

The Theory of Continuity

**An alternate analysis and supporting experiment on the expressed modes of human
interaction**

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RESEARCH PROTOCOL

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The purpose of this project is to explore the methods and contexts available to expand the breadth of understanding and practice of human Interactive sciences. In modern popular culture, the study of human relationships ranging from Acquaintanceship to Romance has been widely condemned to pseudoscience, governed by “Self-Help” novelists and superstitions. My research seeks to both explore where Human Interactivity studies have become inadequate or stifled, and to propose solutions to expand the general ability to observe and interact with data on human relationships. The benefits of this study would be an increased knowledge and ability to work with human emotive behavior in a scientific, quantitative method, as well as the ability to expand on and further explore methods of analysis in this field. The hypothesis of this study is that, through interviews of social couplings (pairs of friends, acquaintances, romantically-involved individuals, etc.); data can be gathered and manipulated to provide insight into the inner-workings of the relationships themselves. Further, the study hopes to demonstrate a method of conversion between qualitative interview data into quantitative, malleable data called the *Theory of Continuity*. The hypothesis allows for the “coding” of qualitative observed data into a quantitative scale, which can then be analyzed via statistical means.

The source of my subjects for this research will be a combination of Convenience and Volunteer sampling. Copies of the research description will be posted in public locations, with

subjects being chosen from respondents to the advertisements. The preferred sample size for the preliminary research is N=40 couplings, with 80 individual participants in total. A control will be made such that any coupling claiming to be in a Romantic Relationship will not consist of members violating California penal code 261-269 for consent to sexual activity. Controls will not be made for gender, ethnicity or location, aside from the breadth of advertisement being limited to California. Demonstration of the Continual Determination method does not require a specific population limitation in order to function, removing the need for selection controls.

Data will be collected via tandem and singular interviews with the afore-selected couplings, using a standardized questionnaire available for review with this Protocol. All interviews will be conducted exclusively by the Principal Researcher, and will require no physical activity or research apparatus. All interviews will be conducted in a location of the subject's choosing and convenience, and shall take no longer than Thirty (30) minutes per interview. Interviews will be audio-recorded for transcription, or recorded by hand if subjects would choose to opt-out of the recording process.

OUTLINE

I: Where has the study of relationships been before?

- A. The school of basic classifications: bonds between humans were classified primarily based on whether or not there was a familial or blood tie. The primary stratification between relationships was between Affinity, Conjugal and Consanguine bonds. Affinity bonds were indirect relationships bound by marriage unions, such as In-laws, Conjugal relationships were bound by the nuclear family

system including matrimony, and Consanguine relationships were governed by blood ties.

- B. The Sociometric school: human relationships were quantified into geometric configurations to represent social networks. The Simmelian branch of sociometry focused on the analysis of dyads and triads of social actors, forming large compound matrices of related players. Simmel used these matrices to map patterns of disease transmission through acquaintance groups. Another branch of sociometrics was pioneered by Jacob L. Moreno, who coined the Sociogram as a method to map out large groups of connected individuals.
- C. The Self-Help school: bonds between humans were identified qualitatively, with care paid to decoding specific inter-relational actions. Knowledge on relationships is propagated through independent, non-academic publications with authors each claiming to have decoded the myths of romance. Due to the vast open market for entry, information in the self-help school is difficult to validate and often governed by popularity.

II: Why does the study of relationships need to change?

- A. The basic classification method is far too short-sighted, missing a wide range of human interactions within each of its broad classifications. The Sociometric school is adequate for understanding social action on a basic level; however it has no way to explore nuances in individual relationships, or how those relationships dynamically interact with one another. The Self-Help school is shallow and qualitatively-oriented, with very little exploration into the mechanics that produce the outwardly-expressed traits of romantic interactions.

- B. Relational science is currently confined as a minor branch of social psychology at best, and as a pseudoscience at worst. The field needs a new paradigm to bring the quantitative, analytic content of relationships to the forefront. Pop culture and overall consignment of relational analysis to old wisdom and folkways has stunted the growth of the science as a whole.

III: What is my proposed alternative?

- A. The Theory of Continuity: a hybrid analytical paradigm consisting of quantifiable, observable data manifest from qualitative gathering methods. The Continuitual approach divides the essence of human interaction into single, unique, identifiable points, which come together to define the relationships we create with others.
- B. Continuity allows one to analyze individual relationships on a micro-level, and assemble them into sociometric matrices to simulate and observe interactions between many relational units. The paradigm allows for a wide range of interactive descriptions and breaks down observations into a plethora of categories. Most importantly, the Theory of Continuity in practice produces quantitative data useable for statistical analysis.
- C. To illustrate the Theory of Continuity, two techniques will be used: A step-by-step breakdown of the concepts of the Continuitual method, as well as a proof for how points of Continuity are expressed in relationships, and a field experiment designed to apply the Continuitual analysis method to a real-world population.

IV: The Proof

- A. Continuity is formed by interacting with other people. Specific interactions, events, objects, memories, preferences, experiences and ideas create individual points of Continuity. Each point has a value based on how and when the experience from which it was derived happened. Totaling these values and applying the resultant sum to a scale produces a representation of the exemplar relationship's nature, including its strength, weaknesses and longevity.
- B. Points of Continuity are contained within relationships and are shared mutually (with few exceptions) between each partner in the relationship. When measuring the level of Continuity, the measurement is a representation of the relationship as a unit, not of the individual players in that relationship. Continuity is divided between Direct and Abstract points, depending on the nature of the experiences that produce them.
- C. List of known Continuity points, the types of interactions that produce them, as well as the scale to determine their relative strength.

V: The Experiment

- A. Explain the research protocol, design of the study, scope of the study and the reasoning behind why this particular experiment represents the verification of the Continuity determination method.
- B. Present the results of the study.
- C. Analyze the results of the study, declaring whether they represent a verification of the Continuity paradigm.

INTRODUCTION

When questioning the true purpose of science, the quizzical mind will often travel towards the idea of truth. Philosophers, pontiffs, and prying minds of all ages and walks of life have pondered the concept of fact, and which grandiose statements to write into word of law. However, the beauty of the scientific method is in its malleability; the fundamental natures of the scientific world to bend, warp, and evolve when exposed to new and revolutionary sets of ideas. Concepts such as the composition of the human body to our planet's position in the cosmos have been proclaimed as fact and subsequently challenged by the process of science, and their current permutations are likely far from final. This idea of malleability is the inspiration for my project, *The Theory of Continuity*. This project attempts to turn the study of human interaction on its head, proposing a new and revolutionary way to view the myriad ways in which each and every one of us interacts on a daily basis. The overall purpose and ambition of the project is to repair a dysfunctional system of relational observation, replacing it with an alternative fine-tuned for operation in a globally-active, quickly-shifting, and infinitely complex modern society. In its current form, the study of human relationships ranging from acquaintanceship to romance is schizophrenically split between multiple competing schools of thought. Some swear to the psychological analytical process, others look to self-help novels for answers, while others still rely on archaic classification methods, yet there is a distinct lack of a unified consensus. In essence, if one was to ask 1,000 individuals the question: "what is the difference between a friend and a 'close friend'?" one would likely get 1,000 unique and disharmonious answers. This schism of understanding has inundated our popular culture in confusion and folklore surrounding what it means to interact with one another, and is a phenomenon my research seeks to remedy.

In its infancy, my research began with a goal to construct a new socio-relational paradigm; in essence, a new lens through which to understand and observe the way that humans interact. Drawing from the specific flaws in each existing and prominent method of relational observation, a theory was constructed revolving around the constant, fluid exchange of socio-emotive currency as the prime determinant of human interaction. This currency, coined Continuity, defines the nature of a relationship between two individuals based on how much is present, and of what quality. For example, a relationship that could be classified as an “acquaintanceship” would contain less Continuity than a relationship that would be classified as a “friendship”. Continuity exists within relationships themselves, rather than being attached to the individual players of a relationship, and can appear in a myriad of different expressed forms. Since the overarching goal of my research is to create and reinforce the entire research structure for the theory of Continuity, the purpose of this specific project is simply to produce evidence that Continuity exists, and consequently can be identified and measured. Since Continuity in and of itself is not visible to the eye but observed through specific relational interactions, I created a system to determine the specific Continuity content of any relationship I could observe. This process of Continuity prediction is the fulcrum and focus of this project, and will ideally produce results that confirm the existence and viability of the Continuity method.

LITERATURE REVIEW

The characteristics and tendencies of social understanding have fluctuated and changed over the course of our evolution as an interactive species. In the following review, the case will be made to separate the exploration of relational studies into three distinct epochs: the Basic

Classification epoch, the Sociometric epoch, and the Self-Help epoch. These periods of time, in order from earliest to most modern, represent dominant paradigms of social thought concerning the classification and understanding of human relationships. Each one was considered in its time to be the “correct” method for understanding relationships, however here we will discuss the literature published by some of the most renowned names in each epoch’s body of knowledge, and examine why each method fails to fully capture the intricacies of the human socio-interactive spectrum. Whether it is a simple lack of depth, a failure to standardize and fully analyze, or a schizophrenic attempt to level the playing field, each epochal method bears its own strengths and weaknesses which my Continual method seeks to remedy.

Over the course of our social sentience, humanity has experimented with many different systems of classifying the ways in which we interact with one another. Discourse relating to the appraisal of interactions between acquaintances, friends, lovers, and everything in between has been molded and shaped over time to fit the needs of the observers, with each set of ideas carrying its own social stigmas and assumptions. Because of this, the appraisal of relational action has taken many forms over time, the simplest and most archaic of which dominated primitive social discourse for the majority of human history. This paradigm of social understanding focused on simple, easily-available sets of information to classify all human interaction into defined categories. Relationships were defined as interactions between two players via blood relation, sexual or family prerogative, or an abstract “everything else” category. I refer to this system of shallow classification techniques as the epoch of Basic Classification, and it represents the first real foray into the field of relational studies, performed by many separate groups on many separate occasions. In contrast to the Sociometric and Self-Help epochs, the Basic Classification epoch represents a relatively undefined period of time

before the afore-mentioned epochs take place, wherein the overall opinion of relational studies was simpler and shallower. Relationships were stratified into three categories: Affinity relationships, Conjugal relationships, and consanguine relationships. The latter of these categories was populated by relationships defined by blood or consanguine ties, such as familial lineages. The second Conjugal category contained relationships defined both by sexual ties, such as romantic partners or married couples, as well as nuclear families concerning parent-child relations. Lastly, the Affinity category houses all relationships that do not conform to either of the other two categories, creating a widely-varied class of social actions. Through analysis of descriptions of these categories, the reasons that they fall short of usefulness in the modern era will become plainly apparent, paving the way for the Continuital method to usurp them.

To begin the examination of the Basic Classification epoch, one must peer into the relational class that has persisted in both law and common discourse for the majority of modern history. The consideration of consanguinity, or being related via direct or adjunct lineage, has been an important influence in social methodology within all annals of humanity, from powerful and prolific to tribal and instinctual. In modern discourse, consanguinity was first explored as a legal definition by a set of commonwealth laws developed in 1705 for the then-colony of Pennsylvania entitled Smith's Laws. The laws detailed social and political expectations of the residents of the pre-American colony, including a table of socio-relational definitions entitled *The Table of Degrees of Consanguinity and Affinity* (Smith, 27). In the table, degrees of consanguine relationships are said to include a man's relationship with his mother and father, his father's and mother's sisters, his daughters, and their subsequent children. Furthermore, the table classifies other types of relationships, such as a man's relationship with his wife's consanguine partners as falling into a different "Affinity" category, which will be elaborated on later. While

Smith's Laws represent a more contemporary enactment of consanguinity, the term has ancient roots, even appearing in the Oxford English Dictionary definition of "Tribal Society". Blood ties have been used to distinguish membership and belonging from ostracism in every era of human society, and thus cannot be devalued for their immense impact on the way relationships are viewed today. However, there still remain two classes of social interaction that exist outside consanguinity and within the Basic Classification epoch.

The next niche within the Basic Classification epoch belongs to the relational class comprised of members of a family unit that aren't connected directly by blood ties. These Conjugal relationships are defined primarily between marital partners, in which members of a relationship are involved in the construction of a family unit. In its modern permutation, Conjugal is referred to as pertaining to or involving a system within marriage or between marital partners, and married couples and immediate nuclear family members such as children are considered members of the conjugal relationship spoke within a family unit. The conjugal relationship category is an uncharacteristically-narrow one for the Basic Classification approach, truly encompassing only one minor permutation of the Romantic Relationship spectrum, however the relational type was considered to be of such a different nature that it deserved to be separated from the larger Affinity class. While the origins of the term conjugal are unclear, the classification has modern permutations that persist to this day in the United States prison system. The origins of the "conjugal visit", an inmate-to-significant other interaction prioritizing sexual activity, came from a 1916 enactment in the Mississippi state penitentiary. Sexual visits between an inmate and his/her spouse were used as an incentive for couth behavior among the prison population, and the conjugal visit was implemented nationwide shortly afterward. These incarceration-oriented relational designations represent one situation where the Basic

Classification of conjugality is still used as law, despite containing only one true relationship within it. In essence, the conjugal relationship class is remarkably narrow, and ill-serving to the Basic Classification paradigm as a whole. Lastly, the narrowness of the conjugal category combined with the relative specificity of the afore-mentioned consanguine category forces the brunt of social analysis on the last category in the Basic Classification triad; a responsibility it can hardly uphold.

Last but by no means least, the Basic Classification epoch produced one final relational definition in order to understanding the remainder of social interaction. This classification considered the bonds of Affinity between people, and encompassed the entirety of the human social experience that was not governed by the conjugal or consanguine definitions. An affinity relationship, simply put, can consist of essentially any type of social interaction, ranging on a spectrum from the most insignificant of acquaintanceships to the strongest and most long-lived of friendships. Affinity relationships can be sexual in nature, and possess no controls for age, gender, distance, cohort, health, interaction type, or any other constraint. In short, the affinity relationship class is the catch-all definition for any relationship that isn't kinship by blood, or part of a direct nuclear family group. The term affinity is referenced in texts we have visited earlier in this review, specifically in Smith's consanguinity table. The table designates all relationships that are not by definition consanguine into the affinity category, without providing any semblance of stratification within the category itself. This phenomenon brings to light the primary issue with the affinity relational class, as well as the major flaw with the Basic Classification epoch as a whole.

The fundamental reason why the Basic Classification epoch of social understanding is ill-fitted for use in the modern era is that it fails to recognize the depth of human interaction. The

categories of consanguinity, conjugality, and affinity are either far too narrow in the former case, or far too broad in the case of the latter. The system fails to capture the intricate depth of relationships; a budding friendship between primary school children, a twenty-year best friendship between aging co-workers, and a romantic fling between two well-acquainted acquaintances would all simply be “affinity bonds” under Basic Classification. This inability to consider the ways in which affinity bonds differ from each other renders the Basic Classification method unfit for use in the modern social spectrum; however I am not the only one to come to this conclusion. Two other dominant schools of thought have risen to address the issue of socio-relational classification, creating two independent and functional epochs of understanding to rival that of the Basic Classification method. However, regardless of whether one subscribes to Basic Classification or one of its two competitors, I seek to make the case that my Continuital approach can and will surmount all three methods entirely, producing a well-oiled machine from useful-yet-dysfunctional parts.

In its truest sense, the scope and vision of my project is to revolutionize and revitalize the field of Sociology, and to a greater degree, how the scientific community appraises the idea of interpersonal relationships. In its modern permutations, Sociological theory surrounding human interaction has been limited, with true works of analysis becoming fewer and farther between while being replaced by the conventional folk-medicine of the Self-Help movement. Looking to the past, the understanding of interpersonal relationships has gone through many paradigm shifts within its own evolution, ranging from eras of basic classification, social geometry, the “7 Keys to Success” or “9 Love Languages” and everything in between, arriving today in an unfulfilled sense of limbo between pseudoscience and qualitative art. However, even amidst this sea of half-maneuvers and attempts to explain relational action, one particular school of thought stands out

among the crowd: the field of Sociometry. Pioneered by Dr. Jacob L. Moreno, Sociometry was the first attempt to do what my project seeks to perfect and refine: produce a hard scientific methodology for the classification, understanding and manipulation of human interactive relationships. Dr. Moreno's two most prominent works, *Sociometry, Experimental Method and the Science of Society* and *Who Shall Survive* detail the methods and ideas behind the Sociometric school of thought, and in turn the background of my own theory. While Moreno's Sociometric theories are shortsighted and shallow in some degrees, they serve as a vital stepping stone in the evolution of modern social understanding and illustrate a foray into an untraveled path of sociology.

Moreno began his understanding and creation of Sociometry by attempting to retrofit the way that all types of social observation were to be conducted. Prior to this movement, social observation was traditionally confounded by specific micro-sociological phenomena in group organization, culture, preferences, mores and folkways among other situations. However, Moreno sought to change this, claiming in *Sociometry, Experimental Method and the Science of Society* that "Sociometry means measurement of all social relations, in its broadest sense, *all* measurement of *all* social relations" (Moreno, 1951). Moreno developed a method to understand social relationships and interactions at their most intrinsic level, bypassing all external elements that would make them impossible to generalize. However, in order for Sociometry to be viable, it needed to include a working definition that encompasses the entirety of human interaction, equipped with its own set of classification methods to distinguish one relationship type from another. Moreno's answer to this problem was the concept of the Social Atom, separating relationships by means of importance.

“The point of transition from being a mere acquaintance to becoming an emotional partner in a social atom is theoretically significant. A study of the social atom reveals a definitive line of demarcation between the acquaintance volume and the social nucleus proper, the ‘Social Threshold’” (Moreno, 1951).

Moreno divided social relationships into two categories based on perceived significance; relationships deemed relatively insignificant in every-day life are consigned to the “Acquaintance Volume,” while significant relationships such as friends, romances, family, etc. are relegated to the “Social Nucleus.” Moreno’s social atom concept was revolutionary at the time of its publication, proposing a method that classified relationships based on qualitative observation, but in a quantitative manner. Additionally, Moreno elaborates to further segment relationships themselves into typologies based on what a subject is related TO. A particular distinction is made between forming inter-personal and inter-ideological relationships, with Moreno explaining that “There are besides the preferences for individuals the preference for things, objects, values and objectives, like sex, food, money, ideas, etc.”(Moreno, 1951). This separation between relationships with people and relationships with abstract concepts is, in my opinion, one of Moreno’s most powerful concepts, and represents an infantile form of my concept of the Continual method of social observation. However, in all of these examples Moreno’s ideas fall slightly too shallow, leaving much room for elaboration and expansion of his core principles. The social atom, while revolutionary, does not account for the variety of relationships that exist *within* his “Social Nucleus”, and his understanding of interpersonal and inter-ideological relationships lacks the depth and complexity of the Theory of Continuity, yet his relevance to my topic remains concrete and vital. In *Sociometry, Experimental Method and the Science of Society*, Moreno lays down the framework of the Sociometric method, a paradigm

that my independent theory seeks to expand upon and flesh out to create a true, comprehensive body of relational science.

While *Sociometry, Experimental Method and the Science of Society* detailed the frameworks of Sociometric thought and ideas, Dr. Jacob Moreno continued his analysis of social theory into another work as well. In a larger work, *Who Shall Survive*, Moreno delves deeper into the understanding of how Sociometry pertains to phenotypic analyses of other common social situations. These analyses, also expanded upon and improved by my project, serve as a fantastic framework for the basic understanding of social dynamics in group settings, from the classroom to the workforce and everything in between. Among the theories in *Who Shall Survive*, Moreno expanded on the Simmelian concept of the “Sociogram”: a graphical representation of active players in a social scenario, along with indicators of how these players are socially related to one another (diagrams present in Moreno, 1953, pg. 265-282). Moreno developed the idea of a dynamic Sociogram, understanding that each social situation was unique and different in its own right, and that relationships within social situations are often difficult to identify. He elaborates by stating that “The Sociometric approach of group organization is free from preconception of the contrast between individualism or collectives...as no individual is entirely unrelated to some other individual and no individual is entirely absorbed by a collective” (Moreno, 1953). In essence, Moreno realized and noted that social networks are constantly in flux, and relationships between players are never entirely static, and he used this idea to design a Sociogram to graph these tenuous connections. Moreno’s basic Sociogram, however, is schizophrenic and cluttered in nature, unable to keep to a generalized format for graphing all types of social interaction. This trait is one that I hope to remedy in my overhaul of the Sociogram drafting method; however the

process itself would not be remotely possible without the first entry into the field made in *Who Shall Survive*.

Lastly, *Who Shall Survive* included a revolutionary idea as to the classification of the social malfeaction; in a sense, what exactly to call it when social interaction isn't working the way it should. Moreno developed the concept of "Sociopsychopathology of Group Structure" (Moreno, 1953), based on the concept that "The individual instinctively gravitates within a united field towards social structures in which he is best able to attain and maintain balance" (Moreno, 1953). In this theory, Moreno explains that social problems occur when balance is unable to be maintained, creating a type of sociopsychopathology within the structure of the social network itself. While this theory is not one I fundamentally agree with, and is one I intend to retrofit and usurp with an idea of my own, it represents one of the first forays into the analysis of directly negative social action without an overtly negative connotation. That is to say, Moreno treats negative social action as he would treat positive social action: as a simple phenomenon of interaction without a cultural stigma attached to it.

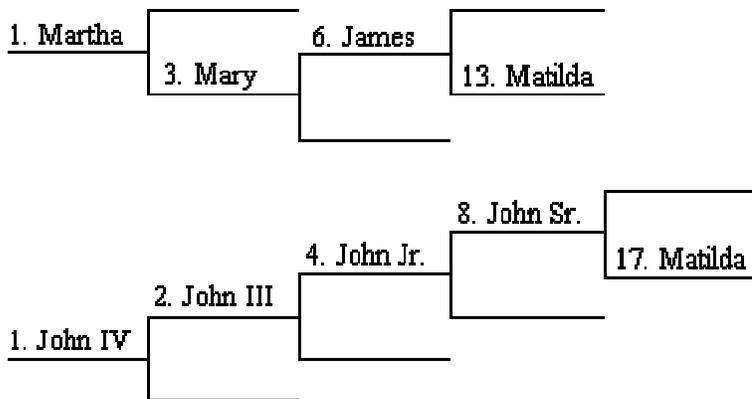
All in all, the works of Dr. Jacob L. Moreno are invaluable to my project and the overarching theory behind it for two prominent reasons. Firstly, the Sociometric school of thought and analysis represents one of the three major stepping stones in the evolution of social theory as a whole, and Moreno's work has contributed immensely to the understanding of human interaction as a verifiable science. Secondly, the particular holes in his theory illustrate the various ways in which my project seeks to improve upon Moreno's Sociometric theory, crafting it into a 21st Century permutation that can usurp the pseudoscience of the Self-Help movement currently pervading our pop culture understanding of relationships. The ideas within *Sociometry*, *Experimental Method and the Science of Society* and *Who Shall Survive* create an ideal

framework for expansion; a canvas waiting to be painted on, elaborated into and expressed within. My project and research seeks to do just that, and by utilizing the ideas of Dr. Moreno as a springboard, I can aspire to launch the study of relational science past a Sociometric understanding, and into a realm of hard, respected science. Yet, while Moreno's Sociometric theories are the most prominent theories in the field, other scholars have sought to adapt his ideas, creating hybrid social methods much like my own.

While each of the archaic social analysis epochs is defined in part by its operation in the past, there still exist modern permutations that remain prevalent in modern schools of thought. One of these systems, in a similar fashion to my Continuital theory, attempts to unify multiple older theories to better explain social arrangements in the modern era. This "Knot System", pioneered by Danish sociologist Knud Højrup, is explained as a new method that "Offers a new, structured way of imagining and visualizing relationships in the human mind as well as a more precise means of documenting this on paper and in computer output"(Højrup, 2006). The knot system is a hybrid analysis method based on elements of the Basic Classification and the Sociometric epochs of social understanding, dedicated to providing an exact and scientifically-concise method of graphing and analyzing social connections. Højrup elaborates that the knot system is a primarily notation-based system, defining it as "a concrete, symbolic encoding of information, such as numbers, words, names and symbols" (Højrup, 2006). In essence, the knot system deviates from conventional Basic Classification notations in that it separates the consanguine class into three distinct sections: A is an ancestor to B, A is a descendant of B, or A and B have a mutual ancestor, C. From these classifications, the knot system analyzes groups of related individuals from the perspective of a proband, or focal individual. Individuals directly related to the proband are considered to be on that proband's "ascent list", and other individuals

ancestral to both the proband and members of that proband’s ascent list are defined as “knot members”. The system goes on to define primary, secondary and tertiary kin groups based on clusters of knot members, making for a complex and depth-driven classification system.

While the applications of the knot system may not be immediately apparent, Højrup illustrates a case study in which utilizing his system allows for the introduction of clarity into an otherwise confusing situation. The case presented deals with the identification of second and third cousins in a family unit, with familial lines arranged in a complex fashion based on groups of blood-related individuals. However, Højrup re-arranges the table using the knot system, to clarify the distinct consanguine patterns. Using “knot members” as anchor points, the system re-configures the conventional consanguinity table into a user-friendly format, displayed below, with John IV and Martha as knot members:



The knot-system diagram above represents chains of consanguine cousins in an easy-to-read column format, indicating overarching kinship groups within each proband’s ascent list. All in all, the purpose of examining Højrup’s knot system is to provide a modern interpretation of the Sociometric thought schema; one that attempts to bridge the gap between analysis epochs in a way similar to the theory of Continuity. While the knot system remains simply a new way of

notarizing consanguine data, its acceptance in the scientific community lends confidence to the success of my own theory. However, the conversation on past observational epochs cannot conclude without analysis of the most socially-viewed, widely-regarded, and potentially caustic of them all.

While each of the epochs of socio-relational analysis has its influence and permutations in the modern world, one in particular is visible more than others. One specific mode of understanding our social interactions permeates popular culture in a subtle-yet-invasive way, surrounding us in its accessibility but remaining perfectly blended into our discourse as to not stand out. This method is convincing, comfortable, and easy to understand, referencing and appealing to situations we find ourselves in on a daily basis. This method is open-source, allowing for anyone with a convincing degree, a knack for writing, and a strong opinion to introduce new text to an ever-evolving body of work. This method is backed by some of the biggest names in social psychology, relational therapy, and popular media, each of whom have lent a hand in developing the words and ideas that lend themselves to the paradigm's particular strength. This method is called the Self-Help epoch of social understanding, and I have made it my life's work to prove it wrong. Through analysis of some of the most influential works of the Self-Help genre, I will try to unmask a seemingly-beneficial school of thought and reveal the schizophrenic, disharmonious pseudoscience underneath it. The Self-Help school of relational understanding suffers greatly from a lack of unification; in essence, anyone with a degree and a dream can publish what they believe to be the "10 keys to success", or the "3 steps to romance", or whichever planets they believe men and women to be from. The inherent issue with this fact is that no one work stands as an exemplar of the field, meaning that two individuals can interact with the Self-Help school of thought and leave with two completely different sets of information.

Below, I will bring to light examples of prominent and successful works from leading relational scientists, each claiming to have discovered the keys to romance, but paint completely opposing pictures.

To begin, it should be noted that one cannot take a single step into the Self-Help school of thought without hearing about Dr. John Gray, PH.D. Dr. Gray has been one of the most dominant and persuasive names in the Self-Help genre, authoring best-sellers and providing advice via radio shows and television appearances. His effect on the general American social climate has been an undoubtedly positive one; however the core issue with the Self-Help genre is evident in the pages of his most prolific work. In 1992, Gray published *Men are from Mars, Women are from Venus*, marketed as a “practical guide for improving communication and getting what you want from your relationships.” This pillar of the Self-Help school focused on the understanding that the key to functional relationships between men and women was to understand how fundamentally different men and women are. Gray elaborates by stating that “Not only do men and women communicate differently but they think, feel, perceive, respond, love, need, and appreciate differently. They almost seem to be from different planets, speaking different languages and needing different nourishment” (Gray, 5). Gray bases his entire approach to relational understanding off of the assumption that men and women are fundamentally different in almost every aspect, a concept that the theory of Continuity runs entirely perpendicular to. Before elaborating on my own theory, however, I will explain the particular areas in which Dr. Gray’s theory falls short of true understanding.

Firstly, to hammer home my original point, *Men are from Mars, Women are from Venus* bases the bulk of its persuasive power on delving into the particular differences between men and women. Gray claims that interpersonal dynamics can be boiled down to a “points” system, where

players in relationships vie back and forth for advantages in esteem and happiness based on relational action. The text continues by establishing a distinct set of actions one can do to earn “points”, divided exclusively between male and female sets. Exemplars from the male set of point-garnering actions include: “71. Offer to carry groceries. 77. When talking to her, use eye contact. 81. Ask her how she is feeling” (Gray, 184-185). These small notions represent things that men can supposedly do to earn points from their female relational partners. Conversely, exemplars from the list of methods women can use to incur points from men include: “3. He gets lost while driving and she doesn’t make a big deal out of it. 5. He forgets to pick something up and she says ‘it’s okay, would you do it next time you are out?’” (Gray, 199-200). These sequences of actions are specifically targeted to women trying to earn points with men, according to Gray, but there is an inherent fallacy in the very nature of this school of thought.

Dr. John Gray’s underlying theory in *Men are from Mars, Women are from Venus* is based on the emphasis of difference; in essence, men and women operate on and respond to entirely different sets of stimuli. However, my first dissatisfaction with this claim is within the core principle itself; are men and women actually all that different? The use of these aforementioned lists of point-accruing methods assumes that they are exclusive; in a sense that the “men’s” list works exclusively for men, while the “women’s” list works exclusively for women. Gray is insinuating that a man would not benefit at all from “77. Using eye contact” or “81. Being asked how you are feeling”. Is that actually true, though; if asked, is one simply unable to conceive of a situation where a man would give a woman points for asking him how he is feeling? Conversely, is there not a woman in the world that would enjoy being forgiven for such missteps as forgetting to pick up an item, or getting lost? The error in this argument is painfully apparent: Gray assumes that men and women are far more different than they truly are. He

continues this argument through the entirety of the Self-Help novel, going as far as to insinuate that “To feel better Martians go to their caves to solve problems alone. To feel better Venusians get together and openly talk about their problems” (Gray, 31). In the mind of Dr. John Gray, women can’t even benefit from alone time, while men simply do not gain from sharing their feelings.

While *Men are from Mars, Women are from Venus* represents a prominent and well-spoken ideology in the Self-Help epoch, there exists a strong exemplar of an opposing point of view. In 1987, 5 years prior to Dr. Gray’s publication, Dr. Judith Sills, PH. D. introduced a contrary ideology to the Self-Help world in her book, *A Fine Romance*. In her work, Sills details a unified process of selection, courtship and compromise that makes up the framework of human romantic interaction, detailing methods that each relational pair goes through together. The most important message in her book is the fact that the romantic experience is unified across gender, claiming that “Men truly want and need to be emotionally involved with a woman. They get caught up in the process of developing the relationship, but they don’t always like to dwell on the consequences of that romance” (Sills, 68). Sills expresses that all facets of the romantic process from planning to emotion are experienced equally by both men and women; a point that runs fundamentally against *Men are from Mars, Women are from Venus*. *A Fine Romance* continues to defy the ideas of Dr. Gray by suggesting that relational dynamics are composed of “Taken for Granted tests, Endurance tests, and Jealousy tests” (Sills, 143) rather than a sex-stratified point system.

Each of these works is considered to be widely successful exemplars of the Self-Help epoch, and was immediately suggested to me as I began my research. *Men are from Mars, Women are from Venus* has sold over 7 million copies, according to a HarperCollins publisher

report in 1997, and *A Fine Romance* is still heralded as a fantastic relational coaching method by American lifestyle magazines. However, it should now be apparent that the two works, while both presented to me as representative of the Self-Help epoch, contradict each other at nearly every turn. My question is: How can these two novels, as well as the legions of other works that follow in their footsteps, exist simultaneously and represent the same body of “science”? This is the quandary that the Self-Help epoch finds itself in; since the field is open for anyone with a pen and a dream to contribute to, there is no true science in it at all. There is no unified opinion for the Self-Help discipline to be considered a hard science, considering a thousand individuals could read a thousand books, each claiming to represent the Self-Help epoch, and wind up with a thousand different opinions. This issue is the reason why I refuse to accept the prevailing Self-Help school as a relevant method of thought, and my Continuitual method seeks to repair the disharmonious holes in pop-culture relational theory, replacing them with true, unified science.

In the literature review above, we have delved into the support systems of each social analysis epoch individually, examining the theoretical strengths and weaknesses of each school of thought. The Basic Classification method finds strength in its biologically-oriented definitions; however it fails to grasp the depth and complexity of human interaction as a whole, consigning the bulk of relationships to the nondescript affinity class. Dr. Moreno’s Sociometric school of thought delves deeper into the understanding of social interaction, acknowledging the varying types of relationships within acquaintanceship and friendship. Yet, its strengths aside, the Sociometric epoch simply scratched the surface of social complexity, providing a fantastic backdrop for a new method to expand on. Lastly, the Self-Help epoch attempted to harmonize social theory with pop-culture, providing a body of knowledge based on the answers to questions such as “how do I make my romance work?” However, the acclaimed works of Dr. John Gray

and Dr. Judith Sills illustrate that the Self-Help epoch buckles under the weight of its own contents, suffering from a schizophrenic and contradictory body of knowledge. Each of these issues has rendered the historical epochs of social understanding unfit for use in the modern era, and presents an area where my Continuitual method steps in to provide a solution. The history of relational analysis has left the world wanting for depth and complexity, craving analysis of the individual traits and tropes that make our relationships truly “human”.

CONTINUITAL THEORY

For the predominant amount of human history, it was commonly and irrefutably believed that the origins of the human organism were inscrutable. Regardless of which belief system you subscribed to, or whether you thought that you were assembled by a higher power, scraped together from dirt and moss or simply conjured onto planet Earth with form and function intact, the physical existence of the Human were taken for granted. Many generations and societies have attempted to address the question of “Who or what made me?” yet rarely did anyone pose the question; “What am I made of?” As the human mind matured, the questions developed more in their philosophical timbre, evolving further into religious and political doctrines based on “Who” was responsible for the creation and assembly of an entire race. Again and again, throughout centuries of thought and scrutiny, the question of “Who” was asked, worn through and driven into the dirt, with a fragmented and disharmonious set of answers that prevails to this day. However, its partner question had all but been forgotten in the fervor surrounding our means of creation; what exactly ARE we made of, anyway?

Over time, scientists and scholars from all walks of life developed theories and postulates to answer the age-old quandary of the composition of mankind. Biologists and hard scientists delved into the human genetic code, deciphering strings of Deoxyribonucleic Acid to learn about our internal makeup. Followers of various religious faiths looked to their manuscripts for answers, finding solace in the promise of a creator or fear from the appraisal of the unknown. Every living inch of our physical bodies and spiritual souls had become a frontier for discovery, with advances in all fields of science coming from an acute understanding of the nuts and bolts that compose the internal human being. However, a field of questions remained relatively unanswered throughout all of this introspection; questions pertaining to the understanding of the

relationships that human beings form between one another. Eras defined by simple classification, social geography, and self-help folk medicine threw their paradigms into the cauldron of public knowledge, yet the world has yet to truly answer the basest of sociological questions: why do we interact the way we do? Many continue to wonder if the wheres, whens and whys of human interaction can yet be explained and calculated, and the purpose of this text is to propose the answer: Continuity.

Where Deoxyribonucleic Acid is the substance denoting our physical construction, and piety and scripture can trace, for some, the blueprints of our moral and ethical destinies, a third conceptual substance exists to define and govern the actions and interactions of the human species. This substance exists in the space between human beings, manifest in our interactions, memories, preferences, conscious desires and subconscious tendencies. **CONTINUITY** can be seen as analogous to a form of “interactive DNA”; a facet of the human social psyche that determines how we behave in relationships, what our relationship with each other look like, and inevitably, who interacts with whom. Continuity acts as the “blueprint” of interaction just as DNA acts as the “blueprint” of physical development. However, conversely to DNA, which can be observed physically under a microscope, Continuity does not “physically” exist as a part of our organic construction. Instead, it is contained within the relationships that are formed between people on a daily basis. Thus, in order to observe Continuity, one must look to the nature and character of human relationships, rather than the humans themselves.

Continuity exerts an influence on human interaction by forming feedback loops with the very interactions that create it; everything from longevity, behavior, specific nuances and significant actions can all be traced back to the specific points and arrangement of Continuity. Things such as shared interests, unique situations, memories, interactive nuances, habits,

normalcies, and individual interactions all fall under the blanket of actions spawning points of Continuity. Following the same logic, situations ranging in significance from a simple “Hello”, to a lover’s first kiss, and even as far as the final sting of a disenfranchised romance all hold equal Continuital potential. However, just as DNA can be broken down into its individual, identifiable genes, Continuity can be subdivided into categories based on how, when, and why each specific point came to be.

Types of Continuity

While Continuity can be viewed as the ubiquitous genetic basis of human relations, not all points are created equal. Many distinctions can be made as to the specific “type” of each Continuity point, and how these points act and interact with each other within a human functional relationship. For example, examine this case:

After receiving multiple panicked phone calls around 2:00 AM, Tom met up with Karen underneath an oak tree in their favorite park. Karen had just gone through an impassioned argument with her husband, and was in hysterics. The two talked underneath the tree until the sun rose, and near the end Karen commented; “I’m so lucky that I can talk to you Tom, I feel so comfortable confiding in you”. From that moment forward, Karen often called on Tom to “vent” about trying issues in her life, hearkening back to the memory of that conversation underneath the oak tree.

This situation represents the formation of a Continuity point between Tom and Karen. Next, examine this case:

Samuel picked a desk and sat down for the first morning of his British Literature class. As the room began to fill with students, an unfamiliar man chose the desk next to him. Samuel

looked over and exchanged a greeting with the stranger, who introduced himself as Phil. The next morning, Samuel noticed Phil walking the same route to class from their parking lot, and gave a friendly wave of recognition. However, the following weekend Samuel spotted Phil at a local coffee shop, but refrained from greeting him, feeling as if he just “didn’t know him well enough”.

This situation also represents the formation of a Continuity point; however one would assume that the two examples are quite different in nature. The question being: what about these two situations and the Continuity spawned from them makes them different? The answer can be found in a difference of definition between the concepts of Direct and Abstract Continuity.

Direct Continuity (Kd)

Every point of continuity can be slotted into one of two overarching categories. This point definition is derived from the nature of how that specific point of Continuity came to be, and how it behaves when observed in a real-time interaction. The first of these two categories is **DIRECT CONTINUITY**: Points of Continuity that represent encapsulated moments of interaction between exclusively two parties. Points of Direct Continuity are often represented by significant conversations, interactions and situations between two individuals specifically, and are not dependent on a location or specific place or time to hold significance. The first of the afore-mentioned examples is a representation of Direct Continuity formation, wherein Tom and Karen share a deep, emotional conversation that opens the door for further interactions down the road. That specific interaction, the “conversation underneath the oak tree”, happened exclusively to Tom and Karen and is not dependent on any outside forces such as location, per se. The

“Conversation” is the significant action, not the “Oak Tree”. Thusly, this example represents the formation of Direct Continuity.

Points of Direct Continuity can come in many forms, some of which are listed below:

- Meaningful conversations
- Dates or outings on a 1-on-1 basis
- Specific gifts exchanged between two parties
- Introductions, handshakes and greetings between strangers
- Physical, romantic or sexual actions between two parties

While these are some examples of types of Direct Continuity, points can come in the form of any and all types of interaction that hold significance between two specific members of a relationship. The important point to remember is that Direct Continuity points are held exclusively between the two members of the relationship that the point exists in, and are thusly unaffected by forces that act outside of the relationship, such as time, distance or other tangential relationships.

Now, examine this next example:

Ian is known for throwing the wildest and most extravagant parties in his small town. Whenever he holds an event, people from far and wide come to enjoy music, refreshments and dancing. At one of these famous parties, Ian meets a fantastically-attractive woman named Susan. The two quickly make conversation, and with the help of alcoholic encouragement spend the night dancing and enjoying overall merry-making. By the end of the night, the two had exchanged contact information and Ian drifts to sleep content and excited for this new budding relationship. However, a week later when Ian contacts Susan to ask her to a coffee shop with

him, he is greeted with a startling response: “Who is this again?” Unnerved but not distraught, Ian shrugs off the refusal and moves on with his life, but meets up with Susan yet again at his next large party, where the chemistry is just as strong as it was before.

This interaction again represents the formation of a point of Continuity that seems as if it should fall in the Direct category, however it does not. Direct Continuity is not disrupted by factors such as significant location, so why then did Ian experience such difficulty in meeting up with Susan outside of his party? The answer is that the Continuity that the two formed was not direct in nature, but reliant on a specific location or outside force to become significant, classifying it as Abstract.

Abstract Continuity (Ka)

In stark contrast to the nature of Direct Continuity, Abstract Continuity is formed between individuals using a third-party as the “medium of significance”. Abstract Continuity points are significant because of something else rather than because of their own specific significance. **ABSTRACT CONTINUITY** points are defined as points of Continuity that arise via the existence of an outside situation, location, object or period of time that renders a specific interaction significant. Additionally, these interactions are rendered insignificant to the relationship when their abstract “medium of significance” is removed. Returning to our example, Ian’s relationship with Susan could be classified as being made up of Abstract Continuity, because the relationship itself ceases to exist outside of the environment that created it; the “party”. In this case, the party acted as the “medium of significance”, allowing for two individuals who may have never interacted otherwise to develop and share a unique Point of Continuity. Throughout night clubs, house parties, dorm rooms, office buildings and summer

campus across the world, this phenomenon can be observed on an almost-hourly basis; relationships that come into existence as a result of a specific environment, and dissolve into anonymity once that environment is removed.

Let's look back to Tom and Karen's example from earlier; if that situation were to be altered in a small fashion, the type of Continuity point formed can be shifted from Direct to Abstract. Assume for a moment that the example read like this:

*After receiving multiple panicked phone calls around 2:00 AM, Tom met up with Karen underneath an oak tree in their favorite park. Karen had just gone through an impassioned argument with her husband, and was in hysterics. The two talked underneath the tree until the sun rose, and near the end Karen commented; "I'm so lucky that I can talk to you Tom, I feel so comfortable confiding in you". From that moment forward, Karen often called on Tom to "vent" about trying issues in her life, hearkening back to the memory of that conversation underneath the oak tree. **Every time the two met, they would return to that same oak tree, feeling as if they could truly express themselves underneath its branches.***

Beforehand, Tom and Karen had formed a Direct Continuity point that allowed for deep and therapeutic conversation based on a single interaction under an oak tree, but not dependent on the presence of that tree. However, in the above example the situation has been altered such to represent an Abstract situation; although Tom and Karen still exhibit a deeper form of conversation, that conversation occurs only when beneath the oak tree. The tree itself becomes a symbol of comfort and freedom of expression, and gives Tom and Karen's interactions significance. In this case, the tree is the "medium of significance" for Tom and Karen's Abstract Continuity point.

As was the case for Direct Continuity, Abstract points can come in many forms, including but not limited to:

- Interactions occurring in “**circumstantially-shared locations**”, such as restaurants, parks, or other public places, as well as private parties, events or circumstances.
- Interactions occurring in “**interactive environments**” where interactions between previous strangers are encouraged repeatedly. Recreational camps, workplaces and schools are common examples of these.
- Relationships that are anchored through a central medium or individual in order to gain significance. Acquaintanceships wherein the phrase “Oh, I know him/her through *Bill*” are common examples of this, where “Bill” is the central individual.

Abstract and Direct Continuity together determine the way human relationships pan out, however the process by which they do so may not seem immediately apparent. To observe this process of determination, one must simply “look to the numbers”.

EXPERIMENTAL ANALYSIS

To provide evidence for the existence and measurability of Continuity, I constructed an interview-based predictive algorithm based around using questions to identify Continuity within relationships. To begin, an interview template was created, with questions designed specifically to indicate the presence of specific individual points of Continuity. The interviews were designed to be audio-recorded for reference, such that individual responses could be analyzed after the fact to confirm or contest my conclusions. This interview method was divided into two parts, and was to be conducted by a single researcher and administered to relational dyads, or pairs of people sharing some form of relationship with one another. This interview method and model was

proposed to the California Polytechnic State University Institutional Review Board (IRB), and received full approval to move forward. Prior to administering the interview, each dyad was asked to record what they mutually believed the nature of their relationship to be, from a list of choices including:

- Acquaintanceship
- Friendship
- “Best” Friendship
- Romance
- Other

The first section of the interview was administered to both relational members simultaneously, and the questions asked took the form of open-ended inquiries such as:

- How “well” would you say that you know each other? Do you share any common interests?
- Do the two of you have any significant traditions or rituals that are meaningful in your relationship?
- How are you two socially-related? Do you share any form of role or setting? (e.g. employment, classes, events or public scheduled situations)

Each of the above questions is designed to indicate the presence of a specific point of Continuity in the target relationship, with positive answers correlating to the presence of the point, and negative answers correlating to its absence. Additionally, each question pertains to a scenario in which both members of the relationship were present and active, hence the need for both members to answer in a consensus. Secondly, a section of the interview was dedicated to

examining Continuity that differs between individual opinions, so each member of the relational dyad was asked a set of questions separately. These questions were the same for both members, and included intrusive questions such as:

- Would you say that you trust your partner enough to share secrets or fears?
- Are there any objects, statements or ideas that have extreme significance in your relationship with your partner?
- Are you physically attracted to your partner?

These questions address issues that people tend to hold closer to the heart, and would feel less comfortable sharing while their relational partner was present, hence the need to ask them individually. As with the previous question set, each answer correlates to the presence of a specific Continuity point, with positive responses indicating the presence of the point in the focal relationship. A copy of the full interview blueprint, as well as a list of all Continuity points observed will be provided as an appendix to this research description.

After each interview, the dyad's answers to each question were analyzed to reveal the presence of individual points of Continuity. Each point, as detailed on the provided checklist, can present itself in various strengths, depending on the type of interaction that created it. For example, Zachary and Sierra (names changed to protect identity), who interact primarily through a mutual college course and have spent time together once outside of that course, would have a lower "Excursion" Continuity value than Morgan and Jessica, who go out hiking and adventuring frequently. Each point of Continuity was assigned a strength value between one and three, and the total strength of all present Continuity points was calculated for each relational dyad following their interview.

By the end of the study period, a total of 60 individuals, or 30 dyads were interviewed.

The results of the interviews have been tabulated and are displayed below:

Dyad ID	Audio	TotalK d	TotalK a	Total K	Predictio n	Indicate d	Confirm ?	DyadGe n
1	y	7	2	9	Acquaint.	Acquaint	Y	M/F
2	y	14	6	20	Friendsh.	Friendsh.	Y	F/F
3	y	15	8	23	D.E.C.	D.E.C*	y	F/F
4	y	14	9	23	D.E.C.	D.E.C.	y	F/F
5	y	20	5	25	D.E.C.	Friendsh.	n	M/F
6	y	7	4	11	Friendsh.	Friendsh.	y	F/F
7	y	8	3	11	Friendsh.	Friendsh.	y	F/F
8	y	6+(3)	3	9(12)	Friendsh.	Friendsh.	y	M/M
9	y	13	10	23	D.E.C.	D.E.C.	y	M/M
10	y	6+(2)	4	10(12)	Friendsh.	Friendsh.	y	M/F
11	y	8	5	13	Friendsh.	Friendsh.	y	M/F
12	y	10	4	14	Friendsh.	Friendsh.	y	F/F
13	y	16	13	29	D.E.C.	D.E.C*	y	F/F
14	y	6	5	11	Friendsh.	Friendsh.	y	F/F
15	n	7	4	11	Friendsh.	Friendsh.	Y	F/F
16	n	6	4	10	Friendsh.	Friendsh.	y	F/F
17	n	2	2	4	Acquaint.	Acquaint	y	M/F
18	n	10	7	17	Friendsh.	Romance	n	M/F
19	y	8	6	14	Friendsh.	Friendsh.	y	F/F
20	y	5	3	8	Acquaint.	Acquaint	y	M/M
21	n	17	14	32	Romance	Romance	y	M/F
22	y	10	8	18	Friendsh.	Friendsh.	y	M/F
23	n	6	8	14	Friendsh.	Friendsh.	y	M/F
24	n	4+(3)	4	8(11)	Acquaint.	Acquaint	y	M/F
25	n	7	9	16	Friendsh.	Friendsh.	y	F/F
26	n	11	6	17	Friendsh.	Friendsh.	y	F/F
27	n	13	12	25	D.E.C.	D.E.C.	y	F/F
28	n	5	5	10	Acquaint.	Friendsh.	n	M/F
29	n	19	10	29	D.E.C.	D.E.C	y	M/M
30	n	16	12	28	Romance	Romance	y	M/F

Each interview was broken down into “direct” and “abstract” Continuital components, with specific questions targeted at discerning the individual quantities for each category. These values are reflected in the “TotalKd” (direct) and “TotalKa” (abstract) columns, and the total present Continuity for each dyad is represented in the “TotalK” column. It is important to note that, in the case of dyads 8 and 10, the presence of the Continuity point “Carnal Attraction”, which can affect one member of a relational dyad without affecting the other, caused the Continuital totals of those dyads to fluctuate. However, the fluctuation was not significant enough to change the observed nature of the relationship, rendering the phenomenon moot for the purposes of this study. I analyzed the results of my interviews using a stratified grading scale, explained as follows:

Where TotalK=

- 1-10: Acquaintanceship
- 11-20: Friendship
- 21-Infinite: Deep Emotive Connection (D.E.C)
- 20>, with presence of Deep-Emotive Attraction, Comfort Locus, or Sexual Action/Exclusivity: Romance

The total present Continuity values for each relationship slotted that relationship into a specific category, defining the dyad as in an acquaintanceship, friendship, deep-emotive connection, or romance. This Continuity-based prediction was then compared to each dyad’s recorded relationship state, as indicated on their consent forms. Each dyad whose recorded state matched the prediction made by the Continuital analysis method is indicated by a “y” in the “Confirm?” column. Each confirmed result can be taken to mean that the analysis of present Continuity

succeeded in accurately appraising the nature of the dyad's relationship, supporting the idea that Continuity as a concept can be used as an alternate and revolutionary method of relational understanding.

Before analysis of the bulk of the data as a whole, time should be set aside to examine specific outliers that represent phenomena of socio-relational interest. Firstly, as explored in a previous paragraph there is a small disparity in Direct Continuity (Kd) in dyads 8, 10, and 27. This disparity was explained to be sourced from the existence of "Carnal Attraction", a point of Continuity associated with physical, sexual chemistry between two individuals. Carnal Attraction is one of two Continuital classes (the other being Confidant) that can exert influence on one member of a relational dyad individually, without influencing the total Continuity of the other; in a sense, attraction is not necessarily always two-sided. In cases such as this, the total Direct Continuity for the relational dyad must be calculated independently for each member, and two simultaneous predictions must be made as to the relational state of that dyad, taking either the Carnal reality (Kd+3) or the non-Carnal reality (Kd+0) into account. This phenomenon, however, did not end up altering the predictions that the Continuity model made for any of the three above dyads, seeing as the addition of Kd+3 in the Carnal reality never pushed the dyads over a definition threshold (Friendship to D.E.C, D.E.C to Romance, etc.).

Secondly, attention should be drawn to dyad 18, where an incorrect prediction of Friendship was made to an ascribed reality of Romance. Examining the Continuital totals, one would initially assume that there is no way that the two members of this dyad would be able to relationally support a romance, considering they have a relatively low totalK value. This quandary is exacerbated by the fact that, in this specific case, each member of dyad 18 recorded a negative result to questions concerning Comfort Locus/Confidant ("Would you say that you

trust your partner enough to share secrets or fears?”), Carnal/Deep-Emotive Attraction (“Are you physically attracted to your partner? Would you say that you are in love with your partner?”), and Sexual Action/Exclusivity (“Have you ever had a sexual interaction with your partner?”). Since each of the afore-mentioned questions was answered negatively, it became incredibly unintuitive to assume that the two members of dyad 18 would consider themselves participating in a Romantic Relationship. Because of this, I have come to the conclusion that the members of dyad 18 deliberately attempted to sway the results of this study in a negative fashion; this being said, their results will remain in the total data tabulation as evidence that the Continuital method is effective in spotting data outliers based on deliberate sabotage.

After analysis of my interview data, my confidence in the use of the Continuital method has been greatly bolstered. The results of the study, as indicated by the table, were overwhelmingly positive. 27 out of 30, or 90% of all surveyed dyads were correctly predicted by analysis of the present Continuity in their relationships, reliably supporting the concept of Continuity. While a sample size of $N=30$ seems relatively small for a study of this nature, I believe this to be a simple pilot of a larger study effort, encompassing a deeper analysis of a larger dyad pool. With a strong vote of confidence for the use of Continuity to analyze human relationships, I believe my method can be expanded to understand deeper facets of interactivity, including methods for deducing preference, communication, romantic selection, and patterns of psychological regard. All in all, this pilot study makes a good case for the utilization and exploration of the theory of Continuity, paving the way for further study, analysis, and elaboration. The theory of Continuity is one that I will continue to personally research and develop, and this study may garner the interest of other minds who seek to explore the frontier of human interactive for themselves.

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APPENDICES

Continuity Classes

DIRECT CONTINUITY

- **INITIAL MEETING (Kd1):** Continuity point representing the first time that two parties contact one another. The “first impression” is often made when this point is acquired
- **FAMILIARITY (Kd1-3):** Continuity point representing the degree to which two members of a relationship are familiar with one another. This point can be reacquired during each I.T.T. stage, becoming increasingly strong the deeper the relationship is.
- **MUTUAL INTEREST (Kd1-3):** Continuity point representing a shared interest, passion or topic between members of a relationship. Hobbies, opinions, tastes and preferences also fall under this category. Mutual Interest can be acquired multiple times in each I.T.T. level, representing the number of present “mutual interests”.
- **EXCURSION (Kd1-3):** Continuity point representing significant “excursive” activity. Including but not limited to dates, outings, parties, and interactions outside of normal environments. Not all excursive activities will generate the Excursion Continuity point; one should look for specific activities that hold emotional or personal significance.
- **CONFIDANT (Kd2-3):** Continuity point representing significant conversation or interaction, wherein members of a relationship feel comfortable enough sharing non-public or sensitive information. Confidant is not found in Acquaintanceships,

and is an easily-observable symbol of a relationship's transition from Acquaintanceship to Friendship.

- **CARNAL ATTRACTION (Kd3):** Continuity point representing the presence of physical, sexual attraction between members of a relationship. Carnal Attraction is a special case, being that it is one of two Continuity points that can exist singularly; I.E. one member of a relationship can be Carnally attracted to the other, but the feeling may not be mutual. In this case, add a +/-3 value to the end of any N value calculation.
- **DEEP-EMOTIVE ATTRACTION (Kd3):** Continuity point representing the presence of deep, emotional and personal attraction between members of a relationship. Often when an individual is said to be "in love", he/she is expressing the presence of Deep-Emotive Attraction. The same stipulations of Singularity and I.T.T. presence apply to Deep-Emotive Attraction as do Carnal Attraction.
- **SEXUAL ACTION/SEXUAL EXCLUSIVITY (Kd 2/3):** Continuity point representing the presence of sexual action between members of a relationship. Sexual Action is often acquired during the first sexual encounter between two individuals, whereas Sexual Exclusivity is acquired once two individuals become socially "exclusive" to one another (I.E. entering into Romance). Sexual Action and Sexual Exclusivity are two separate points, however they are often observed together, barring the case of "one-night stands". Sexual Action can occur in Acquaintanceships, but will always show a Kd value of 2.
- **COMFORT LOCUS (Kd3):** Continuity point representing the creation of a "comfort locus" within a relationship.

- **MARRIAGE RITE (Kd3):** Continuity point representing the completion of the physical, cultural rite associated with Marriage. This rite differs across cultures, but will always represent a Direct Continuity point between two members of a relationship. In order for a relationship to be classified as “Matrimonial” under the I.T.T., Marriage Rite must be present.
- **CONSISTENT CONTACT (Kd2):** Continuity point representing the willingness of two members of a relationship to maintain steady communication despite the presence of distance or other impeding factors. Essentially, this point is acquired when contact is initiated and maintained when it is not necessarily “convenient” to do so.

ABSTRACT CONTINUITY

- **MUTUAL SITUATION SINGULAR (Ka1-2):** Continuity point representing a shared single physical situation between members of a relationship. Common forms of this Continuity point include one—shot parties, concerts and events, conventions, and impromptu situations in public areas. This point can occur in Acquaintanceships and Friendships, but is generally not viewed as significant in Deep-Emotive Connections.
- **GROUP ASSOCIATION (Ka1-3):** Continuity point acquired when members of a relationship are associated with the same social or institutional group. Examples of this point include club membership, enrollment in classes or tuition groups, or being members of coinciding friend matrices.
- **TOTEM (Ka1-3):** Continuity point associated with a physical object that becomes representative of an interaction between members of a relationship.

Totem is acquired when a specific, non-spurious object is used as a catalyst for a memory of a significant action in a relationship. Some examples of this are ticket stubs from a movie, a teddy bear won at a carnival, an engagement ring, a rose to commemorate an anniversary, etc. Totem is a peculiar Continuity point, due to the fact that it reinforces other points, but is itself counted with a K value.

- **RITUAL ACTION (Ka 2-3):** Continuity point representing a specific action or set of actions that holds significance to members of a relationship when repeated routinely or ritually. Traditions, superstitions and routines fall under this category. While Ritual Action seems like a Direct Continuity point, it is classified as Abstract due to its interaction with Distance Decay Factor.
- **DISASTER (Ka3):** Continuity point representing the mutual experience of a catastrophic event between members of a relationship. Natural disasters, traumatic events and life-altering situations fall under this category. Not all Disaster points need be chaotic in nature; mutually experiencing the death of a loved one has been observed to create the Disaster Continuity point. Disaster can be acquired during any stage of the I.T.T., but will always show a value of Ka3.
- **GSI SUGGESTION (Ka1, Rarely Ka2):** Continuity point representing an association created by the assumption of the mutual GSI of members of a relationship. General Social Interfaces (GSIs) are explained in detail in Chapter 6.
- **CORE BONDING (Ka3):** Continuity point representing an Abstract phenomenon created by the presence of a Core Grouping between members of a relationship. Core Groupings produce a Ka3 addition to their relationships when

in the direct presence of members of the core grouping. This Ka3 is lost when distance is added, unless Consistent Contact (Kd2) is present as well.

Interview Blueprint

Interviews will be conducted with social dyads. Interviews will consist of a tandem portion, where participants will be asked questions together, and a solo portion where participants will be asked questions individually. Participants will be given the option to “opt-out” of any question they feel uncomfortable or unable to answer.

Tandem Questions

- When/How did the two of you first meet?
- How “well” would you say that you know each other? Do you share any common interests?
- Do the two of you enjoy interacting in public social settings together?
- How are you two socially-related? Do you share any form of role or setting? (e.g. employment, classes, events or public scheduled situations)
- Do the two of you interact frequently outside of the before-mentioned convenient settings?
- Do the two of you share any larger groups of friends or acquaintances? If so, please describe these networks or groups.
- Do the two of you have any significant traditions or rituals that are meaningful in your relationship?
- Is there any approval or disapproval of your relationship from others in your lives (e.g. parents, friends, etc.)?

Solo Questions

- Would you say that you trust your partner enough to share secrets or fears?
- Do you feel as if your partner is comfortable enough to share secrets or fears with you?
- Are there any objects, statements or ideas that have extreme significance in your relationship with your partner?
- Are you physically attracted to your partner?
- (If answer to above is “yes”): Would you say that you are in Love with your partner?
- Have you ever had a sexual interaction with your partner? If so, are you currently sexually-active with your partner?

Interview Checklist

Kd

Interview# _____

Init M: _____ 1

Famil: _____ 1 2 3

Mut In: _____ 1 2 3

Consis: _____ 2

Excur: _____ 1 2 3

Confid: _____ 2 3

CA: _____ 3

DEA: _____ 3

ComfLoc: _____ 3

SA/SE: _____ 2 3

MarRite: ____ 3

Ka

MutSit: ____ 1 2

GroupA: ____ 1 2 3

Totem: ____ 1 2 3

RitualA: ____ 2 3

Disaster: ____ 3

CoreB: ____ 3

GSISug: ____ 1 2

TRK= Kd ____ +Ka ____ = _____

Prediction _____