

Field Theory and Theories

La Teoría del Campo y Teorías



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Abstract

The study presented in this section aims at exploring a reflection focused on the conditions of the origins and development of the Identity, in its many two-dimensional characterizations: personal/social, corporeal/mental, active/representative, concrete/abstract.

The reflection that developed subsequently focuses on observing and interpreting the reality and its particular constituent category that philosophy traces back to the concept of Being; therefore in these pages the analytic focus concerns the being and, specifically the being as humanity.

It is considered useful, as it is a criteria that brings clarity and organization, to refer to the concept of Field and to a series of theoretical constructs related to it; some of them are already known while others have been used here for the first time; both cases will be considered later and appropriately analyzed.

Keywords

Identity, individual, group, metacognition, space, forces, field, theories

Resumen

El estudio presentado en esta sección tiene como objetivo explorar una reflexión centrada en las condiciones de los orígenes y del desarrollo de la Identidad, en sus muchas caracterizaciones bidimensionales: personal/social, corporal/mental, activa/representativa, concreta/abstracta.

La reflexión que se desarrolla posteriormente, se enfoca en observar e interpretar la realidad y su categoría constitutiva, traída de vuelta al concepto del Ser por la filosofía. En estas páginas, el enfoque analítico se refiere, por lo tanto, al ser y, específicamente, al ser como humanidad.

Se considera útil, ya que es un criterio que aporta claridad y organización, referirse al concepto de Campo y a una serie de constructos teóricos relacionados con él; algunos de ellos ya son conocidos, mientras que otros se han utilizado aquí por primera vez; ambos casos serán considerados y analizados adecuadamente más adelante.

Palabras clave

Identidad, individuo, grupo, metacognición, espacio, fuerzas, campo, teorías

THE IDENTITY AND ITS MULTIPLE DIMENSIONS

The concept of Identity is widely used in different disciplines: anthropology, sociology, psychology, philosophy etc..

Within the many fields of use, the concept of Identity has developed in its complexity, and has defined itself in diversified and specific characteristics and meanings, in relation to a variety of theoretical contexts to which they are referred.

Here we are particularly interested in the concept of Identity in two of its many representations.

Firstly because it is interrelated with the concept of the personology of the self, in this sense it means therefore an entity in its specificity and uniqueness, with the complex of attributes, thoughts, beliefs and possessed knowledge.

The second declination of the concept, the social Identity, is instead related to the belonging to social groups; thus it regards all these elements, attribution of roles, values, thoughts, objectives, rules, that belong, making and characterizing it, to a social group.

SPLINTERS OF LIGHT: "MORENIAN VISION" AND NEUROSCIENCE, CONVERGENCES AND CONNECTIONS

We collect below, in no particular order, almost in a "brainstorming-like" way of concepts, some of the insights of Moreno and neuroscientists, that we consider particularly valuable and illuminating regarding the characterizing elements and the formation processes of the object of this study.

It is supposed that "...The simplest solution is to assume that on a more primitive level of society the individuals were physically more closely allied and that this bond weakened gradually with the development of the telencephalon and the teleperceptors ... the social and cultural pattern in its initial stage must have consisted of such an intimate bond of interrelations that at first group reactions predominated and that in the course of evolution the emancipation of the individual from the group increased more and more. But the group bond among the individuals never broke off altogether. Some traces of this bond survived..." (Moreno 1978, p.315).

Moreno imagines the condition of the Identity at the origin of humanity, and he describes it as characterized by unity and lack of distinction. The neurophysiological development in a mutual interaction and influence with the progressive evolution of group culture, firstly has "created a space", also physical, between community and individual, secondarily the individuals became untied, at least partly, from the group, while common and personal Identity started to be defined and gradually distinguished from one another.

The system of mirror neurons ...This mechanism of resonance, which allows to establish "a sort of bridge between the observer and the actor, is in the center of very important imitative behaviors especially in childhood". (A. Oliverio 2008, p.76) "is it the mind that builds movements and realizes them through the muscles or is it the motility that contributes to build the mind?" (A.Oliverio 2008, p.78).

The created space, thanks to the biological and social evolutionary processes, between groups and individuals and between the different individuals is not an empty area, it's crossed by flows of communication, interpersonal tensions, emotional turmoils.

The connections between different subjects are activated or supported by specific neurobiological structures: the telencephalon and the teleperceptors of Moreno, the system of the mirror neurons of neuroscience.

"The roles don't arise from the self: it's the self which arises from the roles". (Moreno 1985, p.36).

This sentence summarizes the heart of the morenian theory of development, which affirms the chronological and ontogenetic primacy of the role in relation to the

structures and functions more articulated and complex constituted by the personality.

The role in the sense of "the functioning form that the individual assumes at the specific moment he reacts to a specific situation in which other persons or objects are involved." (Moreno, 1961)

In the morenian theoretical model, as well as in the following methodological constructions and practical applications, first of all comes the action, only subsequently, and therefore the other functions and manifestations of the being are structured, for instance the cognition (for a brief systematization of a theory of the action cfr. Reggianini D. 2017).

"The brain that acts is also and first of all a brain that understands" (Rizzolatti & Sinigaglia 2006, p.3).

"The incarnated Simulation is an attempt to describe... a basic functional mechanism involved in the social cognition, not confined to the domination of the action but that includes other aspects of the intersubjectivity like emotions and sensations" (Gallese, 2014).

Again, a thought of Moreno in the role of precursor, and neurosciences that took the charge to confirm, deepen and explain what the first already had as an intuition, come together by connecting and integrating; there's no solution of continuity between body and mind, between action and thought, behavior and representation, between concreteness and abstraction, ultimately between structure (form) and meaning.

Neuroscience studies discovered and described, in addition, how "the neuronal brain areas involved in executing and in observing, are that way in relation to movements apparently finalistic, communicative actions, and in actions designed for achieving of purposes of movement." (Gallese, 2014).

Therefore it is possible to affirm that behavior, perception, sensation, emotion and cognition are located on the same dimensional continuum; they are connected by a structural communion, concrete and symbolic, not only consequentially and functionally related.

On the other hand these intimate connections were already implicitly supported and represented in the schematization, created by Moreno, regarding the multidimensionality of the whole of the roles that constitute the self; these roles are subdivided in psychosomatic, psychodramatic, familiar, social and cosmic. With this division we define a chronology of the time of development of the various categories of roles; at the same time we highlight the functionals and genetic connections with the respective existential dimensions in an articulated and complex conception of the self, that is still unitary.

In synthesis, by linking and connecting these reflections, it is possible to define the path of definition of the personal Identity as a double "putting a distance": on one side the individual in relation to the group, the "herd" ;

on the other side, the thinking subject against the all-encompassing action.

Furthermore, the subjectivity realises and expresses itself in a continuum of functions and manifestations: physical expression, perception, sensation, emotion, cognition; the relationship that connects these different “parts” doesn’t see them only as systematically related, but it also accounts for the sharing of neurophysiological structures on which they are founded, and for the interdependent character of their respective genesis.

ON THE SEARCH OF AN EPISTEMOLOGICAL PARADIGM: THE FOUNDATIONS OF KNOWLEDGE

The concept of epistemology is closely linked with that of gnosiology, from which it derives; the latter corresponding to a philosophical term coinciding with the “theory of knowledge”.

The gnosiology therefore, deals with the definition of what is knowledge, by highlighting its objects and studying the possible ways in which to attain it.

In a modern and comprehensive perspective, epistemology is related, prolonged and developed, to the gnoseological idea and practice, explicitly defined as a critical enquiry around the structure and methods (observation, experimentation and interference) of the sciences.

The human sciences are specifically interested in a particular category of knowledge; the one that the human being develops regarding and towards himself; knowledge as self-consciousness.

To identify an epistemological paradigm in the humanistic field means therefore to explain and define the principles and the processes by which the individuals access to self-awareness.

The most recent studies regarding this subject highlight how human self-awareness specifically aims at developing itself as Metacognition, that is, by simplifying it, as an attitude of thinking about themselves as “thinking subjects”.

“To the concept, however, was given a wider meaning: indeed it is closely related to the notion of theory of the mind, which refers to the making of a representation of the personal mental states and those of the others, and to the possibility, starting from these, to explain and provide behaviors”.(Del Castello, 2010).

We think that the epistemological paradigm that establishes a metacognitive Identity has two founding pillars: one of them is recognizable in the Action, in the sense of manifestation and interaction of roles (explication and structural interaction); the other can be identified in the telic connection between subjects (empathic biunivocal communication) which is considered fundamental definition and mutual recognition and, at

the same time, producer and revealer of sense.

The aim of the following pages is to develop reflection on theoretical structures and models for reading and interpreting the processes of formation and mutation of Identity phenomena (both individual and collective) associated with and referable to the concept of field; the purposes of this activity are based on the need for clarification, comparison, innovation, and integration with reference to already established hypotheses, as well as to roughly outlined or completely new hypotheses, such as morphogenetic field theory, transfer field theory, and telic field theory.

To both end and summarise this section, let’s consider a definition of the concept of field which defines it as “defined, confined portion of space; a space characterised by tensions and crossed, shaped, and conditioned by forces”.

K. LEWIN'S FIELD THEORY

K. Lewin (1890-1947) was the first to expressly introduce the concept of field (borrowed from physics) within social psychology.

The direct correlation between the concept he produced in a humanist context and the world of ‘exact’ sciences is demonstrated and represented by the mathematical formula he used to embody his original thought in a synthetic, symbolic form, namely: $B = f(P, E)$.

where (B) stands for Behaviour, which is explained and interpreted as originating from a multiplicity of interdependent factors, and which is therefore a function (f) of life space, consisting of a subjective dimension (P, the person), and an objective dimension (E, the environment). Upon becoming part of the field, the external environment interacts with the personal, subjective dimension. Having occurred, objective environmental events become psychological data and consequently elements of the specific psychological field being observed and studied.

This resulting whole, which we call ‘field’, consists of and is crossed and configured by forces, tensions, relationships, and processes, which must be analysed taking into account the interdependent nature of the constituent parts, doing so carefully and according to a dynamic, systemic logic.

Indeed, Lewin’s views of field is also that of a totality of events existing within a given moment.

Likewise, the group is also viewed and interpreted as a force field. Hence, from a Gestalt perspective, Lewin interprets the group as a whole, not simply a set of or sum of phenomena, but a single unit, a unitary phenomenon in itself.

A relationship of *interdependence* always forms between a personal field and a group field, in much the same way that occurs within these entities; according to this relationship, the respective actions and reactions of the individuals and of the group as a whole interact,

mutually influencing and conditioning one another.

THE TRANSFERAL FIELD IN THE INDIVIDUAL AND INTERPERSONAL DIMENSION: TRANSFERT, PROJECTION AND PROJECTIVE IDENTIFICATION

It is well known that the transferal phenomena was discovered by Freud. The definition of transfert identifies that body of psychic processes in which there is a transference, which means a shift, from a subject, of his own mental contents (emotions, feelings, pictures, thoughts), from significant past relationships and persons onto subjects, connections and situations that belong to the present.

The concept of transference brings back to the mind, as an association, that of the “repetition compulsion”, in the sense of that body of phenomena that happen to human beings in which they find themselves thinking and acting in a way that is forced, compulsory, in a way that is independent or even adverse to their own will.

If we move towards a two-persons dimension we encounter another concept: the projective identification, a theoretical construct that was introduced by Melanie Klein which is a significant and integral part of her contribution regarding the Object Relations Theory.

It is interesting and relevant to briefly treat how, under the perspective of psychodramatic intervention of a morenian approach we activate towards the described transferal phenomena identified as transference and projective identification.

Schematizing and summarizing: firstly it's appropriate to specify that the first goal of the intervention that is realized within one psychodramatic session, is the inhibition of the emergence and the establishment of Transferal Fields. Our intention is to achieve, instead, the production of processes of activation and consolidation of Telic Fields.

THE TRANSFERAL FIELD IN THE GROUP DIMENSION: THE BASIC ASSUMPTIONS OF BION

As previously written, the transferal Field can regard and involve a single person or a relation between two individuals; in the same way another interpersonal dimension that is between the individual and the collectivity can be involved in this processes: the group.

In the field of psychology we owe to Wilfred Ruprecht Bion (1897-1979) a systematic study of the dynamics that regard the groups and a formalization of a specific theory about them.

What characterizes a group is the sharing of a mental activity that unites and connects the different individuals; the common psychism that is activated can be of two types: conscious and rational, directed towards the

reaching of concrete goals that are explicitly declared and linked to the meeting of defined objectives; or the psychic state can be unconscious, regressive and regulated by instinctual movements.

We identify with “work group” a set of persons who share a common mental function of the first type of the previously described; when the regressive, unconscious forces dominate and regulate the psychic activity of the group we say that it's in a condition of “basic assumption”. A set of individuals left on its own on an organizational level tends to structure instinctively, rather than spontaneously, modalities of interaction and thought that are strongly regressive, “protomental”.

It's possible to affirm, among other things, that each psychodramatic session is organized as a programmatic, intentional and structured constitution as a “work group” of the set of the people who participate.

This is the specific way of psychodrama through which the elaboration and characterization in a transferal sense of the group field is overcome; the containment and resolution of the transferal tensions clear the field, in favor of the emerging of structures and telic waves, as will be described in the related paragraph.

THE MORPHIC FIELD

Examining transfer phenomena has allowed us to focus on and describe how events concerning the development of personal identity are rooted in and fuelled and conditioned by the history of one's family of origin; consequently, it can be affirmed that - as far as the temporal dimension is concerned - the transferential determinants of identity are significantly implicated and anchored in the recent past. Likewise, the actors involved in the existential events that generated the specific configurations of the internal worlds from which transference projections originate belong to the same temporal dimension; the people in the centre of the transfer field observed have actually interacted with these “significant others” in conditions of reality, immediacy, and proximity.

The sources of identity phenomena (personological features, behaviours, existential contingencies) which have increasingly come to the attention of social psychology scholars over recent decades belong to far-off times, to temporal dimensions which are sometimes remote, even several generations apart in some cases.

This empirical evidence has been obtained, often by chance, over the course of ordinary intervention and research activities carried out by actors working within their respective fields; it is not the result of systematic research projects or practices, which can be referenced to or obtained from a pre-existing, original common body

of theory; nevertheless, there has been an attempt to bring together these elements of knowledge (thereby lending them unity) within a shared field of study, known as: *psychogenealogy (transgenerational analysis and research)*.

In the philosophical conception, in addition to the scientific approach based on the Morenian model, the rebalance sought - in relation to the genesis and transformation of identities - is enabled by and based on notions which are embedded in the concepts of moment, action, and creativity. These philosophical references, following the stages and processes of development considered from the scientific perspective of Morenian thought, converge and are structured within the theoretical systems known as the theory of role, the theory of spontaneity/creativity, and the theory of tele. These systems recover, study, and interpret the importance and functions of the individual, of the here and now, of creative potential, and of interaction/relationships; all these elements can be traced back to the theorisation of a body of thoughts known, succinctly, as the *telic field* theory, which is described and analysed below.

THE TELIC FIELD

As previously argued and highlighted in the first pages, the formation and development of the identity, collective and individual, follows two parallel paths, that interact between each other in a way that shows reciprocal stimulation and conditioning.

The two cited dimensions of identity share also the importance of the spacial factor which plays a role in the processes that govern their origin and growth. The change and development both on a collective and individual level are associated, as previously highlighted, to an increase of the distance, especially spacial but not only, between the individuals involved in specific interactions; at the same time it happens that the space increases, in this case only symbolically, between shared, joint identity traits, and personal and individual elements.

Finally, regarding the development of the single individual, it corresponds to the acquisition of attitudes connected to cognitive and metacognitive functions; the development of these capacities can be interpreted and represented according to pictures that refer to the space: taking distance from the action in order to observe it, getting out of the center of action in order to think, detach from Being and to be, in order to obtain mental representations. On the other hand, while on a collective level an *interpersonal Field* emerges and structures, regarding the subjectivity, it takes shape and progressively articulates an *intrapsychic Field*.

THE INTRAPSYCHIC FIELD

From a structural point of view this has been described by psychoanalysis since its ancient tradition, attributable firstly to the well known three mental areas (psychic areas, Freud 1899): unconscious, preconscious and conscious (first freudian topic); and secondly was described as the other well known "three psychic instances": Id, ego and Super-ego (second freudian topic).

From a functional point of view it is the morenian thought that gives us a hypothesis of reading the intrapsychic field, by distinguishing an actor-ego and an observer-ego ("internal participant" in the original definition by Moreno, 1985, p. 130).

The intrapsychic field of psychodramatic matrix is composed of: a center of the action, or personality of action, present from the very first moments in life, already inside the uterus; this nucleus of production and regulation of an innate impulse, a proper "hunger" that exists and participates in everyday life immediately and entirely; the individual is caught by the act, there's no trace of conscience as well as any other activity of mental representation of what happens around.

Progressively, thanks to the synergies growing between the evolution of the cerebral structure of the person and the environmental interactions (with things and especially humans), the center of the action complements with the center of the content; it's the "internal participant" that is born and progressively develops and articulates itself in relevance and complexity; a center that discriminates perceptions, sensations and emotions; an apparatus that produces mental pictures, thoughts and conceptual abstractions; and finally a nucleus of self-awareness of the world and self.

"The psychological space of the newborn develops in the same period of the telencephalon. Receivers of the physical distance like the visual and the auditory ones, allow him to develop the physical outlines of the space" (Moreno, 1985). Another confirmation of the early intuitions of Moreno regarding the relationship of continuity between the body, as biological concreteness, and thought as conceptual abstraction: the structures of the body are both the "soil of production" as well as formal matrix of the structures of thought.

By referring to the definitions produced by the neurosciences it is possible to include that progressively to the implicit memory (motor, procedural, emotional, sentimental), that is characterized for being unconscious and non verbalizable, another form of memory is linked. This is the explicit memory, which can be evoked consciously and verbalized (declarative memory); it concerns the autobiography and makes it possible, through the intentional and aware recollecting, the

activation of processes that conduce to the reconstruction of our personal history (autobiographical memory).

In essence, it is possible to define the intrapsychic field as a mental place, defined and divided in different regions, and organized according to instances and functions that interact with each other.

The interpersonal field is a space external to the individuals, created at the beginning of their emancipation from the totality of the group; it's a space structured and crossed by forces and tensions of various form and origin, the transgenerational and transferal tensions are some of them as they have been described previously.

In addition to them there are the tensions that are attributable to that psychic and interpersonal phenomena identified by Moreno with the term of tele, they feed and structure what we call Telic Field.

THE INTERPERSONAL TELIC FIELD

"But there is in the field outside of the organism a special area, the area between organisms where a new outlook was found. Characteristic patterns of interrelation have been found to exist between individuals, definite rules control the development from stage to stage and from place to place" (Moreno, 1978)

The newfound space that was gained through the emancipation of the individuals from the massive original group identity does not stay empty, a field of action is defined, crossed by forces and qualified by the persistence of bonds; bonds that are not adjacent but from a distance, as the etymology of the greek word Tele suggests.

Moreno conceptualizes also the tele as a type of "empathy" that goes two ways; "a distance" channel between two individuals through which psychic energy passes; tele qualifies as a residual of the primordial unitarian identity of the group.

As a factor of connection between separated individuals, it is significantly defined as the expression of the natural human inclination to set on an emotional relationship that leads to reciprocal comprehension.

The tele is innate, primary, real, bidirectional, creative, adequate, adjustable, reciprocal, actual, progressive, cohesive.

With the intent of summarizing the founding characteristics, we can define it as: "the sociogenic unit that serves to facilitate the transmission of the social heritage, which is born from a physiological organization, connected to emotional processes and having social functions".

By developing and elaborating the definition previously formulated, it is important to recognize the psychogenic character of tele apart from the sociogenic one explicitly expressed before; with Tele we intend a fundamental

human function, active on an individual level as well as social; it participates together with the role to the formation of both the identities: the person and the group, generating at the same time individual identity and sociality. Moreno indirectly connected, in a priority way, the tele to the social dimension (as a cohesive bond that substitutes the original uniqueness), and the role to the psychic dimension (as a constitutive factor that structures the self). Actually both of the elements, role and tele, have value and effectiveness in relation to the founding and organization of both the existential dimensions: sociality and subjectivity.

On one hand society and groups are founded and structured based on the definitions and attribution of roles to the various members (sociogenic function of the role). On the other hand the individual personality develops and takes form thanks to the telic interactions between the people (psychogenic function of tele).

At the same time role and tele are connected as the tele can be defined for being "role based" (Blatner, 1994); the interpersonal bond that we call tele is made of forces and tensions that have diverse intensity and that are characterized in particular for their attracting or repulsive quality.

Both the intensity and the character, repulsive or attracting, of the force that is developed between the interested subjects, depend on the characterizations of the roles towards which the tensions are referred; the tensions of attraction or repulsion are thus indirectly connected with the form and, most important, with the significance that lays behind, embodied in a determinate role.

Each social group is characterized by complex nets of telic connections established between the components; "there are patterns of inter-action between the individuals"(Moreno 1972), that we call sociometric networks.

The explication and elaboration of sociometric patterns, that happens in various ways, specifically trough Action, expresses relevant transformative potential that benefit both the social dimension and that of the singular individuals who are involved; the group is defined in its sociometric structure in relation to what is the balance of the interpersonal tensions and the shared meanings; the single person receives a strong impulse towards individuation thanks to the unveiling of the personal sociometric status and other important characteristics that qualify the personal identity.

Both psychodramatic factors, the role and the tele, participate in a coordinated and equal way in the described process of explication and definition of the identity.

The role contributes, with its own structural and signifying dimensions; "the function of the role is that of penetrating

in the unconscious from the social world and to put inside order and form” (Moreno 1961, p. 520)

The tele takes place as a dynamic element (force), an interpersonal connection, a possibility of comprehension. The sociometric processing is placed between the specific modalities through which the “psychodramatic methodology” promotes, following the previously described passages, the constitution and the development of the Telic Fields within an interpersonal context.

The psychodramatic intervention takes place in the telic characterization of the interpersonal fields also in other ways and processes that can be clustered in three distinct categories: *containment*, *structuralization* and *saturation*.

The action of *containment* of psychodrama is associated to its specific conditions of setting. Firstly, the psychodramatic group experience asks to each participant to “suspend the answer”, which means to linger from every dialectical contraposition in regard to the content that any other member manifests, with the exception of an exceptional and expressed specific directive (called assignment) that is foreseen from the conductor of the session.

Secondly, it is encouraged, and realized in the immediate moment, the uncritically acceptance of every manifestation of subjectivity; the different truths expressed and embodied by the people involved are guided to interact by comparing and juxtaposing, rather than by direct contrast; the transferal tensions are contained in this manner.

The valence of psychodrama as a *structuralization* is highlighted first of all from the point of view of the set; the physical structure, the place, the theater, in which the activities take place, every characteristic and accessories that are added; the cozy and protected location allows, in safe conditions, manifestations and interactions of the different people that are present starting from the basic expressions of the identity, connected with the Being in the sense of body; the subdivision of the space in three distinct areas (audience, stage, balcony) is functional to the possibilities, for the participants, to experiment themselves with different positions and actions, connected to different dimensions of the self (physical and mental primarily), and activating distinct mental functions. Also the method contributes to the structuring effectiveness of psychodrama; this happens firstly through the directivity, which means the proposal, made by the conductor (Director of psychodrama) of sequences of activities that organize and direct the interactions between the participants according to clearly defined modalities that are meant to be intentionally directed; secondly, the participation of the proposed activities, either being actors or observers, constitutes an essential occasion for the training of the spontaneity, leading to the realization of personal creative potential.

The method is founded on three criteria of regulation of the group dynamic respectively identified as circularity, symmetry, complementarity; *circularity* means that the organization of the turns of speech and expression involve each member when it's his turn, identifying it as the center of the action; *symmetry* requires the participants to be equal, both in value as well as in the roles they take during the development of each session; *complementarity* highlights how each subject (role) finds in the other (counter role) stimulation and completion for the development of his own identity.

The whole, articulated and coordinated by the principles and techniques described above have, finally, as result also that of coming to the point of telic saturation of the interpersonal field.

“It was discovered that the telè and empathy are susceptible of development through an appropriate training” (Moreno, 1972)

Anything happening during a psychodramatic session leads to the filling and characterization of the space in which the persons interact as a context of definition, freedom, safety and news; these are the essential conditions in order to develop telic relations within the group.

The very objective, that of saturating the field of telic energy, is pursued also through forms of interventions that are specifically directed towards the orientation and increment of a telic characterization of the field; this happens when the participants work on themselves through the activation of particularly productive roles in that sense; they are roles that we can consider the basics both from the point of view of the sense of personal identity, and regarding the particular attitude of the human being, defined in the previous pages as metacognition.

Double, mirror, mirroring and role reversal are the four typologies of role that we identify according to this essential, multiple meaning.

By structuring and organizing the interactions between the group components according to the modalities (operative forms), corresponding to the cited four categories we can work on two planes: telic saturation of the interpersonal field, development of self of the participants.

“The roles don't arise from the self; it's the self that emerges from the roles.” (Moreno, 1985)

“Every role is a fusion of private and collective elements. Every role has two sides, a private and a collective side.”

The epistemological paradigm of morenian invention, summarized in these citations, imposes that the starting point of our intervention is always the role, starting from its definition in its basic essentiality such as concreteness, tangibility, corporeity. The attribution to a subject of one of the fundamental roles cited above (double, mirror..) means to operate in a propositive and organized way, starting from the concreteness of forms assigned to the

actors and the specific configuration of the interactions characterizing the interpersonal field; it is thus necessary to consider and act purposefully regarding positions, distances, postures, movements, structure and orientation of the communicative streams (vectorization of streams) that involve the participants; each of the four “founding roles” in its essential version is defined by proper specific formal characteristics. It is, for example, well known how the double foresees that one of the subjects involved in the specific interaction is located behind the partner and, after putting his hands on his shoulders, both looking in the same direction, he activates and speaks, in first person, of how much he felt from the inner world of the other, his emotions but not only; the same goes for the other main roles, to each of them corresponds localization and position of the actors within the stage, definition of postures and distances, configuration of the interaction.

Such a defined structure of the spaces and interactions, while specifically and intentionally organizing the interpersonal field in a telic sense, at the same time acts as a training of the empathic attitudes of the members of the group.

The telic capabilities of the different members that emerge and grow with time, enable them to meet, understand, recognize more and more in conditions of reciprocity and authenticity, and to catch the existential, emotional, sentimental and mental intimacy of each other.

The syncretic and integrating interaction between the role, in its structural valence, and the tele, for its power in disclosing and defining meanings, is a stimulation and aid for the development of the human identity and its peculiarity as metacognition.

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