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Psychodrama, Skill Training, and Role Playing

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Founded by J. L. Moreno

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HELDREF PUBLICATIONS

A Message From the Executive Editors

Fifty years ago, in March 1947, Dr. J. L. Moreno published his journal *Sociatry, Journal of Group and Intergroup Therapy.* The purpose of the new journal, as reflected in its scope and focus, was to establish a publication concerned with psychodrama, sociometric methods, action methods, therapeutic films, regrouping, retraining, social catharsis, and sociodrama. Through the years, the journal's title and focus were changed several times. From *Sociatry*, the journal was changed to *Group Psychotherapy*, and then to *Group Psychotherapy and Psychodrama* (1970). In 1976, the word sociometry was added to the title, which read: *Group Psychotherapy, Psychodrama and Sociometry.* In 1981, the journal reached yet another stage when it became a peer-reviewed journal with a new title, *Journal of Group Psychotherapy, Psychodrama, and Sociometry.*

The changes in title and focus reflect a healthy evolution of a discipline that has experienced great developments. New models of psychodrama have been created, and the original notion of "action methods," as it appeared in the scope of the earlier *Sociatry*, bloomed in the late '80s and through the '90s. Psychodrama is no longer the only modality that uses action interventions. Today, action methods are practiced in psychotherapy, education, and management. They are used in treatment, skill training, coaching, and instruction. The editors have determined that now is the right moment to adapt the journal and its title to the broad discipline of *action methods.*

With that in mind, we are expanding the potential pool of contributors, subscribers, and readers. The psychodrama constituency is small and by itself does not produce sufficient manuscripts to support a journal. We hope that the decision to make the journal an international publication and that broadening its scope for all *action-oriented interventions* will bring a fresh and a creative impetus to our journal.

George M. Gazda, EdD
David A. Kipper, PhD
Thomas W. Treadwell, EdD

The Community Educator—A Call for a New Profession

CLARE DANIELSSON
SUSANNA EVESON

ABSTRACT. Modern life often prevents the mastery of the social skills needed to respond to diversity constructively, without destructive behavior. To identify those social skills, the first author conducted an intergenerational summer camp program 12 times over a 4-year period, using J. L. Moreno's sociometry to discover what was critical to the creation of bonding and love within a diverse group. She concluded that people in family or group leadership positions need to know facilitation, many forms of conflict resolution, and companionship skills, including the social value of solitude. These skills also have many professional work applications. A safe setting for people of all ages, where these advanced interpersonal skills can be practiced, is the 1-week "village" experience. The community educator profession is better described in spiritual/psychological language than in the language of conventional professional training. It is part of a life-long learning process. The design for developing community educators is based on the facilitation model of the Alternatives to Violence Program (AVP). Susanna Eveson, an international AVP lead facilitator, introduced the program in Hungary where she and her colleagues developed and expanded the design described in this article.

TAKING THE ORIGINAL MEANING of the word *profession* from the Latin—a public avowal or acknowledgment of one's sentiments or belief, a declaration—we concluded the time is ripe for a new profession.

We are in a time of shifting paradigms, between scientific reductionism and holistic perceptions of viewing the universe. In a holistic way of thinking, culture is the gift of a particular group of people to humanity as a whole. What

This article was presented as a paper on August 14, 1997, at the Stockholm (Sweden) Group Conference on Social Issues sponsored by the International Association of Group Psychotherapy (IAGP).

are we willing to accept from those who ushered us into the world, and what should be dropped?

We seek awareness through all kinds of knowledge, religion, theater, all forms of art and therapy, yet we try actively to avoid it at all costs. Why are we so afraid to know who we really are, and, if we decide to search, whose God holds a better mirror? Which playwright or preacher, what film or TV program can aid us? Who can show us images we can identify with? Theologians, philosophers, and scientists have been grappling with these questions from time immemorial.

The interconnectedness of the universe as a value can be seen in the work of artists, musicians, poets, and writers. Goethe wrote: "When we venture into knowledge and science, we do so only to return better equipped for living."

In our therapeutic attention to the personal healing of traumas, the world view (Weltanshauung) is often neglected. And yet the ways we see the world, our thinking, our beliefs, whether or not we experience being part of the living biosphere that encloses us all, or feel alienated and separated, produce the difference between personal healing and dis-ease.

In the reality of life, individuals and communities are often alienated from each other. Our culture, lamentably, encourages, fosters, or rather actively facilitates a lifestyle that is alienating and hazardous to our well-being, materially and emotionally, and disregards our souls. The yearning for less pain, less misery is more audible and visible than ever. Denial as a coping mechanism cannot suffice, because the results of our misunderstandings are staring, shouting in our faces. We all perceive that things are amiss. People want to participate: It is becoming a central issue of our time. People today have an impatient urge to have a say, a part in the processes that shape our lives.

We ask that you consider the new "profession," becoming a *community educator facilitator* and advocate for the development of persons in an earth-community context, what we refer to today as building sustainable communities. This holistic approach to life has a long history and appears all over the world in different forms. It has continued as a European/American minority tradition, counteracting the industrial-technological exploitation of earthly resources in the last 300 years.

The interconnectedness of the universe as a value and a world view can be found in the so-called mystical parts of the Judeo–Christian traditions, and the personalism tradition as expressed by Emmanuel Mounier, Peter Maurin, and Dorothy Day of the American Catholic Worker movement. Day expressed it as "a philosophy which regards the freedom and dignity of each person as the basis, focus and goal of all metaphysics and morals. In following such wisdom, we move away from a self-centered individualism toward the good of the other. This is to be done by taking personal responsibility for changing conditions, rather than looking to the state or other institutions to provide impersonal 'charity'."

The concept of the interconnectedness of the universe can be found in Goethe's writings, especially in his scientific works, and continues through Rudolph Steiner's anthroposophic philosophy, into biodynamic farming and contemporary environmentalism. The sociological writings of Karl Marx, particularly those that focus on the alienation of man from the products of his labor, are another expression of the yearning for a better tomorrow. Denmark's theologian/educator Grundtvig began the folk high-school innovations in the Nordic countries and championed the development of persons in an earth-based community context. J. L. Moreno's work in social psychology and psychotherapy is another expression of that tradition. In groups, each person is to be the therapeutic agent of the other, and we all participate, every moment, in the ongoing spontaneity/creativity of the universe.

On the American continent, the spiritual values of the Native Peoples, like those of indigenous people from all around the globe, stress how we are all alive and related. Chief Seattle's famous warning to the White conquerors of America, "Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself," is now being heard by modern environmentalists. David Abram, the ecologist and philosopher, brings our attention to the premise: "that we are human only in contact, and conviviality, with what is not human." For many, a holistic perception of the universe—the interconnected nature of humans, animals, plants, land, waters, and heavens—is a majority world view.

The dominant European paradigm, the separation of humans from the natural world, has influenced all of the industrial and postindustrial world. From that tradition, we inherited the belief that only human beings can have intelligent souls. Other animals, in fact all of creation itself, the earth and the heavens above, were created to serve humankind. This paradigm is now being challenged.

The community facilitator/educator's work focuses on developing a person's awareness of relationships in the context of an earth-community and on sponsoring the learning of social skills that make those connections positive ones. The work is part of a holistic view of the universe. That is, we humans need to learn the skills of connecting different parts of our separate worlds in positive ways, to celebrate life, which is bigger than all of us.

This analysis of which social skills are essential to the community educator's work is based on Moreno's concept of the role of choice in companionship, as described in *The Intimate Community Experience: An Experiment in Social Reorganization Based on Sociometry and the Christian Tradition* (Danielsson, 1979) The procedure was to study the dynamics of a 1-week intergenerational summer camp, an intimate community experience, to discover what social skills were needed to create bonding and love among members of a diverse group. The program was conducted 12 times over a 4-year

period (1975–79). Each experience involved 25 to 30 persons of all ages, as might be found in an extended kinship system, a not-for-profit organization, a community church, a synagogue, a mosque, or a small village community.

People in leadership positions need to know how to facilitate a group, employ many different forms of conflict-resolution skills, have an understanding of companionship roles, and continue their development of their own sense of unique personhood as a lifelong learning process. They can then live and work together in a cooperative and positive manner, connected as a series of families within a larger social unit through which their unique culture, meaning, and values can be expressed.

We will outline specific training programs in the social skills cited above and illustrate how the choice of a response to relationships can change both the individual and the community to their mutual benefit.

The goal of the community educator can be expressed through the metaphor of a garden. The organic or holistic gardener cultivates the uniqueness of each plant, knowing that that benefits the garden as a whole. Using scientific awareness of how plants interact or mature, the gardener places the tomatoes near the marigolds, which stop the bugs; the peas next to the corn so they can climb up on the corn for support. Carrots and radishes, both tiny seeds, are sowed at the same time, but with their different maturation rates, the radishes can be harvested early, creating space for the carrots that mature much later. Thus the gardener uses the inherent specialization of each plant to strengthen the garden itself as a living organism. Most important, the gardener knows how to transform the past life of the garden—including the weeds—so that it will become fertilizer for the new, tender plants. We need to develop the social equivalent of that organic process, the "emotional composting" of bad human experiences and histories, so that communities and people can nourish the future instead of replaying past negative behaviors.

Like a garden, the human community also consists of beings of different ages, with different talents and abilities, at different levels of maturity, and who are both male and female. The diversity of the members of the family is what makes it a family unit. A family is one form of a group. Villages are expanded family units that have a larger purpose. Sometimes that larger purpose is simply survival, so that the next generations can continue to stay alive.

But there is also the matter of culture, meaning, and values. For example, in the city of Geel, Belgium, for centuries mentally ill pilgrims made their way to the shrine of St. Dymphna, in the hopes of being healed. Perhaps they changed less than did the residents of the city, who developed, over a period of centuries, a unique foster family-care program. The most prominent citizens of Geel were involved in the foster care programs, as a statement of civic values. Social workers would pair a mentally handicapped person with a chronic schizophrenic in a foster home. That combination of mental patients reduced care-

giving time, for when the schizophrenic hallucinates, the mentally handicapped companion listens attentively, giving the foster parents more free time to work on their farm. The program also changed the common medieval concept from one in which the mentally ill were possessed by the devil to one in which emotional sickness was accepted as part of the human condition.

Using an artistic metaphor, we suggest that a community is like a musical ensemble without a conductor. Each instrument is different and can be played alone as well as with others. In contrapuntal music, each person's part is a melody. No one is only a "harmony" part to another. Many melodies (persons) sounding forth at the same time—and sounding wonderful together because of the intense listening of the musicians involved—was the 16th-century composer Palestrina's image of heaven.

Imagine a Dixieland jazz band in which musicians are playing different instruments, each improvising a melody with no written score. The musicians, however, must agree to play the same song, which provides the harmonic base for their individual improvisations as they shape their own creativity to complement that of their musical companions. The skills of the community facilitator/educator, which we are trying to describe, involve, in this analogy, helping everyone to find a group in which his or her song fits with the others, and then coaching them in the skills of listening and playing so that, as an ensemble, the music sounds beautiful.

Each community, garden, family, or musical group is unique, just as each person, plant, or instrument is unique. Global networks of nonresidential communities can span the planet, linking together persons-in-community with others choosing to play the same song in celebration of life on our planet.

A Few Comments on Education

Often, for educational purposes, we humans try to limit the diversity of members in a particular group. Our habitual mode of teaching focuses attention on the teacher, or the therapist, and reduces the ability of group members to learn from each other or discover by themselves. If what is desired is the learning of factual information on a purely intellectual level, there is some point to that mode of teaching.

A conscious effort to honor the diversity of the learners is an essential component of the learning process we are advocating. It is student-centered learning, in which the uniqueness of each learner helps in the communication of the topic to be learned. As people understand things differently, concepts need to be expressed differently to be accurately understood.

Educate stems from a Latin root, meaning "to lead out from within." Throughout history, there were always a few educators who dared to speak from the holistic minority tradition. For example, Maria Montessori dared to

state: "To aid life, leaving it free, however, to unfold itself, that is the basic task of the educator." That is similar to Moreno's understanding of social leadership, based on spontaneity/creativity, and to the study circle and self-help group models of education or healing, organized by the people for the people.

Technology has drastically changed the content of what should be considered appropriate education for the next generation. Information about the world is more readily available than in previous centuries. Computers are available to children beginning in the elementary schools, so the process of how to find information or apply it has become more important than factual knowledge per se. Consequently, teaching styles based on conveying information, useful in the past, need to change.

Now the need is for educators to help people integrate what they know into functional behavior. Students, both adults and youth, need to be able to communicate not only with their peers but also with those different from themselves. We are truly living on a small planet, in the global village McLuhan predicted, and diversity cannot be avoided.

Social Health Skills for Daily Life

We will limit our discussion here to the role of adult education, the development of persons-in-community. Action methods are now well established in adult education circles, and we can share with you an experience that indicated to us that they also work extremely well with children. Children of 7 years and older are able to learn the basics of sociometry, peer mediation, and other problem-solving skills, such as how to facilitate playground activities. However, our discussion here concerns the expertise of the community facilitator/educator in work with adults.

Learning social skills could be compared to learning a language or a sport. Someone can show you swimming strokes in a few minutes, but it may take all summer (or several summers) and consistent practice before you are able to swim. Reading or theorizing about it could never suffice. The test would be the ability to swim in deep water, where you cannot touch the ground but must depend on your strokes and ability to float to keep from drowning. Doing or experiencing is the key. Social skills for persons-in-community require a similar process. We divided the activities of persons-in-community into three sections and describe the skills needed by community educators.

Group Facilitation

The community facilitator has developed the following skills: the art of listening, chairing a meeting, finding common ground, moving toward consensus, "composting" of anger and rage, and collaborative negotiating skills. A

program exists that we consider a viable training model for developing these abilities: the Alternative to Violence Program (AVP). The program, initiated in the United States. by the Society of Friends (Quakers) more than 20 years ago, is now a worldwide nonprofit organization. It consists of a series of three 3-day units of intensive group work, organized as basic, advanced, and training-for-facilitators workshops. Each unit consists of 30 hr of action learning, covering affirmation, community building, communication skills, and creative conflict resolution. At the second level in the advanced workshops, insight becomes a focal point. The training for facilitators is the first course in which participants begin trying out the role of AVP workshop team facilitator. The basic tenets of AVP are as follows:

1. There is a power that is able to transform violent and destructive situations and behavior into liberating and constructive experiences and cooperative behavior.
2. This power is always present—it is in you, in your opponent, and it surrounds you both. It is able to work through people who are open to it.
3. It is not something that humans can use—rather, it is something that uses us. We cannot manipulate it; we can only try to remain open to it so that it can work through us.
4. Being "open" to Transforming Power involves three things: (a) We must first be willing to lay aside habitual assumptions that violent and destructive solutions are the only ones possible and be willing to try something different; (b) we must believe that a "win-win" solution is possible and that there is something in our opponent, however hidden it may be, that is willing to join us in seeking such a solution; (c) we must be willing to commit ourselves to a nonviolent position and take risks, possibly to suffer, if necessary, in order to maintain that position.

Third-Party Conflict Resolution Skills

Although some reconciliation and cooperation skills are included in the group facilitation workshops, all third-party dispute resolution skills and system designs need to be learned in a separate workshop. When there are violations of people and relationships, the group (as a third party) or a specially trained individual can be called upon to help work things out between the disputing parties. The restorative justice process, either formal or informal, involves the victim, the offender, and sometimes, if more assistance is needed than the individual conciliator/mediator can provide, the group itself. Together they search for solutions that promote repair, reconciliation, and reassurance so that life, for both the individuals and the group, can continue. The path to a solution may involve these processes: conciliation (shuttle diplomacy); mediation (neutral 3rd party facilitation empowers the disputants to negotiate

their own solution to their mutual satisfaction); mediation/arbitration (the third party has the power to make a final decision if mediation does not work); and the basic design of interpersonal dispute resolution processes within groups (including family units), organizations, or institutions.

This unit of conflict resolution is also a 30-hr program involving experiential learning and, in essence, is a practical course for solving the types of interpersonal conflicts most people experience in their daily lives. An apprenticeship follows the completion of the advanced workshop. These apprenticeships need to be specifically designed to suit the structures in which the individuals being trained are involved, be they family units, neighborhoods, communities, institutions, professional groups, and so forth.

Practical Sociometry

J. L. Moreno's basic methodologies, a consciousness-raising process of how we choose our companionship, is the training model for this unit. These skills involve discovering one's own role repertoire, role dynamics in real time; identifying the social atom formed by oneself and others; understanding the companionship choice of group members, the sociogram; facilitation of family/group reorganization on companionship principles; and the social value of solitude. This part of the training includes a 30-hr unit of action learning and is part of the basic training of most psychodramatists. After an advanced workshop, the participants could serve an apprenticeship, perhaps as a team leader in a family/village week. For an example, we suggest the "Sociometric Family Week" conducted by Ragnhild Poppius of the Svenska Morenoinstitutet (Gamla Rädstugugatan 26, 602 24 Norrköping, Sweden). In that program, some 30 men, women, and children connected with a family-therapy center rented a large house and lived together in smaller "families of choice" for a week with psychodramatists acting as the program facilitators. Practical chores were part of the program because there was no professional support staff. Participants left with an experience, under skilled facilitation, of a bigger world, with more possible choices of behavior and role. Often, they experienced a happier world than they had known within the confines of their own families.

What is important about the "village" experience is that it is a microcosmic experience of consciously living out the holistic universe world view. The 1-week village experience includes the diversity of the human family. If the "village" undertakes a project that connects it to the earth process in some way, the entire spectrum of life forms becomes included. The family/group goal is more than learning a few social skills or achieving some personal growth breakthroughs. It is a temporary experience of living in an earth-friendly sustainable community, with others of their extended kinship group, neighbor-

hood, or social organization. If they choose to do so, participants can return to their homes and geographic communities with both the vision and the skills to live a holistic lifestyle.

The social value of solitude needs to be addressed. Simply put, that means finding a place for voluntary solitude within the organizational life of the community. When we are companions to each other here on earth, each of us has our own unique connection to the cosmos. Cultures express this in different ways: the meditation practices of the East, the vision quests of Native Peoples, hermitages in various religious traditions, a time of group silence for discernment in meetings. A place in nature or a building set aside where a person can be in solitude has an immense value for the community. The social value of solitude is that the community acknowledges the transforming power of solitude, discussed in the group facilitation section of this article, as a gift to the community as a whole.

The Organizing Principles of Community Educator Training

Workshop participation in the group facilitation section and sociometric family week is open to all, and voluntary participation is essential. The first requirement here is to be open to looking at and talking about conflicts and our part in them. We try together for solutions, which come from the whole group. We look at behavior to discover what increases and what decreases conflict and violence. The recruitment process needs to inform potential participants that several prerequisites are necessary: (a) interest—to engage and keep the attention, to arouse the curiosity, to cause to feel interest; (b) attention—careful observation, watching, active civility, command issues, to ensure readiness to act; (c) practice—performance or execution as opposed to theory, custom, or habit, systematic exercise for instruction, training.

The three sections of the community educator training—group facilitation, third-party conflict resolution, and practical sociometry—would each have a basic and advanced training section (60 hr), which is a total of 180 hr of experiential workshop time. Each section would be divided into two parts. After a 25-hr section, usually a 3-day weekend, homework would be assigned. A 5-hr session, scheduled within a month, would provide a review and closure for that section. An apprenticeship would follow each section of the 180 hr of training. The apprenticeship could be somewhat different for each of the three sections, but the model that has been established for AVP programs works very well. We will outline only the first section because the design for the other sections will be similar.

A potential group facilitator begins with a training-for-facilitators workshop. The apprenticeship continues with the person being on a facilitating team three times, in other basic, advanced, and training-for-facilitators work-

shops, a total of nine 3-day sessions. The apprenticeship ends with the new community facilitator organizing his/her own basic workshop. Whenever the person feels ready, an on-site evaluation from those experienced as community facilitators takes place. The motto is always "learning by doing."

Ongoing Training for Community Educator/Facilitator

Qualifications for competency differ from development of one's own personhood, but they are interconnected. The life experiences of the potential educator/facilitator will be more relevant than academic studies. There are no tests for a successful person-in-community, and it is better described in spiritual/psychological language than in the language of conventional professional training.

Personal growth is an experience that we describe as an existential rebirth. The process of life is closely linked to energy flow. The universe is a system of energy manifesting at nexus points as events. Events happen continuously; their effects depend on the flow of energy involved and on the quality and quantity of that flow. In terms of human endeavor, perhaps the most significant aspect of energy flow can be said to be the quality of the intention involved. When an event occurs in human life such as splitting the atom (which was a monumental event) or picking up a knife (a daily event), is the intent behind that action to create or to destroy, to heal or to wound?

Energy affects us from within and without. Energy is the connecting link. It is not male or female; it is both and neither. Energy cannot be said to be good or evil. The most one can say is that energy *is*. It gives us locomotion and makes us do what we do. Everything alive is a manifestation of and a conductor of energy. What is without enters into the within. From within, guided or aided by our being, energy enters into the without. In human terms, this guiding process is called intention. This process seemingly ends at death. During a lifetime, our bodies serve as continuously moving substances for the grand drama of the energy dance unfolding.

Feeling the energy flow is a conscious experience of life. When life and the individual are one, there is such a depth of fulfillment that after even the briefest experience of this, no other pursuit will suffice. To most people, any other aim would be off the mark, once they have had a taste of this primary link.

The flow of life energy is blocked in proportion to the need of the person to assure survival. We (collectively or individually) can take only so much conflict. When this limit is reached, the passage of energy is blocked. These blocks are called defenses, and when they are created, they are vital to the organism's ability to survive. To live within such defenses as if the siege were still present is like an adult carrying around luggage filled with his old baby

clothes. They might have been necessary once, but their usefulness has been lost, and the burden of their presence is a reality.

Existential rebirth can give us a sense of being and of a right to be. Living with that sense expresses our personal authenticity. That moment of maturation into adulthood, the moment of existential rebirth, does not mean that all problems are resolved forever. Rather, it means that our authenticity is in the driver's seat, even though there may be accidents and wounds along the road into the future; hence, the need for continual personal work. It is a form of physical, emotional, and spiritual housecleaning, personal work to maintain the luster and shine of the clear awareness of self that happens when we wake up at the moment of existential rebirth. Thus, maturation continues.

All religious traditions have incorporated personal growth into rituals. Religion (from Latin) means "to bind to—again and again." Commitment to always clean up unfinished business, so one can be truly present to the time at hand is the primary required ongoing training, if one wants to profess, declare, publicly avow interest in this line of work.

Where Would Community Facilitators/Educators Work?

Most new social roles begin as off-shoots of other established kinds of work and often include work that is very important but unpaid. For example, one might begin with

- family-kinship (or friendship) leadership, which can be expressed by organizing a 1-week summer vacation for family and friends where learning these social skills in an earth-community context is part of the program;
- programs of nonprofit organizations, para-church and spiritually based groups, self-help groups, and sports organizations—these various short courses in the social skills for sustainable communities could be introduced to complement existing trainings;
- the therapeutic field, conducting sociometric family weeks as part of the work of those in the mental health field and organizing projects to connect the human community to the larger earth community;
- a course in schools or colleges, with an apprenticeship with nonschool or college populations—for example, leading an AVP group;
- wherever one felt it important to develop persons in an earth-community context; or
- sections of the population most rejected by others.

The Need Is Here and the Time Is Now!

With the breakdown of such traditional integrating structures as the family, the church, and the neighborhood, with the inadequacy of hospitals and crisis-

intervention centers to provide all-embracing, ongoing assistance and cohesion, and with a group consciousness that emotional growth is not restricted to childhood, there emerges a need for a creative witness to safeguard and enhance the worth and dignity of the individual person and our interdependence as members of a larger family.

The goals for a human sustainable community are as follows:

1. To strengthen the contemporary family, by developing new skills to act beyond traditional family roles
2. To build extended family networks by choice, for mutual support and celebration
3. To create a caring, healthy environment for those who are most vulnerable—the aging, the young, persons with disabilities
4. To celebrate and live in harmony with the fact that all in the universe really are interrelated, regardless of our different perceptions—"Whether or not we believe in a geocentric or a heliocentric view of the universe, only a fool would maintain that the earth is the source of its own light or that days may pass by without a relationship of earth and sun," as Grundtvig remarked in his writings (Knudson 1976, p. 25)

The ability for spontaneous creativity is a given attribute we all have. The process of discovery is as infinite as the universe. A sense of belongingness grows with each creative act. To expand our scope, to release more energy, to act anew in an old situation, or to be able to function creatively in a constantly changing world with a sense of meaning and purpose, we need to cultivate our own uniquely given circumstances with compassionate, nonjudgmental awareness and respect for all of creation.

SUGGESTED READING

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The Use of the Reflective Team in a Psychodrama Therapy Group

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ABSTRACT. In this article, the development of the reflective team process is traced, and the concept is applied to a psychodrama inpatient therapy group in which the focus was noticing role development. A format for conducting a reflective team process in an inpatient group is described, and the particular benefits to both the protagonist and group members are identified.

THE CONCEPT OF REFLECTIVE TEAM PROCESS has undergone many developments since it was first described by Tom Anderson and his colleagues in 1987. Theirs was a creative response to working with families in which an impasse had been reached. A reflective team, as used then, comprised a team of counseling professionals who observed a family therapy session behind a one-way screen. At a time of impasse in the session, the family and the therapist would watch as the team assumed the roles of the family members and acted out the conflicts that the team perceived to be the cause of the impasse. The emphasis was on creating a variety of ways of viewing the problem, thus shifting away from identifying any one position as right or wrong. The therapy session would then continue. Both the therapist and family benefited from the intervention, being able to move on in a fresh way.

Young et al. (1989) further developed the concept, this time with the focus on giving on-site supervision to developing trainees. The supervisor and other observing trainees would discuss their hypothesis and reflections about the interactions between the family members and the trainee therapist in the presence of the therapist and family. The supervisor facilitated a training situation in which "the systemic principles of non blaming, circular multi-descriptive

view of family members and their problems" formed the basis for the team's reflections. (p. 74)

In 1990, Prest, Darden, and Keller reported on their extension of the concept to the supervisory process. While a supervisor, supervisee, and several therapists met for supervision, a reflecting team comprising other colleagues watched from behind a one-way screen. After a period of time, the supervision group watched as the reflective team discussed their observations about the process of the group. The two groups then came together for further processing. The researchers found that the dynamics evident in the supervisee's work were further highlighted in the processing and that supervisees were able to receive feedback in a less threatening manner. They also benefited from seeing themselves talked about without having to be directly involved. To date, all applications had been in response to clinical situations in which supervision or training was the goal.

The Concept of the Reflective Team

In 1992, Dr. Antony Williams, a family therapist and psychodramatist from La Trobe University in Melbourne, conducted a series of training workshops for psychodrama trainees. In those workshops he used the concept of the reflective team in a substantially different manner from what had been previously reported. His purpose was not to offer different perspectives on a problem when an impasse had been reached but to focus on the role development that had taken place in the drama. The focus was now on noticing the new script that the protagonist was writing for himself or herself. The new emphasis also served to bring to greater consciousness in the protagonist the possible effects on his or her social atom of the protagonist's role development. Again, reflections were systematically based and nonjudgmental and offered a multidescriptive view of the system.

Following a psychodrama enactment and after the completion of the sharing phase as an integrative technique, a reflective team of 6 to 8 people would be drawn from the group. They would sit in a circle within the horseshoe shape of the group, like a fish bowl, with the protagonist remaining in the outer group. The reflective team would then remember out loud the story of the drama, noticing in particular the movement that had taken place from that which was restrictive to that which was enabling. The respectful and attentive processing served to strengthen the protagonist in his or her new development. With Williams's procedures, the one-way screen was not used and the membership of the reflective team was drawn from within the group.

For many who encounter psychodrama, it is the expression of the thinking and feeling self in all its raw honesty that creates a lasting memory. Yet the well-trained and disciplined psychodramatist knows that development, con-

gruency, and integration of the thinking, feeling, and acting components need to be achieved in order to effect lasting change and true role development. The fullness of role enactment provides the experience necessary for reflective thought. For many, the ability to experience themselves in a "here and now" context and be thoughtful about that is underdeveloped. It is in this regard that the use of the reflective team process has been beneficial.

Principles Undergirding the Functioning of the Reflective Team

Anderson (1987) identified the need for the team to remain positive, respectful, sensitive, imaginative, and creatively free. In his training seminars, Williams stressed the need for all comments to be presented as speculative, tentative offerings that are made to raise the protagonist's consciousness about the nature of his or her functioning in relation to others. In particular, the team strives to identify those aspects of the drama in which there is movement away from the restrictive ways of being to the development of greater spontaneity and creativity. When moments of spontaneity and creativity are noticed and remembered by others, the protagonist's view of himself or herself is enhanced and enlarged. Being able to see one's behavior in a nonjudgmental manner and to notice the effects of that behavior on others enables a person to make hoped-for changes.

Guidelines for a Reflective Team

Williams developed further the guidelines given by Anderson and provided a framework by which the team can shape its responses. Williams's suggestions for a reflective team include the following:

1. Team members do not speculate about the truth of what is presented. Instead, the focus of inquiry is on how meaning is given to the experience.
2. All remarks demonstrate genuine respect for the protagonist, and in general, statements are turned into questions; for example, "It was surprising for me, . . . I wonder if it was as surprising for John."
3. Use terms that suggest possibility rather than certainty; for example, "as if", "could it be that", "perhaps", and "possibly." In this way, authorship of other people's lives is avoided.
4. Ideas and speculations are put in terms of the protagonist's beliefs, not the team members' beliefs; for example, "When Pauline stopped being a best friend to her mother, I wonder what . . ." "When Susan identified all the feelings that she swallows down, I wonder if . . ."
5. Most of the curiosity of the reflecting team needs to be focused on identifying the moments of spontaneity and creativity within the drama and the

subsequent role development. Inquiry can be made about what might be the consequences if things were to stay the same.

6. What does the protagonist make of the changes in terms of a new consciousness of self, morally, professionally, emotionally, and spiritually?

7. How do these changes fit in with the protagonist's view of himself or herself historically?

8. How do other people in the protagonist's social atom relate to the new performance of self, and what was the protagonist's response to their reactions?

9. Assist the protagonist to become more curious and fascinated by his or her own life, supporting the protagonist in the reauthoring of his or her life to a preferred way of being:

> If this is an important way of being for John, I wonder how he might ensure that he gets the support he needs to help him continue this way.
>
> I wonder if Anne was as surprised as I was by her determination to be heard. What might happen if she were to keep going like this? Who would be encouraging, and who would be the one that would undermine her?

The Reflective Team in an Inpatient Psychodrama Group

The application of the reflective team to an inpatient psychodrama group is a later development. The psychodrama therapy group in which that application occurred is part of the program at Ashburn Hall, a small psychiatric hospital in Dunedin, New Zealand. The hospital functions as a therapeutic community in the manner described by van der Linden (1982). The staff retains responsibility for the essential structures and therapeutic activities that take place in the community and delegate, rather than relinquish, authority to the patients. Patients attend a daily community ward meeting, group therapy, individual psychodynamically focused psychotherapy; take part in recreational and work activities; and share in the day-to-day decision making in the hospital. A patients' length of stay varies; many are there for 6 to 10 weeks, whereas others may stay for 12 months or longer.

In the hospital, the patients live together and form relationships that provide the human warmth, support, and understanding that is necessary for healing. Appropriate limits are set in a nonauthoritarian manner, and mutuality and respect between people are encouraged (Adams, 1988).

The Psychodrama Group

The group includes 10 patients and 2 staff auxiliaries, and each session continues for 2½ hr. A majority of the group could be described as having a "dis-

order of the self," with anorexia nervosa, bulimia, alcohol, and drug abuse being significant features. A history of childhood sexual abuse is found among approximately half the group. The primary task of the group is to enable people to strengthen their sense of who they are in the world. For most members, adequate mirroring of their essential self has been largely lacking.

Membership of the Group

The nurses, psychotherapists, and psychiatrists who are part of the clinical teams determine the membership of the groups. The teams take the following points into consideration when selecting group members.

1. The degree of a person's attachment and relatedness to fellow patients, the nursing staff, and his or her therapist is the most significant factor. That attachment factor gives a good indicator of the person's ability to be held and cared for when vulnerable. If that ability is not present, then the risks of acting out increase manyfold. The attachment factor implies that group members have usually been in the hospital for at least 2 weeks and have begun to settle in. During that period, the staff has had a good opportunity to assess an individual's ability to participate in activities and form relationships. The staff can assess whether, even with their considerable difficulties, patients are able to be engaged and "held" well enough by their involvement in therapy and the life of the community.
2. Self-selection is also an important consideration. For example, many people volunteer for the group because they are eager to use all the resources of the program to assist them in their healing.
3. Anticipated length of stay is the last factor. People coming into the group need to be able to commit themselves to a minimum of four sessions. That commitment ensures that issues of inclusion and safety are not continually needing attention and that the work of the group is consequently able to deepen. It also allows sufficient opportunity for group members to contribute to as well as receive from the group.

Nursing Staff

Two nurses are part of the team and function as auxiliaries. Well-experienced in being members of the therapeutic community, they have learned how to use themselves; that is, they know what to share of themselves and what to withhold. They are aware of the transference process while still participating with a "presentness" in the group that allows them to take up auxiliary roles to the fullest. New graduates and student trainees are not included in the group.

The Reflective Team in Action

The reflective team process can be used whenever there has been an enactment. It may immediately follow the sharing phase or be held over until the beginning of the next session.

Typically a session will begin with an inquiry to the protagonist of the previous week's psychodrama session about what he or she has made of the work that was done, about what stayed with the person and what affect that has had so far. This review establishes contact with the protagonist, assists the person to become curious about himself or herself, and ascertains the person's willingness for a reflective team process to take place.

The reflective team is drawn from the group and consists of patients, staff, and the director. There is a call for volunteers, and people are usually willing to be involved. It is particularly useful to have those who talk auxiliary roles in the drama to be members of the reflective team because they are often able to bring insights peculiar to the roles they played. All members of the group are available to be members of the team. That option is congruent with the ethos of the therapeutic community and dispels the myth that the wisdom and knowledge about human beings is held exclusively by the professionals.

The team sits in a closed circle inside the group, like a fish bowl. While it is functioning, the team maintains a clear boundary between itself and the rest of the group members, who form the audience. The protagonist maintains a seat in the group.

At the beginning of the session, a general summary of the principles of the reflective team process is restated. Members are reminded that all comments are to be respectful and stated from a position of tentativeness. Team members notice what new roles and behaviors were emerging in the protagonist during the drama and consider systematically what might be the consequences for the protagonist if the behaviors were to continue developing in that manner or if the protagonist were to stay with the old ways of being.

The process begins with the team members' remembering the story of the drama—who was present, where they were, what happened, and what roles were taken up. As the story unfolds, the team begins to speculate in an open-ended and systemic manner about what might happen should the protagonist continue with the old way of living or with the new way that was developing in his or her work.

Example 1: At the end of Tom's work I saw him strong in his decision to do things differently. I wonder who in Tom's family would be the most surprised to see him choosing something different from what his family wanted, who would be the most supportive and who would be the most undermining.

Example 2: It seems that in the past the way that Mary had her life with her Dad was in fighting with him. I wonder what other ways she might have her life with him, whether he would be responsive to that or whether he would want to keep the fight going.

Many sides of the question are given, with no fixed answer being proposed. The reflections are raised for the protagonist to consider and to accept or reject as he or she may wish. The team members frame their responses in terms of different sociometric criteria related to the drama and then work systematically to inquire about what the responses of significant others would be toward change or no change in the protagonist.

After approximately 10 min, the team finishes and members return to their seats in the group. The protagonist is then invited to respond to what was said. Protagonists may comment on what confirmed/affirmed their own thinking, on what woke them up to something new in themselves, and on that which they wished to refute. No debate is entered into, no discussion of different points. It is crucial that the protagonist be the last one to comment on the story and that the authority stays with him or her.

Impact on the Protagonist

The reflective team process helps the protagonist at the beginning of the next session to keep his or her work going and to stay in the position of an open learner. It gives the protagonist an opportunity to work with the reactive fear that can often be present in a protagonist. It also allows the protagonist some time and structure to integrate the experience and to begin to develop as a systems thinker. The process greatly enhances the protagonist, who gains from being treated generously and from having his or her story thoughtfully considered and remembered in detail. That attention is particularly poignant when there has been considerable neglect and deprivation. The protagonist is exposed to fresh perspectives on the situation and has his or her development acknowledged through the reflective team process.

Example: John had had a very full and painful drama. In it he had visited the time of his early adolescence when trust was betrayed and he was abused sexually. In the session, he had found new ways to be with himself and have others be with him.

The following week he returned to the group, and though valuing the work he had done, he was feeling ashamed and self-conscious. Old fears of not being accepted had begun to take hold. He readily accepted the invitation for a reflective team process and was deeply moved to hear his story related back to him with respect, compassion, and understanding. Having his story mirrored in such a way enabled him to let go his shame and to claim his legitimate place

in the group. He knew his essential humanness and individuality had been recognized and was seen to be separate to the acts he had had to perform.

Protagonists, in re-visiting their work, do so this time from the role of a systems thinker. In so doing, they are quietly challenged to give up any of their dependency or narcissistic traits, to consider the impact of their behavior on the different people in their lives, and to make choices based on their enhanced self-knowledge. The role of the self-change agent is further developed.

Impact on the Team Members

Choosing to be a member of the reflective team is yet another way of stepping into the action space and being prepared to present oneself. For some, it is a step they are not able to take for many weeks. When they do participate, however, it often signifies a shift in their willingness to contribute to the life of the group and a capacity to be generous with others. It also suggests that they value their own comments and believe them to be worth hearing. Team members take the roles of the naive inquirer, reflective thinker, self expressor, and systems thinker. The ability to think systematically and to consider the consequences of one's actions, albeit for someone else, is of great assistance to the person who is self-absorbed and self-centered. Likewise, learning to be a naive inquirer is essential for the person who holds tightly to a fixed position and is judgmental or opinionated. Roles pertaining to adult functioning must come into play.

As might be predicted, the comments made by team members often have a bearing on their positions in life. Coaching and modeling are used to assist team members to expand on a comment or to balance out the picture. Typical comments from team members are as follows:

Patient Team Member: I could see Jim getting rid of his anger, and now that he's done that, I'm sure that he'll be able to get on with his life and do really well.

Staff Team Member: Yes, he did express a lot of anger. I wonder what it's been like for him to have powerful feelings and not hurt himself or someone else.

2nd Patient Team Member Picking up the Theme: I wonder if there has been any times over the last week when he's been feeling angry or sad and has been able to let someone know about it.

2nd Staff Member Expanding on the Theme: I wonder who he'd go to to do this, whether he has thought about the people on the ward who would be most helpful, and who would be unhelpful given his statement that he wants to stay in touch with his feelings.

As a result of living in a therapeutic community, many of the patients quickly become psychologically orientated. As members of a therapeutic

team, their contributions are often of a high quality, giving perspectives that may elude staff.

Summary

The reflective team process provides an opportunity to further extend and concretize the therapeutic work achieved in a psychodrama session. The effect of having one's story thoughtfully remembered and reflected upon constitutes a significant mirroring experience and is of particular value for those people who have suffered physical and/or emotional trauma and neglect. Bringing into greater consciousness all the different nuances of a protagonist's system enables the protagonist to be clearer about the choices he or she makes. That in turn leads to a stronger self. For the participants, it calls into play healthy adult-functioning roles that they may not have been aware of otherwise. For the group, it promotes generosity and respect.

Note. All case examples have been significantly reconstituted to protect the identity of those people who have participated in the group.

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Two-Dimensional Sociometric Status Determination With Rating Scales

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ABSTRACT. Sociometric status is derived from a concatenation of judgments at the individual level. In previous articles, the authors argued that score attribution at this level (where one group member assesses another) is one-dimensional along the sympathy antipathy continuum. Two-dimensionality of sociometric status arises at the group level. It was shown that at this level, too, sympathy and antipathy are not two distinct dimensions but the poles of just one, the other being visibility (or impact). If one accepts the model of one-dimensional score attribution at the individual level, it would seem logical to base sociometric status determination on rating scales. In this article, a procedure for this is developed and a covering computer program (SSRAT) is introduced. Finally, the results of the current nomination methods and the proposed rating method applied in the same classroom groups are compared. The results of the rating method appear to be more valid and more refined.

FOR SOME TIME NOW, particularly since the 1930s, many researchers have turned their attention to social structures within groups of individuals and to the social status of individuals within their group. Sociometry—the term originates from the Viennese psychiatrist Jacob L. Moreno (1934)—has become the collective term for techniques and models aimed at mapping social structures of groups and the social status of group members. Meanwhile, a wide

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variety of sociometric techniques and models have been developed, distinguishable according to the particular aspect of the social structure that one wishes to focus on.

Moreno's demand for sociometric methods originally arose in the context of a broad social psychological theory. He used nomination data (where every subject is asked to cite a number of group peers who satisfy a given criterion, mostly with affective impact). Such a method proved to be useful for the establishment of the degree of popularity of the different group members, an opportunity heartily welcomed by many working in the fields of, for instance, industrial psychology and education. In the years that followed, methods aiming at a more or less direct, unidimensional assessment of the popularity of group members were applied in a range of studies and, to this end, many techniques of the popularity contest type were developed. On the other hand, there was an increasing number of researchers who were not satisfied with these methods. Katz (1953), too, proposed a method that employed nomination data and that led to a unidimensional popularity differentiation. However, he also took the "indirect choices" into account and shifted attention to the transmission of information within a group.

The study of information transmission within groups (as an aspect of the social structure) and the degree to which persons are viewed as central in a social network (as an aspect of social status) has since expanded enormously. Mathematical graph theory, of course, was a source of inspiration. Freeman (1977) and his collaborators (Freeman, Borgatti, & White, 1991) proposed measures for the assessment of the centrality of persons in their network.

As early as Moreno's days, sociologists studied the social structure of a group in terms of the friendship ties among all its members. Efforts have been made to construct network representations from information on friendship relations with other group members, provided by each member of a group (Burt, 1982; Freeman, White, & Romney, 1989). During the past two decades, multidimensional scaling techniques have been developed, which proved to be efficient in yielding spatial visualizations of social structures. Recently, Kumbasar, Romney, and Batchelder (1994) used correspondence analysis to compare individual perceptions of a friendship network with a global, aggregated representation.

In another approach started by Bales, Strodtbeck, Mills, and Roseborough (1951), the status of persons was associated with the "power and prestige orders" that emerge within a group as a result of interaction between the group members in task-oriented situations. This branch has since been explored by several researchers (see, e.g., Fisek, Berger, & Norman, 1991).

Although such methods have been developed for the investigation and the detailed description of group structures and group processes, there remains in some fields, particularly developmental psychology and educational research, the need for diagnostic methods. In these fields, considerable research has

been devoted to the problem of youths who have difficulties in making contact with their peers and to the possibilities of adapting their social behavior. The processes that may lead to the acquisition of social status or processes that reflect social status are given less attention. Instead, more interest is attached to the identification of the persons (often pupils in a classroom group) who are rejected by their group peers.

With regard to diagnostic methods, what is required is a quick and practical way of collecting data from various groups (sometimes very young children), which enables the researcher to categorize group members into sociometric-status groups. In further in-depth research, special attention can be paid to those "rejected." The "populars" are often included in the study as a reference group. This type of research may be regarded, in part, as a continuation of Moreno's work. Peery (1979), however, added another dimension to this tradition by demonstrating that a two-dimensional categorization into status groups is more satisfactory than a one-dimensional classification. In the 1980s, straightforward techniques were developed by Coie, Dodge, and Coppotelli (1982) and by Newcomb and Bukowski, 1983). These techniques, based on Peery's idea and still employing nomination data, have been applied in a wealth of studies over the past decade (Newcomb, Bukowski, & Pattee, 1993).

With this article, we join the tradition of the diagnostic use of sociometric methods for the classification of persons into sociometric-status groups. Although the use of ratings is to be preferred for several reasons (which we will discuss later) and although rating data are collected in many studies, the standard methods of Coie et al. and Newcomb and Bukowski do not allow the use of ratings in a two-dimensional classification. In previous articles (Akkermans, Maassen, & van der Linden, 1990; Maassen, Akkermans, & van der Linden, 1994), we argued that the use of ratings can be defended from a conceptual point of view. In this article, we present methods by which a two-dimensional classification can be derived from rating data. In our view, the methods we propose fill an important gap. Finally, we demonstrate that these methods probably lead to a more valid classification than do the nomination methods.

Current Methods to Determine Sociometric Status

Since roughly 1979, sociometry has applied a two-dimensional model to the classifications of persons in sociometric-status groups. The idea of two dimensions dates back at least to 1944 (Bronfenbrenner, 1944, p. 71, Note 13) but was not elaborated before Dunnington (1957) and especially Peery (1979). The principle is this: Respondents in the group studied are asked which group peers they like and which they do not like. The answers to the first question

allow the researcher to distinguish those who are considered sympathetic by many and those who are considered sympathetic by few. The second question ("who don't you like?") does not automatically yield a mirror image of this classification, because not finding someone sympathetic and finding someone unsympathetic are two different things. Combining the responses to either question allows a more differentiated classification. To this end two new scores are generally calculated (Peery, 1979). If S (*sympathy*) is the number of "sympathetic" nominations received by a person, and if A (*antipathy*) is the number of "unsympathetic" nominations, then P (*social preference*) is S minus A, and I (*social impact* or *visibility*) is S plus A. From the P and I scores a classification of five distinct status groups can be derived: *popular, rejected, neglected, controversial,* and *average.*

Clearly, scores A, S, P, and I determined in this manner leave little room for comparison between subjects from different groups. A difference in group size, for instance, would render interchange of scores invalid. Either of the two methods used at present to determine types of sociometric status has its own built-in answer to this problem.

Coie et al. (1982) and Coie and Dodge (1983) presented a model (to which we will refer as CDCnom) in which nominations are standardized in two respects. First, scores S and A within the group are standardized to z_S and z_A. Next, the scores for social impact and preference are calculated as sum and difference, respectively, of these standard scores, hence $P = z_S - z_A$ and $I = z_S + z_A$, and standardized as well. This means that the unstandardized scores for social impact and social preference are the principal components of S and A. Thus the Coie et al. standard score model is an orthogonal, two-dimensional model of sociometric status. Attribution of sociometric status in terms of the model is as follows (all variables are expressed in standard scores):

1. popular:	preference > 1, sympathy > 0, antipathy < 0;
2. rejected:	preference < −1, sympathy < 0, antipathy > 0;
3. neglected:	impact < −1, sympathy < 0, antipathy < 0;
4. controversial:	impact > 1, sympathy > 0, antipathy > 0;
5. average:	remaining group members.

In contrast, Newcomb and Bukowski's (1983) model, to which we will refer as NBnom, is called a probability model. The scores are not standardized. Group members are asked for three sympathy nominations and three antipathy nominations. Suppose that the group consists of N members. Under the null hypothesis that nominations are randomly assigned, the probability that a group member receives a sympathy nomination from another is fixed, namely $3/(N - 1)$. The same holds for the probability of antipathy nominations. Thus, for each group member, S and A are the sum of $N - 1$ Bernoulli variables with $p = 3/(N - 1)$. If the assumption is made that one will not give a fel-

low member both a sympathy nomination and an antipathy nomination, the impact score I may be viewed as the sum of $N - 1$ Bernoulli variables with $p = 6/(N - 1)$. In the model of Newcomb and Bukowski, the probabilities of realized sympathy, antipathy, and impact scores are used in determining sociometric status. In this model attribution is as follows:

1. popular: sympathy significantly high, antipathy < average;
2. rejected: antipathy significantly high, sympathy < average;
3. neglected: impact significantly low;
4. controversial: sympathy significantly high, antipathy > average, or antipathy significantly high, sympathy > average;
5. average: remaining group members.

It may be argued (Maassen et al., 1994) that antipathy and sympathy nominations may be conceived as scores on a truncated (3-point) rating scale. As noted in the previous section, within nomination procedures the restriction is often imposed that only a prescribed and small number of score attributions may deviate from the scale's midpoint. Thus, with nominations, assessors are able to express the intensity of their affection toward group mates only in a limited way. The use of rating scales is in line with our contention that at the individual level judgments are given unidimensionally (along the sympathy↔antipathy dimension). If one accepts the model of one-dimensional score attribution, the obvious thing to do is to instruct respondents accordingly; rating scales are suitable for this. At present, data gathering for two-dimensional categorization of sociometric status types is designed for the standard (nomination) methods described above. These methods can only operate on nominations or ratings of the (–1, 0, 1) type, which are then treated as nominations. Multipoint rating scores are not appropriate unless the scales are reduced to the 3-point type.

Two-Dimensional Sociometric Status Determination With Rating Scales

Data Structure for the Rating Method

Before we discuss the method for categorization into sociometric status types through ratings, we comment on the structure of the required data. We assume that data are gathered on a $(2R + 1)$-point rating scale; for example, for a 7-point scale, $R = 3$. The scale's midpoint represents a neutral judgment (neither sympathy nor antipathy); all lower scores correspond to a negative judgment and all higher scores to a positive judgment.

In general terms we can think of the data as arranged in a matrix **P**, with rows belonging to assessors and columns to those assessed. (Let P_{ik} denote the rating given by assessor i to group member k.) If the assessor and assessed group are

identical and the number of persons in the group equals N, we have an $N \times N$ matrix in which the major diagonal (upper left to lower right) is undefined.

For the method that will be introduced in the next section a square matrix **P** is not essential. Our proposal applies equally well if the group of assessors is a subset of the group of those assessed; in that case, the number of rows is less than the number of columns. The latter group may be a subset of the assessor group, in which case the number of rows exceeds the number of columns. In either case, matrix **P** may be conceived as rectangular with an empty major diagonal in an enclosed square. All variants have in common that the set of assessors is different for each assessed group member. If the group of assessors is a subset of the group of assessed, then even the number of assessors varies. These may be reasons to prefer a probability model to a standard score method.

The example given in Table 1 will be used throughout as illustration. It contains fictitious data for a group of 10 persons; each member of the group was assessed by the others on a 7-point rating scale. The table shows the rating scores; the scale's midpoint (in this case: 4) stands for a neutral judgment, all higher values reflect a positive judgment, and all lower values represent a negative judgment.

To create scores that permit application of classification criteria based on P and I scores, we manipulate **P**. First, $R + 1$ is subtracted from all values in **P**; the resulting matrix **P*** contains the elements $-R, \ldots, \mathrm{O}, \ldots, R$. This matrix is then transformed into a matrix **I** of impact scores if we take the absolute value for all elements in **P***.

TABLE 1
Judgments Recorded on a Seven-Point Rating Scale (Fictitious Example)

ID no.	7-point ratings
001	–717211723
002	7-72121714
003	76-7231711
004	771-141756
005	7672-51171
006	77172-1123
007	767216-711
008	7717211-45
009	76721711-6
010	771722112-

In the first section P was introduced as the difference of the nomination totals S and A, and I as their sum. In our previous publication it was shown that, at the level of individual nominations, too, a preference score equals the difference of a sympathy and an antipathy nomination, and that an impact score equals their sum. An analogy can be drawn with ratings: A matrix **S** containing values that may be interpreted as "sympathy ratings" is formed if O is substituted for all negative elements of **P***; we get a matrix of "antipathy ratings" **A** by substituting O for all positive elements in **P*** and by taking the absolute value for all negative elements. In this way **I**, **S**, and **A** each contain the elements O, . . . , R exclusively; the major diagonal of the three matrices is undefined. Let us denote the elements of these matrices by I_{ik}, S_{ik}, and A_{ik}, score attributions at the individual level. The transformations of **P*** reveal that (a) a sympathy rating S_{ik} or an antipathy rating A_{ik} reflects a position on an assessor-bound, halved sympathy↔antipathy dimension; (b) because $P^*_{ik} = S_{ik} - A_{ik}$, a rating may be considered a preference score at the individual level; (c) I_{ik} (being equal to $S_{ik} + A_{ik}$) may be considered an "impact rating" at the individual level.

We will now elaborate on our proposed use of rating scales with any number of scale points in sociometric status determination, highlighting a probability model.

Determining Sociometric Status via Ratings

If matrix **P** is square, it is possible to use the standard score procedure of Coie et al. Their classification criteria are applicable to the scores S and A calculated as column totals of matrices **S** and **A**: These can be standardized, added, and subtracted to give I and P, standardized again, and so on. From this point on we will refer to this procedure as CDCrat.

If one wishes to use more extensive information from the data by taking into consideration the differential score attribution of the assessors, then the probability model we propose (SSrat) may be useful. In this case, the establishment of the significance of realized scores is more difficult, because respondents are not asked for a predetermined number of nominations. The mathematical elaboration of our method is organized in the appendix.

Let us assume that according to the method described in the appendix a probability distribution for the received total scores P_{+k} (total rating score or social preference), I_{+k} (social impact), S_{+k} (sympathy), and A_{+k} (antipathy) of every assessed person is theoretically determined and estimated in practice. To achieve sociometric status categorization, the actual values of these statistics need to be checked against criteria. The choice of these is independent of the procedure followed in the appendix. The use of ratings (or preference scores) and impact scores, however, leads us to a "translation" of the criteria of Coie et al. into probability terms[1]:

1. popular: P_{+k} significantly high, $S_{+k} > ES_{+k}$, and $A_{+k} < EA_{+k}$;
2. rejected: P_{+k} significantly low, $S_{+k} < ES_{+k}$, and $A_{+k} > EA_{+k}$;
3. neglected: I_{+k} significantly low, $A_{+k} < EA_{+k}$, and $S_{+k} < ES_{+k}$;
4. controversial: I_{+k} significantly high, $A_{+k} > EA_{+k}$, and $S_{+k} > ES_{+k}$;
5. average: remaining group members.

Table 2 is an elaboration of the example given in Table 1 and shows part of the output yielded by SSRAT, the computer program we wrote for procedure SSrat (for more detailed information about the program and its output, see Maassen, 1991). Although the rating scores of **P** were rescaled to produce *I, S,* and *A* scores, the output shows the initial rating scores {1, 2, 3, . . . , 7}. The table lists the allocation of status type that occurs if α equals .05 or .10 (right-sided testing with respect to popular or controversial; left-sided with respect to rejected or neglected).

We have argued above that the criteria of Coie et al. are a logical choice when analyzing rating scores. The literature contains a variety of criteria for classification into sociometric status types, any of which may be applied to rating data if one should feel so inclined. The values of the probabilities presented as extra information in the computer output (see Table 2) provide an aid for classifications that would use other criteria (e.g., the criteria of Newcomb and Bukowski).

Comparison of the Nomination and Rating Methods

In the previous section we outlined our method of status determination that can also operate on data gathered through rating scales. The question is whether the different methods of status determination that are in use lead to distinct classifications. To illustrate this point we will compare the results in an experiment conducted at two schools where pupils were asked to express their judgment via nominations as well as 7-point ratings.

Experiment at Two Schools

Method

We asked children at elementary school level and adolescents at high school level to judge each other by nominations and ratings.

Subjects. Data were collected in two different settings. One setting consists of three classroom groups (n = 31, 28, and 27) at elementary school level. The age range of the pupils is from 7 to 12 years. The other setting consists of five classes (n = 12, 11, 22, 21, and 20) at high school level. The age of these pupils ranges from 12 to 14 years.

TABLE 2
Part of the Output of Computer Program SSRAT Applied to the Data in Table 2

ID no.	Row	S	$P(\leq S)$	$P(\geq S)$	$E(S)$	A	$P(\leq A)$	$P(\geq A)$	$E(A)$
001	9	27	1.000	0.000	10.9	0	0.001	1.000	11.9
002	9	23	0.999	0.003	10.9	0	0.001	1.000	12.0
003	9	12	0.691	0.421	10.7	15	0.797	0.276	12.1
004	9	15	0.889	0.179	10.6	8	0.168	0.892	12.4
005	9	0	0.005	1.000	10.6	22	0.995	0.010	12.2
006	9	6	0.158	0.911	10.9	11	0.471	0.633	11.9
007	9	0	0.005	1.000	10.4	27	1.000	0.000	12.2
008	9	15	0.877	0.189	10.8	12	0.533	0.563	12.2
009	9	4	0.071	0.951	10.4	15	0.791	0.285	12.2
010	9	5	0.089	0.946	10.9	11	0.480	0.621	11.8

ID no.	Row	P	$P(\leq P)$	$P(\geq P)$	I	$P(\leq I)$	$P(\leq I)$	SS .05	SS .10
001	9	63	1.000	0.000	27	1.000	0.026	POPULAR	POPULAR
002	9	59	0.999	0.001	23	0.577	0.599	POPULAR	POPULAR
003	9	33	0.449	0.604	27	1.000	0.026	CONTROV	CONTROV
004	9	43	0.876	0.146	23	0.556	0.622	AVERAGE	AVERAGE
005	9	14	0.003	0.998	22	0.419	0.728	REJECTD	REJECTD
006	9	31	0.329	0.710	17	0.019	0.993	NEGLECT	NEGLECT
007	9	9	0.000	1.000	27	1.000	0.026	REJECTD	REJECTD
008	9	39	0.733	0.317	27	1.000	0.026	AVERAGE	AVERAGE
009	9	25	0.135	0.889	19	0.098	0.951	AVERAGE	AVERAGE
010	9	30	0.285	0.754	16	0.009	0.996	NEGLECT	NEGLECT

Procedure. Two methods of sociometric measurement were used in both settings. All pupils had to nominate three classmates they liked the most and three classmates they found the nastiest persons. (If they were unable to mention three persons, they were allowed to nominate a smaller number.) Furthermore, they had to rate each classmate on a 7-point scale that ranges from –3 (*very nasty*) to +3 (*very nice*). The scale's midpoint (0) reflects a neutral judgment (neither sympathy nor antipathy, just an "ordinary classmate"). To ensure that each group member was given a rating, each pupil had to work through a little booklet in which they found on each page the name of one classmate. Each booklet consists of a randomized sequence of names. In addition, the two methods of data gathering, via nominations and rating scales, were presented to pupils in random order.

In several classroom groups, one or two pupils were absent when the questionnaires were assigned to respondents. Consequently, they did not act as an assessor, but they were assessed by their peers. This causes no problem for the probability procedures, but within the standard score methods the total scores of these pupils have a higher upper limit, which makes these scores and the scores of their group mates uncommensurate. For this reason, the total rating score and the total scores for sympathy and antipathy are divided by the number of assessors who have contributed to these scores. The first quality will be used again in the following and is referred to as *average received rating* (a.r.r.).

Results

Sociometric status distribution. Table 3 shows the sociometric status distributions according to the four methods involved. Because distributions at both schools are not substantially different they have been pooled.

The classifications by NBnom are less refined than the distributions according to CDCnom, CDCrat, and SSrat, in the sense that a considerably higher percentage of pupils are classified average; particularly the popular category seems to be reduced. This result has been found many times before in research conducted by others (see Van Boxtel, 1993). On some occasions the researchers even raised the significance level (see, e.g., Bukowski & Newcomb, 1984) to achieve a higher number of people in the marginal categories. Within NBnom, α equal to .05 probably goes together with (statistical) Type II errors (subjects are classified average, whereas they should be attributed to the marginal categories). Relaxing the significance level will decrease the number of these errors, but the question is how many Type I errors (people whose attribution to the marginal categories is unjustified) will occur instead. Alpha equal to, for example, .10 generates a distribution that is more like that of the other methods, but a two-dimensional comparison with SSrat still

TABLE 3
Marginal Sociometric Status Distributions (in percentages) at Two Schools Together (N = 172), According to Four Methods and Variants of SSrat

Method	α	Popular	Rejected	Controversial	Neglected	Average	Cohen's κ
							With CDCrat
SSrat	.05	23	20	1	8	48	.73
	.025	19	17	1	6	58	.76
	.01	10	13	1	5	70	.74
							With SSrat (α = .05)
CDCrat		14	17	1	11	56	.73
NBNom	.05	2	11	4	9	74	.27
CDCnom		17	16	5	16	47	.39

shows a substantial difference (Cohen's κ between the two classifications of all 172 pupils together is .33 with $\alpha = .10$ and .27 with $\alpha = .05$). We conclude that the larger amount of information used by SSrat apparently allows a more refined classification than the nomination method of Newcomb and Bukowski with the same α value.

The classifications yielded by CDCrat and CDCnom do not deviate substantially from what is found in many studies. The procedure, nominating a fixed number of peers irrespective of the characteristics of the group, cutting off one standard deviation along the *P* and *I* axes, apparently leads to similar distributions. The distribution yielded by SSrat is roughly the same, particularly in the junior high school groups. Does this mean that the pupils are classified the same by SSrat, CDCrat, and CDCnom?

Differences in classification. To answer this question we look at the two-dimensional distributions of SSrat and CDCnom, and of SSrat and CDCrat, respectively (to save space not displayed in tables). The similarity between SSrat and CDCnom proves to be not very high (Cohen's $\kappa = .39$). Ninety-nine of the 172 pupils (58%) are classified the same by both methods; about half of them (30%) are labeled average according to both methods; 18% received this label from SSrat but not from CDCnom, and 17% received this label from CDCnom but not from SSrat.

Next, let us consider the two-dimensional distribution of SSrat and CDCrat. The similarity of the categorization is much greater than in the previous case (Cohen's $\kappa = .73$). One hundred and forty-two of the 172 (83%) pupils are classified the same. The greatest difference can be found in the divisions along the *P* dimension: According to SSrat, a considerably higher number of subjects are labeled popular (these are subjects who are regarded as average by CDCrat; the opposite does not occur) and rather more people are considered rejected. However, along the *I* axis CDCrat segregates more subjects on the neglected side. Almost all transitions occur to or from the average category.

The differences between the results yielded by the four methods are large enough to consider the methods as distinct variants. It goes without saying that we particularly put our trust in the results of SSrat as the method that uses the most extensive information. From Table 3 we conclude that this method is the most discriminating along the *P* axis. This has special relevance, because many studies are directed at the rejected group, sometimes in comparison with the populars.

Validation of the classification. By collecting rating scores, in a certain sense, a validation of the results of the various methods is possible. We base our view on the following considerations: (a) The average rating that a pupil

receives from his classmates (a.r.r.) is comparable over groups of different sizes, (b) the a.r.r. of a subject who is regarded as popular should not be less than the neutral scale point (i.e., 0 in this case), (c) the a.r.r. of a rejected pupil should not be higher than this value.[2]

For all pupils the a.r.r. was calculated; the statistics of this variable covering the pupils who are classified popular or rejected by the various methods are shown in Table 4. From this table we draw the following conclusions. In determining the populars the nomination methods perform less effectively. The mean a.r.r. for SSrat ($\alpha = .05$) and CDCrat are about the same, but SSrat is much more effective. Both methods consider one person out of the desired range (see Consideration b above) popular; this person is considered popular anyway by all the methods. As far as the rejected group is concerned, we see that NBnom yields the most cautious and safest results. SSrat ($\alpha = .05$) proves to be the most "careless," which provides the opportunity to impose a more strict significance level. In Table 4 one can also find the results of SSrat with $\alpha = .025$ and .01. Setting α equal to .025, SSrat still proves to be superior in determining the populars; in determining the rejected pupils there is no longer any substantial difference between SSrat, CDCrat, and CDCnom (SSrat and CDCnom include one person outside the desired range, see Consideration c above). Setting α equal to .01 makes SSrat rather cautious: 70% of the pupils are then classified as average; this goes together with a rise in the validity of the popular but not of the rejected category.

As far as the division along the second axis (the impact axis) is concerned, SSrat proves to be the more cautious method. "Validation" of the classification along this dimension is not possible with the data at hand.

Summary and Discussion

Sociometrists sometimes use nominations, sometimes ratings. The use of rating scales is still usually associated with one-dimensional sociometric status determination (Hymel, 1983; Terry & Coie, 1991). We have shown that the use of ratings may also lead to a two-dimensional sociometric status attribution. It should be admitted that, on the other hand, the rating method entails some drawbacks, which will be discussed first.

A first drawback concerns the questionnaire that is assigned to respondents. Within the framework of the nomination method a respondent is asked to nominate a prescribed number of group mates whom he likes most and whom he likes least. Data gathering via nominations needs only a few items in a questionnaire. When the rating method is applied, the respondents have to rate *all* group mates on an antipathy↔sympathy scale. Nomination data are easier to collect than rating data. In the case of rating scales respondents have to answer as many questions as there are persons to be assessed. It may be asked

TABLE 4
The Average Received Rating (a.r.r.) for the Popular and Rejected Groups According to the Four Methods and Various Variants of SSrat

Method	α	M	SD	*Minimum*	*Maximum*	N	*Percentage*	*Out of range*[a]
Total		0.07	.73	–2.16	1.54	172	100	
Populars								
ssrat	.050	0.79	.39	–0.18	1.54	39	23	1
ssrat	.025	0.82	.41	–0.18	1.54	32	19	1
ssrat	.010	0.97	.36	0.40	1.54	18	10	0
cdcrat		0.82	.44	–0.18	1.54	24	14	1
cdcnom		0.54	.44	–0.24	1.37	29	17	3
nbnom	.050	0.01	.34	–0.20	0.40	3	2	2
Rejected								
ssrat	.050	–0.74	.53	–2.16	0.04	35	20	1
ssrat	.025	–0.81	.53	–2.16	0.04	29	17	1
ssrat	.010	–0.85	.57	–2.16	–0.07	23	13	0
cdcrat		–0.84	.50	–2.16	–0.07	30	17	0
cdcnom		–0.84	.60	–2.16	0.21	28	16	1
nbnom	.050	–0.90	.53	–2.16	–0.15	19	11	0

[a]a.r.r. > 0 for rejected and a.r.r. < 0 for popular pupils.

to what extent this is a real disadvantage. While nominating, the respondents, in fact, execute the same task, although implicitly, and one wonders how carefully they acquit themselves.[3]

A second limitation concerns the assumption that underlies the use of rating scales. Some researchers, acquainted with the nomination method, object to the task that is imposed on the participants in a study involving the use of rating scales, that is, to assess group mates on a one-dimensional scale. They consider sympathy and antipathy to be more or less independent variables and claim that one can feel antipathy and sympathy for the same person; the nomination method gives the opportunity of expressing this feeling. They feel supported by the low correlations between the total scores for sympathy and antipathy repeatedly found in research. According to our findings their claim is not well founded. The question may be raised whether these scholars, in fact, mean that one can feel sympathy for an *aspect* of someone's personality and at the same time dislike another aspect or that one can like a person *at one* moment and feel antipathy at another time. We do not dispute this, but these atomized aspects of sympathy should be expressed in the questionnaire assigned to respondents, in the nomination method as well as the rating method.

Ratings have certain advantages over nominations, which we consider now.

First, the reliability of rating scores is usually higher than that of nominations (Asher & Hymel, 1981).

Second, some researchers believe that ratings are less objectionable on moral grounds than are especially negative nominations (e.g., Asher & Dodge, 1986; Thompson & Powell, 1951). To circumvent this objection Asher and Dodge even used a rating scale together with positive nominations and "borrowed" the lowest score on the rating scale as a substitute for negative nominations. (Within our framework this must be regarded as a waste of information, for which we offer a better solution.)

Third, nomination scores are dichotomous (nominated/not nominated); ordinal information is lacking. It may be that sympathy differs for nominated persons or for nonnominated persons, but this cannot be made explicit. With rating scales respondents are enabled to give a more refined judgment about their group mates.

Fourth, because the nomination methods allow each assessor to attribute only a few nominations to his peers, nomination totals of many group members are low and less discriminating than rating totals. This makes ratings more appropriate for other types of analysis in a study (like correlational analyses).

Fifth, in connection with the previous argument, we believe that the average received rating (a.r.r.) is a more stable variable than the average received nomination totals are. This makes ratings more appropriate for comparisons over groups or comparisons over time (in longitudinal studies).

While introducing our rating method we discussed two variants: (a) a direct application of the standard score procedure of Coie et al. to rating scores (CDCrat) and (b) a probability method, SSrat. Because, like SSrat, the nomination method of Coie et al. is based on the two dimensions preference and impact, we translated their criteria into our probability method. Contrary to CDCrat, SSrat takes into consideration the differential score attribution of the assessors and thus uses more extensive information than the other methods considered in this article.

In our study, we compared the classification results of the four methods involved (CDCnom, NBnom, CDCrat, and SSrat). CDCnom, CDCrat, and SSrat yielded about the same marginal sociometric status distributions. However, the two-dimensional differences are large enough to consider the four methods distinct variants. The extra effort a researcher has to invest in collecting rating scores is rewarded by an increased validity. SSrat proves to be superior in determining the populars; our study even indicates that the nomination methods should not be used for determination of this category. In detecting rejected people our data did not show substantial differences. As far as the division along the impact axis is concerned, SSrat performs rather cautiously, which probably goes together with an increased validity, taking the application of more extensive information into account. The results of our study suggest that SSrat with $\alpha = .025$ probably is to be preferred.

APPENDIX

The objective is to estimate probability distributions of the received total scores. As an example, we take matrix **P.** For reasons of algebraic elegance only it is assumed that **P** contains scores of the set $\{0, \ldots, 2R\}$. Our probability model is predicted on the null hypothesis of conditional random attribution. Ten Brink (1985) applied this principle earlier. Given this hypothesis, the probability that an assessor i will attribute a rating r can be expressed as $p_i(r)$. Random attribution, then, depends on the assessor alone. P_{ik} is the sympathy rating an assessor i gives to assessed k, hence:

$$P[P_{ik} = r] = p_i(r), \tag{1}$$

for $r = 0, 1, 2, \ldots, 2R$.

The total sympathy score for person k, P_{+k}, can be taken as the sum of $N - 1$ independent random variables P_{ik}; every P_{ik} is drawn from the same value domain $\{0, 1, 2, \ldots, 2R\}$, although with varying (over i) probability distribution. We denote the probability of realizing a certain value of P_{+k} by means of the principle of mathematical induction.

For any assessed person k the assessors are renumbered by index j ($j = 1, 2, \ldots, N - 1$), leaving the number of the assessed person out of consideration.

Let $P_k(j)$ be the (sub)total score received by assessed subject k from assessors $1, 2, \ldots, j$. Then it holds for $j = 1$ and $r = 0, 1, 2, \ldots, 2R$ that

$$P[P_k(1) = r] = p_1(r). \tag{2}$$

And for $j + 2, 3, \ldots, N - 1$; $r = 0, 1, 2, \ldots, 2R$ and $s = 0, 1, 2, \ldots, j*2R$:

$$P[P_k(j) = s] = \sum_r p_j(r) * P[P_k(j-1) = s - r], \tag{3}$$

in which $P[P_k(j - 1) = s - r] = 0$ if $s - r < 0$.

Moreover, for $j = N - 1$ and $s = 0, 1, 2, \ldots, (N - 1)*2R$ *the following holds:*

$$P(P_{+k} = s) = P[P_k(N - 1) = s]. \tag{4}$$

The expected value of P_{+k} is now:

$$EP_{+k} = \sum_j \sum_r r * p_j(r). \tag{5}$$

In this notation the successive order of assessors in matrix **P** plays a role. This means that $P[P_k(j) = s]$ depends on the order selected. The end result P_{+k}, however, is irrespective of the order chosen, being the sum of the same $N - 1$ independent random variables.

From the expressions above it will be clear that the probability distribution of P_{+k} is captured entirely by $p_i(r)$. These parameters are unknown and will be estimated from the data. Let $n_{ik}(r)$ be the variable counting whether assessor i has given person k a rating r; $p_i(r)$ is then estimated as follows:

$$\hat{p}_i(r) = \sum_k \frac{n_{ik}(r)}{(N-1)}, \text{ summation over } k \neq i. \tag{6}$$

The above was formulated with respect to matrix **P**, but by analogy holds for matrix **I** as well if, in the formulas, R is read instead of $2R$. The same applies to matrices **S** and **A**. In this way, a probability distribution for the total scores P_{+k} (total rating score or social preference, I_{+k} (social impact), S_{+k} (sympathy), and A_{+k} (antipathy) of every assessed person is theoretically determined and estimated in practice.

NOTES

1. "Translation" of the criteria by Coie, Dodge, and Coppotelli according to the following rules:

z-score < -1 becomes: raw score significantly low;

z-score $> +1$ becomes: raw score significantly high;

z-score < 0 becomes: raw score less than the expected value;

z-score > 0 becomes: raw score greater than the expected value.

2. It should be admitted that this is not a validation in any pure sense because the total rating scores, and thus the average received rating (a.r.r.) affect the classification

of the popular and rejected group members in a direct way within the context of the ratings methods, but not within the contest of the nomination methods.

3. The reliability can be raised by presenting assessors with a list of all persons to be assessed (see, e.g., Coie, Dodge, & Coppotelli, 1982, p. 559).

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AUTHORS' NOTE: Requests for reprints should be sent to Gerard H. Maassen, Utrecht University, Faculty of Social Sciences, Department of Methodology and Statistics, P.O. Box 80140, 3508TC Utrecht, the Netherlands. The computer program SSRAT and the accompanying manual are also available on request from the first author. The program SSRAT contains procedures designed by Ten Brink (1985) for other purposes. We thank him for allowing us to use his program.

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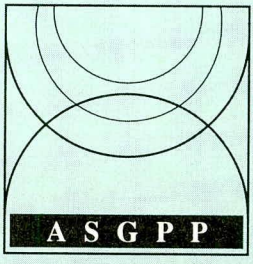

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