

Exploratory Training Workshop

Backgrounding Socionomy & Sociatry

Good Practice

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Workshop Handout

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Paper & Workshop Main Concepts

This paper and associated workshop involves a number of ideas that will be new to most who are interested in Sociodrama.

Including:-

- 'Secret Men's Business' as Gendering
 - Social Secrecy focusing on Men's Agency
- Literacies for Socionomy & Sociatry
 - requisite vocabulary
- Training Resourcing
 - Simulations as Training
- Socius as backgrounding Socionomy Research
- Socionomy & Sociatry as under-labouring Social Theory
- Socionomy & Sociatry as under-labouring Meta-theory
- Relations of Socionomy & Sociatry to Social Science Theory

Preface

I wrote this document in preparation for co-leading a session at the January 2018 Aanzpa Conference with Dr Kevin Franklin. The session was titled, '**Secret Men's Business - Gender Secrecy focussing on Men**'. The sub-title was, 'A Training Session in Exploring Socionomy & Sociatry as Literacies in Social Science Experimentation in being social through focussing on gender.'

The purpose of the session is clearly compounded as it seeks to relate three difficult topics. 1) Gender [men's secret business] and 2) Socionomy & Sociatry Practice and 3) Psychodrama-Sociodrama Training via simulation experimentation. The title of this paper further compounds the subject of the purpose of the session. It throws into the mix means for deepening practice and deepening theory, as regards what Socionomy & Sociatry is.

Since Kevin and I have come to the terms Socionomy and Sociatry and Gender in different ways, and we had different ideas of how best to approach social science, it was clear we did not have a common literacy and a common understanding [referent meta-theory] for grounding Morenian Role Theory as Socionomy & Sociatry. This is to be expected as Socionomy is not much documented. What we did and do have is a strong passion for better founding and grounding Morenian Role Theory and demonstrating how it connects with and adds value to contemporary; social science and philosophy - theory and practice [praxis] mixes.

I needed to document what we could say 'as one' and also provide a background map with enough; analysis, explanation and further reading to serve as a training resource. My emphasis would be on positioning Socionomy & Sociatry in relation to social science theory. Not all social science theory, but the trends in contemporary social science theory which indicate the emergence of a coherent 'liberalising-naturalism' philosophy as meta-theory.

Hence I have included references to; Deleuze, Badiou, Polanyi, Mead, Bateson, Lacan and Bhaskar to cover the bases of; social science and political science and psychology and continental philosophy; to show how these theorists complement Moreno. Emphasis has been given to Deleuze because he not only gives a developmental and complex account of Socius but political thought as emanating from socius.

It is only fair to warn readers this is not easy reading; it presumes some familiarity with social science philosophy as encompassing a multi-disciplinary approach.

Of course, when offering a more complete coverage of this subject, there is much more to say than what I have posited here. I hope these pages give a sufficiently detailed overview of the general terrain needed to be traversed and deepen appreciation of Socionomy & Sociatry Practice.

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Literacies & Training Resources - Backgrounding Socionomy & Sociatry Practice

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1.0 Literacies Backgrounding Socionomy & Sociatry

1.1 Basic Terminology Explained (Regarding Training Resources)

The main purpose of this document is to under-labour Socionomy & Sociatry Practice. When reading the copious amounts of theory presented herein please keep practice purposes in mind. It is presumed the theory can be transmitted through well-designed training simulations – though just how is the subject of another document another time.

1.1.1 Socionomy & Sociatry as Social-Meta-theory

The term Social-Metattheory could imply a non-material philosophy of existence; the social and not the natural world as the sole determinate factor of us 'being-here'. This paper presumes not to exclude the natural world as a 'possible world' but focuses on the 'social world' as a possible informant of meta-theory. The term meta-theory refers to notions and ideas useful for viewing \ reviewing the presumptions pertaining to a theory; in this case social theory - notions about ideas and concepts explaining each of us as individuals 'being-here' on our planet with other persons. An example of reviewing presumptions of social theory would be using the idea of socio-cultural memory to question the theory [notion] that family is the sole determinant factor of social change. In other words, family memory can be more formative than the immediate happenings of the nuclear family; and cultural memory can be more formative than any one family memory.

1.1.2 Literacies & Training Resources as Maps for Socionomy & Sociatry

'The map is not the territory', is a phrase commonly used to highlight that maps can fail to properly communicate. Ground maps with scant information as background materials for training pilots to fly light planes may be a useful metaphor to describe the difficulty and difference in reading a map and flying. In our case – literacies as 'maps' of the sciences and 'maps' of the art of Social Theory are background materials to assist us in piloting Socionomic terrain and Sociatric practice.

1.1.3 Key Terms – Clarifications Towards Definitions

The following clarifications of terms have been compiled, mainly by quotation, to help develop a common language. Each clarification or elaboration is not definitive, but rather intended as a catalyst for deeper discussion.

1.1.3.1 Socionomy et. al.

- Socionomy is.... [quote] the “science of social ‘laws”
JL’s Moreno’s articulation of Socionomy as ‘social laws’ is probably an association with Frederick Engels reference to ‘social laws’. Engels was hoping to formulate Marx’s dialectic materialism [capital-labour division] into ‘social laws’ which explained, amongst other things, ‘market product price and consumer consciousness’. Marx related dialectic materialism to Surplus [financial] Value - Moreno related Socionomy dialectics to Surplus [social] Reality.
- Socionomy is.... Alethic Truth [fundamental conditions \ foundings \ foundations \ laws-principles \ axioms] of resilient \ sustainable Socius
- Sociatry is... Science of Social Remediation [Healing] enabling making the conditions for sustainable \ general resilient human ecology.
- Socionomy & Sociatry relations equate to the dialectic of *product-in-process* & *process-in-product*
An example of *product-process dialectics is... rain falls as rain onto the ground [process] but in streams & rivers the stuff of the rain magically becomes a body-of-water [product]
- Socionomy is... social laws \ principles \ axioms [ZF-C Sets], [process-in-product] emergence - the becomings of new sociatry practices [product-in-process]
- Sociatry is... social ecologising processes \ remediations \ healings in the form of products [eg: therapeutic intervention or Transformative-Education-Practice or social systems interlocution \ action research].
- Socius is... ontology \ functioning \ stuff of construction \ emergence [process-product] \ existent dynamic matter \ Being [Being-ness]... of social systems \ societal institutions
- Meta-theory is... taxonomy of Identity as notions [as ideas] for... Becoming how to Become... \ notions regarding what makes ‘Identity’ [practices for sustaining identity forming – re-formatting \ re-formulating \ becoming for-ever new]. Eg: Man and Woman Gendering over life-span.
- Socionomy in mathematical form is... ZF-C Set Theory; C = Choice, ZF Sets = axioms of psycho-social functioning of populations

1.1.3.2 Socionomy - as Science

As per previous quote... Socionomy is the “science of social ‘laws”

- science [simply stated] is... knowledge founded as consistent results from repeatable exercises.
 - science invents functions.... - where-as philosophy invents concepts [and cinema invents ‘blocks of movement/duration’]

For Deleuze the relation between science & socius [socionomy as the understanding of socius’ development] is close [complex and subtle]; as the following quotes indicate.

.... there is always a complex and subtle link between action and thought, or between praxis and theory’.

...Theory in turn, serves as relay to connect praxis to other heterogeneous practices that help it overcome blockages (DI 206).

In this way,the nexus of theory and political practice is one in which practice is used 'as an intensifier of thought, and analysis as a multiplier of the forms and domains for the intervention of political action' (Foucault in AO xiv). In each case, however, it is the encounter with; a blockage, a problem, a difference, that presses thought and action to connect to an outside.

....And this blockage is not something recognized.... but rather something that can only be sensed.... an impossibility that can shake and transform us, by opening us to a multiplicity that is both thought and acted.

[Page 128 Nathan Widder, *Political Theory After Deleuze*].

1.1.4 Summary re Terms

In summary in respect to terms nominalisations...

Research into Socionomy is discovering the 'function of'... expressing an encounter with a; blockage, a problem, a difference, that presses thought and action to connect to something [some process] 'out-side' of personhood as an impossibility [difference-in-difference] that can shake and transform us, by opening us to a multiplicity that is both thought and acted. The repeatability of such function is the science of social transforming; what Margaret Archer calls, 'morphogenesis'.

1.1.4.1 Social Science as Frame or Resource to Frame

The following dot points seek to, (a) expand how 'Frame' is usually proscribed in respect to the term 'Social Science' and describe how the term Social Science itself is useful as a 'Frame'.

- Dialectic Critical Realism is presumed the most adequate 'Frame' [available to date] for philosophy-of-Science and literacy of Meta-theory.
 - Dialectic for Dialectic Critical Realism [DCR] is Absenting Absence
- Meta-theory is theory explicating the 'problem of knowledge' via transcendental truth reconciling transcendental idealism and epistemological empiricism's remediation of Dualism.
- Ontology is stratified nature of reality [things ⇔ beings] hence DCR's Un-holy Trinity of; Epistemic Fallacy & Mono-valent Ontology & Primal Squeeze. DCR frames polysemic ontology via the mnemonic MELDARA.
- Singular-plurality Ontology – is Jean Luc Nancy's frame of ontology as Singular-plurality being-ness which sublimates MELDARA's poly-seme`.
- Alethic Logic is rationale [operators] establishing fundamental conditions of 'possible worlds'... pertaining to fundamental conditions \ founding \ foundations \ establishment of laws-principles

1.2 Scope of Socionomy Project

The scope of socionomy's project is.....

'Becoming [...how to become] more reflexive about the authority given to the social-models as Science [good sense] and Art [appreciation] we create in Sociodrama Productions in attempting to answer the question, 'what shall we each - together do next?''

1.3 Relevant Subjects to Consider

Each of the following ten sections recounts a crucial subject relevant to explicating socionomy and sociatry. The first is authority.

1.3.1 Authority as Subject's Place

In [our contemporary] 'the civilised socius' unless persons have understanding as to why, authority is legitimated \ validated, they will balk at trusting purported authority. This has been the case of course since Luther challenged the Roman Catholic Church as 'universal' authority; 500 years ago.

Theodor Adorno delineated 'the subject' of authority as the 'place of authority' in social functioning. Hence understanding 'authority' as it relates to Socionomy [via Social Philosophy \ Social Psychology \ Critical Social Theory \ Social Ontology frameworks] equates to the 'placing of' authority – authority-in-place... - in the Socius.

Since Socionomy is.... "science" - good [repeatable \ reliant] sense of social relations processings [process-in-products] - then scientific realism is of some authority to Socionomy & Sociatry and has some 'place' in the socius.

Since Realism involves Absence [non-being] then phrastics [proposals], neustics [assents] and tropics [mode of discourse (fact/fiction)] must be factored into formulations of Alethic [founding truth's] Truth.

Alain Badiou, in considering the Subject and more specifically the Political Subject, coined the new word 'Splace' to delineate the place-space or place's-forceful-time or time's-space-force - in the Socius - that 'forces' authority to become potent.

1.3.1.1 Moreno & Authority

JL Moreno [to overcome the problem of authority-in-work \ agency] distributed [split] 'authority' equally between the.....

Theatrical Stage [Greek Chorus] ⇔ Production [the doubled]
Protagonist ⇔ Director \ Producer instructions re Psychodramatic
Techniques.

1.3.1.1.1 Psychodrama as Authority

Psychodrama as Authority is founded as psycho-social authority; ie. Persons authentic and legitimate, 'coming into Being'... 'in their Becoming unique & Becoming identity'. It's primarily a religious ['binding'] function. Ref: Page vii, Dr K Franklin Aanzpa Thesis.

Each Psychodramatist needs to develop their own sense-ability of authority as Producer \ Director and.... as a Training Authority, Aanzpa is correct to concentrate on achieving the Trainee's sense of authority.

Authority As Psychodrama Practitioner means....

- The Producer knows they have, and are comfortable with, in any moment, deploying the full range of psychodrama techniques as suits the dramatisation of the Drama.

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- The Producer is disciplined [authoritative] about producing the Drama as an 'Open' enquiry. Emphasising *opening up* the system via; expanding the system through concretising its extension + naive enquiry as to what 'is IT' - as *THE* subject of the enquiry \ warm-up. Thus the Subject likely becomes more clear when a 'report' is written after the Group Sharing; and even that 'clarity' is so only realised in as much as it is the Reporter's 'interpretation' as to [a] one theme [product-in-process] of an on-going Open enquiry.
- The authority of the Group; Facilitator \ Leader \ Manager is fixed-in-place through remaining trustworthy in maintaining the above two 'places' of authority as the... locus of Group activity.

In Summary....

Psychodrama authority [per se`] is about the...

- Director's 'capacity for exploring 'what-is-IT' as authoritative open enquiry' into socionomic generative force empowering the Protagonist to explore creating 'ever more capacity for Role flexibility' in ever more diverse situation.
- And not about....
Quality of the Director's personality or character nor the veracity of their Role Analysis nor even the extent of their psychodrama experience or psycho-analytic expertise.

1.3.1.1.2 Political Authority As Psychodrama

Political Authority As Psychodrama is....

'deciding who decides which directional focus the Open Enquiry should take and when this Enquiry should happen?' The Director as workshop \ session leader assumes the mandate-to-experiment as s\he sees fit and in that sense embodies the authority-to-proceed. In fact in the Group, as a Democratic Social System, the Director needs to negotiate the mandate to be the authoritative figure and get permission to perturb the protagonist \ group as required of dramatic work. In socionomic practice it is not sufficient to decide, 'being spontaneous', is enough justification for authority, in respect of unilaterally deciding, 'who decides which direction the Open Enquiry should take and when the Warmup is sufficient for this particular Enquiry to occur?' The group leader needs to take responsibility even when they are 'blindly-unboxing' [un-packing] a case.

This relates to Moreno's first Sociodrama that concretised the 'King of Austria' on the empty Stage at the time there was no Austrian Monarchy [Sovereign]. The drama's sociodramatic question was, 'Who shall be authority?'

1.3.1.2 Authority & Learner-teacher Model

Authority is a learned phenomenon [appropriated (passed) from generation to generation]. As such a 'learner-teacher model of education' is a means of empowering 'learning-authority' which enables developing [attaining] integrated personality while simultaneously developing [attaining] identity.

Modernity "conserves us in a conflict-ual model of existence... the mania of authoritarianism and the phobia of loss of identity. Our authority arises within us as the focal conflict between our metaphysical social and our

psychodramatic roles are resolved.... ". [Ref: Page 38, Dr K Franklin Aanzpa Thesis].

"Loss of authority is commonly experienced in the educational system as a social phobia in relation to an authoritarian system." "The phobic person lives a double jeopardy: (a) The negative outcomes of their being an appeasing conformer and (b) their absence of authority". [Ref: Page 38, Dr K Franklin Aanzpa Thesis].

Relevant questions are... 'How does a child born into the authority of an *autonomous* parent (and culture) free itself to become an autonomous adult in its own authority?' 'How does a child born into the authority of an *agonic* parent (and culture) free itself to become an autonomous adult with its own sufficiently reasoned [Leibizian type] authority?

Bhaskar identifies the 3rd entity of DCR's Un-holy Trinity as the 'Primal Squeeze' which comes about by juxtaposing relativism within mono-valent ontology. His argument is that, in order to re-gain authority in '*learner-teacher education*' and overcome the culture of *appeasing conformance*, we need to re-learn that not everyone's decisions are equal [equally relative] and not everyone is the same [value] as everyone else in situ.

1.3.2 Socionomy & Modelling Authority

There is typically an issue regarding whether a model [eg: Warden-ing] is a tool or a praxis. Viewed as a tool [with Deontic Analytic Modal Logic] a model proscribes [frameworks] enquiry and outcomes – persons are proscribed-roles takers. Viewed as praxis [with Alethic Analytic Modal Logic] a model [eg: Warden-ing] is non-hegemonic of outcomes; the model enables open enquiry and un-bounded cognitive reflexivity – persons are un-proscribed-role 'players' \ creators.

The more diversity-of-models [multi-disciplinarity] deployed the more opportunity there is for greater reflexivity. The well known quote by Albert Einstein, "Everything should be as simple as possible, but no simpler" seems most apt.

1.3.2.1 Psychodrama as Model

Necessity of Models

It was Maynard Keynes (the economist) who said (of economists) that unless you know the theory you are using you are merely in the grip of an older theory.

We carry Models in our head as to how the world 'works best' for us; all-things-being-equal [Caritas Paribas]. Without our trust in Models [validity of our Maps workability] we are paralysed. This is especially so for Socionomists as social scientists; even as we cast our Models as being hugely malleable and as if the Big-Model were 'Spontaneity' personified, the equivalence of such which remains but an adequate [delimited] response in the face of [human-empowered \ human-agency] chaos.

Models Contingencies

The robustness of our Model as praxis is important and our realistic trust in the veracity of the Model is a point of necessity for living resilient lives. All decisions [in the moment of making] are TINA [There-Is-No-Alternative] all-things-being-equal decisions.

Psychodrama as Modelling is...

- 'requisite' Spontaneity \ remediated Spontaneity.
 - Spontaneity remediated to the point of enabling one to have a fully [adaptive] adapt-ative yet resilient life

In respect of Gender... the Sociatrist is required to remain flexible and resilient in respect to modelling [coaching] both investigating and protecting gender identity.

1.3.2.2 TMSA as Meta-modelling

Choosing a Model [choosing between models] raises the transcendental question, 'what model helps us choose which model to choose when and where?'

DCR's answer is 'the' [TMSA] *Transformational* Model of Social Activity. The model that enables social models to be transformational and to transform modelling contingency. TMSA references trans-processuality as necessitating retro-dictive descriptions of transformation as pertaining to both natural and social phenomenon.

1.3.3 Philosophy of Social Science re Socionomy

DCR frames Philosophy of Social Science as a crucial aspect of the Philosophical Discourse of Modernity – the place of [social] science in human consciousness. To speak with Deleuze, the Philosophical Discourse of Modernity [the place of [social] science in human consciousness], is the 3rd evolved order of Socius. This 3rd Order Socius is encapsulated by 'Civilised' Over-coding and 2nd Order Enlightenment as postulated by Rom Harre's Cognitive *Scienced* social science.

The critical focus is, '*the place of [social] science in human consciousness*' and not just, '[social] science [social construction \ G.H. Mead's Social Role (Role as seen by others) as human consciousness'.

1.3.3.1 Socio-political Theoretic Formulations

This document preferences Bhaskar's DCR – TMSA \ Retroduction & DRIEC & RRRIE(C) as the most global Set re meta-scientific Socio-political Theoretic Formulations. Where....

- Retroduction = unpacking [social] scientific assumptions
- DRIEC = description, retroduction, elimination, identification and correction
- RRRIE(C) = Applied explanation consists in resolution, redescription, retrodiction, elimination, identification and correction

1.3.3.2 Social Theory Schools & Experts

21st Century philosophy comprises various schools of thought as approaches to Modelling Socio-political Formulation \ Imaginings. Some more or less relevant at various times to Socionomy when explicating Socius necessity and contingency.

The following partial listing of approaches \ scholars are provided as points of expansion when assessing socio-political theoretics veracity in respect to Socionomy & Sociatry Praxis and as interlocution [dialogue-partnering] with developing DCR informed Socionomic practice.

Socio-political Theories & Formations Referencing Subjectivity	
Frames & Models & Topics	Seminal Thinkers
Critical Social Theory – post-Marxist \ philosophical discourse of modernity	Deleuze - Warden-ing
Social Ontology \ Social Ecology – structure & agency & autonomy	Badiou – Matrix re Scansion re anxiety, superego, courage, justice
Social Realism \ Formalism	Nancy – singular plurality
Construction Theory \ Functionalism	Lacan – What is IT? What is important to me? Via Time Logic re Jouissance
Cultural \ Social Imagining [Social \ Cultural Art before Social \ Cultural Science]	Meillassoux = Balance of... courage + humility necessary to face up to our miserable state ⇔ attitude of defiance equating to the negative making-do. Philosophy has no limits - 'nothing is inaccessible' - 'the factual' (<i>le factual</i>) and the importance of a new conception of necessity. Focus on the split between the knowing-rationality and known-rationality and reason and irrational faith via hope in relation to justice.
Emancipation Theory	
Political Subjectivity – collective subjectivities	
Transformative Education	
Mimetics – Rene Girard's Sacred Violence - Convocation of Violence & Religion – what is sacrificed + Deconstructed Christianity – exodus & sacrifice	

1.3.4 Socionomy & Social Science Politics

'Where does Socionomy sit in social science's political landscape?'

How can we proscribe, 'the politics of social science?'

As obtuse as answers to these questions are – of one thing we can be sure - the great divide between objectivistic and subjectivistic approaches is no longer considered an issue to be bothered with. The issue now is, 'how does any particular social science approach integrate objectivity and subjectivity?' All the schools and thinkers listed in the above table are seen as being far more integrative than divisive re objectivity and subjectivity.

1.3.4.1 Socionomy and Other Social Science Schools Comparison

Given the current issue is how, any particular social science approach is, integrative - of objectivity and subjectivity - then one means to compare Morenian Socionomy with other social 'science' approaches is to place them on a subjectivist – objectivist continuum.

Some approaches can be rated as too subjectivist and some too objectivist to be meaningfully compared. EG: Neo – Freudian as too objectivist and auto-ethnographic-narrativist as too subjectivist.

Deleuze and Bhaskar can be thought as positioned at the respective subjectivist and objectivist poles and Moreno as occupying the pragmatic centre that the 'emancipatory agent' occupies.

Refer the following chart for details.

1.3.4.2 Conclusion re 'Politics of Social Science'.

Contemporary Continental Philosophy of Social Science is enabling building of much better bridges between Moreno and multi-disciplinary approaches to social science. EG: the post-Deleuzian & post-Badiouian theorists. Subjectivist-objectivist divisions are seen as ineffective obstacles to 'serious' integrative approaches. A key reference in this regard is Jack Reynolds' book, 'Post-Analytic & Meta-Continental'.

Subjectivist–Objectivist comparison between Socionomy & other schools of social science

subjectivist		<= social science subjectivist-objectivist polarity remediations =>			objectivist
too non-objective social 'science'	Morenian Socionomy	<= Versus =>	other social 'science'	too non-subjective social 'science'	
Anarchical auto-ethnographic-narrativist social science	Morenian Role Theory	↔	Bhaskar meld-ARA	Neo - Freudian analytic social science	
Volunteerism	Subjectivist & Somewhat complementary to Moreno	the Alethic centre occupied by the pragmatic 'emancipative agent'	Objectivist & Somewhat complementary to Moreno	Sociological neo-Kurt-Lewin-ites	
	'Deleuze, Badiou, Meillassoux, Nancy, Bhaskar & Bateson-Mead [properly understood]	↔	'Deleuze, Badiou, Meillassoux, Nancy, Bateson-Mead [properly understood]	Rom Harre Cognitive Science	
			Lacan		

1.3.5 Scansion & Clinamen as Seminal Ideas

1.3.5.1 Scansion

...as literature scansion is the dialectic [inter-play] of rhyme and rhythm used to interpret prose.

As comprehension of social systems; scansion equates to imposing knowledge patterns [literacies] one upon another. Scansion equates to selection criteria when choosing foundational social science philosophical orientation.

Questions relating to scansion are...

why decision? why dis-enclosure? why demonstration?

Hence.... remediation is needed regarding the....

right mixture & timely deployment of various approaches

EG: There is need to explicate DCR as an adequate referent for accounting for the disparity between; dis-enclosure, decision or demonstration - in relation to the theological drive.

Examples of Scansion are...

- Ecological Layering of ground-cover & insects with trees and birds in the sky
- Human socio-psycho needs of Maslow's basic safety needs with social & self-actualisation needs
- DCR 4-fold social cube

1.3.5.2 Clinamen

Clinamen is equivalent to swerving \ curvilinear branches.

Clinamen is equivalent to appearance of multiplicity.

Clinamen manifests as writers "swerve" from the influence of their predecessors via their 'anxiety of influence'. Therefore two writers go in different directions from their common inspiration \ formative teacher.

Swerving happens because at heart of the 'theory of clinamen' "it is indeed essential that atoms be related to other atoms" and atoms affected by clinamen engage each other in a relationship of reciprocal supposition.

The clinamen-aware novelist includes 'homa`ge' in his story where he references his\her source of inspirations.

Note: Deleuze rejects a rigidly atomic version of multiplicity as of alethic value; both because the atoms are too independent, and because the multiplicity is "spatio-temporal" rather than internal.

Our conclusion must be alethic socionomy must recount clinemen and scansion as critical forces pertaining to alethicity.

1.3.5.3 Socionomy & Sociatry as Clinamen & Scansion

Clinamen

Socionomy and Sociatry [Psychodrama] emphasises Clinamen [appearance of multiple-futures] in the sense that they both are non-determinative [non-normalisation and non-directional \ non-teleological] of social futures.

Examples of Clinamen

Some students of Moreno branch their focus to become psychodramatists and others sociometrists and others sociodramatists and others role & spontaneity trainers and as such are preferencing multiple-futures.

Scansion

Socionomy and Sociatry [Psychodrama] are scansion of the Socius in the sense that they both are the dialectic [inter-play] of stratified social systems [knowledge patterns] layered and sublated one upon another emphasising socius same-ness [singular-plurality \ axiomatisation] as much as socius difference.

Socionomy and Sociatry attend to the fundamental selection criteria that makes the Socius a Socius. As such they are answers to the questions of; Why decision? Why dis-enclosure [layer relations]? Why demonstration is possible?... in relation to the theological drive for Emancipation in respect to all strata [the four-planar-social-being].

Examples of Scansion

Moreno formed the IAGP as [means of cohering] governance of; psychodramatists and sociometrists and sociodramatists and role trainers as they engage with the four-planar-social-being.

Note:- The Four-planar social being [cube] is defined by the planes of; (a) material transactions with nature, (b) inter-/intra-subjective relations, e.g. along the power, communicative and moral sub-dimensions of the social cube, (c) social relations sui generis, defining the level of social institutions, and (d) the stratification of the personality. The Four-planar social being moral evolution of the species is to be regarded as unfinished.

1.3.5.4 Scansion & Clinamen as Deutero-Learning

Scansion as inter-play of knowledge patterns [one-upon-another] making social systems comprehension + Clinamen as alternative “swerving” paths due to significant social influence can be thought of as systemic-cognition [systems-empowered] learning; Deutero-Learning in M Mead & G Bateson terminology.

DTF use in CDF Coaching is IDM’s attempt at “Deutero-Learning” \ systemic-cognition [systems-empowered] learning.

Examples of “Deutero-Learning” \ systemic-cognition [systems-empowered] learning are....

Teach a person to catch a fish and they will feed themselves for a day. Teach a person to fish and they will feed their village all year round; year after year.

Realising remediative action outcomes re Global-warming \ climate change is determined by an exponential [asymptotic] curve in respect of increased diminution of pre-industrial atmosphere volume. EG: remediation in the first place is not a derivative of values [axiology] nor belief [doxocity] but geometry and maths [Deontics and Alethics].

Martin Luther-King inspires not only Afro-American civil rights in Georgia but; LGBTI, global civil rights and UN Human Rights Equal Opportunity Legislations.

1.3.6 Warden-ing as Sociatry

Aetiology of Sociatry Warden-ing

For Deleuze the Warden guarding the hard-grains [barley\wheat] grain store of early agricultural middle-eastern communities is thought as the quintessential reason [force \ cause] enabling Socius to transition from a ‘savage’ society [primitive - with no means of food conservation] to a ‘barbarian’ society [calamity \ natural disaster-proofed food reserves] and ‘civilised’ Socius. The Warden warding the grain store *wards off* both famine and the shortage of seed available for re-planting.

For Moreno Psychodrama was the Socius's daemon \ demon. The Socius's daemon acted as both guardian spirit \ protective God and social means dispenser; which is to say the daemon dispenses the ideal of common sense to the group such that it has the sense there is much [a surplus] of what they have in common rather than what they can keep as non-common.

Warden-ing [warding-off] relates to theories of “Spontaneous Order”; the relation of creativity & spontaneity with that of pre-determined ordering. Michael Polanyi's idea of social science defends ‘free society’ on the positive grounds that "public liberties" facilitate [warden] our pursuit of objective ideals. The objectivity of ideals such as; truth, justice, and beauty means they transcend our ability to wholly capture them. The objectivity of values must be combined with acceptance that all human knowing is fallible.

Sociatric Work as Literacy Warden-ing

The socionomist - sociatrist acts to maximise a social system's personal knowledge and judgement learning and moderate excesses of social conservation; much as a central bank acts to moderate the free-economic market to maximise employment and financial stability. The socionomist - sociatrist monitors the flow of personal knowledge and judgement in respect of creativity & spontaneity within social systems much as a central bank monitors the flow of money within an economy. This fiduciary post-critical approach recognises we believe more than we can prove and know more than we can say.

Deleuze's notion of Warden-ing is similar to Polanyi's notion of "structure-of-tacit-knowing" by which we experience the world by integrating our subsidiary awareness into a focal awareness via distinguishing between the;

[phenomenological](#), instrumental, [semantic](#), and [ontological](#) knowledges [literacies].

Polanyi's advocacy of emergence, indicating there are several levels of reality [causality] correlates with Bhaskar's m-E-Idara polysemic ontology. As such both authors advocate higher-level realities whose properties are dependent on but distinct from the lower level from which they emerge. The higher-level realities supply degrees of freedom [boundary conditions] which are more alethic [formative] than system entities [inner components \ sub-sets]. Thus, in a social system, the downward causal force of human consciousness \ intentionality \ intensionality generates more meaning than the upward causal force of the social system's membership-collective-will [the summation of individual's entrepreneurial willing] of any social change.

According to the Oxford Dictionary of Sociology, "the work of many [symbolic interactionists](#) is largely compatible with the anarchist vision, since it harbours a view of society as spontaneous order." Psychodrama Role Theory [Role Consignment] as the fideistic pursuit of spontaneity is often cast as an anarchic vision and example of symbolic inter-actionism.

1.3.6.1 Warden-ing & Socius

Deleuze social theoretic describes Warden-ing as epitomising Socius development. EG:

- Warding off Evil Spirits in *Savage* [Primitive non-food-conserving] Society - Socius #1
- City Walls Warding off [stopping] marauders in *Barbarian* Society – Socius #2
- Legal Statutes [Laws] Warden-ing *Civilised* Society – Socius #3
 - Sport as sublimated War – Rules of the Game are Socius #3's 'over-coding' the Will-to-Power [which is in the first place Socius #1's prospect to kill]
- Psychodrama as Warden-ing - is persons direct-experience of psycho-social integration [schizoid versus differentiation remediation].

1.3.6.2 Civilised Sociatric Warden-ing Examples

Examples of 'civilised' Warden-ing are:-

- 'Potato Head' Peter Dutton as Border Security \ Media Censorship Warden
- Hyper-consumerism \ obsolescent design \ frenetic share-market activity \ under-committing [Anorexia nervosa] \ over-committing [Bulimia nervosa] - bi-polar capitalistic neo-liberal economics
- Incest imbroglios [confused behaviours \ domestic violence] \ family embargos

1.3.6.3 Civilised Warden-ing Function

Examples of the functioning 'civilised' Warden-ing are:-

- Border Control Legislation over-coding [Dutton's rules re Refugees over-code his Warding Off evil-spirit of citizenship promiscuity]
- Language enabling delineation [taxonomy \ differentiating mechanism] - keeping 'things' separate
- Founding Transcendental Argument & Explanatory Critique as Double-Binding Remediations

1.3.6.4 Warden-ing & Mind-Games Rules Logics

1.3.6.4.1 Double-Bind Logic

Double-Bind Logic as a 'Mind [communications \ abstraction] Game' focuses on Strident Paradox as ground condition of human existence.

EG: God's omnipotence [infinite-ness] produces paradox of radical contingency of things finite such that God is inaccessible to human thought.

Double-binds act as a limit to freedom [form of control] to minimise overt coercion – the necessity to control becomes co-vert.

Human existence is comprised of polarity of dualisms and as a consequence the mind produces dialectics as logics of contradiction. For example 2-hands approach of... on the one hand and on the other....

Double-binds sublate Social Realism in that as much as persons are committed to both... Private & Public \ mobs & groups \ communitarian-ism & community... as domains of social systems, they maintain ongoing relationships and membership to society and both [subjective & objective] sides of social reality.

The citizen never realises full identity with the city and the group never proscribes the full identity of the individual.

1.3.6.4.2 Sociatric Response to Double-Bind

Examples of traditional [time honoured] social remediations [Warding-off effects of] re Double-Binding include...

- 'holding back' on life to reduce the pain of double-bind.
 - Stoicism = tolerating \ pain management
 - Scepticism = avoiding \ denying pained situations – don't go there tactics...
 - Epicurean-ism = moderation of everything - choose moderate life [avoid the best and the worst]
 - Big Game Logic – frenetic choice \ opportunism
Big Game Logic is such that, 'Game Rules can change at any moment'. Humans have the prerogative of infinite choice [frenetic activity \ endless product differentiation] and so appear to shorten the effective [apparent] shelf-life of Double-Binds.
- Seek Enlightenment – Enlightened Common Sense
 - Design Transcendental Argument & Explanatory Critiques
 - DCR [Dialectic-Critical-Realism] Action Research re – TMSA \ Retroduction & DRIEC & RRRIE(C)

1.3.6.5 Warden-ing as Semiosis – Lacan's Psychology Theoretic

Jacques Lacan formulated Warden-ing [via semiotics] as a post-Freudian [Model] theoretic. It has several features worth noting in respect to Mind Games; Double-Binding etc.

Lacanian semiosis sophism proscribes logics to deciding – What is IT? What is important to me?

1.3.6.5.1 Logical Time & Jouissance explicated via Exit-the-Prison Game

Lacan's Exit-the-Prison Game Description

Lacan's sophism re "Logical Time and the Assertion of Anticipated Certitude" is explained via theoretics of a form of 'prisoner's dilemma' game.

There are three prisoners in a jail and the authorities decide to set one free via a logical game. The Warden says he has three white disks and two black disks, and that he is going to place one disk between the shoulders of each subject in such a way that the subject cannot see his own disk, but he can see the other's. All forms of overt communication are ruled out as is the prisoner's capacity to mirror himself - the Imaginary is essentially excluded. The Warden instructs the prisoners that the first one who determines the color of his own disk must exit from the prison and declare his color and then must give a logical explanation for his divination. The first prisoner who fulfills these requirements will be set free. The Warden secretly gives each prisoner a white disk and then he leaves them to determine the solution to the problem.

Lacan's Game's Logics Limits - Three possible combinations of disks

three whites; 2) two whites and a black; 3) one white and two blacks - . prisoner A, B, and C

Logics Analysis

The sophism is divided into three logical times:-

instant of the gaze or look; 2) the time for understanding; 3) the moment to conclude.

End of analysis

Lacan's sophism articulates the logical movement from.... the Real [the instant of the look], to the Imaginary [the time for understanding] to the Symbolic [the moment to conclude].... attempting to determine a logic for his own end of analysis.

This end of analysis is centered on an interpretation of the presence and desire of the analyst which is contained in and yet exceeds the; Real, the Imaginary and the Symbolic.

The end of analysis, then becomes the question of how one can exit from the prison of language. Lacan's solution is centred on his logic of exclusion and his theory of separation. For it is the door of the Other that the subject must cross in order to become the object of analysis.

Refer to document; Lacan Exit Prison Game BJC Summary re Warden-ing.docx, for details of Lacan's Logic-Jouissance

Conclusion – Time Logic re Jouissance

Lacan's sophism articulates the logical movement from.... the Real [the instant of the look], to the Imaginary [the time for understanding] to the Symbolic [the moment to conclude].... attempting to determine a logic for his own end of analysis. As above.... This end of analysis is centered on an interpretation of the presence and desire of the analyst which is contained in and yet exceeds the; Real, the Imaginary and the Symbolic.

The end of analysis, then becomes the question of how one can exit from the prison of language. Lacan's solution is centred on his logic of exclusion and his theory of separation. For it is the door of the Other that the subject must cross in order to become the object of analysis.

Qualification re Lacan

In the Deleuzian theoretic, Lacan's Logic re Jouissance is conditional on Warden-ing consistent with a Socius semiosis embedded in a mature capitalistic-neo-liberal-economic regime's over-coding. The logic of which assumes it is natural [necessary] to compete and be competitive and to store-up goods / make surplus value.

An additional qualification is the semiotics of the Exit-Prison Dilemma is not necessarily the prerequisite of all global ecology [all Socius \ all possible worlds]. Hence Deleuze [as did Moreno] took an 'Anti-Oedipus' approach to psychology.

1.3.7 Socionomy as Role-taking – Role-playing

Role-playing

Role-playing equates to 'embodying the *play*' of a Role; which is to [experience] suss out over time how you and the role Emerge \ Become \ Be-different and Be-difference. The *Play* of a Role is a Parmenidian Process, which is to say, the *play* shape-shifts as per the ancient Greek trope of Parmenides of Elea, whereby 'being in the flow of a river' means the body of water [Role] is always becoming a different shape.

Role-taking

Role-taking equates to enacting for your self the form of a Role which is already to some extent shaped by... Role Models \ Social Ideations \ Social Ideals.

Role-taking involves....

- See-ing a Role as extant [first and fore-mostly already out-there] in the world
- Making a Role as per shaping a facsimile [a copy of] \ modifying a replica of a role extant [first and fore-mostly already out-there] in the world
- Creating a Role as per producing a new role in situ from ideas [ideals] extant [first and fore-mostly already out-there] in the world

1.3.7.1 Role-playing and Role-taking as Duopoly

A protagonist takes on Role-playing and Role-taking as a duopolistic exercise. The protagonist Role-plays the Role-taking they are enacting at any point in time, while at the same time, Role-takes the Role-playing they are enacting. Acknowledging these activities as duopolies is to acknowledge the Dualistic nature of Role-taking and Role-playing. The Interiority and Exteriority aspect [nature] of Role means both sides of the coin cannot be treated as the same phenomenon. In fact the two aspects must in many ways be thought to be polar opposites and therefore pertaining and exhibiting a Dualism.

One way to frame this is that the infant-child-adolescent-adult develops its own unique identity via the mother (and later into society) as *primarily* an external frame of reference, and its own being (and creative centre or psyche) as *primarily* an internal frame of reference. The child takes on role of mother and then as an adult plays the role of mother.

1.3.7.2 Dualistic Nature of Role-taking & Role-playing

The fact that Role-playing [in as much as it pertains to an interior world] and Role-taking [in as much as it pertains to an exterior world] can be thought to be polar opposites – which means [to that extent] they are features of a Dualism. As such the Role-playing ⇔ Role-taking dichotomy sublates the Dual nature of Social Realism and as such the over-coding we give to Role-playing and Role-taking will determine how we attempt to remediate [synthesise] and to Warden that Dualism. How we....

- Role-play [subjectivise \ interiorise] \ Privatisise Roles
- Role-take [objectivise \ exteriorise] \ Public-ise Roles

1.3.8 Sociodrama as Warden-ing

From a Lacanian perspective Sociodrama is the equivalence of experiencing making and enacting a story [narrative] of how a particular social [ecology] system is amenable 'to me' [to my life], and vice versa, as to - what is 'important to me' – as avoiding the 'chance of the crowd' \ subjectification of the mob.

From Deleuze's Warden-ing perspective - Sociodrama is the equivalence of experiencing making and enacting a story [narrative] of how a particular social [ecology] system performs its Social Warden-ing. Social Warden-ing acts to generate the 'over-coding' that sustains and maximises the 'formative conditions' for generating social goods [capital]. In this sense the Social Goods Warden [much like the Grain-store Warden guarding the hard-grains of barley/wheat], does not so much regulate the rate of distribution of social goods [grain], as he does make sure the Store-house enables [provides the seed for] production of ever more social goods production and ensures there is sufficient capacity to store the stock [goods] expected to be collected at the next harvest. As an anatomy referent, the grain-store of the Granary Warden is much the same as scrotums are to Men's Secret Business; ensuring

regulation of temperature of stored seed so the seed [sperm] is kept ready for reproductive use.

As stated above, the Socius's daemon [Psychodrama] acts as both guardian spirit \ protective God and 'social-means dispenser'. The sense there is much [a surplus] of what the group has 'in-common' is dispensed such that the group acts according to there being sufficient 'common sense' in place prescribing the over-coding ensuring the primary means of 'continuous production' [the seeds & infrastructure] of social means are in place. All is in readiness for immediate deployment as soon as social grounds become fertile. To speak with Hegel, the over-coding 'sublates' the next forms of Socius transformation.

1.3.9 Self & Socius as Non-Dual Functionality

If Socionomy works with Socius as pertaining aspects of experience and non-subjective science [subjectivity and objectivity] then it is best to have a sketched account of how this can be the case and avoid treating the two as pertaining dualistic necessity. Widder [P 135] explicates how Sartre and Deleuze think the two can be understood as other than dualism. Ditto in respect of Morenian Role Taking and Role Playing.

Deleuze and Guattari state their goal to be 'to reach, not the point where one no longer says I, but the point where it is no longer of any importance whether one says I' (ATP 3). This is the point, they maintain, where they 'render imperceptible, not ourselves, but what makes us act, feel, and think' (3). Acting, feeling and thinking certainly exist, and through them subjectivity is introduced into the world. Yet despite being standard trademarks of the subject itself, they do not find their origin in such a being, but instead in something pre-individual or pre-subjective, something not re-cognizable. [What Moreno called Socionomy – my insert]. In this way, Deleuze and Guattari propose a kind of subjectivity without a subject, or one in which the subject is merely an appearance that accompanies subjectivity without in any way being its foundation. We are used to thinking that some notion of a subject or an 'I' is indispensable to the coherence of our agency and the structure of our selves. Deleuze, however, [as did Moreno] consistently challenges this belief.

The following paragraphs constitute paraphrasing Widder [P 135 ff.].

Deleuze used Sartre's, 'Transcendence of the Ego' (1957) as a crucial reference. Sartre maintains consciousness is a 'unity' extraneous to objects' constitutive relations. Consciousness 'unity' does not require an 'I' or ego standing behind it as its governing centre. '[T]he ego is neither formally nor materially in consciousness: it is outside, in the world. It is a being of-the-world, like the ego of another' (31). For Sartre the ego is a transcendent object - the transcendental conditions of consciousness. The conditions that ensure egoic agency are impersonal, relating to **a field of forces** [my emphasis] rather than to a transcendental subject: '[T]he transcendental field becomes impersonal; or, if you like, "pre-personal," without an I' (36).

The ego thus arises only in an act of reflection, where consciousness looks at its activity as if from outside: the position it takes when it declares 'I am reading' – or, for that matter 'I am thinking' – is the same perspective it takes when observing another who reads or thinks (Sartre 1957: 44–7), which is

why the ego must be given to consciousness as a being that is out in the world.

The 'I', then, is the result of a split where separate consciousnesses – such as the one that is thinking and the one that is apprehending the reflection of this activity – never achieve full correspondence.

Sartre explains the existence of Ego as the existence of a simulation. With reference to the ego's agency, he holds that 'we are dealing here with a semblance only' (79), as consciousness alone is capable of genuine spontaneous activity. Ego's central function is a role of disguise, asserting that 'everything happens...as if consciousness constituted the ego as a false representation of itself' (101), because consciousness can function only by masking from itself its own power [force] (100).

Deleuze declares that Sartre's discovery of the impersonal transcendental field 'restores the rights of immanence' (WIP 47). These 'rights of immanence' are nevertheless limited in so far as this transcendental field... must then be unified by itself through a play of human intentionalities or pure retentions' (LS 344n. 5) in the four-planar-social-being – nature's material transactions and social segments communicative relations and social institutions and personhood. In deference to Hegel it is enough to note how Hegel's field of forces is similarly impersonal, yet its syntheses bring consciousness into correspondence and identity with the world it encounters.

In Sartre's case Deleuze maintains, the focus on consciousness does not eliminate the subject but serves to reinforce it. Sartre's thesis that the ego accompanies activities that endure here parallels Bergson's move to preserve the subject by conceiving time as duration, whereby the past's retention in the present becomes the form of an ego that changes without passing away. In contrast, Deleuze demands a transcendental field that 'does not resemble any corresponding empirical fields' (LS 102).

Deleuze's transcendental field is a virtual field of forces that is heterogeneous to the actualized differentiations it underpins.

For Sartre, pre-personal consciousness spontaneously creates itself ex nihilo at every moment (98–9). But Deleuze, in contrast, insists that 'what is neither individual nor personal are...emissions of singularities insofar as they occur on an unconscious surface and possess a mobile, immanent principle of auto-unification through a nomadic distribution, radically distinct from fixed and sedentary distributions as conditions of the syntheses of consciousness' (LS 102). This unconscious surface, of course, is the field of desiring-production outlined in *Anti-Oedipus*, a self-production or a production-of-production in which the coherence of the unconscious is a matter of drives and partial objects being related through three inclusive syntheses. The syntheses are; Dramatization ['a perspective illusion' (§518)] and Encounter and a Primary sensibility that we are' (DR 73).

One constant that arises from these unconscious syntheses is a kind of subject. This subject, for Deleuze and Guattari, takes the form of a retroactive... 'so that's what it was', constituted in the passage through the intensities littering the unconscious. But this is not a subject in the Cartesian, Rawlsian, communitarian or Lacanian sense.

The conjunctive synthesis of desiring-machines does not constitute a subject so much as dramatization that actualizes an intensity, thereby giving rise to a perspective: '[T]he "I" does not designate a universal but a set of particular positions occupied within a; One speaks, One sees, One confronts, One lives' (F 115). It is not subjects but perspectives that condition the emergence of subjectivity – that is, acting, feeling and thinking – into the world, and through these perspectives an actual differentiated world is organized, expressing some form of will-to-power. Such an approach of course reinforces Jean Luc Nancy's ontology of Self as singular-plurality.

1.3.10 Agents & Agency-Patency

The above sections on; Role-taking – Role-playing Agency plus Self & Socius as Non-Dual Functionality, relate in particular to seeing a social 'Actant' as Socionomic \ Sociatric 'Agent' in a possible and already existing and functioning world. Just how Deleuze understands human agency in a non-human [pre-existing and pre-processual] possible world is treated in much detail by Sean Bowden in Chapter 4, 'Agency in Deleuze', of Jon Roffe's compilation, 'Deleuze and the Non/Human'. I strongly recommend all interested in Socionomy \ Sociatry reading this chapter to make better sense of socionomic agency as, 'self-in-socius'. Particularly so because Moreno focussed much on a world infused with AI and populated by active robots which needed to be understood as representing much more than epiphenomena. He thought the systemic nature of robots needed more attention than afforded by anthropomorphosis.

Bowen explicates Deleuze's 'category of intentions', in respect of actants and agents, entails a division within actions where-by there is a '*crack of thought*' equivalent to a kind of division within actions. For Deleuze intentions and consciousness play a double role in action where-by it is possible to talk of actors being both 'agent' and 'patient' [patient]. As a patient an agent's pre-reflective intention (her sense of what she is doing) intrinsically directs her action. An agent, qua agent, participates in a reflective way in the articulation and clarification of her intention-in-action (that is, in her action's expressive 'quasi-cause').

1.3.10.1 Gender & Agency-Patency

Space does not permit me to make more expansive explication here of agency \ patency [pronounced patent-cy]. As indeed the relation between the agency and patency in respect to gender. As indicated by the focus in the intended workshop on gender – there is much work to be done by groups to deconstruct the stereotyping of agency as male and patency as female gender. There is much need for better clarifying statements by informed socionomists on socionomic agency and patency; particularly in respect to gendering. The appendices in Section 5 are illustrations promoting discourse in respect to engendering socius.

1.4 Summary Remarks re Above Subjects

While each of the above ten subjects are considered crucial handles to getting a hold on good socionomy and sociatry practice it is by no means thought the list is exhaustive. The main line of reasoning has been to make the case that 'Warden-ing', as explicated by Deleuze, gives us excellent insight into socionomic [socius] functioning and how the other considerations supplement and complement Warden-ing as under-labouring socionomic realism.

2.0 Conclusion re Literacies

In contrast to a contemporary 'strong methodological naturalism' approach, that presumes we can only know who we are via a partial and fragmented manifest image, Moreno held the outrageous assumption that persons \ groups have a coherent; mind, meaning, morality and modality, as to who they are over [and throughout] the span of their life time. The Morenian 'Role'. What is more Moreno contended we can be more than an 'unkempt datum of first person perspectivity'; as postulated by Lynne Rudder Baker in her book, 'Naturalism and the First Person Perspective'.

It is high time to draw together some concluding statements as to how Moreno and the more contemporary approaches to social science such as Deleuze and Bhaskar make for a coherent vision of Socionomy Practice. To appreciate how, when these approaches are considered all together, they comprise a literacy speaking to socionomy as pertaining to a non-fideistic formal realism.

2.1 Socius as Problematic Idea & Modern Analysis

2.1.1 Socius as Problematic Idea

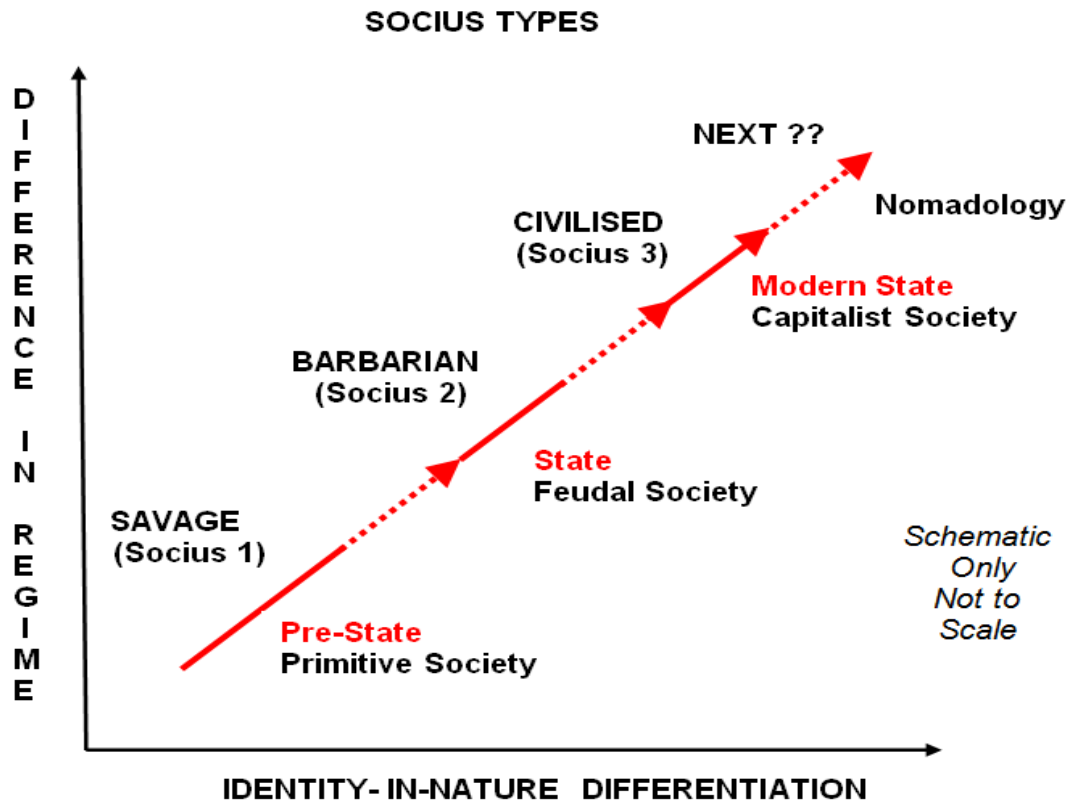
Accepting the anthropological work of Pierre Clastres as substantive in explicating the topological genesis of the; savage, barbarian and civilised Socius leads to questions of how Socius, in Deleuze's terms, is a '*problematic Idea*' in respect of social realism and how Socius relates to structure as understood by Modern Analysis. How do the three Socius relate to each other – other than rational teleological evolutionary stage development?

As Sean Bowden in page 152 in Chapter 4 of, 'The Priority of Events - Deleuze's Logic of Sense' explains, the *problematic idea* for Deleuze is [quote] a "complex theme"... with an 'internal multiplicity'.... a 'system of multiple, non-localizable connections between differential elements which is incarnated in *real* relations and *actual* terms'.

In other words the *problematic idea* [in our case, Socius] does [must as a Real force] take shape and have some amount of localised time and therefore some temporal 'structure'.

The following graphics depict the relation\ of the three Socius to metastability. The reason for doing this is to offer a different explanation for

socius genesis than straight forwards evolutionary 'stage' or 'holarchic' [nested Russian doll-like] development.



2.1.2 Metastability

Hopefully... imagining the following three graphics positioned one-upon-another is sufficient evidence, of the three Socius's relations, illustrating their metastability. But first let's recapitulate how the three Socius are described and how metastability is describable as a mathematical graph and what an example of metastability looks like in the natural [physical] world.

2.1.3 Nomadology & Socius

2.1.3.1 Recapitulating the 3 Socius Types

Deleuze [Pierre Clastres] Socius Types 1 – 3

We see from the graph below that the savage and civilised Socius are separated and distinguishable from the barbarian socius because of their *difference* to 'the State'; the State's power... or its State-ness.

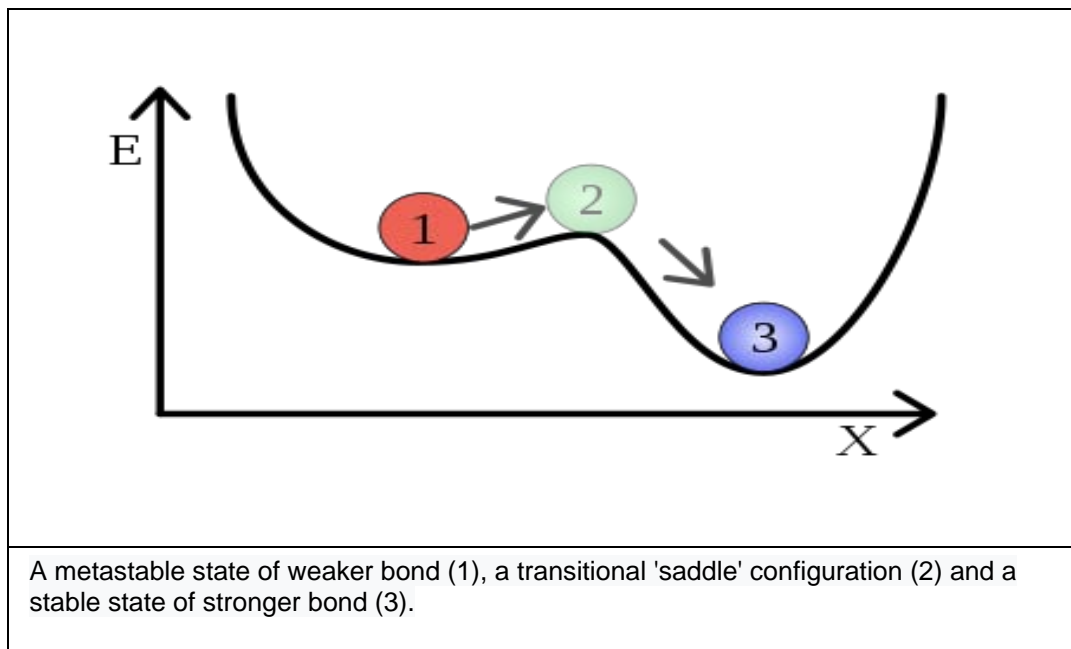
We also see that each and all of the Socius are indeterminate in as much as they are infused with Nomadology. The savage socius is nomadic in as much as various individuals sit on the edge of, and therefore are virtually between, the primitive family groups. They are ideally situated [in a structural sense] to 'relay' between the tribal clans. The barbarian socius is nomadic in as much

as various individuals [jesters and priests] sit on the edge of the despot's court and are ideally situated [in a structural sense] to 'relay' between the monarch \ lord and the laity. The civilised socius is nomadic in as much as various individuals [codifiers \ re-codifiers] sit on the edge of Capital and are ideally situated [in a structural sense] to 'relay' [for example crypto-currency-ise] between the Market and the consumer.

Nomadology is seen as the 'line-of-flight' fluidising all three socius [social systems] and operating in a 'free [surface] space' where generative forces procreate and populate the socius.

2.1.3.2 Recapitulating Metastability as Modern Analysis

Metastability, understood in the modern analytical sense, can be depicted mathematically as per the following graph.



When the mathematical depiction of metastability is over-laid on the socius schematic then the savage socius corresponds with the 'weaker bond' (1) and the barbarian socius corresponds with the 'stronger bond' (3). Likewise the civilised corresponds with an even stronger bond (5) [not depicted].

2.1.3.3 Natural World Example Of Metastability

The following example of metastability from the natural [physical] world adds to the trope of Socius metastability in a number of ways.

Potential Avalanches on a Ski Area Demonstrating Metastability		
Avalanche with Weaker Bond (1)	Avalanche with a More Stable State with Stronger Bond (3)	Avalanche with Even More Stable State with Even Stronger Bond (5)
		

The mountain side - as 'smooth space' - indicates the potential area [locality] in which avalanche slides are likely to occur and the downwards direction of the mountain indicates the 'line-of-flight' the avalanche's snow will traverse.

2.1.4 Socius Metastability

In over-laying the mountain picture with the graph and the socius schema to complete the trope of Socius metastability we see the following correspondences.

The three Socius relations are metastable in the same sense as are the three 'metastable' avalanches. Although the savage socius has weaker bonds than the barbarian or civilised socius any disturbance on any socius surface [ski slope], sufficient to cause activation, can bring about the respective avalanching [over-whelming precipitation] of that particular socius and the resultant change in relation to the other soci-i.

Each potential avalanche, depending on cloud cover and sunshine patching can become more or less [stable] nomadic; as can any one of the Socius become more or less intense as a result of changes in cultural climates.

Note:- Even after 'the event' of an avalanche [socius precipitation] has occurred each smooth space [mountain slope or type of socius] maintains its basic distinctive differentiation and 'potentiality' from the others. Appreciating the differentiation between the three Socius enables one to better see what makes for Socius differentiation; the virtual structuration and composite function.

2.1.5 Concluding Remarks re Metastability

As indicated above, the trope of 'socius metastability' is consolidated via the metaphor of mountain side as 'smooth space' indicating the potential area in which a particular avalanche may slide. In the analogy... a particular socius might intensify [amplify] in a particular time and place [space]. Similarly the downwards direction of the mountain indicating the avalanche snow's 'line-of-flight' consolidates the thought of a possible 'line-of-flight' of the Nomadology of any respective socius or all three Socius. Indeed the three avalanche's may concur together as indicating the nomadology of the three socius have potential to conflate and under-labour as a single trans-processual 'line-of-flight'.

This trope of socius metastability provides different logic for making sense of socius genesis. It provides an alternative option to plain evolutionary teleology; or indeed also an alternative to holarchic [nested hierarchy - Russian Doll] type development.

This trope of socius metastability supplements understanding the relation of socius in Aion time. The three socius exist [in the sense they pre-exist] side by side in the same era while maintaining their individual; potentials, lines of flight and smooth space. In contrast to Aion time is Kairos time which equates to the 'right time' for the particular avalanche to activate – the 'right moment' for the particular Socius to intensify.

Appreciating metastability from the structural perspective enables more 'sense' to be made than is the case when relying on symbolic language and totemic representation.

2.2 In-compossibility & Socionomy

A compossible world for Leibnitz is one where it is *possible* for individuals to be *complete* and for all individuals to *live together*. In-compossibility, as proscribed by Deleuze, is *the-difference-in-difference* that shakes and transforms us by opening us to a multiplicity, that is both thought and acted, and enables us to better connect to our evolving socius and thus our alethic [real \ truing-of-truth] selves. As stated in Section 1.1.3.2 the nexus of relations between science & socius [socionomy as the understanding of socius' development] is very close; complex and subtle. The links between action and thought, or between praxis and theory' are intertwined. The nexus of theory and political practice is such that practices act 'as an intensifier of thought', and analysis acts as a 'multiplier of the forms and domains for the intervention of political action'. To be compossible in the world, all individuals must encounter *the-difference-in-difference as their in-compossibility*.

In terms of the impulse for cognitive development - as remediating compossibility and in-compossibility – it is encounters with; a blockage, a problem or a difference that presses thought and action to connect to an 'outside something' that can only be sensed as the-difference-in-difference. In-compossibility as 'something' outside individual completeness. This sensed 'outside something' is not something that can be recognized; it is only

something that can be experienced as 'other' such as to be absencing an absence that is in and of [human binding \ in-common means] the socius.

The-difference-in-difference makes for a completely unique kind of paradox. This paradox's encounter is not with contrariety [opposition or against-ness] but with a difference that forces us to think to such an extent as to press beyond the harmony of our faculties and our means of recognition.

To try to say the same thing with other words and to speak of the same process differently; in-compossibility as Socionomy is inventing the 'function of'... expressing an encounter with... a blockage, a problem, that can only be sensed as the-difference-in-difference. This socionomic 'outside something' may shake us so much that it transforms us; our sociality. Our response as both thought and action is opened to a multiplicity of possibility such that the forces forcing the problem to exist forces us with equal force to think [see] beyond our current recognitions and create new recognition – a new Tele` that completes individuality enabling completion when living together. A compossibility through in-compossibility.

2.3 Socionomy & Sociatry as Levels of Politics

Nathan Widder emphasises Nietzsche's 'eternal return' as a repetition of difference which gives rise to semblances or simulations of; identity, opposition and negation. As categories these repetitions of difference are appropriate to both the most molar \ differentiated domains as well as where the microscopic or molecular fluxes appear stable in accordance with the laws of large aggregates.

Such thoughts regarding the degree of flux in the more fluid molar [molecular] and in the less fluid larger aggregates has implications of how we can consider the dialectic of Sociatry *product-in-process* & Socionomy *process-in-product*.

It is relatively easy to see Socionomy *process-in-product* as lines-of-flight of molar points of desiring machines or as molar lines of flight of power relations. Socionomy as the flux-property of desiring desire and as the forces at work on the pre-identity of social subjects. The rivers of social becomings shaping the *identities* of semblances [sand-bars and islands] mid-stream.

It is relatively easy to see Sociatry *product-in-process* as identities and the relatively stable moments [events] brought on as aggregates of desiring-flows or desiring-productions. Sociatry as remediations on semblances [sand-bars and islands] in the rivers of social becomings.

With more attention we can see Socionomy as Roles desiring difference and more difference; a 'rhizomatic' plurality whose relations of inclusive disjunction do not admit differences to principles of identity. Likewise - to see Sociatry as Roles desiring rise of semblances or simulations of identity remediations; oppositions and negations and social 'segmentarity'.

In respect of ontological primacy it would seem Socionomy is the more alethic than Sociatry. In the first place it is the molar desiring [molecular lines of flight], in so far as they constitute the forms, that seem to arrest and divide

and control the segmentarity. In the second place via deontic modal logic, in so far as society [social history and science] is conventionally defined, further segmentarity is not so much forced by its current segments but its lines of historical production. None the less it is the case the two oscillate, from time to time, in folding back on each other. Socionomy is seen to sublate Sociatry and the Sociatry is seen to sublate Socionomy; even whilst trans-processuality ensues.

We can begin to see the process in Socius [socionomy] as the unfolding of the four-planar-social-being – nature's material transactions and social segments communicative relations and social institutions and person-hood.

2.4 Nomadology

In similar language to Moreno's, 'Who Shall Survive', Deleuze and Guattari speak of a revolutionary becoming-of-desire that is a 'becoming minor' or a 'nomadic' becoming; namely nomadology. The nomadic is opposed to both the sedentary and the migratory, the migrant perhaps being ignorant of his final destination, but nevertheless seeking one, while the nomad moves from point to point, but 'every point is primarily a relay post and exists only as a relay' posting (ATP 380).

By placing the images of Moreno's, perpetual 'creative genius', parallel with Deleuze's 'nomadic univocal being' we see they have complementary functionality. Both tropes have their origins in Nietzsche's thesis of 'univocal being' which holds that, all beings are compelled by an immanent excess towards their self-overcoming, culminating in 'nomadic distribution and crowned anarchy'.

The Deleuzian Nomad \ Socionomic Sociatrist [Political Psychodramatist] equates to the tendency within a group to expose the Socius's 'Apparatus of Capture' which codes the social flows delineating co-habitation and social cleavage.

2.5 Events

The universal 'univocal', as that aspect of all humans compelled by immanent excess towards overcoming-their-self, means our culminations in relentless creativity and resulting nomadic and minor becomings are virtually all 'false movements'. They are mostly just repetitions of simulations of encounters with a; blockage, problem or assemblage. It is only when the pressing of thought and action to connect to an 'outside something' is sufficient in opening us to a multiplicity, that we are forced to think to such an extent as to press thoughts beyond current recognitions. We intuit we can be more than we already are. The false-movement nomadic and minor becomings are transformed to such an extent via the agonon of the encounters that they mutate into becoming - **events-of-thought** - forcing us to think 'outside something' and create lines of flight [thoughts and actions] that are experimental and thus political; a new decision in regards to compossibility.

'Events' genealogy, as stated above, is the-difference-in-difference as a unique kind of paradox which preferences difference such that it forces us to think beyond the harmony of our faculties and our means of recognition. The new recognition as a new idea is always 'a rare event' (TRM 312). A new idea is not a representation, which is why in the first instance it 'is not on the order of communication' (320). The 'rare event' - Ideas - are **expressions** that are distinct from the communication of information. In short; it is a dramatization [a perspective illusion], an encounter and a primary sensibility, 'that we are'.

2.6 Socionomy as Enlightened Common Sense

Univocity as universal human compulsion for immanent excess [to speak with Deleuze or Surplus Reality, to speak with Moreno] oriented towards overcoming-self forcing us to think 'outside something' and create lines of flight resulting in **events-of-thought** [experimental and political thoughts and actions], is explanation enough as an explanatory critique of socioeconomic common sense. In as much as we are all in the socius we all come to recognise the **events-of-thought** as befitting socius remediation.

Events founder common sense and enable Socionomists and Sociatrists to under-labour an Enlightened [Good] Common Sense. Such under-labouring takes the form of DCR's scientific methodology as Absenting Absence via Inter-developmental [IDM] Dialectic Thought Form [DTF] Mind-Opening and DCR Trans-processuality - Retroduction via DRIEC & RRRIE(C) scientific processes.

The conclusion to all the above is that the Socioeconomic requisite project is to better relate emergent Socius with understanding of socius development and thereby educate Sociatrists to become better general-ecology-emancipists.

As regards such under-labouring, Deleuze states: 'To think is to create – there is no other creation – but to create, is first of all, to engender "thinking" in thought' (DR 147). To repeat Widder's remark, 'It is true that action too is inventive – it would be ludicrous to suggest otherwise – but there is always a complex and subtle link between action and thought, or between praxis and theory'.

2.7 Imagination

This document is remiss in not discussing the place of imagination in sense-making. Our limits here means it is not appropriate to expand on the subject of imagination except to say any expansion would need to elaborate on the logics of abduction in respect to deduction and induction and retro-duction. In addition space would need to be given to relations between use of the logics categories; alethics, deontics, epistemology, axiology and doxicity.

2.8 Socionomy Praxis as Meta-theory

Morenian Role Theory [IAGP & Aanzpa] has correctly framed anxiety as 'absence of spontaneity'. To date it has failed to sufficiently recognise how

Absence, as alterity-itself [Other-ness], functions as the alethics [aetiology] of [Morenian] Role in respect to developmental socius and thus has not developed its praxis [theory-practice] to the point it enables us to adequately relate our evolving socius to our Alethic [real \ compossible] selves as 'Events'.

IAGP & Aanzpa praxis to date has not clearly linked the relations of anxiety [as absence of spontaneity] with transdictive practices linking socius development to *the-difference-in-difference* type 'Events' that shake and transform us. The praxis to date has not sufficiently spelled out requisite remediative interventions to be trialled. That is our future work.

Explications of the science and politics of socio-economic and sociatric creativity have remained shrouded in the fideism of 'spontaneity'; except for cases of individuals' psychotherapy proscribed as crude approximations of 'normativity'. Hence relations [dialectic grounds] for the politics-of-science and for the science-of-politics are not clear and actions pertaining to development of group culture are presumed best proscribed as being purely volunteer-istic; an individual impulse rather than making socio-economic common sense.

Morenian Role Theory to date has not been able to clearly articulate how to free all thinking [praxis] in respect of Role to be more than a derivative of idealised and finished 'Forms'; the 'forms' handed down from the universalised and culturally conserved [Platonic - Greek Chorus] theatre. Thus all too often; remediated roles, post-psychological integration roles, are configured and reported as; ideal father, ideal mother, ideal companion, et. al. and as such makes vacuous how 'ideal father' proscribes socius wardening as transforming socius. What is needed is a larger and clearer distinction between, what Badiou calls, 'sophisticated Platonism' from 'vulgar Platonism' [2M 35].

Moreno correctly described that it is the idiographic, individual or psychodramatic aspects of the person that creatively brings psycho-social roles to life and that this same creativity remains reflexive and, rather than settling in any particular form, continues to seek out the creative process. Moreno observed that in life the person did not always behave or act in a role that was fully finished or even socially formed. He observed that in life - not the laboratory - these individual and un-finished and non-finished aspects of Role usually predominate over the social Form. [Franklin P17] Thus a person may take decades to sufficiently Warm-up to a new variant of Role such that it finds new expression \ enactment.

As emergents humans seek to continue to create from nothing as much as to accept a 'given' as only 'ever-half-given'. The new-ly minted remediated psychodramatic Role is still only an approximation of the 'still-yet-to-materialise' molar social identity. Yet the relation of molar social identity to Event is obscured.

Because the psycho-social abyss [Absence] of personality sublates [bridges] authority, social science has not been able to comprehend how psychological disorder is predicted by the absence of spontaneity as Absence of Event in the Socius.

The enquiry of the project of 'Socionomy as Metatheory' is to investigate, 'is it possible with the insights of DCR and IDM DTF Mind-opening, and the like, to now more recognise Absence as Alterity-itself [Other-ness], as the alethic aetiology of Role in Socius, and create a better praxis for better relating the dialectics of Social Role with idiographic psychodramatic Role? Is it possible now for... Socionomy as Meta-theory Praxis deploying DCR infused Sociodrama Workshops to realise Action Researching Warden-ing via... DCR as Absenting Absence via IDM DTF Mind-Opening and Trans-processuality - Retroduction via DRIEC & RRRIE(C) processes.

Socionomy as such becomes the Sociatrists '*teacher-learner means of transformative education*'; the means of remediating socius activity with socius development [over-coding].

2.9 Why bother with meta-theory in Complex Times?

As per the above statements, for Deleuze, it is the - thought of an *impossibility* [Morenian Role] - that can most shake and transform us. Impossibility opens us to a multiplicity that involves us fully as both the thought and the acted [Tele` ; to speak with Moreno]. This domain of impossible-multiplicity is one where; negation, law and lack are inapplicable. What matters is not the ability to construct an identity or a subject, nor to recognize a truth, but to move beyond both the dogmatic image of thought and this thought's image of action. This means that we as Sociatrists; 'develop action, thought, and desires by; proliferation, juxtaposition, and disjunction'. Since molar individuals are products of social and psychological repression, Sociatrists are able to use groups and collectives as 'a constant generator of "de-individualization"', (Foucault in AO xiii, xiv). In *the-difference-in-difference...* thought and action Events seek to become creative and experimental.

Why bother with meta-theory as *the-difference-in-difference*? It enables us to get out of the way [absent our identity] when doing socionomic work. It is not our personal tele` that connects us to others in the Socius; it is the tele` of *the-difference-in-difference* Events within the Socius enabling the Socius to become more creative and become more experimental in becoming connected. To use the term complexity as a generalisation removing the imperative to under-labour for finding *the-difference-in-difference* is no valid excuse for not doing further socionomic work.

3.0 What Next?

Hopefully the above resources have provided an adequate back-grounding of Socionomy & Sociatry as both founding social-meta-theory and substantive theory for better training-resource design.

What is still required is to detail what the subsequent Practice looks like; to demonstrate requisite training session [workshop] designs. Sociodrama workshops typically have 'end of session Sharing segments' built into workshop designs where participants share their reflexivity into what social skills they have learned and are learning and what social capacity they envision they are aspiring too. Such training segments empower learning groups to articulate who they are as they work at developing their social skills. Nicholas Heron calls this power *Liturgical Power*, the ground holding the difference between Economic and Political Power.

I will detail how Sociodrama enables the development of *Liturgical Power* in my next publication which will be titled, 'Sociodrama Post-Deleuze'.

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5.0 Appendices

5.1 The Dispensing God

5.1.1 Warden-ing at the New York Stock Exchange [NYSE]

Symbolic Language in the Civilised Socius on Wall Street



Etymology of Dispense

...to weight out, pay out,
distribute, regulate,
manage, control...

***...engender
spontaneous
order***



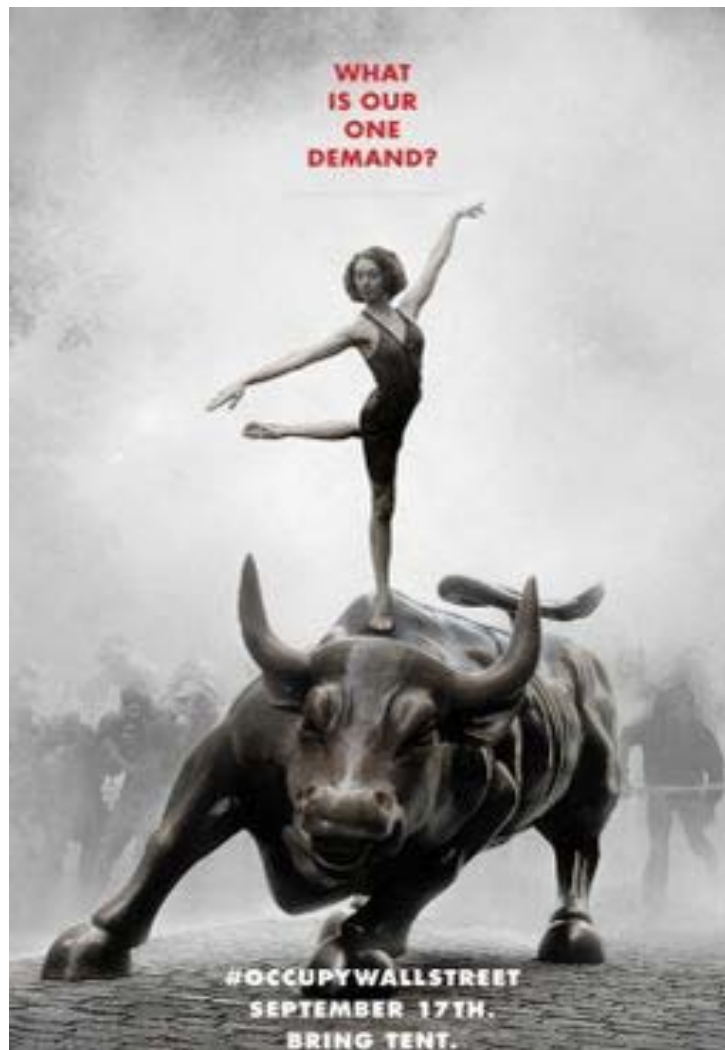


Capital Omen

...it is presumed that
rubbing the scrotum
brings good fortune in
making Capital



5.1.1.1 The Critics Stance



5.2 Socius Types

5.2.1 Deleuze [Pierre Clastres] Socius Types 1 - 3

