

# The unity-and-unification of a human being: To embody a real self via role development and identity formation

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*Key words: confusion, creator, double-bind, entailed, embodiment, identity, individual-collective, orthogonal, psychodramatic, psychosocial, psychosomatic, reaction, response, schismogenesis, schizophrenia, schizophrenogenic*

## Abstract

Mind is non-material; identifying purpose focuses the mind. Structurally, mind is two objects in relations. These are known as *socius* or second-person and as *persona* or third-person. Mind, functionally as roleplayer and roletaker after Moreno. Historically, mind is variously formulated; as a singularity, as split fragmented schizophrenic, and mind abstracted from life itself. Hence, frightful events such as World War 1, World War 2, current warfare in Gaza-Israel and Ukraine-Russia, the wars on drugs, the ongoing effects of slavery, of colonialism on First Nation peoples, the personal and collective costs of trauma, the extraordinary costs of mental and criminal dis-order and the costs of single-minded law-and-order enforcement by police and militaries all implicate a schizophrenogenic paradigm to a holistic mind and divided mentality.

In purposeful focus author Kevin Franklin brings new theory and empirical research to envision a new more peaceful functional and fulfilling individual-social-collective mindful reality.

## Preface: Psychosis to identity

Background reads are a 1974 paper by Lynette Clayton, *Identity and the Formation of the Self*, Moreno's preface to his first book *The Words of the Father*, David Oliphant's Exploring J.L. Moreno's Spirituality and Theology (AANZPA Journal # 28, 2019), and my

book. (Franklin, 2024) I'm glad that I had not known until recently of Lynette's paper. Why?

The short answer is I needed, in daily practice, to resolve how that implied integration solves the Trinitarian and individual-collective mystery of my 'identity'. That happenstance has meant doing a lifetime's work of action learning; not only an intellectual understanding of content learning.

The longer answer? Clayton, writing about a clinical cohort of 'confused' adolescents, provides an apt mirror.

*There seemed to be a common problem amongst many of an identity problem. Many had a creative variety of roles or behaviours but there seemed to be no executive or integrated whole. They were therefore confused, had no idea of how their behaviour was perceived by others and alternately were dependent and counter-dependent in an effort to handle their confusion.*

Lynette Clayton, 1974, p.3

That same confusion in me but, at least to appearances, for a very different reason. The origin of my confusion and my adult lack of executive function was a medically induced psychosis at age four-years and consequent multiple personality disorder.

Like repressed homosexuals, that youths and adults suffering schizophrenia are more likely to commit suicide saddens but does not surprise me. Hence, my life-long problem of how to leave behind that shattering event, the psychosis. But here, to illustrate lived and living theory, to discuss my adolescent and early adulthood coping, this via manic-depressive reaction formation. If childhood is about role development, then early-mid adulthood is about identity formation.

Structurally: My Theory of Person (ToP, Franklin, 1988) attempts to explain how human personality is formed, develops and influences interactions with the environment and others. In ToP, the third-person of English grammar includes 'it'; for example, a person objectified – woman, homosexual – discussed in an objectifying way: sexism, racism, religious intolerance and other I-it segregations, internal and/or externalised.

Functionally: What is, what be that 'it' thing, that integrated psychosis in my personality effecting my idiosyncratic stupefied

functionality? My fragmenting or dysfunctional 'it' functions as a habitual roletaker: reactive, automatic, robotic and stupefied. A third-person is me, myself? How can that be? A masking persona of enculturated bits and pieces; pre-programmed triggers activating the on and/or off fight-flight coping buttons.

Coping with that it – was a frightful scary it-space, a fortress-full of phantastic-fantastic monsters and devils – a defensive overly-developed 'reaction formation'. Psychologically, a reaction formation is a defence mechanism in which a person unconsciously transforms an unacceptable or anxiety-inducing impulse into its opposite, often expressed in an exaggerated or rigid way, e.g. sovereign citizen.

'It' does not have consciousness; it feels and acts like identity. This false-identity exists, within personality, but is not real. Its reality is a culturally created objectifying label: reaction formation. And my harsh, no, cruel! – internalised sadomasochistic-fortified existence in childhood – coping with psychosis.

Some social atom hallmarks of reaction formation are:

- ◆ Repression of unacceptable desires especially as defined for us in childhood: affection, belonging, shyness, sexuality, homosexuality.
- ◆ Adoption and expression of an opposite attitude and/or behaviour: hiding racial origin, pre-homosexual children adopting heterosexuality. As a child I believed that I was an adopted orphan, but I had family. I just didn't belong! How can this be?
- ◆ This reactive behaviour, my mania-depression, expressed in overly developed fight-flight behaviour and functional gaps: poor or absent organiser creating disorder, perfectionism, missing executive functionality. And privatised avoidances; social phobia and school phobia, among others.

### Preamble: Illusion and reality

I-Thou (Buber, 2013), this soul or first-person – second-person relation in ToP (Franklin, 2024) is interactive, mutually responsive, a healthy alternative to reaction formation of a child adolescent or adult when getting objectifying communications: blaming gaslighting, coercion.

*How can we use knowledge of complexity in a practical way?*

*I am often asked this question. I am confused by it. Practical at what level? Does practical mean:*

*... to offer quick but un-systemic solutions?*

*... or to offer better understanding of the complexity of the context?*

Nora Bateson, 2023, p.139

One such long-needed understanding of confounding complexity is holistic-wholistic science: Note here the ancient sub-continental Indian concept of maya, the illusion of reality.

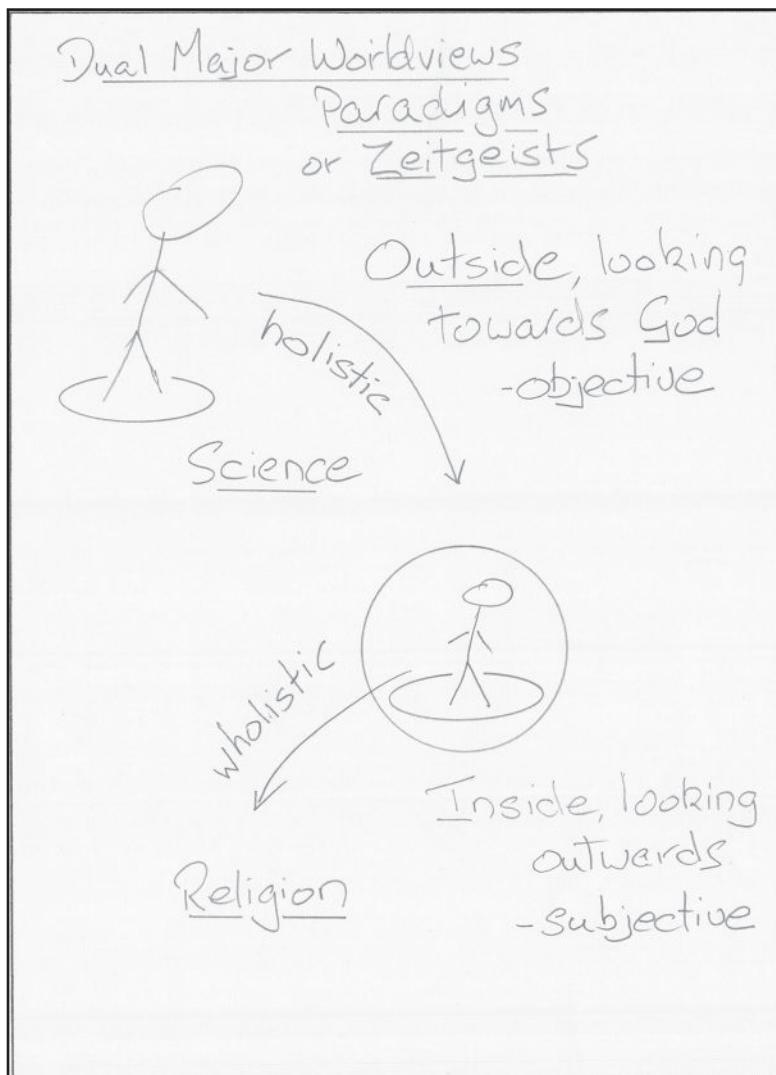


Figure 1: Dual major worldviews, paradigms or zeitgeists

In another section, Bateson writes:

*There may be a blind spot in the way we make sense of the world that is holding back our ability to make the shifts necessary for human survival.*

Nora Bateson, 2023, p.151

I'll name one: double bind. Gregory Bateson – father of Nora Bateson – introduced double-bind to explain schizophrenia. Culturally, there is a systemic double-bind and blind-spot in social science: psychology and sociology. Orthogonality (Franklin, 2024) is a complex interaction of X and Y factors, not cause and effect, i.e. not simply X causing Y. Identity (or self) only emerges when the psyche and *socius* interact! This concept is crucial to understanding the religious and scientific mysteries of the Blessed Trinity, sexuality, sexual preference, X and Y psychosocial identity, and dis-order; and spontaneity to resolve philosophical cartesian dualism and entailed dis-order.

## Introduction: Philosophy of life

Identity – the concept – is orthogonal: complex. I know only of one, but one crucial citation of identity by J.L. Moreno, *The Matrix of All Identity* (1980, p.74). This refers to a postulated initial undifferentiated state-of-being experienced by an infant. He named these changing infant experiences as psychosomatic roles, these clustering to create a sense of body.

*The first roles to develop are the psychosomatic roles which are physiologically determined, such as the sleeper, the eater and the sexual role.*

Lynette Clayton, 1973, p.9

Sexual identity has its *status nascendi* or origin in that archaic-symbiotic first object-making stage of psychosomatic role development.

Morenian role theory and practical methods are generally existentialist in philosophy, this congruent with his philosophy of life. His philosophy of Life with a capital L that the self is emergent from roles; that roles do not emerge from the self. Soren Kierkegaard is generally credited with this existential maxim:

*Life is not a problem to be solved,  
But a reality to be experienced  
And a mystery to be lived.*

This motto expands Gregory Bateson's (1972) notion of deutero-learning. He defined this second-learning how to learn, a characteristic like scientific method. A simple example is first learning how to play hearts, a card game. Then, to further develop learning via practice repetition and reflection. Those two stages are like Moreno's content- and action-centres of learning, but with action prime to nominal learning. Bateson's reversed formulation, where action is secondary, reiterates holistic culture's schizophrenogenic paradigm.

## Evolution of the creator

Figure 2 (overleaf) illustrates three whole and parts models. All three models are similar. Each has three-parts within one whole. These wholes and parts – literally four objects in relations – are wholes within a whole. Figure 2, in historical order, shows Moreno's three-stages of the evolution of the creator: Figure 2.1: He-God, Figure 2.2 You-God and Figure 2.3 I-God. In that order, the three persons of Theory of Person: roletaker, roleplayer, and rolecreator.

Derived from Latin, English grammar – viewed psychologically – has three persons within whole of Person: four. Sociologically or interpersonally, persons are 'I' the person speaking, 'you' the person spoken to, and 'he, she, it' the person – He-God – spoken about: three.

Psychologically, these three intra-personal persons are psyche or creator, socius or companion, and persona or introjected He-God. Counting the objects in this diagram there are four objects, three-in-one: four, including the extra-one i.e., a third-person.

This diagram shows the first–second relation or 'I-Thou' attributed to Moreno (Waldl, 2005). This denotes companion-ability and the possibility of role reversal: the latter a conundrum of subject becoming object; a same-yet-different paradox. Like red and green, not viewed as colours but as different colours. This difference-making is a process which perceives segregation instead of unity. For example: instead, a social act to see – a person who is disabled – rather than disabled person.

In other words, and here portending I-It null-type events – single-minded in maya-land where illusion rules – perceived or man-made as if different, difference, opposites, oppositional, fist-cuffs: individually as fight and flight, collectively as gangs' tribalism and war. And, when adult, lacking belonging, companionship, advanced and simple empathy: expressing an absence of executive

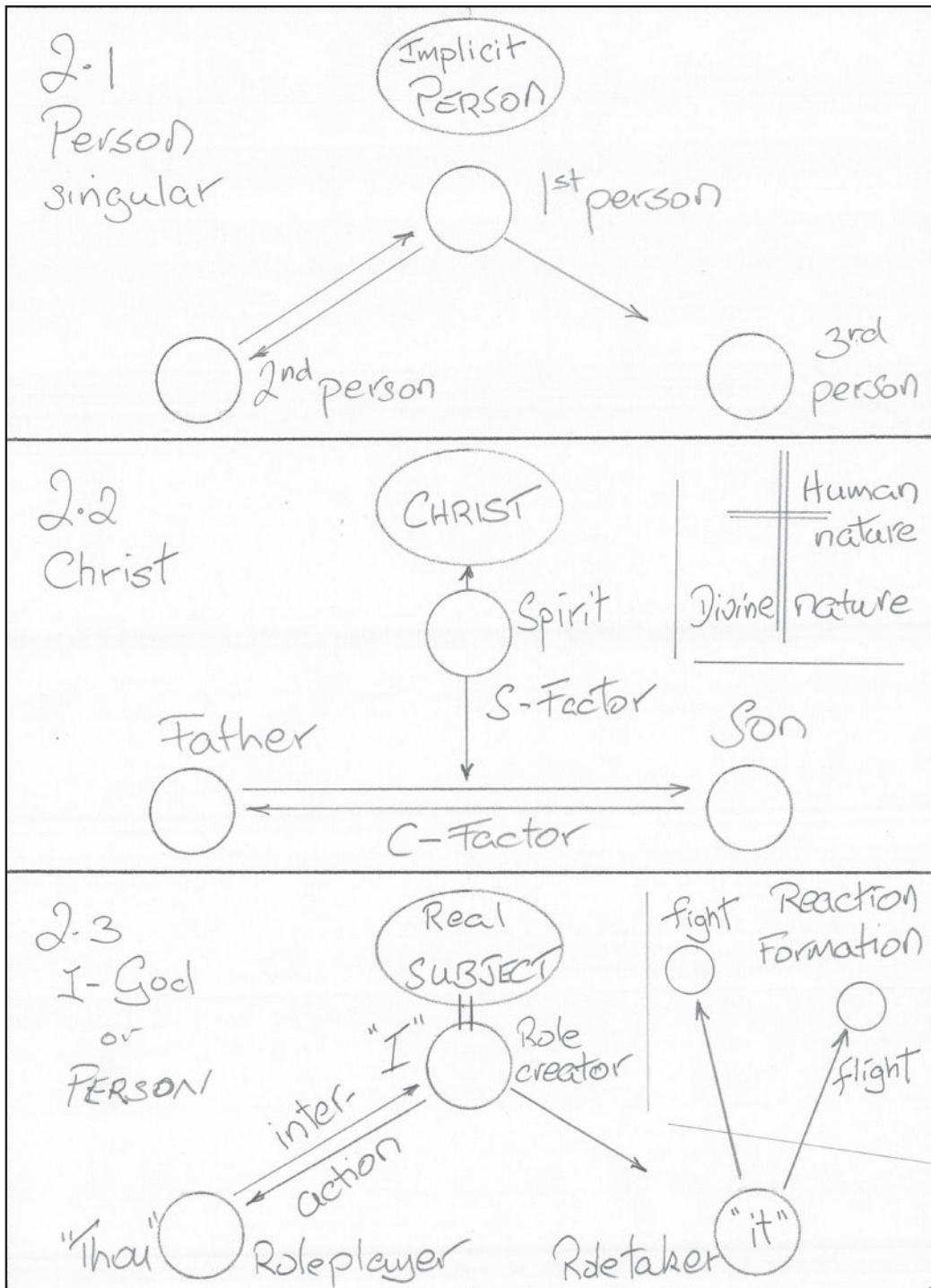


Figure 2: Evolution of the creator

functioning. Figure 2.1 shows the first—third persons null-relation or I-It. This be nullity, a state of no-thing-ness (sic) or non-entity in reference to people: sociologically disassociation, psychologically dissociation. This schismogenic process – segregation – in adult personality is schism, road to hell, void, empty space; existing – but not real – where unreal phantasmic demons and devils roam ‘free!’. That is the reactive negative side: potentially criminal and mentally dis-ordered. There is also a reactive ‘positive’ side: nice, so-helpful, over-compliant, or depressed.

Functionally, a chicken-and-egg conundrum. Does that schismogenesis imply or perhaps denote a higher-level cause to a lower-level effect? Grammar – a conserve – has evolved since human beings first started to utter and hear sound as language. Our modern English grammar says to me that this null relationship is not innate error: that this nullity is not error but an emotional fusion, an incomplete child-from-parent differentiation. Like me, some might see this plan-b as a gift.

But, but ... the ToP four persons of grammar is incomplete! Correct, I have in Figure 2.1 only discussed Wholistic Person as though a fake encultured construction: persona. Nullity rules the so-called social context. This because, in such a schizophrenogenic holistic context, where only culture’s sociological I-you is practised by law (sic) *lore* (Franklin, 2024).

In other words, Person.singular is a singular unity (e.g., He-God), modelling a whole secular-world in and of itself: illusion. Like Jo Citizen living in a Batesonian Order-1 content or learning-1

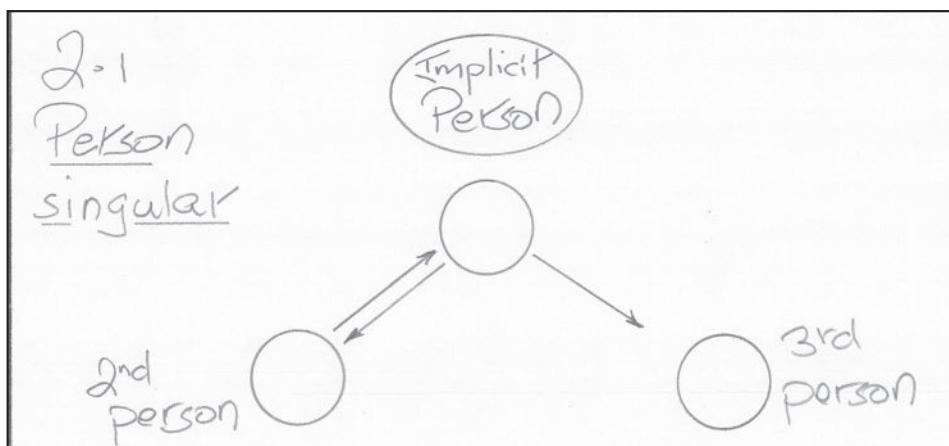


Figure 2.1: Singularity of God

neurosis; on repeat, repeat, to the same mind-numbing stupefied outcome. In Australia, content learning-1 is an archaic pervasive culturally determined paradigm of normativity, of getting fight-and-flight into right balance. Where Control, with capital-C, is a priority. Where coping with another's reaction formation that mirrors one's own reaction formations: collusion instead of own companionable response-ability.

Now, a segue to a historically new way. Some 2000 years ago, from that psychological Person singularity (Figure 2.1), a new way to redefine that entity to now include sociological.

*In our time the social and mental sciences aim at a similar accomplishment as religion once attained. Mankind's masses suffer from social and mental unrest. Catharsis will probably come again ....*

J.L. Moreno.1972 p.a

Unless a new catharsis of integration occurs then instead, by that default, the likelihood of a catharsis of abreaction: systemic collapse, ... war.

Conceptually, wholistic culture (see Figure 2.2 below) has two sub-system wholes: singular-unity and plural-unification. These share the same first order concept – whole – but they are different and entailed sub-orders, entailed, not separable without causing consequence. Because of Jesus, that historical unity-as-singularity was expanded, becoming more inclusive. Said St Paul:

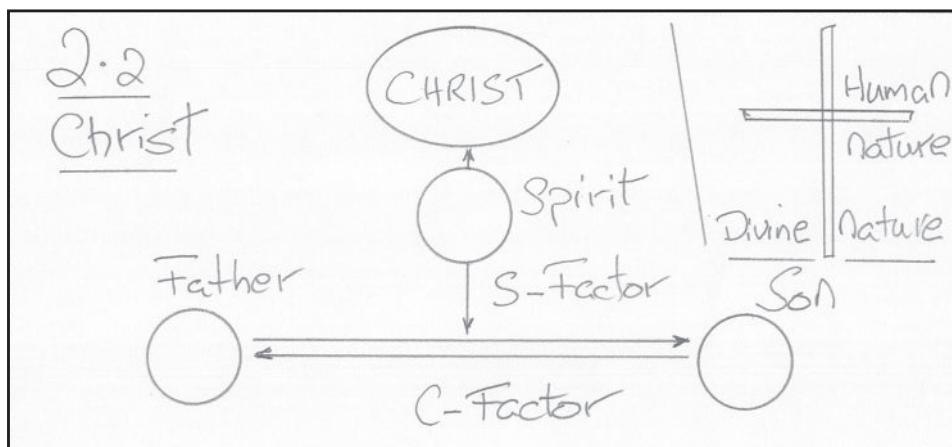


Figure 2.2: Duality of God

*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (sic).*

Galatians 3:28

Nowadays, St Paul would rightly include neither man nor woman, neither gay nor straight. Not simply dual, these twofold sub-systems are orthogonal, interactional: not in simple linear relationship like holistic cause and effect. The Trinity, like human identity, is mathematically complex: blue + yellow = green. Jesus might have been familiar with plurality in his language, like person plural in English language. Perhaps, some of Rome's Latin language? Whatever, he speaks knowingly of his psychodramatic father-role and his social role as his father's son. His father – first-person subject – has become object: same-but-different, paradox.

In role reversal, his existing inner-Father role can become real, but now different as Son: subject becomes object, not maya-difference. Jesus alludes to his father, he – a Father part of Jesus – existing in some other world privately his, that we in English language now call divine psychological and/or psychodramatic.

Sociologically, for Christ there are orthogonally, psychological and sociological immaterial worlds, these two in his one psychosocial whole, or a christ (sic), personal identity. This complex is (a) Christ's own real-life living reality-world and, to other persons, his very observable behavioural expressions of his human nature. And another, (b) for example, *My Father who is in heaven*. His Father – a psychodramatic role – in his psychological world: existing, not real, within his psychology. Sociologically – in out there! Life itself – he is being familiar, a familiar friend or companion, using a today commonplace model of theatre. He speaks theatrically: dramatically, drama meaning a thing done. Jesus using action method, drama like show and tell from ancient Greece. For the peoples around him living in an externalised singularity-God and holistic culture, he appears disordered mentally: lunatic. And criminal, disorderly against the people's lore, like homosexuals in Australia historically prior to law and lore reforms.

Psychologically, for Jesus-a-Christ, there are two unified worlds: one of a divine or psychological nature, and another one of human or sociological nature. And, believably, he be the first realistically sane first-person 'I' and person 'I' – whole and parts – documented sane in Western human history. My doctoral research used this 'I-I'

relationship in ToP to frame and framework my empirical psychological research: this to explore the origin and nature of being-and-becoming a real sane lively orthogonally creative-and-spontaneous human being (Franklin, 1988, 2024).

Aside: Figures 2.1 and 2.2 are same-and-different. Diagrammatically in Figure 2.1 our prehistoric human male-ancestors have projected and externalised to cast God an illusory but as if real He-God: the traditional, distant, objectified deity (Oliphant, 2019). In Figure 2.2 he is theatrically cast and internalised as a You-God: A more personal, dialogical relationship with God (2019). In Figure 2.2, an idealistic Christianity rarely achieved, there is ideally no remaining third-person: 'It' – the colonising encultured masking by persona – has been transformed by Person being-and-becoming Whole (2024). Christianity's end-state sexualised model conceals how spontaneity works to transform fallen holism to healthy wholistic. An internal second-person you-god, a more friendly grace-giving father, replaced the prior hell-fire He-God. Christ's psychodramatic father-son or I-thou relationship transforms the prior unforeseen broken entailment and cause of consequent disorder manufactured in the name of the prior He-God singularity.

Figure 2.2 shows a Christian cross: A human being's divine nature interacting – orthogonally – with their human nature. This cross represents and symbolises a transition, Moreno's evolution of the creator, from mosaic He-God to Christ's You-God: a significant historical event in that male-dominated culture. Like blue and yellow paints to make green, psychodramatic and social roles integrate to role, divine and human natures integrate to whole: integral identity.

The first and only cosmic God of the Universe entirely entered the physical world. However, not as historically assumed, but orthogonally like a Saint George cross. Moreno lived-life to express his living I-God: his apex Philosophy of Life. Thus, through psychosocial sociatry enactment, humans can become creators and co-creators in God-like sameness: wholly-ness. Persons – each emergent I-Gods – expressing self-as-subject into psychosocial unification instead of the binary-division and maya-divisiveness of holistic philosophy and religious-scientific practice. Human beings, individuating in *Humanity and Human Sexuality* (Franklin, 2024), socially active individual-collective participants in their being-and-becoming human.

Figure 2.3 shows an adult, also a person as an elder. Here the remnants of childhood symbiosis with parents and significant others

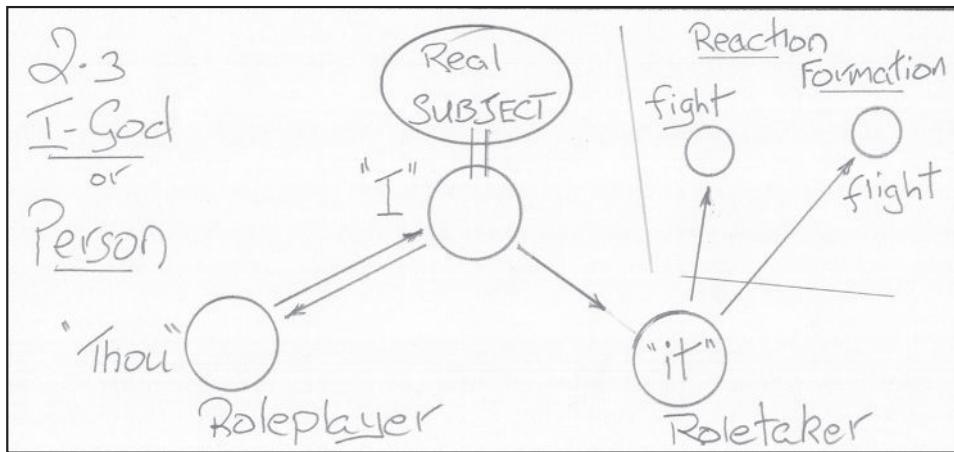


Figure 2.3: Unification of the Creator

and things – transitional objects – remain as roles or fragments of roles, and things: the ‘It’ entity of the third-person (structure) and roletaker (function). For some, the fight-and-flight remnants of their difficult childhood instead generating skewed role development, consequent reaction formation, nullified identity formation.

In Figure 2.3 the rolecreator or first-person I is connected, perhaps reconnected, as I-I. The I-You soul relates with whole, or I-God, *Person* or real self; this personal whole or I Am presence in the physical-social-cultural world of self and others. This presence defining or redefining cultural understandings of individual-collective reality. This I-I connection, shown as twin parallel lines is auto-tele. Factor-S, i.e. spontaneity, coming down like grace. Spontaneity catalysing human creativity: Factor-C, creativity (Moreno, 1978). The roleplaying thou or second-person is well connected – bonded – in spontaneity: like green paint, a wholly characteristic of the whole person. Contrariwise, a roletaker in a person is not, or is poorly, bonded. Clayton (1974) observed how such adolescents had little or no idea of how they, their difficult behaviour, affects other people.

Figure 2.3 does not show a connection between the roletaker and spontaneous roleplayer. In person of English grammar there is no third- and second-person relation. This no-relationship, seemingly binary, is an objective scale of mind’s spontaneity, a scale of spontaneity between mind’s orthogonally dual objective objects: high Factor-S roleplayer and low S-Factor roletaker. In words metaphoric, this is a scale of objectivity. Both *socius* (high-S) and *persona* (low-S) are objectively mind’s individual-and/or-collective – yay or

Descriptive Statistics of Dependent Variables

(Franklin, 1988, Table 8.) [Reprint 2024, page 509, hardcover]

	Spontaneity Level of Gay-men groups					
	Low S-factor		Mid-HIF		high S-factor	
	Low-HIF	Mid-HIF	High-HIF			
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Somatization	<b>65</b>	8.3	<b>43</b>	6.4	<b>38</b>	6.7
Obsessive-Compulsive	<b>85</b>	8.9	<b>82</b>	7.8	<b>59</b>	6.9
Interpersonal Sensitivity	<b>106</b>	9.7	<b>76</b>	8.6	<b>53</b>	6.5
Depression	<b>109</b>	9.6	<b>73</b>	8.1	<b>58</b>	6.5
Anxiety	<b>83</b>	9.7	<b>50</b>	7.0	<b>30</b>	5.2
Hostility	<b>53</b>	8.4	<b>41</b>	6.4	<b>30</b>	5.4
Phobic Anxiety	<b>52</b>	8.8	<b>17</b>	5.9	<b>7</b>	4.0
Paranoid Ideation	<b>80</b>	9.1	<b>66</b>	8.1	<b>50</b>	7.1
Psychoticism	<b>78</b>	9.2	<b>41</b>	6.7	<b>21</b>	4.9
GSI	<b>83</b>	8.8	<b>57</b>	6.6	<b>41</b>	5.3
homophobia (IHP)	<b>59</b>	3.0	<b>45</b>	3.6	<b>42</b>	3.6
Internality	<b>36</b>	2.5	<b>35</b>	2.6	<b>36</b>	2.4
Powerful Others	<b>20</b>	2.8	<b>21</b>	2.8	<b>18</b>	2.8
Chance	<b>21</b>	3.2	<b>19</b>	2.8	<b>18</b>	3.0
Private Self-Consciousness	<b>24</b>	2.6	<b>22</b>	2.4	<b>22</b>	2.4
Public Self-Consciousness	<b>19</b>	2.4	<b>17</b>	2.2	<b>15</b>	2.2
Social Anxiety	<b>13</b>	2.2	<b>13</b>	2.2	<b>10</b>	2.2

Table 1: Descriptive Statistics

nay – expressions of a subject. As detailed in *Humanity and Sexuality* (Franklin, 2024) this numeric scale is a psychosocial paradigm in identity formation, a psychodrama paradigm in psychodramatic method and sociodrama paradigm in sociodramatic method (2024).

In my doctoral research (Franklin, 1988), I used the psychodrama paradigm to operationalise person; this whole Person synonymous with Morenian I-God. This was empirical research with repressed not out! homosexual men (low-S) and others come out! as identified-gay men (high-S). This research using statistical discriminant analysis demonstrated Moreno's postulate that anxiety is the absence of spontaneity.

This research identified the unknown gendered elements of gender identity, their male or female divine nature while knowing their human natures male sex-role and male sexual-identity of body-type. This showed that the psychosocial identity of homosexual men is orthogonal and male-male: their psychodramatic role is empirically demonstrated as male and their male-embodied behaviour or social role is observably male. This explained his sociometric attraction – his sexual preference – to other men. Drawing on the participating heterosexual men and women control groups in this research, this finding is generalised to identify the male and female element of gay-women, straight-women and straight-men (Franklin, 2024).

Theory of Person is a scientifically validated whole and parts model of an adult human being: become whole from a unified singular and plural, individual-collective, or psychosocial worldview of wholistic Person (2024). This research also demonstrated the origin and nature of dis-order, mental and criminal. It demonstrates the psychosocial or societry paradigm – Chapter 4: Origin of Sexual Preference – is missing from social science. This research identified, theoretically, both the psychodramatic and sociodramatic paradigms in ToP. This research empirically tested the psychodramatic paradigm. This to identify, structurally, the psychosocial gay-man's male-male identity. More generally, it shows in orthogonality the underlying structure-function of identity and the self, person or I-God oriented in their individual-social-collective reality.

## Summary and conclusion

Societry is wholistic; not holistic, neither theistic nor deistic. People, each a dual-nature child of the universe, innately have creativity or human nature and spontaneity or divine nature: instead of holistic binarizing maya-differences. People access those innate human

resources. In wholistic individuation, purposefully mindful towards being-and-becoming a first-order whole *Person*: A real self with a psychosocially orthogonally entailed and integrated second-order complex – dual not dualistic – identity e.g., gay-man.

Role development in children first takes place in symbiotic relation to the parent: a necessary transitional object for an infant and young child. Developmentalists have proposed an undifferentiated singularity or psychosomatic state of being. However, identity is dualistic, ideally, the transitioned structure-function of whole and parts. This futuristic ideal initiated and polarized a 2000-year second universe: its global and entailed schizophrenogenic unrest, and its entailed dis-order – historical and current – of male-sex dominated holistic culture.

Identity formation in *homo sapiens* is primarily expressed by a person's social atom, its development and repair. Roles emerge interpersonally as adequate, under-developed, over-developed, absent and conflicted. Plan b's default I-It in holistic culture is negating of *socius* and instead skews personality to psychopersona role development and reactive coping.

Three crucial psychological-sociological paradigms previously unknown to traditional theist religion and conventional holistic science have been identified. These divinatory paradigms in Morenian sociatry are critical to humanity's transition to an emergent healthy wholistic individual-social-collective third universe.

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Kevin Franklin, Psychodramatist – T.E.P., Clinical Psychologist, and published author of *Humanity and Human Sexuality: The Origin and Nature of Sexual Preference* (2024) based on his original doctoral research which scientifically demonstrated J. L. Moreno's sweeping hypothesis *that anxiety is the absence of spontaneity*. Kevin bangs on for Moreno's late in life third-stage spiritual discoveries: societry, I-God. In Kevin's personal language; humanity, and being-and-becoming in identity, a person.