examining changes group members experience in their states of belonging to a community over time. The cycle may be used to explore the role choices sought, enlivened and discarded. The position or status a person has within the role repertoire of a community, and the degree of acceptance or resistance the person receives from others for those roles is used to locate a person's current placement within the cycle. The cycle serves as an orienting function for individuals and groups. In 1994 I developed the *Harmonic-Conflictual Cycle* (Hale,1994, p. 1-6) as a way to examine the movement a person experiences between his or her harmonic and conflictual phases, which then affects the energy available for relating with others. Central to its development was the research of Linnea Carlson-Sabelli, RN, PhD, TEP (1992) on measuring co-existing opposites. In 2004 I generated the *Interpersonal Neurobiology Cycle (INC),* anchored in the design of the sociometric cycle, to provide a map to the transitions one makes interpersonally during the process of integrating life events. The INC incorporates key aspects of the field of interpersonal

neurobiology as related by Daniel J. Siegel, MD (1999, 2003, 2006, 2007, 2010). The INC focuses on the processes of interpersonal linkages, differentiation, attachment and integration. This monograph explores the origins and design of each of these models. Outlined following the introduction of each are specific ways they may be used as warm-up devices, as action tools, and for processing action events. Signage for explorations in action may be found in Appendix I. Other appendices give further explanation of (1) the ways the models relate to another cyclical model, J. L. Moreno's Canon of Creativity (Moreno, 1978, p. 47); (2) the holographic nature of the cycles; and (3) an update on the current explosion of interest in consciousness from brain researchers.

Sociometric Consciousness

Sociometric consciousness is a process of awakening to the complexity of interpersonal choice-making and finding footholds to anchor learning as you focus attention on absorbing the truth of your choices *from all sides*: from your emotional and rational self and from tuning into the emotional and rational sides of others. As we realize the capacity to access our present truth, the choices we undertake make more sense in terms of our personal history. We are more grounded. J. L. Moreno, MD, psychiatrist, and the originator of sociometry, introduced many forms of investigation into the social networks of individuals. He offered procedures such as the social atom, the sociometric test, and the role diagram, etc., which may be further explored using action methodologies he developed: psychodrama, sociodrama, role play and others (Moreno, 1934, 1950, 1978). These methods captured the attention of many social psychologists and researchers interested in small-group behavior (Hale, 2009, p. 348-349). His methods have been absorbed into the mainstream of psychology, social psychology, and psychiatry and applied in medicine, agriculture, the military, mental health practices, business, educational settings and politics.

In 1995 Daniel Goleman (1995, p.118) identified the basics of interpersonal intelligence, as: (1) *organizing groups* and coordinating the efforts of a network of people; (2) *negotiating solutions*, being diplomatic, acting as a mediator; (3) *clarifying personal connections* to enable a person to recognize and respond to the concerns and needs of others; and (4) *generating social analysis*, developing insights about people's feelings, motives and concerns. These four rudiments are in essence the same elements contained in Moreno's sociometry. Goleman's book *Emotional Intelligence* brought popular attention to the realm of personal relating skills. Skills such as focused attention, mindfulness, attunement, and self-awareness are widely studied by those

wanting to improve relationships at home and in the workplace. Moreno's methods provide for exploring relationships via both structured and improvised enactments, refining skills through practice in action. (Moreno, 1977; Starr, 1977; Fox, 1987; Clayton & Carter, 2004)

Every choice has elements of inquiry whether given attention or not. It sometimes appears as if we fall into choices without thinking; however, there are aspects of our inner neurobiological assembly, how we are "wired," which subtly monitor what is occurring. A safe "best guess" option is offered to us by our own mind. Brain researcher Stephen Porges (2011, p. 58) coined the term *neuroception:* "Neuroception represents a neural process that enables humans and other mammals to engage in social behaviors by distinguishing safe from dangerous contexts. Neuroception is proposed as a plausible mechanism mediating both the expression and the disruption of positive social behaviors, emotional regulation and visceral homeostasis." This neurological wiring has developed over our lifetimes, beginning before we had the capacity to use language to describe our experiences. When we give attention to the choices we now make and want to understand those choices, the answers often emerge when we enact our interpersonal stories as if they are happening now.

The three cyclical models help individuals and groups identify moments in time which contain the dynamics of choice related to a specific event and an identifiable group. To assist bringing these events into consciousness, the director of the action may introduce a therapeutic double, a person who assists in bringing to the surface the inner thoughts and feelings connected to these experiences. The double *attunes* him or herself to the other person and assists by joining the interpersonal world being embodied. This practice benefits both persons. What is occurring is an experience of "nearness and distance," where we test out with a therapeutic sidekick our ability to tolerate in the here and now context, the role, the group position, or a feeling state. Less

obvious is the fact that during these enactments the conscious mind of both persons is undergoing training to notice, to record, to receive insights and to integrate possibilities that have not been part of past dynamics. The limits of the embodied story are stretched to include these new possibilities. Daniel J. Siegel (2010, p. 263) refers to this stretching as *neuroplasticity*. Patterns learned in the past, are reviewed and neuronal pathways are updated. The next time a similar situation presents itself the person will have a new response available. Experiences which have not been integrated surface again and again until unconscious choices which ruled the past are explored for their present day usefulness. The cyclical models presented here assist in identifying interpersonal choices which offer opportunities for integration.

The Sociometric Cycle

Group members and work teams need tools for examining the issues of belonging and the ways ones' own dynamics and issues impact the reciprocal process as two or more persons engage. A frequent task for sociometrists is to help facilitate the formation of small groups, or pairings, within larger systems, thereby increasing opportunities for affiliation, task sharing and connection. *The sociometric cycle* (Figure 1) is a map which may be used to assist a group in exploring the natural progression of each member into and out of roles, and to the related positions they have in a group originating from choices they make for one another. The cycle makes it possible to direct attention to the ways these progressions may be facilitated or impeded. The cycle is both a pen and paper tool and one which can also be used in action-based explorations. Some leaders refer to this action as "walking the cycle", not unlike walking the labyrinth[1], or the medicine wheel[2] . Pauses to reflect, to look forward, back and across the cycle enhance its usefulness.

Origins and Construction of the Sociometric Cycle

In 1986 psychodramatist and psychotherapist John Mosher introduced his colleagues to *The Healing Circle: Myth, Ritual and Therapy* at a psychodrama conference in Santa Monica, CA. I was fascinated with his cyclical mapping of all kinds of group phenomena. The circle was

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[1] A labyrinth is an ancient symbol that relates to wholeness. It combines the imagery of the circle and the spiral into a meandering but purposeful path. The Labyrinth represents a journey to our own center and back again out into the world. Labyrinths have long been used as meditation and prayer tools. Accessed September 10, 2011. http://en.wikipedia.org/wiki/Medicine_wheel

[2] The medicine wheel, or sacred hoop, is derived from the indigenous people of North America and is used in vision quests and ceremonies. Accessed September 10, 2011. http://en,wikipedia.org/wiki/Medicine_wheel

Sociometric Cycle

**Overchosen by others
(underchoosing self)**

Continuity

Sociometric Issues: Reciprocation: Potential for leadership; Role modeling; Sharing "sociometric wealth"; Seeking role balance; Identifying successors

Sociometric Issues: Risking non-reciprocation; Conflict with expectations; Heightened intensity in interpersonal relations; Feeling and saying goodbye to roles

+   N

Positive Mutuality Star

++

Incongruity

+ -

Separation

N

Belonging to others

Belonging and beginning to leave

Acceptance   +   **Authentic Self**   **Resistance**

N   -

Belonging to self

Not belonging (in the old way; haven't created the new way)

Incorporation

Isolate

N N

Rejectee

-

Sociometric Issues: Rejecting old role and role relationships; Interpersonal distance; Breaking old choice patterns; Choosing a guide and surrendering to unknown issues; Finding a neutral response to rejection

N -

Transformation

Sociometric Issues: Low intensity relating; Aloneness; Thoughtful review of past sociometric connections; Role transition with former guide; Role relief; Beginning to reciprocate connections with like-minded others

**Underchosen by others
(overchoosing self)**

Figure 1. The Sociometric Cycle (Hale) with elements from John Mosher's Healing Circle Mandala #2 ©1987

divided into four quadrants with two intersecting polar opposites. I had recently read about the

medicine wheel in Joseph Campbell's *The Hero with a Thousand Faces*, featuring a quartered

circle outlining a journey. I had begun to think of relationships and group experiences as

"journeys" or "quests." Enormously impressed with Mosher's work, I spent the evening

following his workshop at a festive event, seated in the corner of a couch, scribbling away

making my sociometrist's connections. Within a few hours I had the basic template for the

sociometric cycle. For the intersecting poles I chose Mosher's *acceptance and resistance*[3] and

juxtaposed these states to opposing choice-making outcomes: being overchosen and being

underchosen. Centrally located is the Authentic Self[4] the person who navigates through roles,

groups, and relationships, and is capable of knowing and intervening on his/her own behalf.

I used the distance from the center to the outer edge to mark the range of "turbulence" the person

encounters in a position, being out on the edge, feeling new, uncertain and less integrated. The

rippling edge of this central circle communicates uncertainty. Choosing a placement toward the

center indicates the person feels more familiar with the elements of the quadrant. Data from the

sociodynamic test of personal preference (Carlson-Sabelli, 1992) makes it possible to locate

sociometric positions resulting from composite data provided by all the group members during

the sociometric test process. The nearness and distance capacity of the inner circle assists with

this placement. (Hale, 1994b, p.11-13.)

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[3] The state of acceptance implies assent or approval, responding with a "yes", and in terms of sociometric choice, reciprocity. Acceptance takes in, whereas resistance keeps separate, refuses, responds with a "no". In both instances the effort is to be congruent with a true inner feeling. The states are operationally opposites, but both are derived from the condition of attunement to ones' truth.

[4] I used Self, until I experienced Dawn Bloomfield, Hillsville, Ontario, Canada, demonstrate the model to a group. She referred to this central position as "authentic self" and I have used this phrasing ever since.

The four quadrants of the divided circle are identified with the four primary sociometric positions:

- *Positive star* (+/+) is a person who receives a high number of positive choices which they also reciprocate;

- *Star of incongruity* (+/-) is a person who has a high number of connections with positive choices returned by negative or neutral choices, or negative choices returned by positive or neutral ones;

- *Rejectee* (-/-) is a person who receives a high number of rejections on the criterion which he or she reciprocates;

- *Isolate* (N/N) is a person receiving a high number of neutral choices on the criterion who also responds with neutral responses.

These four quadrants may be explored beginning with any position. The expectation is a clockwise movement, similar to the movement of seasons; however, moving backward or across the cycle is also possible. When describing the sociometric cycle for the first time to someone I usually begin with acceptance of (1) being highly chosen by others (+/+) then move toward (2) resistance to being overchosen (+/-); and then I cycle toward (3) resistance to being underchosen by others (-/-) and then on to being receptive to greater and greater degrees of acceptance of (4) being underchosen (N/N).

Almost immediately people want to begin identifying their current position on the cycle, either related to the present group or a concern. The following elements assist with the actual placement:

- The criterion (subject) being explored: For example, a group is exploring access to roles of support during conflicts. A person mulls it over: "I am chosen for this role and I reciprocate these choices; therefore, I will place myself in the upper left quadrant, *Belonging to Others*." Or, "I may be interested in this role but I do not imagine anyone thinks of me as a possible choice for this role; therefore, I place myself in the lower right quadrant, *Not belonging*." The position varies depending on the role or role cluster being explored.

  Also, it is possible for a person to identify a placement that represents their primary place on the cycle representing *their overall life journey*. For example, the person identifies a theme of separation which keeps showing up as a condition they are facing in many of their major roles. Or the person states, "As a child I never felt wanted by my parents. Every time I join a new group, or attend a new class, I expect not to belong. Until something changes, I guess my overall position in this life's journey is to get to know the "not belonging quadrant" and to transform my script in some way so I can move on."

- The individual's best guess (see elaboration above)

- The composite data from others impacting acceptance or resistance to the position

selected. Time may be set aside for group members to offer confirming or dis-confirming statements; or, a group may engage in an action sociogram (Hale, 1985, p. 145-156) placing a hand on persons they choose (+), 1st, 2nd, 3rd, and so on. Then persons identify those they do not chose (-), 1st, 2nd, 3rd and so on. Then, each person identifies those persons they are neutral toward on the criterion (N). Lastly, each person identifies those persons whom they are conflicted about for this role (+/-). Based on a summary of choices received, the person moves toward the quadrant which best fits the group member's data about him/her. The

person also takes in the degree of acceptance or resistance he/she experiences to this position. Gathering this group data is facilitated with care, offering the group members opportunity and time to clarify their choices to one another. See also "Group exploration of act hunger for roles of high value" in Hale, 1985, p.153.

The four designations I use to identify each quadrant, *Belonging to Others, Belonging and Beginning to Leave, Not Belonging, and Belonging to Self* were suggested to me in part by Maggie Lawrence, Edmonds, WA, (personal communication, 1986) a former colleague of John Mosher who worked with him in the developing stages of the healing circle. The language is simple and user friendly. The four crossover positions marking the boundaries of each quadrant originate with John Mosher (1990, p. 18) and relate to the nature of the rituals that can be enacted as a person transitions from one quadrant to another: *continuity, separation, transformation, and incorporation.* John Mosher has developed, and continues to develop, a vast compendium of cyclical events and processes, including leadership, theories of child development, most therapeutic approaches, natural phenomena, plots of movies, plays and literature, etc.

The Four Quadrants of the Sociometric Cycle Explained

Figure 1. The Sociometric Cycle (Hale) with elements from John Mosher's Healing Circle Mandala #2 © 1987

Upper left quadrant: Belonging to others

A person who is accepting of being overchosen by others and reciprocates most of those choices with positive choices is identified as having positive star capability. In order to reciprocate their focus is outward toward others. Their relationships involve degrees of positive mutuality. These persons have more access to

leadership opportunities and are likely to be sympathetic to the emotional currents and needs of the group. Due to the high degree of focus they receive they are in a position to facilitate others, bringing people more into the group. The star often models acceptance and other behaviors and strengths of the highly chosen. The task of this position for the star is to seek role balance, being in touch with ones' own role needs and choices while being responsive to others. The power of the star position may be used to distribute access to the roles associated with the star, spreading the "sociometric wealth" (Moreno, Z., 1966, p. 223-224). As the positive star begins to tire from the responsibilities and the focus they receive, they are less strongly reciprocal, and more neutral toward the positive choices directed toward him/her. The star of the group begins to look around for a suitable replacement. If stressed, he/she will vacate the position, sometimes behaving in less positive ways, using rejection from others as a way out. Seeking a replacement involves actions which provides *continuity* for the group members.

Figure 1. The Sociometric Cycle (Hale) with elements from John Mosher's Healing Circle Mandala ©2 ©1987
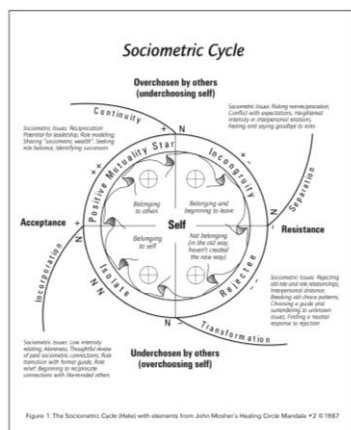
Upper right quadrant: Belonging and beginning to leave

The quality of this quadrant is one of incongruity: being chosen by persons you no longer choose and choosing persons who are not yet reciprocating your choice, or at least not to the same degree. A former star risks non-reciprocation, as they encounter the expectations others have of him/her, and initiate resistance. There is still belonging but there is also the pull toward other roles, situations and groupings. Mosher (1990, p. 23-24) prescribed "sufficient passion" for the next journey in order to energize leaving this quadrant. There are times the star will remain in this position until their replacement has sufficient time to complete a

transition to the roles vacated by the star. This position on the sociometric cycle is one of moving toward resistance. The person grows weary of explaining their choices, being accused of mixed messages, and seeks to fully extricate him/herself from old roles. Included in this process are actions sociometrists refer to as evidence of "seeking role relief." The transition from this quadrant requires actual *separation* from formerly valued roles (or role clusters) and entering into the less familiar next steps.

Figure 1. The Sociometric Cycle (Hale) with elements from John Mosher's Healing Circle Mandala #2 © 1987
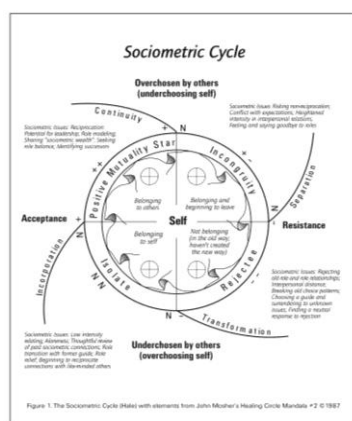
Lower right quadrant: Not belonging

 The person leaves --- their established relationships, roles and groups are affected. They no longer belong in the old way and have not made concrete the new way. For the time being they have rejected their past position and have received back varying degrees of rejection for withholding him/herself from the familiar roles on which group members may have relied. The person, and the group members, experience an increased vulnerability as the old sociometric patterns established in the group are questioned. A major concern for the person who has left may be choosing a guide, someone to help negotiate the way and face the fears associated with being in unknown territory. Sometimes the guide is an internal one developed in past circuits through the cycle. There are other times when the guide is a teacher or therapist who provides support. The experience the person has is one of not yet fitting in their own life. The exploration in this quadrant needs to be on a deep enough level to bring to consciousness a new experience of oneself with others.

The person courageously faces the ordeals associated with this quadrant, connecting to a broad repertoire of emotional expression. Once the ventilation stage is complete, he/she tries out new behaviors, and deepens their experience of others through role reversal. The person also learns to modify their responses, to move past deeply cathartic expression and to explore the possibility of more neutral responses to rejections they have received in the past. The depth with which these ordeals are explored leads to an equal measure of *transformation.* These experiences become the material for the integration taking place in the next quadrant.

Lower left quadrant: Belonging to self

Figure 1. The Sociometric Cycle (Hale) with elements from John Mosher's Healing Circle Mandala #2 © 1987
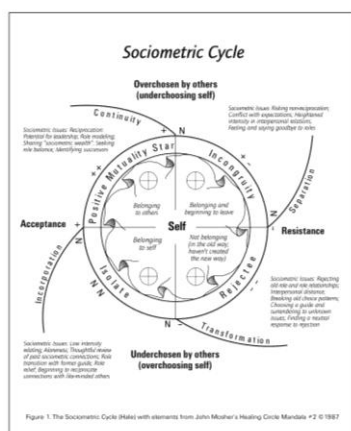
The quality of this position is one of stillness to old issues, being neutral to old roles and interpersonal choices, and receiving neutral responses from others in return (N/N). The forward movement is toward the state of acceptance. While the person may not be actively reciprocating choices for oneself, the person projects outwardly the acceptance of others. The sociometric task is to examine one's motives in interpersonal relationships and to integrate recent experiences in ways which *incorporates* new learning. The person might spend time alone, writing in a journal, or meditating. These aids to consciousness help the person remain in the moment. The person begins to use their reflections on recent experiences to organize a life congruent with their intentions for the future. This includes ways the person will make and reciprocate choices for individuals and groups. When ready, the person transitions to *belonging to others* with an enriched experience of having had sufficient time to *belong to self.*

Exploring the Sociometric Cycle in Action

The four quadrants are positioned on the floor in the action space, using masking tape to make a large crisscross, using rope to form a circle, or using one of the sewn floor cloths[5] illustrated on p. 40. The space reserved for this depends on the size of the group and the workspace you have available. People may more easily locate their position if you place papers identifying the titles of the quadrants and the crossover positions in the appropriate places on the floor. See Appendix I. a. for a listing of the identifying words to photocopy. These may be laminated for repeated use.

Step 1: Each group member holds a copy of the sociometric cycle (Figure 1) and refers to it during the introductory phase.

Step 2: The group chooses a simple criterion to begin to explore possible placement. Examples of simple criteria:

- Sharing my story in this group

- Showing competence in this group

- Revealing my opinions in this group

- Hanging out with others during the breaks

Step 3: Group members move to the space on the cycle which he/she believes best represents a true position. Several persons may identify the same placement.

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[5] Some trainers have contracted with persons or a cottage industry to make cloth cycles using a color scheme which may be found in Figure 6. The author makes these sewn cloths available, along with laminated titles for the sections. See the order forms at the back of this document.

Step 4: Each person makes a soliloquy (speaking their thoughts and feelings aloud) about the space they have identified. This may be done while the entire group holds their position; or, the focus may be on one quadrant at a time. In this instance, all group members whose position occupies a place in any part of the same quadrant under discussion, goes into that quadrant, takes the position and makes their statement. The facilitator clarifies the nature of the tasks and dynamics which generally occur in this particular quadrant. [6] The group members who have identified with this space, share aspects of their situation which resemble the qualities of the quadrant being explored. All four quadrants are explored in this manner.

Step 5: Once the soliloquies are completed, and any refining of position has taken place, group members may choose to explore further. Some examples of further action are:

- Reverse roles with the position of another group member.

- Show the position you want to move to next.

- Show the position which would be the most threatening for you to take.

- Hold the position you have chosen and locate a story from your past which may relate to the dynamics you associate with this position. See if you can tell this story in three or four sentences. For example: "When I was eight my family moved to a new town. I didn't know anyone. I was afraid people wouldn't like me. When I first joined this group I had this same fear that you wouldn't like me." If time allows you may even follow up the story with a movement through the cycle. For example: "When I lived in my old neighborhood, I was here. Then we moved and I hardly had any time to say goodbye. When I went to school that first time in the new school I was here. It felt awful. When I

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[6] In July, 2012, psychodrama director Dawn Bloomfield, Outreach Services, Greenhaven Shelter for Women, Orillia, Ontario, Canada, demonstrated to me and a training group this method of exploring the cycle in action. She and her clients refer to the sociometric cycle as *Seasons of Change.* This action strategy is a welcome refinement.

made my first friend I began to shift. By the time I graduated from that school I was in this quadrant." Walking around to the various quadrants, relating a story, helps people to become more familiar with movement within the cycle.

- Identify another criterion you wish the group would explore. Decide on a criterion which will help resolve a question you have about yourself in this group.

- Use the cycle to process a psychodrama or other action event. It helps to generate a story board of actions taken, identifying the movement within quadrants and to the other quadrants. Further guidance to processing action in this way is found in *Sociometric processing of action events* (Hale and Little, 2002, p. 32-33.)

The Harmonic – Conflictual Cycle

In the mid-1980s, Linnea Carlson-Sabelli, RN, PhD, TEP and her husband Hector Sabelli, MD, PhD, conducted seminars on Action Methods and Process Theory at Rush Presbyterian St. Luke's Medical Center in Chicago, IL. I was one of the invited trainers. During the first of these seminars I was leading an action piece. The group members were assembled on each of three sides of a triangle…one side represented a positive response to a question, another side represented the neutral position, and the third side represented the negative position. The purpose of the exercise was to demonstrate that each of us has the capacity to know aspects of an issue, to portray them and empathize with them. A sociodramatic question was played out, with group members shifting in turn to each side of the triangle, fully experiencing the dynamics. Any person who wished to was invited to stand in the middle of the triangle and encounter the force field of the combined responses. At one point Hector Sabelli intervened quite dramatically and said there needed to be a fourth side, one representing the *conflicted* response. We incorporated his suggestion and found the exploration meaningful and useful, while making statements was experienced as more complex. Our triangle was expanded to a square. The exercise closed with each group member stating which positions more closely fit their own.

Linnea Carlson-Sabelli's PhD dissertation *Measuring Co-existing Opposites,* completed in 1992, and Hector Sabelli's book *The Union of Opposites* (1986,1989) introduced the *diamond of opposites*, a square turned onto its' tip, forming a grid structure for exploring the field of co-existing internal pulls toward and away from a chosen topic (or a person). (See Figure 2) This grid makes it possible for sociometrists and others engaged in applying various sociometric procedures, to plot on the grid a pull to choose and a pull not to choose a specific person for a role. The two points produce in sociodynamic phase space a position which indicates dominance.

Diamond of Opposites

Figure 2. The Diamond of Opposites (Carlson-Sabelli and Sabelli, 1989) with areas of dominance in sociodynamic phase space indicated
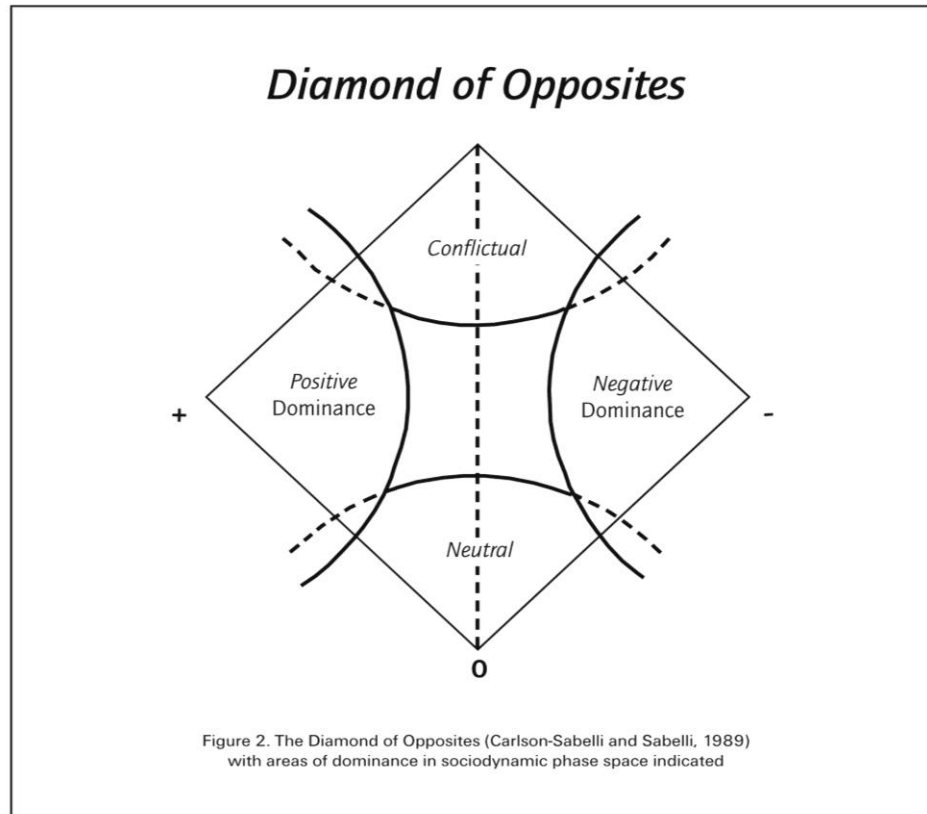
Linnea Carlson-Sabelli termed this process the *sociodynamic test of interpersonal preference* (1992, p.149). The value of this process is that Moreno's sociometry can now move from the either/or selection process, to one which first explores the internal pull to choose and not choose before deciding *whether to* choose or not choose. The underlying theory is that all choices are reciprocal. Hector Sabelli (1989, p.403) offers this proposition: "All affective relations are reciprocal, contradictory, asymmetric and complex processes." In the introduction of his 1989 text Sabelli (p. ix) states: "The basic concept comes from the Greek philosopher Heraclitus (576-470BC) who postulated the coexistence of harmony and conflict."

The concepts of harmony and conflict have influenced human processes for a long time. Psychodrama trainer Gong Shu, St. Louis and Taiwan, offers from Eastern religion the process-oriented *Yi Shu* which is anchored in Daoism, traced to prehistoric folk religions, and which
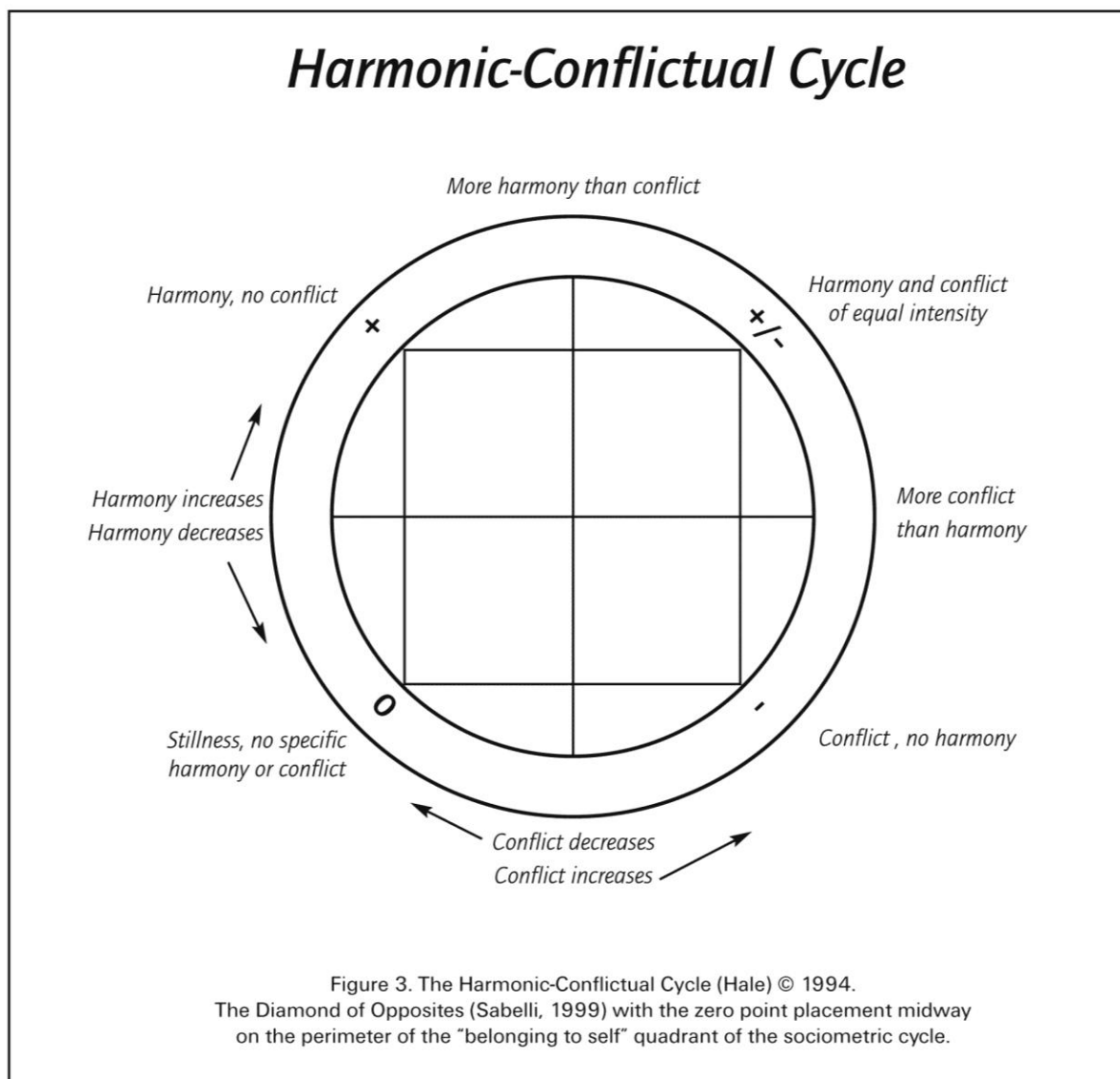
became the theoretical basis of Chinese medicine. In her book *Yi Shu, The Art of Living with Change: Integrating Traditional Chinese Medicine, Psychodrama and the Creative Arts* (2004, p.3) Gong Shu states: "Yi Shu is founded on the belief that space and time are dynamic and non-linear, and that the cosmic organism is in perpetual movement. This movement is a constant flow toward the union of *yin* and *yang* opposites, toward harmony and balance."

The importance of bringing into consciousness the states of harmony and conflict in interpersonal relationships is to help us to evaluate and come to terms with these elements as they impact a person's general openness at the time of making a choice---to assess the orientation to choosing. The choice under consideration may be specific to one role, one criterion; however, people are engaged in many roles simultaneously. The degree of complexity and the demands associated with the role repertoire in the moment, impact the overall mood and the energies a person has available for relating. For example, if a person is overwhelmed by demands he/she may lean toward choosing persons and roles in the more harmonic range, reducing interpersonal stressors. If a person has had a number of harmonic engagements and problem-free exchanges, then he/she may want to choose in the more conflictual range as a way to introduce challenge, risk and diversity to choice-making.

<div align="center">The Design of the Harmonic-Conflictual Cycle</div>

The harmonic-conflictual cycle (See Figure 3) is made up of the quartered circle with the *diamond of opposites* positioned within it. The zero point traditionally positioned centrally is positioned off center, mid-way in the "belonging to self" quadrant. The positive pull is positioned to the left and the negative pull is placed to the right. Directly across from the zero

point is the area for the most intense positive/negative feeling states, corresponding to the

"belonging and beginning to leave" position on the sociometric cycle.

Figure 3. The Harmonic-Conflictual Cycle (Hale) © 1994.
The Diamond of Opposites (Sabelli, 1999) with the zero point placement midway
on the perimeter of the "belonging to self" quadrant of the sociometric cycle.

Degrees of harmony and conflict exist in varying energetic states. There can be stillness where

there is no strong charge, or movement toward more harmony or more conflict. There is also a

placement within the cycle where harmony and conflict co-exist within the field, referred to as

"phase space". The great physicist Albert Einstein has been quoted (Capek, M. 1961, p.319):

"There is no place in this new kind of physics both for the field and matter, for the field is the only reality." As psychodramatists we are trained to use the stage to concretize the *field,* allowing us to explore the reality of degrees of harmony and conflict during enactments.

The Individual Harmonic-Conflictual Cycle in Action

1. Holding the template for the cycle in your hand, reflect on the entire outer edge of the cycle, then select a placement which best fits your overall here and now state as you consider a criterion you have chosen. Indicate that placement by making a mark on the outer circle. Examples of criteria are: (a) talking to someone about a job offer; (b) writing a letter of complaint to a business; (3) telling my partner the truth; etc.

2. Examine the four interior squares which comprise the diamond of opposites grid. Consider the activity you have selected, and make a mark which indicates your pull to be harmonic placed on the line from 0 to +. Next make another mark on the line from 0 to − indicating how strong your pull is toward being conflicted in the moment.

3. Now reflect on whether you experience an external "push" from someone to be more harmonic and/or conflicted. Make these marks along the same lines, using a circled mark, or a colored mark, so you may distinguish between the two sets of marks.

4. Next identify the composite position of both marks in "phase space". Locate your two marks for your internal pulls, and draw dotted lines parallel to the sides of the diamond until they intersect somewhere in the middle of the four squares. (As this process gets easier, you will be able to do this without using dotted lines.) Make a dot on the map to indicate the composite spot. Do this a second time using the marks you made for the *push* you receive from others. You have completed this step once you have two dots somewhere in the middle of the cycle. See the example on the next page.

*An **example** of plotting both "pull" to choose and "push " to choose in the phase space of the diamond of opposites.* In this example, I use a blue dot to indicate both my pull to leave my current job and my pull not to leave my current job. I use a red dot, to plot the push I feel from my parents to leave my job and the push I experience from them not to leave my current job. The arrows clarify locating the intersection of the two pulls within the phase space.
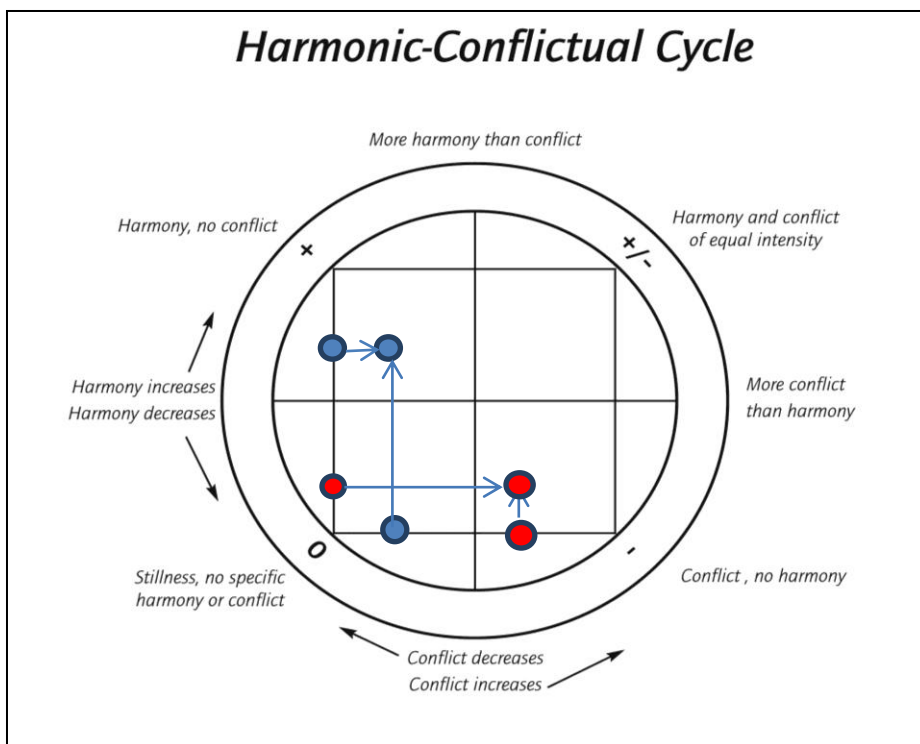
Figure 4. Harmonic-Conflictual Cycle (Hale, 1994) with data from the internal pull (blue) and the external push (red) plotted in phase space. (Example)

The harmonic-conflictual cycle gives all parties an opportunity to view the actual range existing between their positions. Clearly despite differences, there is potential for movement within that range. Imagine all parties standing in position and speaking to the other person from that place. Ask each to tell a story related to being employed, wanting to leave a job, and the pressure one experiences to stay. Have people experiment with shifting their positions incrementally. [End of example]

5. Spend time with another person or in a small group, sharing your criterion and the placements you have made on the cycle. Discuss what you believe will help you extend your understanding of what impacts the degree of charge you experience at the various points along the grid. Some people benefit from interacting with a "double" seated either beside oneself as they mull over these positions, or seated across for a process of engagement with oneself. Freely use role reversals with the double at times when more clarity is needed, or when you wish to make corrections.

<u>Group-centered explorations of the harmonic-conflictual cycle</u>

The physical setup: The cycle is displayed in the action space using masking tape to indicate the circle and the interior diamond. (A rope can also be used to make the circle.) See Appendix 1.b. for a listing of terms which may be enlarged, photocopied and placed in the appropriate places on the floor just outside the circle. Distribute small cards to each person and ask them to write their name on the card.

1. A criterion is chosen by the group; or, one may be provided by the facilitator. When you are first learning the cycle select a criterion which will hold the group members' interest without causing undue upset and interpersonal conflict. Some examples are:

   - How I feel about the time we usually spend doing "check in".
   - How I feel about expressing my _____ (irritation, impatience, anger, neediness, disappointment, etc.) in this group.
   - How I feel about the possibility of new members joining the group.
   - How I feel about the approaching end of this group.

2. Each group member holds the harmonic-conflictual cycle in their hand, studies the cycle, and reflects on their position related to the question being explored. The group members begin to walk around the cycle until they identify the spot they feel best represents their response. Each person marks this placement with their card.

3. The leader facilitates a group exploration of the cycle in action.

   - Each person stands in their spot and makes a statement and then returns to their seat. Participants are asked to speak in specific terms about what actions or behaviors increase or decrease harmony or conflict for him/her. To enliven this portion of the action the group can choose a metaphor to enact which has similar elements to those revealed by group members. Some examples from past metaphors I've used, are: airplanes waiting to land; the story of Cinderella; a baseball field during a contested referee call; the last trimester in a birth process. A brief metaphorical play often relieves tension associated with making concrete a group dynamic. Interacting in the role of a character generates energy for engagement.

   - Group members stand in a spot where they want the group as a whole to be in the future. Participants identify steps they may need to take in the near future in order to accomplish the changes they want.

The group may benefit from a discussion of the personal resources and strengths each person has for handling feelings of conflict and intimacy. For those group members who reveal they have insufficient skill, the group may participate in a role training session. This option provides for all group members to offer action-based suggestions.

The Interpersonal Neurobiology Cycle (INC)

<u>The origins of the interpersonal neurobiology cycle</u>

In 2003 I encountered the writing of neuroscientists Daniel J. Siegel, MD, Allan N. Shore, Ph.D. and Louis Cozolino, Ph.D. At this time Donna Little, MSW, TEP and I were engaged in a process of integrating a number of related disciplines for use in teaching our series Sociometry and Healing. Our process as trainers is to engage a group in viewing their interactions with one another in ways to penetrate their and our conserved role choice-making. We value spontaneity and doing things the same way again and again dampens the spirit of spontaneity. We use action to unpack the personal stories which reveal the underlying historical basis of their sociometric patterns. During our forty years as trainers we have found that investigating choice-making without the dimension of immediate, action-based explorations, keeps people in their heads, and diverts attention away from embodying significant changes in the present. We are committed to both investigation and action as a way to gain insight and sustain integrating new life experience.

In the mid-1990s a new field began to emerge from the psychiatrists and neuroscientists mentioned above: interpersonal neurobiology. These scientists are engaged in providing scientific proof that attention to ones' interpersonal world is directly connected to spiritual, mental, emotional and physical well-being. Similarly convinced of this approach, I began to map the key concepts of interpersonal neurobiology. I realized immediately that the template of the sociometric cycle made an ideal format for tracking integration as it occurs in both individuals and in groups over time. Some of the terms are similar, and the approach combines *knowing* (how the brain works) and *doing* (accessing the information held in the body).
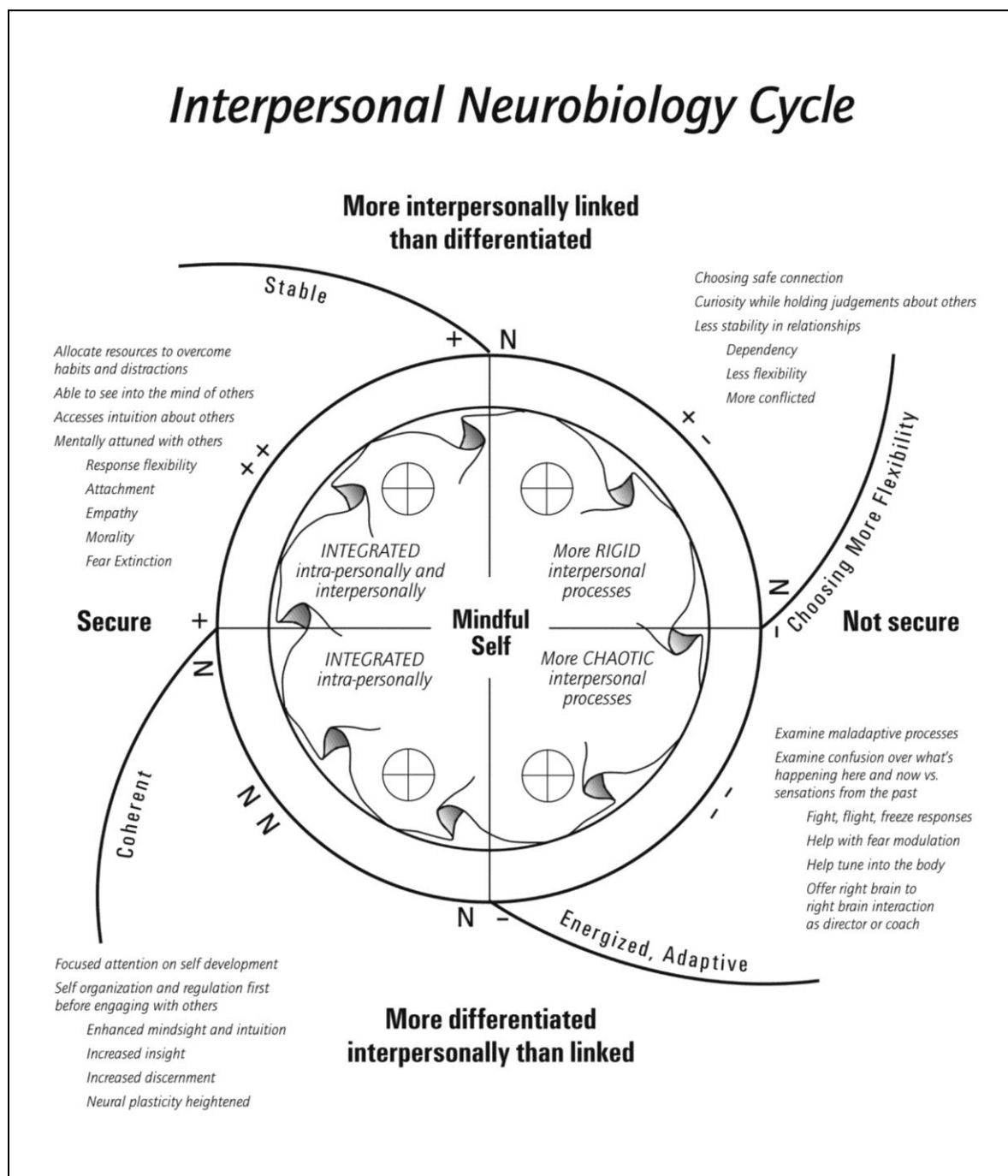
Figure 5. The Interpersonal Neurobiology Cycle (INC) © Ann E. Hale, 2004. Rev. 2010, 2012.

Note: An account of my process of connecting interpersonal neurobiology with a device for exploring sociometric connections, provides a professional exchange between two areas of study. The synthesis of these two approaches extends the development of group consciousness into the field of interpersonal neurobiology, and brings to psychodramatists a vehicle for managing interpersonal integration, chaotic and rigid choice-making as grounded in neurology and brain research. My account also describes the process I engaged in, playing with an idea and creating something new. This directly relates to Moreno's Canon of Creativity. (See pages 41-43 in this monograph.)

For the two intersecting poles I chose "secure" and "not secure" (from attachment theory) and the continuum of "more interpersonally linked than differentiated" and "more interpersonally differentiated than linked" from Siegel (2006, p. 2): "An interpersonal neurobiology view of well-being states that the complex, non-linear system of the mind achieves states of self-organization by balancing the two opposing processes of differentiation and linkage." Sociometry *is* self-other organization. The whole purpose is interpersonal engagement, when to connect (interpersonal timing), whether to connect (choice), and reviewing choices over time (examining your sociometric set.)

Next, I wanted to locate the states of integration, rigidity and chaos which Siegel described (2007, p.208): "The integrated FACES flow of the river of well-being, the mind travels in a harmonious path bounded on either side by rigidity and chaos." Siegel uses the acronym FACES for the integrated flow of the system which is: flexible, adaptive, coherent, energized and stable. I could place these five states in the crossover positions between the quadrants, as

they closely resemble John Mosher's rites of passage used in those positions on the sociometric cycle:

- For incorporation, I chose *coherent*.

- For continuity, I chose *stable*.

- For separation, I first chose flexible and adaptive, and later changed it to read *"choosing more flexibility* after discussing this further with Donna Little in June, 2012.

- For transformation, I chose *energized and adaptive*.

Once I placed "mindful self" in the middle of the intersecting poles--- representing a process of discernment, opening the mind and being present, the placement of integration in the left two quadrants made the most sense to me: the lower left position involving intrapersonal integration as this is similar to what occurs in "belonging to self". For the upper left quadrant I placed both intrapersonal and interpersonal integration, as this is similar to the quality of "belonging to others". I puzzled over rigidity and chaos, particularly since Siegel referred to rigidity and chaos on either side of the river of well-being. I realized that *more rigid interpersonal processes* was closer to being more linked than differentiated, suggesting the upper right quadrant. I determined that chaotic interpersonal processes are more likely to occur when a person is in a not secure state and moves toward differentiating their identity from old scripts and patterns. The "river of well-being" is the flow from secure to not secure as the "mindful self" engages while the personal stories unfold.

It is suggested to persons new to interpersonal neurobiology that playful and engaging action sequences be employed to explore terms and phrases unfamiliar to the group of participants. If you have access to a group, juxtapose secure and not secure, using dramatic sound and

movement to amplify these states. Walk around the room portraying the mindful self. In action

play with the notion of differentiation and linkage, being more linked and not so linked. Show

the dynamics in action. And since we are referring to the brain, and ways our neurons and

synapses work, have participants take turns being neurons, be their right brain and the left brain.

Become the integrated state, then become more rigid, then more chaotic. Work from

stereotypical role enactment and begin to make the enactments more personally relevant. These

improvisations provide a refreshing connection to the scientific terminology being described

here. Participants begin to realize the subject is more familiar than originally thought.

The Four Quadrants of the Interpersonal Neurobiology Cycle Explained
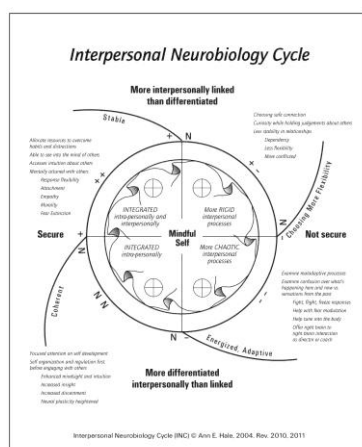
Upper left quadrant: Integrated intrapersonally and interpersonally

This quadrant incorporates both *coherent* and *stable* integrative processes. Persons who operate from this position have greater access to "executive attention" (Siegel, 2006, p.3-4): "With executive attention we can create a flexible response not governed by the external world or by a singular focus of attention. The integration of consciousness involves the development of executive forms of attention that are associated with the larger capacities of self-regulation, such as balancing of emotion, improved stress response, and enhanced social skills." This person is able to overcome habits and distractions, and focus on others: they access intuitions about others, mentally attune to others, and are able to "see into the mind of others." Persons functioning from this position are secure in being more linked

interpersonally and have energy available for attachment to others. They are able to modify their responses to fit a situation, and relate with *presence*---involved in interactions with others and also sufficiently detached to make decisions related to interventions. (See Brown, M., 1983 p. 45; Little, D. and Lyon, N., 2010, p.1).

The behaviors associated with this quadrant are those which are calming. The purpose is fear extinction which occurs when the stories which carry the energy and information related to ones fears are faced with calm demeanor. Evident in these persons is their intention to hold a compassionate space available while giving immediate attention to others who are in fear as traumatic aspects of their story unfolds.

Lastly, being in an internal and interpersonal integrative state promotes the capacity for making moral choices. Siegel writes (2006, p.7): "Morality: the capacity to think of the larger good, and to act on these pro-social ideas, even when alone, appears to depend on an intact middle prefrontal region." This capacity to think of the larger good matches the guiding principle psychodramatists and social scientists associate with J. L. Moreno, who wrote in his major work introducing sociometry *Who Shall Survive? (*1934, p. 3-4): "A truly therapeutic procedure cannot have less an objective than the whole of mankind…We sought *techniques of freedom*, a technique of balancing the spontaneous social forces to the greatest possible harmony and unity of all." Moreno's methods offer the possibility to examine specific actions and choices as if they are happening now. First one begins with what happened, and then we explore what needed to happen, what could have happened had other choices been made and acted upon. These actions alter brain chemistry and new possibilities and values are embodied. The psychodramatic method makes it possible for a person in the role of another to "make moral choices" providing an experience not originally available to a person in their lifetime.

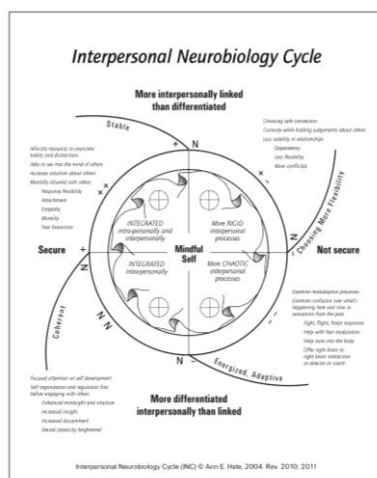Upper right quadrant: More rigid interpersonal processes
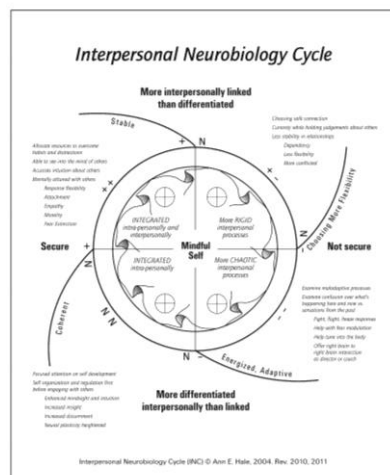
Upper right quadrant: More rigid interpersonal processes

Leaving the more integrative placement and crossing over the current of stability, this quadrant is where a person examines the more rigidly held interpersonal processes. The person's dependency on others is anchored here, where safety is chosen over more risky interpersonal choices, resisting benefits such as enriched exchanges and diversity. In this position there is medium to strong ambivalence. A person may be curious about what lies ahead; however, judgments intrude when he/she contemplates possibilities for a broader range of interpersonal connection.

The rigidity associated with this quadrant may be accompanied by periods of numbing and avoidance (Siegel, 2007, p.199). The movement toward "not secure" results in inflexible choice-making processes and falling back on safety in established patterns of relating. When the person is less fearful he/she engages their mindful self. The promise of more flexibility may invigorate movement toward facing events and situations rooted in the past. It becomes tempting to explore situations which may provide answers to the current blocks to integration. When the desire for change is met with assistance rather than resistance the person stretches past their rigidity toward more and more hopeful and supported flexibility. One of the first actions taken is to experience the numbing. Situations from the past when he/she was less numb and more alive, provide an anchoring for what might have been had numbing not become necessary. Persons in this position require more attention to safety. Challenges from others offered with humor and compassion help create a more receptive state.

Interpersonal Neurobiology Cycle

*Lower right quadrant: More chaotic interpersonal processes*

A person in this part of the cycle is smack in the middle of "not secure" despite having made a choice to enter the quadrant in a more flexible state of mind. There may be curiosity about the myths and realities associated with past interpersonal events (dramas) and a desire to know what prevents reaching states of calmness and enjoyment. In the 1980s James Gleick, author of *Chaos: Making a new science*, wrote of Edward Lorenz (1988, p. 27) that "he saw in a fine geometrical structure, order masquerading as randomness." A person in this quadrant has unresolved patterns of self-differentiation which are *ordered* in their neuronal wiring. They make choices based on these patterns as if the actions they take make perfect sense in their modern day world. The choices do make sense in terms of personal history; however, the past event which has been incompletely integrated, functions in ways to mask what is happening now. The person is actually relating in ways which were entrained long ago. This confusion over what is happening here and now over what happened in the past is an example of implicit memory.

Psychodramatists examine these maladaptive processes by first creating a safe environment to enact earlier historical events in the person's life. The group member is invited to view their described scene from the sidelines as it is enacted by others. As the person watches he/she searches for solutions as the scene unfolds: "What ought to have happened here?" Once answers begin to occur to him/her, the person returns to the scene and participates in a process which seeks to redress these past painful events. The person engages in his/her own role in ways which complete the new story, delivering, whenever possible, the emotions formerly withheld. Closure of the scene involves generating a coherent summary, including acceptance of changes which are

now possible. The person is assisted in a process of integration which includes new interpersonal choices and relinquishing the old patterns.

The enactments and challenges of this quadrant help the person manage their fears, utilizing the safety in the psychodramatic method to rehearse first, before taking action in their daily life. It is important for the person to have time to tune into the body, be involved in simple warm-up exercises, or the setting of a scene. This helps to establish the relationships between the person and other members of the group and promote empathy. In psychodrama the beginning stage anchors the action in reality, before investigating other elements of a scene. Bonnie Badenoch, author of *Being a Brain-wise Therapist* (2009, p. xxii) builds on Allan Shore's right-hemisphere to right-hemisphere therapeutic approach, by suggesting the interactions between therapist and patient incorporate these four principles to illuminate the path of therapy: "neural integration, right-brain to right-brain connection, therapist health, and empathic awareness." In her practice the client is taught about how the brain and their mind and body work together. The emotional and intuitive aspects of the person are enlivened by the exchanges with the therapist and the therapeutic group. The fight, flight, freeze responses of the past can now shift to these new energetic states. What is exciting is that the brain shifts too.
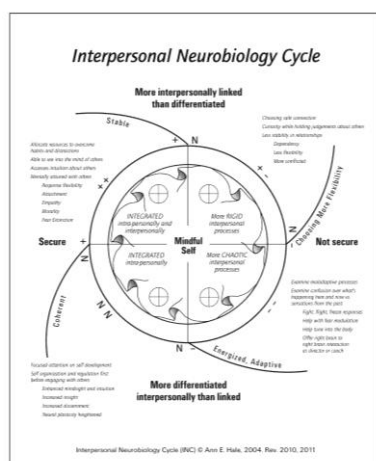
Lower left quadrant: Integration intra-personally

A person in this quadrant is more focused on differentiation of self and less focused on interpersonal linkages. The person spends time being reflective, taking time to organize their thoughts and plans for the future. These plans may be built on the past but no longer restricted by the past. The person spends time

engaged in more solitary practices to assist integration, such as journal writing and meditation. What goes on internally is clarified by Siegel (2010, p. 263): "…the mind uses the brain to create itself. Attention activates specific neural pathways and lays the foundation for changing the connections by way of a fundamental process called *neuroplasticity.*" The person is able to make a study of their recent behavior choices and highlight expected changes. When writing in a journal or other creative endeavors, the person seeks a coherent autobiography of their own making, separate from scripts passed down from others. The person takes into account his/her recent journey into periods of chaos and rigidity, generating a new path for connection to others and oneself.

The person is more secure here. They have built trust in their ability to make safe choices relying on recent insights being integrated here and now. The person adjusts to an updated sense of interpersonal timing based on being more differentiated than linked with others. The person is engaged in a process of discernment rather than judgments based on past instability. The right brain to right brain connection with their therapeutic guides translates to the person's current relationships, providing more access to intuition and feeling states.

The intrapersonal process of integration may be enhanced by psychodramatic action via role play and role training. Other persons may react to their quieter choices and amplify their usual demands on the person. Scenes relating to "challenging others" assist the person in finding action solutions for engagement without compromising the new direction. Each enactment further defines new role choices and assists with building a coherent life script. The goal is to engage more freely with others, moving outward once again functioning as a more secure, integrated being.

The Interpersonal Neurobiology Cycle in Action

Earlier in this document I mentioned engaging in enactments which will aid becoming more familiar with various terms. (See pages 29-30) These brief actions create warm-up before entering the INC in its entirety. The cycle is a device which is designed to bring to consciousness a person's orientation to the interpersonal world. *Walking the cycle* is the primary action suggested here as it will help the person identify progression through an issue, making the unconscious interpersonal world more conscious.

Masking tape may be used to affix the cycle in the action space, or you may use a rope or one of the sewn cloths may be used. (See Figure 6, p. 40) Prepared cards with the identifying elements of the INC are placed on the floor in their correct placement. (See Appendix I. c., a listing of the terms to enlarge and reproduce.)   Several people may be walking the cycle at the same time. Always reserve a few group members to be available as doubles or guides. The facilitator may also make the decision from the onset to have each group member be accompanied by a double. The person walks the cycle with a specific issue or relationship in mind. As people move through the various quadrants certain places may alert the person to experiences they have had which are blocking forward movement. It is possible to just pause at one of these points and ask the body to provide a feeling state, a memory, a movement, or a sound. It is recommended that the facilitator be on the lookout for these pauses and offer assistance.

A therapeutic double, a person who attunes to the others' body stance, emotional state and expressive system, provides both persons with a concrete experience of "seeing into the mind of the other." This is an empathic exchange. The safety this provides often leads to a deeper exploration. A source scene may emerge giving the person a basis for further action or reflection.

By beginning with the body wisdom or somatic intelligence, (Ridge, R., 2009, p. 297) the inner child who is still caught in experiences which he/she has been unable to fully integrate, is helped to discover information through sound and movement which gives further clues to what regulated the body before the verbalizing capacity developed. For example, if you are walking the cycle and the person you are doubling begins to speak in a child-like manner, you might say "Child's body, tell me what it is that you want to do right now." Or, if sufficient safety has been established for enactment, "Show me what it is that you want to do right now." An accompanying story and feeling states may begin to emerge. These moments are tagged and worked with in later sessions; or, the person may move to the sidelines and receive assistance in completing the action.

Walking the INC is similar to walking on the warm-up level of the psychodrama stage. Once a person begins to hear his/her thoughts and feelings aloud, content emerges as well as blips of insight and self-correction. The overall goal is to boost the internalized healer in each person and teach a process of compassion toward oneself and others. Realizing that being "stuck" is not a permanent condition frees a person to take the risks necessary to fully move into connections which enrich ones' life experience.

Conclusion

True healing of the active and interpersonal life we live involves a process between persons committed to the richness of truth despite having been held in the grip of the terror of the truth. It requires compassion, courage and all the wisdom we can bring to the process. These three cyclical formats engage individuals in meaningful explorations, where the goal is not duality, or

separateness, but rather wholeness, as we occupy together the unified field of being alive on this planet. Each exploration may be further expanded as new approaches become part of our therapeutic intention. The branch of science called interpersonal neurobiology strengthens our understanding of the integration of mind/body/and spirit. It helps each of us value the training we have undertaken to be in the moment and to engage with others in ways which helps all of us to evolve and flourish.

A Healing Mantra

Begin by breathing into the belly and exhaling. Establish a rhythm, then begin saying this mantra, or thinking it as you continue breathing:

I breathe light into the center of my heart, allowing the light to expand into one unified field of light, within, through and around my body.

Repeat as often as you wish.

APPENDIX I

Appendix I. a.

Terms to enlarge to 72 pt. and photocopy for use with the **Sociometric Cyc**le:

Acceptance; Resistance; Authentic Self; Overchosen by others; Underchosen by others; Belonging to others; Belonging and beginning to leave; Not belonging; Belonging to self; Incorporation; Continuity; Separation; Transformation.

+/+, +/-, -/-, N/N. Copy four smaller versions of cycles and place one in each quadrant. (See the next page for the image to use.)

Laminate these for future use.

Appendix I. b.

Terms to enlarge to 72 pt. and photocopy for use in action explorations of the **Harmonic-Conflictual cycle:**

Stillness; Harmony increases ⟶ ; ⟵Harmony decreases; Harmony, no Conflict; More Harmony than Conflict; Harmony and Conflict of equal intensity; More Conflict than Harmony; Conflict, no Harmony;⟵Conflict decreases; Conflict increases ⟶ .

The four symbols: **0, +/-, +, and -.**

Laminate these for future use.

Appendix I. c.

Terms to enlarge to 72 pt. and photocopy for use in action explorations of the **Interpersonal Neurobiology Cycle:**

Secure; Not secure; Mindful self; More interpersonally linked than differentiated; More differentiated interpersonally than linked; Integrated intrapersonally; Integrated Intrapersonally and Interpersonally; More Rigid interpersonal processes; More Chaotic interpersonal processes; Coherent, Stable, Choosing more flexibility; Energized/Adaptive.

Four smaller INC cycles are copied and placed in each of the four quadrants to reflect the holographic nature of the cycle. (See next page for the image to use.)

Laminate these for future use.

Note: Kits are being prepared to make available the basic sewn cloth, approximately 7+ feet across, including the laminated signage for each cycle. See the order form at the back of this monograph, or consult annehale@cox.net .
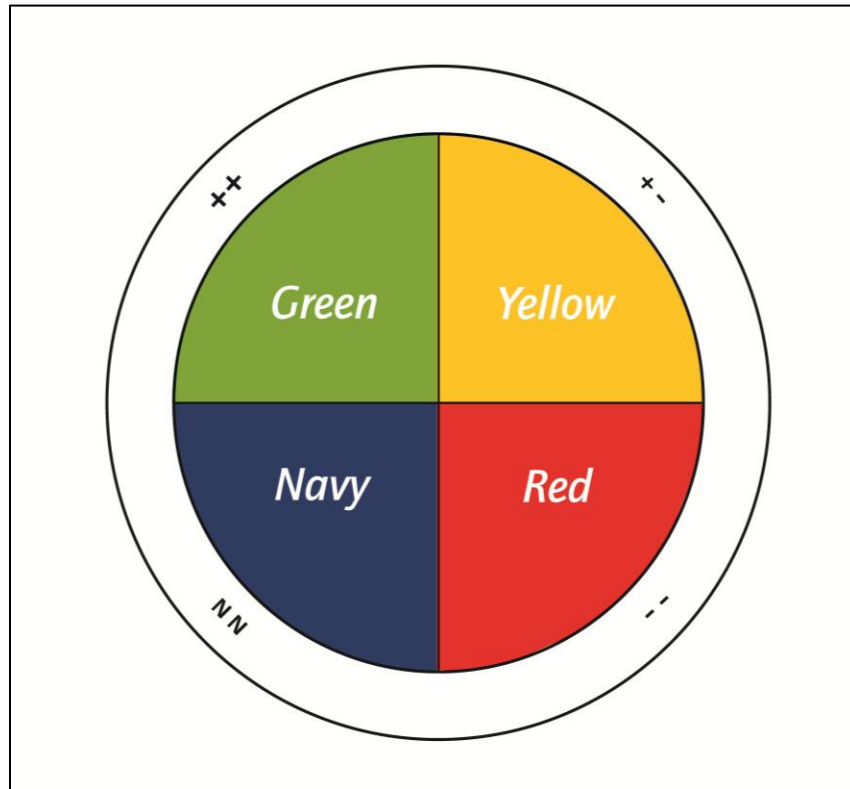
Figure 6. Color template for a floor cloth for use with the three cycles.

Place the cloth on the floor and position around it the cards or

papers you have prepared to describe each quadrant or each section

of the circle. (The name of the color does not appear on the cloth.)

Note: Four copies of this image may be placed within each quadrant

of the Sociometric Cycle or the Interpersonal Neurobiology Cycle, to represent

the holographic nature of the cycles.

APPENDIX II

Moreno's Canon of Creativity and the Three Cycles

The framework for J. L. Moreno's central theory of Spontaneity, Creativity and the Cultural

Conserve is depicted as a cyclical process (Moreno, 1953, 1978, p. 46). Moreno identified the

cultural conserve as the repository of everything that has ever been created, which acts as a

springboard to launch new ideas, actions, and our next creations. In Figure 7 the cultural

conserve (CC) is depicted as a crosshatched enclosed circle. A person gets an idea while

immersed in the conserve, which generates energy for the warm-up state (W) and launches the

intention to engage in the creative process. The first circuits away from the CC and returning to

the CC form a feedback loop. Increments of spontaneity (S) are generated by the energetic

dynamics resulting from internal and interpersonal interactions which occur as the idea is

explored. Each return to the cultural conserve is an opportunity to gather interest and more

response. The idea may end there if the person loses energy or interest based on the feedback.
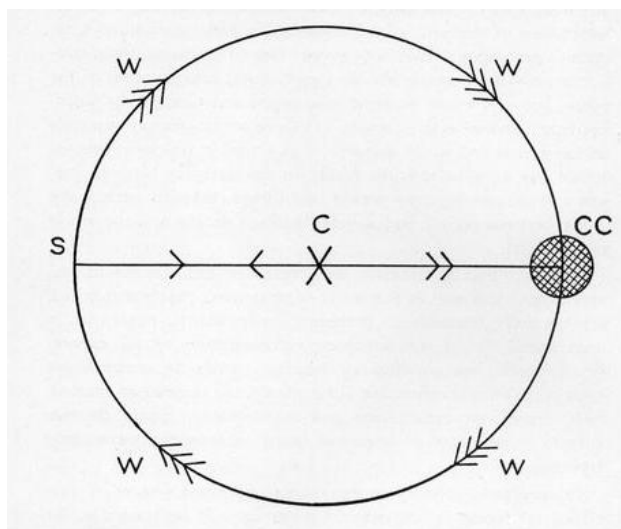

Figure 7. The Canon of Creativity by J. L. Moreno (1953, 1978) p.46.

The more complex circuits of the cycle occur when the momentum increases with greater and greater degrees of spontaneity, powered by the potential others envision for the idea. The process escalates energetically until there is sufficient momentum to make it possible to overcome the point of greatest resistance (note the backward pointing arrow nearest the C in the middle of the circle.) Once past this point the energy for the new idea spirals upward to the heighted state of creativity. Something new comes into being. The new creation soon joins the cultural conserve.

I have plotted the Canon of Creativity on the template of the sociometric cycle (Figure 8) with the cultural conserve placed along the edge of the "belonging to others" quadrant. As the person engages in the feedback loop they cycle through all the quadrants. Once they gain momentum and approach the creative "Aha!" they either are waylaid in the not belonging quadrant, or spiral forward through a transforming experience. Their creation is integrated and returns as an end product to the cultural conserve again.
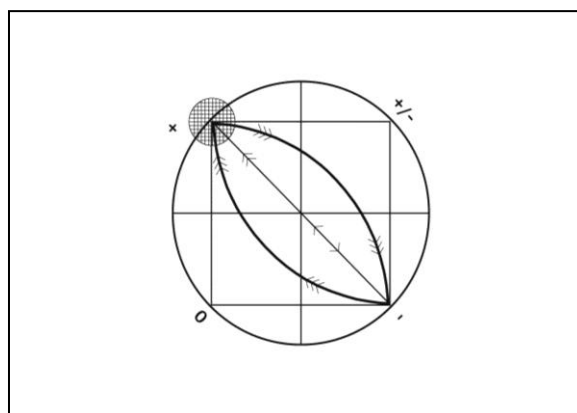

Figure 8. Moreno's Canon of Creativity plotted on the Sociometric Cycle (Hale)

On pages 6 and 8 of this monograph I describe the process I engaged in with the medicine wheel and John Mosher's Healing Circle (1990). This is an example of playing with an idea and reaching a point of creativity which allowed the sociometric cycle to come into being. The same

processes occurred as I incorporated the diamond of opposites from the Sabelli's into the harmonic-conflictual cycle, and aspects of interpersonal neurobiology, applied to the template of the sociometric cycle. What you are now reading is the cultural conserve which resulted from these processes. It is exciting to me to imagine what further expansions will evolve.

A P P E N D I X   I I I

The Holographic Nature of the Three Cycles

Instructions are given to persons who are identifying their placement within one or more of the quadrants to choose a placement which best fits their here and now feeling state. In reality he/she is choosing a placement in one quadrant *while holding in their consciousness the entire cycle.* Picture this addition to exploring the cycle: Locate the miniature cycle placed within each quadrant which represents the hologram of the entire cycle. When choosing a placement in one of the quadrants in the large cycle, a person may also place their foot (or their pencil, if using just the paper version of the cycle) in the smaller quadrant thereby choosing another quadrant which best fits an additional aspect of his/her here and now feeling state.

For example, I choose "belonging and beginning to leave" as the quadrant which fits my role of a teacher who is retiring at the end of the school year. And, I place my foot in the miniature hologram in the "belonging to others" quadrant as this reflects my here and now commitment to
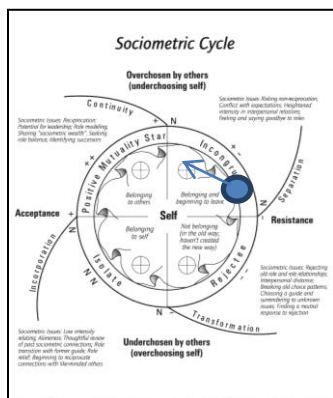
the students who still attend classes with me and to whom I still feel solid attachment. Later, if I do a future projection enactment, I may select the "not belonging" quadrant to reflect what I imagine will be my emotional state as a retired teacher. I will not have developed a new way of belonging to the role; however, I can place my foot in "belonging to self" quadrant in the miniature hologram, as I have

had many experiences trusting my ability to resolve perplexing situations, arriving at a state of coherence in the ways my life is organized. Having the holographic nature of these cycles visible during the exploration reminds us we are engaged in complex processes all the time. Having this

additional option relieves us of anxiety about being stuck in one place, or having only one choice.

Scientist and lecturer Gregg Braden (2007) offers this definition of the hologram: "A hologram is simply a pattern that is whole and complete unto itself, and, at the same time it's part of an even greater pattern that is whole and complete unto itself, while at the same time it is part of even a greater pattern. This pattern can be non-physical energy or very physical matter." The three cycles in this monograph are holographic in nature. Each time a person makes a specific change in their exploration of a cyclical process, that change is mirrored throughout the rest of the hologram.

There is a phenomenon which comes to us from the field of morphology called collective resonance (Sheldrake, R., 1984). Each time you explore your interpersonal connections you expand your own consciousness, and, at the same time the changes you make based on this shift, become a "living bridge" (Gregg Braden's words) for the other people in your life. The holographic nature of these explorations does not stop with one person, it resonates with others. It is a collective human experience. Doc Childre and Howard Martin (1999, p. 257) wrote in their book *The HeartMath Solution* about global states of coherence and incoherence, which exist as we manage the escalating stressors of a world operating at greater and greater speeds of change: "As stress waves are generated, our emotions pick up this incoherent energy…when events take place that cause massive fear and anxiety, we *all* experience the stress at some level. At the level of consciousness, we're all in this together." The opposite is also true. Every stress reducing choice we make impacts the whole.

A P P E N D I X   I V

An Update on Sociometric Consciousness

At the beginning of this document there is an introduction to sociometric consciousness as enhanced by the three cyclical models. Sociometric consciousness is the mind engaged, and we wake up to the fact that we are able to sense and know a great deal about what is happening in our interpersonal relations, with individuals and also with entire groups of people. Through role reversal we are able to sift through another person's choice process, adding to our ongoing awareness, the impressions we gather as we take their role. And, having a therapeutic double helps us to explore and deepen what we imagine is going on, making it possible to separate truth from fiction.

Research into ways the heart, mind, even the belly, and brain work together has illuminated an array of internal processes: on how information is stored in the body and in our neurological network, and on how we are able to access the information within moments. In April, 2012 brain researcher Christof Koch (2012, p. 24) announced a $300 million, four-year study at the Allen Institute for Brain Science in Seattle to "understand how information is encoded, transformed and represented in the mouse brain and the human cerebral neo-cortex and its satellites." He states: "What is needed is a fundamental account of how activity in any system can give rise to consciousness." Koch refers to psychiatrist and sleep researcher Guilio Tonino from the University of Wisconsin in Madison, who has published an integrated information theory (IIT) with the claim that consciousness is integrated information. Tonino's theory, according to Koch (2012, p. 25): "…introduces a precise measure, called *phi*, which captures the extent of

consciousness. Expressed in bits, phi quantifies the extent to which any system of interacting parts is both differentiated and integrated when that system enters a particular state."

It is exciting to know that the cyclical models offered in this monograph are on track as a methodology for both integration and differentiation in the social world. In 1995 I formed the word *socionoetic* which I use to convey the process of how we begin to know things of a social nature. I sought a word that moved beyond the term sociometry, with its root in measurement (*metrius,* Latin). In my experience of sociometric methods as practiced, there are vast qualitative aspects as well as the quantitative elements.

The building of sociometric consciousness and refining our moment to moment knowing, matches one of the spokes of Siegel's four streams of awareness. Siegel (2010, p. 136-138) states: "In my own experience I have also found that another stream of awareness seems to exist, perhaps better considered a kind of subterranean spring that emerges from beneath the flow of these other three streams [sensation, observation, concept]. This fourth stream is that of a nonconceptual knowing, a deep, inner sense of the truth, a coherent impression of the world as it is. Knowing is the term I've used for this fourth stream, and it has a quality to it that we can point to with words, but it is before and perhaps beyond words. This is the nonworded way we come to know the truth. Some of the most profound moments of meeting I've had with my own patients have emerged as we share this resonance of knowing that is, literally, without words."

I cannot conclude this appendix on sociometric consciousness, in light of Daniel J. Siegel's eloquent description of meeting and knowing described above, without a mention of Moreno's view of three conditions underlying relationships with others, tele, transference and empathy. I believe Siegel is describing an experience of tele and empathy. Simply put, tele and empathy are

interpersonal processes of engagement where the emotional states connected to a response or

choice for another person result from a clearly integrated state. Transference is powered by a

person's drive to engage *in order to reach completion* of events embodied in the past which have

not been adequately integrated. Choices resulting from transference place the person being

chosen in the position of being an auxiliary ego, without their agreement. In essence they are

chosen to be in a prescribed role rather than engage as the person they are in their entirety.

Psychodramatists have struggled over the years to more coherently define tele, transference and

empathy. Consult the online psychodrama bibliography (www.sociometry.net; www.asgpp.org)

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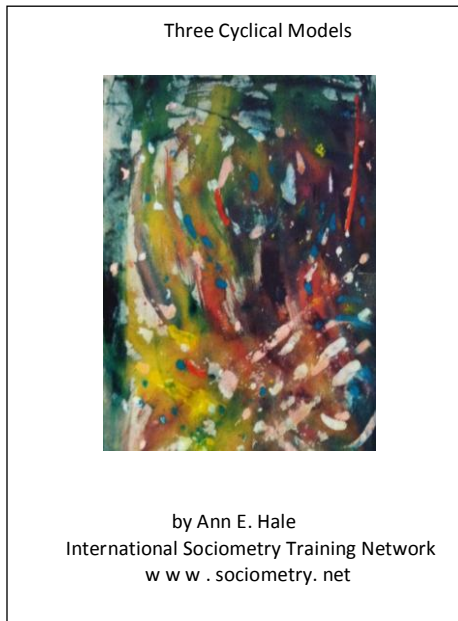
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*Conducting Clinical Sociometric Explorations is listed in "Psychodrama Examination Bibliography" of "Materials Needed for Mastery (1982- to date) by the American Board of Examiners in Psychodrama, Sociometry and Group Psychotherapy.

This (1st edition) is a book for the serious pursuit of the sociometric method. No one interested in the field should be without it."   Zerka T. Moreno
Journal of Group Psychotherapy, Psychodrama and Sociometry (Fall, 1982) p. 130.

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