

## Abstract:

# Theory of “The Social Fabric Framework”

## A Unified Theory of Psychology & Sociology

### A Sports Marketing Approach

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#### **Preface:**

This research paper proposes a unified theory of Psychology and Sociology into one framework called the *Social Fabric Framework*. This framework, inspired by Einstein's cosmological model of “space-time” is a theory in social science called “social-space-time.” Social-space-time is a fabric of *social objects* such as people, ideas, social networks, and values (or contagions) that bend and warp the fabric of space and time in the social world we live in. Therefore, we live in social-space-time.

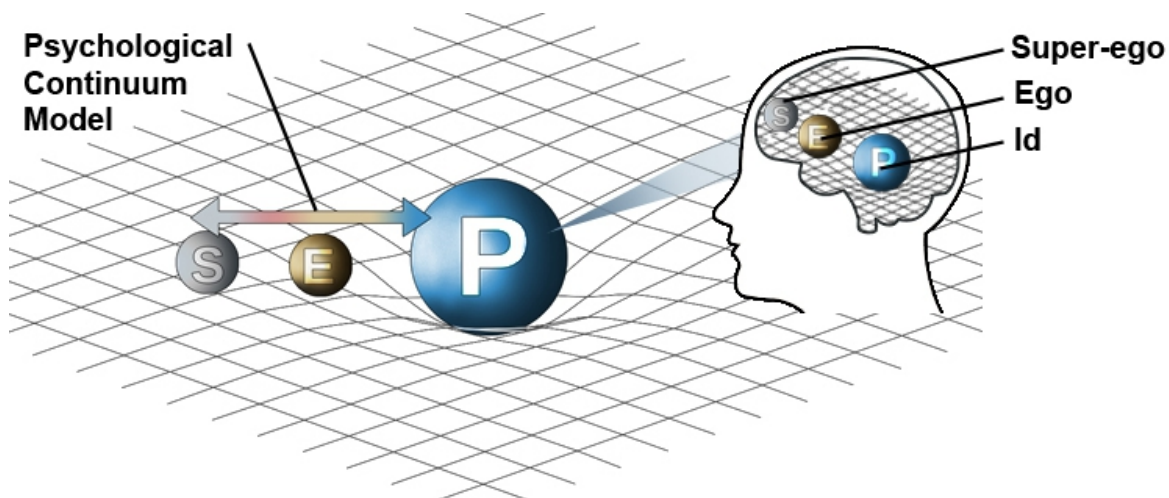
My research into this subject came about from my pursuit in creating a sport called “Xtreme Ice Skating.” My ongoing investigation and studies into this matter – an endeavor that lasted for over seven years (starting in 2005 until 2013) – helped me to create the major principles and ideas outlined in this paper, as well as the research from many other social scientists engaged in similar work.

A real-world social movement (a dance movement) is then presented and also given as a video link to the actual events that transpired. This dance movement was a natural social movement that occurred, in 2009, during a hillside music concert. It was recorded by two separate onlookers during the same event. A unique perspective is then given about the recorded events and how they unfolded in relationship to the Social Fabric Framework theory.

In this paper, details about the nature of Social Fabrics, social-space-time, and their underlying principles are revealed. Tantalizing clues are given about the psychological and social make-up of these two scientific worlds and how they are seemingly unified under the same laws called the “The Social Fabric Framework.”

My hope is that a mathematical model can some day be written for these laws and and be put into a computer program which can potentially predict: acts of terrorism, war, and the nature of cyber war (such as election meddling).

#### **Social-space-time:**



## History of Research:

The underlying research that helped create the principles in this paper – based upon my experience in creating sport: called Xtreme Ice Skating – is the “*Micro-Macro Perspective*” (conceptualized in 2011-2012). This written work also includes ideas of many other social scientists (see appendix).

### About the “Micro-Macro Perspective”:

- 1) The psychological element of the *Micro Perspective Model*, describes how thoughts possibly arise in cognition.
- 2) The sociological element of the *Macro Perspective Model*, describes how individuals organize into social groups, forming society.

In the *Micro Perspective* model, new thoughts arise in cognition at the unconscious level. They pair with cognitive value-clusters, then get assigned to a value system and finally attached to an element of emotion (see: [Micro Perspective](#)). This all happens at the unconscious level. Emotions are inherently part of the decision making process and are processed *unconsciously*. “Emotions operate unconsciously. Their strength affects how they're processed in the brain, says Andy Habermacher (“The Brain, Decision Making and the Unconscious,” Andy Habermacher; 2011).” This is called “unconscious bias,” meaning our brain tries to create a *consistent* view of the world from our unconscious network of memories, habits, associations, and emotional tendencies. It's a thought-assembly process that assembles predetermined thoughts and feelings into our consciousness. It is for this reason a lot of neuroscientists question whether we are in control of our own thoughts or not.

We therefore can target these unconscious biases in people's emotional reasoning before they are able to process them consciously. This means that we can “emotionally hijack” someone's thoughts, their point-of-view before they're cognitively aware of this is happening. We can do this simply by priming their unconscious biases with intense, emotional thoughts and feelings that engage their already existing, unconscious biases and beliefs, attach to them with an added, outside “value” and become a construct of a population's general direction of thinking. Cultural changes within a country are done in this way, but not always with intent or a vision; they often happen automatically such as the sexual harassment wave in the U.S. in late 2017 where women suddenly felt it was culturally “safe” to speak up about a past sexual crime that was done to them. But this process could be engaged by an individual with intent. For example, a dictator might insight racism attached to values relating to improving a country's economy and protectionism – exactly what Hitler did in the 1930's – and having followed through on those promises – to sway an entire population of people into accepting a certain belief or beliefs, giving rise to a dictator's power.

An emotional hijack can also be initiated in a positive way, such as a politician inspiring emotional stories about improving people's lives by fulfilling a moral injustice in a positive, lawful, socially acceptable way. People can be emotionally hijacked in both positive and negative terms. Both strategies work as long as long as the one doing the hijacking is projecting a strong aura of emotional salience in alignment with their audience's internal biases. It's the same reason why leaders choose to either inspire or induce fear in those who follow them – only strong emotional ideas can emotionally hijack people's thoughts. Rational ideas can persuade, but they can not emotionally hijack our cognition. Moreover, inspiration and fear can also override ordinary thought processing if we suddenly experience imminent danger. In a moment of danger, we simply react to a situation through the feelings of “fight” or “flight.” When this occurs, unconscious thought processing takes over, hijacks our conscious or rational thought processing processing, and takes control of our actions.

We can therefore state that there are two types of emotional hijacks:

1. a fight-or-flight hijack, which occurs out of a fear of one's safety or life or someone else's safety or life, and;

2. “unconscious bias” hijack, which is an intense fear or joy of something or someone, often called an [Amygdala Hijack](#).

During ordinary thinking, our thoughts are *first* processed unconsciously alongside emotions. Our thoughts then arrive in our consciousness bundled as an “unconscious bias” based in our past experiences. These associations are borne from our past experiences, hardwired in our neural pathways. Not all thoughts however have an “unconscious bias.” A lot of thoughts are simply rational and or lack an emotional intensity required to output an emotional hijack. For example, if I were to ask you how you felt about the number “4,” you'd probably have a rational response. “I don't know, it's just a number.” But if “4” was your favorite number, then perhaps you'd have some kind of emotional response. But this would still lack the emotional intensity required to initiate an emotional hijack. “Unconscious bias” therefore, occurs when an idea is not only emotional intense, but also the idea links to past associations, habits, and memories constructed of confabulations or stories supported by a particular belief. We make up stories to support what we already know and strongly believe in. “The number four is my favorite number and I've won the lottery twice with that number and therefore I always trust the number four in everything I do.” This is an emotional reasoning that sets ideas forth into motion a belief supported by a confabulation ideas supported that belief that has some kind of basis in reality – whether true or not. The brain believes itself.

Ultimately though, once we become aware of our thoughts, we can still rationalize them and control them. But this is not always the case. We don't always “use the full power of our brain.” Often times we are on auto drive, and this gives rise to emotional hijacks and their ability to create, and change, and form our beliefs about the world and everything in it.

When danger presents itself and we have no time to think, we switch to split-second decision making. Therefore, rapid cognition or unconscious thought processing occurs (Malcolm Gladwell, “Blink,” 2005). This is called rapid cognition and it is a survival mechanism. When presented with danger, we don't have time to think, we simply react.

If we choose to share our emotional ideas with others, we therefore can create the potential for social groups to form. We can also do this with rational ideas, but rational ideas must have an emotional salience attached to it such as passion for a subject at hand in order for a social group to form, stay together, such as a group of scientists convening to study star formation. Studying star formation could be an exciting idea, at least to the scientists, but the actual process itself is scientific meaning rational. A rational thought process but with an underlying passion. In an emotional example, however, we may create a new sports team after attending a sports game that inspired us. The game's contagion itself is a strong emotional salience (a contagion: a contagious, emotionally intense subject matter) which projects direct value connections to a prospective audience, or followers. In other words, the contagion itself is what attracts people who innately agree with the values of the contagion, not the underlying passion itself.

Contagions aren't always projected by people. Often times, contagions are projected by society – its ebbs and flows of behaviors, which are usually initiated and controlled by how we gain and learn about information. If we socially organize around a contagion (a contagious idea), a social group potentially emerges. If one does, the social contagion will take on unique social properties that are shaped by its group members. We can therefore point to specific example where contagions create a “social intelligence” shaped by the very social structure of the groups they create. For example, in nature, birds of feather flock together in “V” shaped groups. The flock's unique “V” formation is the result of each bird working together in formation, saving each bird the maximum amount of energy during flight. What is the contagion the entire bird's flock? Saving energy during flight. Similarly, fish act synchronously with one another while in schools of fish. Fish do this because innately they realize that there's safety in numbers. When a school is attacked, each fish acts in unisons with the other in accordance with the same set of rules: “avoid being eaten.” Each fish in the school mimics each fish to its left and to its right. This is a type of social intelligence created only by the contagion which has created the group in

the first place. It's harder to be eaten in a group when acting together rather than alone. This act serves as a sort of confusion to predators. Herds of buffalo, for example, tend to stampede all at once when chased by predators because buffalo all react at once to the lion chasing them. This automatic social behavior (likely caused by the fight-or-flight response: a massive dose of cortisol) gives rise to the outward *appearance* of collective organization called social “intelligence.” Each member of the group acts in accordance to the other, called *behavioral reciprocity* ([Macro Perspective](#)). A group's social structure and its social properties therefore are determined by how group members socially organize and interact with one another, based on the condition of a contagion that has formed it. Social intelligence can be observed in all living systems, including that of slime mold ( [Nicholas Christakis](#), 2012; [Skeleton Key](#), 2012).

### *How the Micro-Macro Perspective Model Came About*

The Micro-Macro Perspective model (originally inspired by my experience in creating sport) I wrote based on my experience in having lived through Hurricane Sandy in 2012. Shortly after the hurricane reached shore, life became difficult very fast. Within an hour of the storm's landfall the electricity went out. We lost all modern conveniences for three weeks. In some places, the outage lasted much longer. The storm surge flooded countless homes, especially many of those in my own town. Some residents here couldn't afford to fix the water damage to their homes caused by the storm. And countless other people completely lost their homes as a result of the storm's horrific impact. Life in *their* world, in particular, was dreadful (and for many it still is, circa 2017). In my world however, after the hurricane life was difficult. However, both realities – of those who lost their homes and those who simply had power outages – changed society in the timeframe they were affected by the storm, from modernity to simplicity.

For weeks, we strived to meet our most basic needs: food, water, shelter, staying warm, and getting fuel (waiting on long fuel lines). However, if there was one silver lining of the hurricane it was that humanity was simple again. This meant life was about “us” again, not our technology or our complicated, technological lifestyles. After the hurricane passed we helped each other out – our family, our friends, and our neighbors. We brought them into our homes and made sure their needs and concerns were met. We shared in simple moments together and made life tolerable. Our values and physical closeness to each other were more important than ever. From this experience, I learned more about people, society and whom we can trust (and not trust) in three weeks living in simplicity than years in modernity. Without technology and abundant resources, people seemed interact with each other in a more human way. But on the negative side of things came about people's more negative, dark tendencies. For example, walking home one night after the storm (almost pitch black), a vehicle slowed up alongside me and started moving with me as I was walking for about half a block. I started feeling very threatened. So I stopped, turned towards the vehicle, uncovered my hoody exposing my face, and just stood there looking menacingly, as if to say, “Don't you dare make a move.” The vehicle drove off. But no one could ever know for sure what the driver's intentions were. But one contagion among all others was known between the two of us: *danger*. The experiences of Super Storm Sandy has revealed to me much about society and the principles outlined in this paper because society broke down into a much more simpler version of life.

In hindsight of Hurricane Sandy, for all its negatives and positives and the events that has prevailed because of it, this brief return to the past, a moment of time where we had to communicate and interact with each another the old fashioned way (face-to-face), uncovered humanity's most complex secrets to me, about who we are and how we live in an organized structure, a society. I therefore categorized these patterns and behaviors I observed of people in a much more simple social system, due to the storm, into a scientific system of governance to which it applies to the “Social Fabric Framework.” I call this scientific system the “Laws Of Social Fabrics” (section VI). Social-space-time is governed by the Laws of Social Fabrics (section VI), and together forms the entirety of the Social Fabric Framework. This model was inspired by a handful of scientists including Einstein, Nicholas Christakis, and Simon Sinek. My model's major component however, social-space-time – a theory of how people and society work together in one framework – was inspired by all scientists just mentioned

including [Network Cosmology](#), [Skeleton key](#), [Nicholas Christakis: Multi-centric Epidemic](#), [Diffusion in Complex Social Networks](#), and [Simon Sinek's "Golden Circle"](#) and those mentioned in the appendix.

I didn't fully realize the notion of *social-space-time* immediately after Hurricane Sandy, however. It took some years for me to fully realize and develop the Social Fabric Framework.

Before I get into the science of the Social Fabric Framework, I will discuss the concepts of the model described below, which I created by my experience pioneering a new sport.

## I. Formula for Creating Sport (figure 1):

Figure 1.  
**Structural Components of Sport:**

**Discipline** (*Sport*) + **Business** (*Engine of Sport*) + **Culture** (*Social Behavior*) + **Time** (*Integration into Society*) = **Sport**

**Discipline:** entails the “practice” of the sport itself. Discipline is the first step required to create sport and encompasses how sport is practiced. A sport's discipline entails its actual movements, mechanics, rules/guidelines, and scoring system (if applicable). Discipline also includes social elements such as how fans, players, and participants and how they can participate in the game (whether they are serious players or dabblers). The competitive and instructional part of sport includes tutorials, instructors/coaches, competitions, equipment, events, facilities (where the game is practiced), and skill level classification system (if applicable).

**Business:** pertains to developing, organizing, marketing, and promoting sport. Business is the engine that makes sport materialize from an idea into reality. Business crates the organizational structure that solves problems. It takes chaos transforms it into reality. Business is also related to brainstorming, inventing new products, improving existing products, and rules or guidelines of the game (such as figure skating's change in its scoring system).

**Examples:** public relations, patents, governance, minutes of meetings, bylaws, policy, strategy, creation of brand, management, target markets, demographics, psychographics, geographics, industry, competitive analysis, funding, investing, sponsorship, advertising, sales, trademarks, sales-marks, patents, event planning, politics, insurance, fanship, programs, services, capital, and so on..

**Culture:** is how people connect to the world. It is the driving force behind social behavior and the glue of social movements. Culture encompasses sharing of ideas, values, thoughts, expressions, lingo, and so on.. Over time ideas become accepted as norms throughout a sport or society based on the social relationships that built them. Eventually geographic central norms disseminate into society as culture. Culture emerges from a group or sport's social movement, influenced by behavioral reciprocity, popular figures, leaders, sticky messages, socializing agents, and extraordinary individuals (SalesPeople, Mavens, and Social Connectors).

**Examples:** brand, social movement, emotion, inspiration, purpose, cause, beliefs (value system), music, tapestry, social groups and networks, social conformity, behavioral reciprocity, network structure, Social Fabrics, contagions, social ideals, social signals in society, legitimacy, notoriety, credibility, respect, leadership, visionary, story-telling, expectations, friendship, images, video, apparel (clothing, footwear, etc..), and so on..

**Time:** is required to organize, develop, and disseminate sport.

**Life-cycle:** It takes about two years to brand a new idea, or see the effects of a change in brand.

## II. Introduction to Sport Culture (figure 1):

Culture is the seed of social movements. Even in today's mainstream sports, culture plays a crucial role in a sport's ongoing development, growth, and sustainability. Ask any sports fan about how well their favorite sports team is doing and they will likely respond: “*my team* is doing great, or *my team* is losing” – this is a question of culture and how strong culture is in the individual affected by sport. The answer “my team” is simply an indication of how psychologically attached a sports fan is to the sport or sport object. Culture makes this possible. Without culture (or values), our social nature makes it harder for us to connect our extrinsic ideas to intrinsic ones without sustenance ideas and beliefs – not just whether a team is winning or losing. For instance, the comparison of the psychological belief that someone plays baseball (extrinsic idea), compared to someone who says, “I *am* a baseball player” (an intrinsic ideal).

Creating *sport* is an throughput of extrinsic to intrinsic ideas and beliefs. And this process is extremely difficult and time-consuming. Personally, I found that it takes about two years to brand someone, meaning, transitioning someone from participating in a sport to *becoming* that sport (as a lifestyle). Sport is a functional, living entity that entails all the complexities of life: people, social groups, and society, and therefore takes a lot of time. And on a greater scale: pertaining to the notion of creating sport, not just a psychological attachment to sport – which takes years or decades to attain. It is a transfer of ideas from the individual level, to the group level, to the system level, and to the societal level (see here in the [Macro Perspective](#) called “clusters”) to maintain sustainability.

But if you really wanted to create sport, the *Structural Components of Sport* (figure 1) model is a good place to start. You can use this model to transform your recreational activity into sport. Once your recreational activity has basic structural components (figure 1) engaged, then the component *time* is only needed to make that integration into society. Hockey for example, is a sport which has achieved mainstream status over the decades. It is a sport which has been around since 1875, holding mainstream status since the 1920's after it was accepted into the Olympics. The Olympics is a nation-state value system that has a lasting feature to it, and to all those who follow and participate in the Olympics. Hockey, has a vast social following, an integrated business structure (in the economy and global economy), and a mass media following. Hockey is also “big business” in most ice rinks around the world, because of its vast *cultural* element that brings new and existing customers into the ice-rink year after year, supporting the main financial structure of them, worldwide (figure 1 and figure 18).

In the olden days, before the advent of technology (circa 1960's, in my opinion), new sports came about primarily as the result of sale of a new sports product rather than how it's done today: through a complex process of marketing, advertising, branding, and sport events – which is merely a representation of the complexity of our society today, due to technology and the advance of modernity. New products' sales back then, in the olden days, were typically inspired by already existing activities that flowed into a new sport as a new idea or improvement upon one. For example, the first snowboard was inspired by skiing, popularizing snowboarding with skiers. Sherman Poppen, the inventor of the snowboard, “invented a toy for his daughters by fastening two skis together and attaching a rope to one end so he would have some control as they stood on the board and glided downhill” (Wikipedia.org). But the key thing Sherman did was he marketed his snowboard as both a product and a recreational activity and called it “Snurfing.” But notably, he didn't market snowboarding as a sport. Sherman did not pursue “snurfing” as a sport in terms of the structural components of sport formula (figure 1). He did not concentrate his marketing on “snurfing” culture and discipline. But then again, he didn't have to because others who came after him who pursued these goals with snurfing as it transitioned into snowboarding as we know it today.

New sports used to come about this way: from the release of a new sport product – and they were usually inspired by an existing sport, activity, or event. Over time, a new sport product would eventually saturate the market enough to a tipping point to where enough people were doing it (the sport) where a natural social movement could come about as a result. This would have created a mass media following for any new

sports that came about in the 1960's, and even all the way up until the early 1990's (right before advent of the internet and modern gaming). Skateboarding in the 1960's had recreational activities, competitions, events, and sponsorships that became tied to its social movement which eventually tipping the sport (to mainstream). This natural phenomena of recreational activity tipping to mainstream sport was a natural, organic social behavior of society at the time (before children became emerged in technology: computers, video games, and other electronic media). In the olden days, sport never had to compete with other forms of entertainment that were not nearly as addictive as modern technology of today. Before modern technology society was simple, and people's lives reflected that. People in “pre-technology” time had a greater sense of wonderment, awe, and amazement by little things that came into their lives. Society in general was intrigued by the nuances of social behavior, and what was new and different. [Now] people can get a whole year's worth of entertainment in a short, two minute Youtube video. Our society no longer reflects a time when children came home from school and “went out to play,” where they had to entertain themselves, either through either sport or other activities of their imaginations. These natural social behaviors that once served as the once social glue for popularization of new ideas in society is no longer in existence today. If you wanted to start a new sport today, you would have to compete with everything else going on in society that's bombarding people's attention every second of every day. Therefore would have to actively pursue sport (figure 1) in a more clear, concise and almost scientific way (figure 1) to compete for people's attention in order to create social movement around an new product, sport, or service. In other words, social movements that were once a natural phenomenon now need to priming or massive marketing efforts to release the same kind of effect. And to do that, we must first understand how people and society work together as one unit called the Social Fabric framework before we can create strategically create social movements.

If Sherman were to market his first snowboard today, I suspect he might get a few interested buyers, but the sale of his “snurfboards” would face major headwinds in today's society. Sherman did not a market a sport alongside his snowboard; that was done later, and not by him, but by others who proceeded his role in snowboards and snowboarding as a sport. At the time, Sherman's “snurfboards” sold very well, but that was then and in today's world, our culture has shifted dramatically. Our social culture has changed from being socially sensitive to new things and all things new to a shift in desensitization of our perspective of the world due to technology. Our imagination, the seed for our or inspiration, has dwindled away.

If we are to pursue new sports and ideas we must do it with specific intent to inspire and to lead: to create a social movement (around an idea or a sport), and to do it with a clear purpose and vision in mind that articulates a future reality that others would like to live in. If we're able to achieve this, than a natural social movement can transpire and followers will actively work to pursue your idea [for themselves]. In today's world, this process is much more difficult. Social movements need to be inspired, and organized more precisely in order to make them more likely to be successful. This is not an absolute law; obviously some things in our recent technological history have come about through social, self-organization – but the consistency and depth of this behavior must be much more comprehensive in today's world.

### **III. The Role of Exceptional Individuals in Social Movements or Epidemics (Malcolm Gladwell):**

In society exist “exceptional individuals” who have extraordinary social talents capable of tipping an idea or a trend into an epidemic or social movement. Malcolm Gladwell called these exceptional individuals “The Law of the Few” (Gladwell, 'Tipping Point' 2000). The Law of the Few are the *few* people (in society) who have a “rare set of social gifts” who instinctively turn contagious ideas to social movements by their natural social abilities and behaviors. Exceptional individuals easily convert ordinary ideas to “sticky messages” or popular ideas. In this paper I refer to sticky messages as *socializing agents*. For example, Schwarzenegger’s “I’ll be back” line from “Terminator” became a *socializing agent* after people saw the movie because Scharzenegger's spoken word became a viral idea. [Schwarzenegger] in this example, became a *SalesPerson* (a type of exceptional individual) for popularizing the Terminator movie because of his ability to popularize “I’ll be back” into a sticky message that spread throughout society. There are other types of exceptional individuals involved in social movements. Malcolm Gladwell categorized them into three

distinctive groups: “Salesmen (or *SalesPeople*), Social Connectors, and Mavens,” defined below:

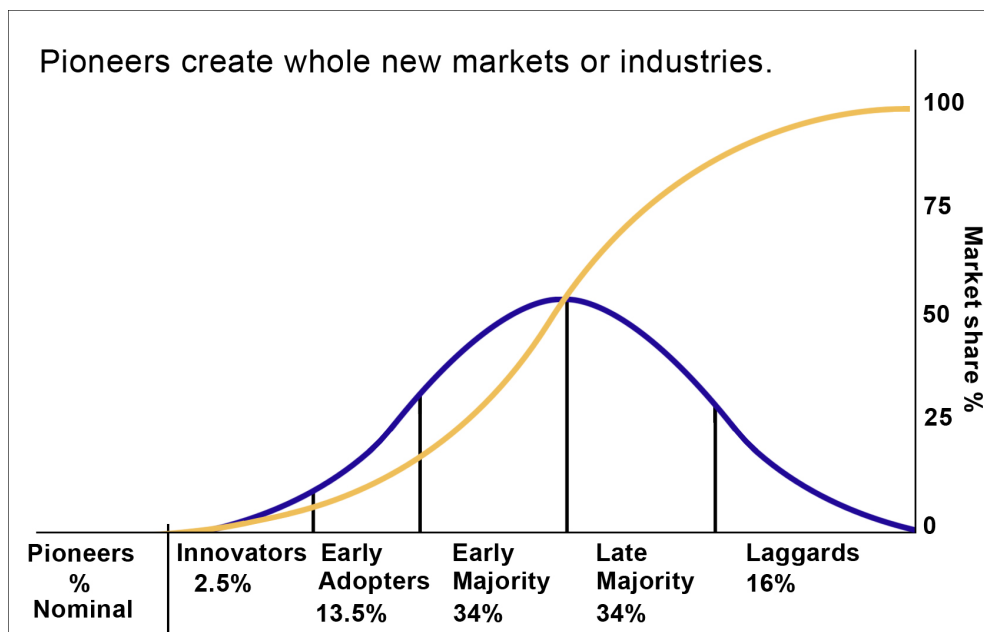
**1. SalesPeople:** are very good at selling ideas to others. They are people who are able to persuade others to follow who are still unconvinced (Gladwell, “Tipping Point”, 2000).

**2. Social Connectors:** know lots of different people from various large social networks (e.g. sports, music, entertainment, travel, fashion, etc..). More importantly, Social Connectors know individuals who are connected to many unique sub-cultures. For instance, the sport *bodyboarding* can be considered a sub-culture of surfing. *Social Connectors* link unrelated sub-cultures and social networks to a common idea or belief. This [video clip](#) further explains how certain individuals may effect the rise of contagious ideas (Nicholas Christakis, 2012).

**3. Mavens:** are extremely knowledgeable about certain topics and love to share their knowledge and experience with others. They also will elect to give their knowledge and suggestions to others simply because they're passionate about what they know. They love sharing and trading information, and sometimes conveying “the message” (Gladwell, 2000) for starting social movements.

figure 2.

**Diffusion of Innovations: (*author's rendition!*)** – (Everett Rogers, 1962):



#### IV. The Diffusion of Innovations in Social Movements (figure 2):

**Pioneers** typically create whole new markets or industries (figure 2 & 3). They're creative, huge risk-taking individuals that are extremely passionate and persistent at what they do.

**Innovators** take existing ideas and add something to them, or change something about them to make them their own idea for a whole other purpose or need. Innovators tend to be entrepreneurs (as well as Pioneers). Innovators are adept at taking pre-existing ideas and transforming them into new products and/or new services. They are the *first followers* of new ideas and risk-takers who bring those new ideas to life. Innovators are fearless in this regard. They put themselves out there in front of a crowd all alone, fearlessly, on purpose to let every one know they are doing something new or different.

**Early Adopters** are also *risk-takers*, but they differ from Innovators in that they only try something new if

someone else does it first. The Early Adopters who initially joined the lone nut's dance movement were the most courageous of the group, whereas *last wave* Early Adopters were the least courageous of all the Early Adopters.

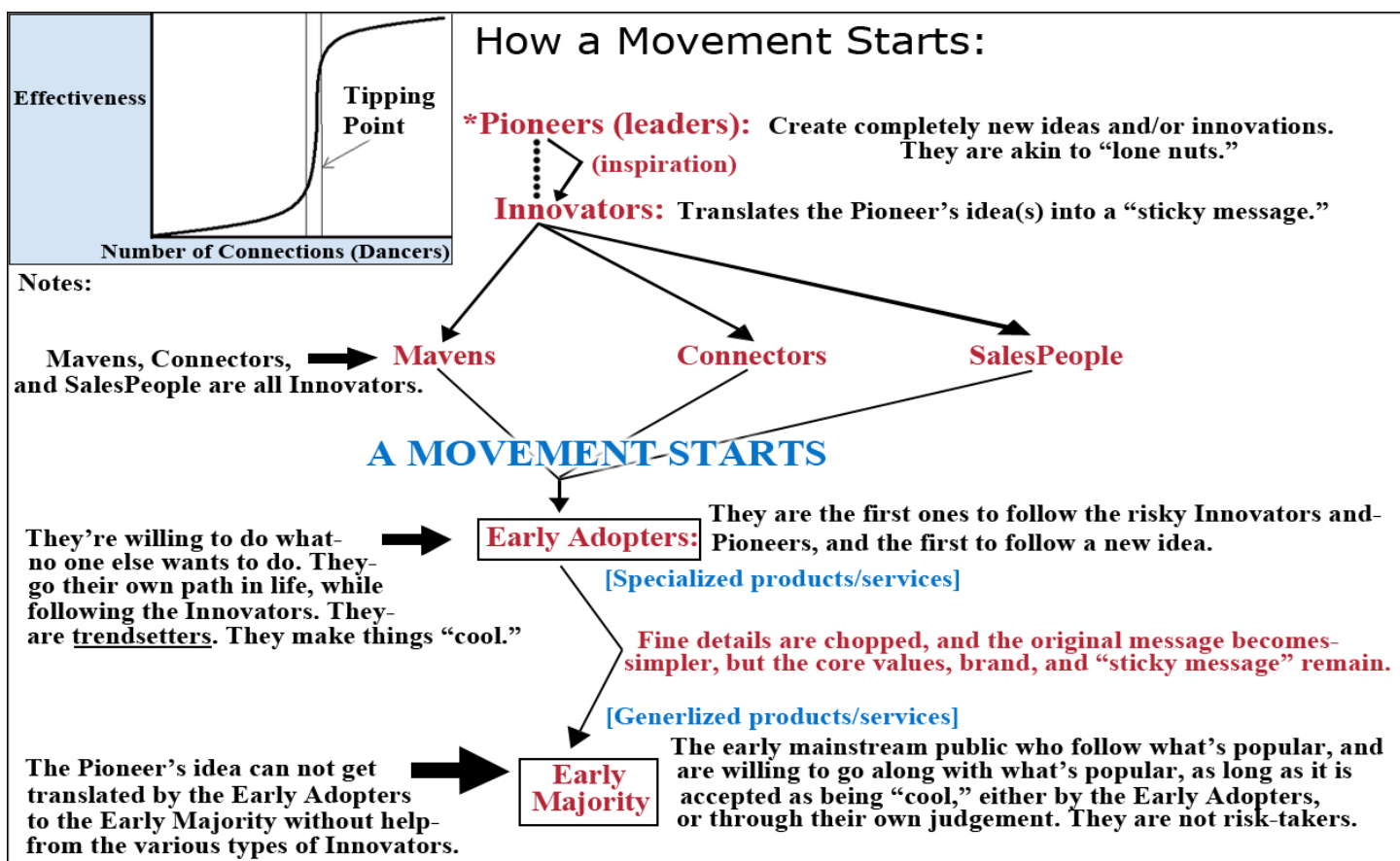
**Early Majority** (figure 2 & 3) are the early mainstream public who follow what's trending or popular (Gladwell, 2000). the Early Majority are not risk-takers, and nor are they concerned about specific details the Innovators and Early Adopters care about; they're only concern is with popular ideas and being inclusive to them.

In Summary, the flow of people in social movements (towards contagious ideas) reflects individuals who are innately attracted to the movement's values to the movement and the social risks they're willing to take to be part of that movement. Some people are not willing to take any social risks (Early Majority) while others, only some risk (Early Adopters). And very few are willing to take such risks (as Innovators and Early Adopters).

*Innovators* and *Early Adopters* are the biggest risk-takers. They usually are the first to join social movements because of their willingness to takes those risks, and to prove to the outside world of what they believe in. The *Early Majority* are the opposite of this cause. They are risk averse. As crowd size increases in social movements, the risk to join decreases attracting more risk averse followers to the movement. This behavior explains why the Early and Late Majority make up the “majority” of those who follow because they do not like risk.

figure 3.

**Structural framework of Movements** – Inspired by: (Malcolm Gladwell, “Tipping Point”, 2000.)



**V. A Natural Dance Movement: “The Dancing Guy – hillside music concert in 2009”:**

figure 4.

[“First Followers – Lessons of Leadership from Dancing Guy”](#) – (Derek Sivers, 2010).

In the Dancing Guy video (figure 4), the shirtless dancing guy that Derek Sivers refers to as the “lone nut,” is someone who reflects a *Pioneer* in the Diffusion of Innovations model (figure 2.). The lone nut is a Pioneer because of his unique entertainment skills and bravery on the dance hill. Pioneers start new markets, sports, and/or industries from their seemingly limitless energy and passion. They're literally obsessed with what they do, always working tirelessly to fulfill their dreams. The lone nut, like many other Pioneers, are huge risk-takers. They represent the exception. They make up a very small percentage of the population (figure 2: “% *nominal*”) because of their distinct personality traits and drive to accomplish something. A great example of a Pioneer is Australia's leader in quantum computing, [Michelle Simmons](#), who is currently working towards building the world's first generalized quantum computer (her and her colleagues). If she and others like her, succeed in this goal *and* are also the *first*, they will be recognized as Pioneers in quantum computing. In spite of her best efforts, she will still require the help of extraordinary individuals such as Mavens, Social Connectors, and SalesPeople, to help see her efforts come to life. After all, critical funding for such research projects must be attained through impressive acts of SalesPeople.

Mavens are people who are very skilled at something and/or know a lot about a particular subject matter, more than most. They're passionate about conveying what they know to others. “Mavens are like databanks,” says Malcolm, “trading and sharing information” (Malcolm Gladwell, “Tipping Point,” 2000). The lone nut is someone I would consider a Maven – a Maven not for his dance skills; it could actually be argued that he's a very bad dancer – however it's his talent of being an audacious entertainer that makes him a Maven. The lone nut is an “entertainment Maven” – someone who has the ability to entertain a crowd with confidence and unique skills and abilities that sets them apart from everyone else. The lone nut's unique qualities was his charisma, daring dance proclivities, and provocative engagement with others while not being seen as too ego-centric (figure 5) that makes him a Maven. He invigorated and inspired an audience of onlookers from just a couple to many, to be just as energetic about dance and music as he was.

“The Power of Context” (Gladwell, 2000) is a social phenomenon that puts people and places together under certain social expectations. If social expectations are served well, they can have far reaching outcomes. For instance, the lone nut's dance location on the hillside was key to onlookers approaching him. Onlookers were sitting mostly above the lone nut where they could easily observe his dance interactions. Moreover, many onlookers were already sitting on his “dance stage” directly behind him, making it very easy to approach him (figure 5). Had the lone nut been behind a fence or in a confined space, or even much higher up on the hill, the movement would have probably failed to materialize. Lastly, the lone nut's wild dancing and strange behavior was in context of the venue he was attending. Had the lone nut been at another venue (such as a surfing contest), it would have become highly unlikely that his dance contagion would have amounted to anything.

How the lone nut became popular though is not entirely revealed in Derek Sivers' dancing guy video (figure 4). Derek's video shows the start of the dance movement, but does not show anything that happened *before* it. The video below *does* however show the series of events that took place on the dance hill that led to the start of the movement (figure 5).

## **VI. How the Lone Nut rose to power: The rise of Innovators and Early Adopters:**

figure 5.

[“Guy Dancing on the hill at Sasquatch! Full Version! 'Santogold - Unstoppable”](#)

In (figure 5), we can now see a second perspective to how the dance movement transpired. The lone nut

put himself in front of a crowd and achieved popularity through his many dances because of his confidence, passion, and *daring* dance proclivities that attracted Innovators (risk-takers). They were drawn to him for that reason. His performances [before the start of the movement] were vivacious and charismatic, styled in a type of showmanship that characterized him as a leader (putting more attention on his followers), and Innovators took fancy to this. The lone nut made his popularity about dance itself and focused on his first-followers (Innovators). This made the Innovators popular too. The lone nut did not absorb all of them attention given to him by those who approached him. Innovators too were able to experience a kind of energy, enthusiasm, and popularity that the lone nut was experiencing. While the Innovators who engaged with the lone nut did it for their own self reasons, they inadvertently turned the lone nut into a person of interest by giving him special attention, one approaching Innovator after the next.

The lone nut's image of being “too risky to approach,” is what earned him his notoriety – through his many daring dances. Not only did the first followers (Innovators) want to approach him – because they see risk as a magnet – but the Early Adopters did as well. The Early Adopters were the ones who followed their friends to go up and meet the lone nut. They were the ones willing to take the social risk as long as their even more risk-taking Innovator friends led the way.

Innovators who approached the lone nut respected him for his display of “unique” character on the dance hill when no one else did (at least for those who just sat their watching him, before they approached him at the start of the dance movement). The lone nut's “unique” character could be characterized by that of: dancing in the moment, enjoying life, and just having fun. Most onlookers before the start of the dance movement would have most likely seen the lone nut as an attention-seeker only (which is reflective of the Early Majority), and not someone who's worthy of being approached by hundreds of people. However, Innovators and Early Adopters didn't see him that way. They saw something different, a kind of energetic behavior and perhaps a promiscuous mentality that motivated and inspired them.

The many perverted dances the lone nut engaged in is what became the lone nut's main contagion (the emotional energy that inspired others to approach him that led to his dance movement). The lone nut's perverted dances made Innovators and Early Adopters perceive the lone nut as a socially risky person to approach, and therefore that became his image. This image became an unbearable itch to Innovators and Early Adopters simply because they are drawn to socially risky behavior. It is a behavior that is reflective of the type of people that the Innovators and Early Adopters are (particularly in regards to dancing and music).

The lone nut's daring-dance proclivities plus his entertaining behavior made him an attractive, entertaining figure to watch. At the same time, this earned him respect for being brave, knowing he was probably being perceived as a dancing buffoon. He did all this in a care-free manner. As a result, Innovators approached the lone nut many times throughout many of his dances. This public recognition from others gave the lone nut due respect from these many approaches and engagements. This display of unique social interactions with the lone nut – one after another – transformed him into a popular person. As the lone nut's image and presence approached a tipping point of public recognition (and possibly esteem) in the eyes of onlookers, his presence and quixotic behavior became one not oddity and weirdness, but of pride, conviction, and public support – which convinced onlookers that he was a unique and contagious person, on that dance hill. At this point, a Social Fabric based around the lone nut's dance contagion was born.

and that the perversion of his dance made him risky to approach. It was socially risky (or embarrassing) for most onlookers to approach the lone nut, but not for lone Innovators. They approached him exactly for that reason, it was because his perverted dances made him a daring person to approach (figure 5). And for those who craved this self-led attention by approaching – namely the most daring, risk-taking Innovators – they gained respect amongst their peers for doing so. Early Adopters were drawn to the lone nut for the same reason, only

they needed an Innovator to join them to make it less risky. Conversely, the majority of onlookers sitting on the hillside paying attention to the lone nut interactions, they probably didn't even recognize the lone nut as a person of interest (a contagion). They were likely thinking the opposite point of view, that his behavior was whimsical and eccentric. Even the commentator said in the video (figure 4)[paraphrasing], “why is everyone approaching this guy?!” But as more Innovators engaged the lone nut and participated in his daring dance proclivities (a reflection of his contagion), they watched the transformation of the lone nut from being a “nut” to a popular person. And once the onlooker's perception of the lone nut became one of curiosity and interest, a tipping point with the lone nut's contagion (his Social Fabric) was reached, and a large swath of onlookers were ready to approach him, but were waiting for someone else – more risky and willing to stand out – to take the risk. And at that moment, the final-first-follower (an Innovator) – a young man, wearing a green shirt and black shorts, made his move. Soon after his approach to the lone nut, he invited over his friend the first-Early-Adopter (heavy-set guy in the black shirt) to join him. The first-Early-Adopter came over and danced with his friend (the Innovator) as a result of his friend reducing the social risk for his friend to join by his friend approaching first. The first-Early-Adopter and his Innovator friend stayed in the dance long enough, approximately 18 seconds (figure 4) until the first wave of Early Adopters approached (the two individuals sitting directly behind them). Now there were five people to the dance. And “A crowd is news,” says Derek Sivers. Had the final-first-follower (the Innovator) and first-Early-Adopter (the Innovator's friend) left the dance prior to the first critical 18 seconds, the first wave of Early Adopters would have never approached because it was too risky for them. The types of people who take risks in social movements shows us a lot about how social movements start, and how well the Diffusion of Innovations model (figure 2) fits into this process. This process shows us that Innovators and Early Adopters play the most critical roles in social movements because they are the ones who remove the immediate social barriers for others too shy to follow to now follow.

If the Early Majority does not perceive an idea as being popular, they will not follow. The dance hill movement was different than ordinary social movements because it's a micro social-movement. It was short-lived sort of like

Those who thought the lone nut was a complete weirdo from the beginning when he was dancing alone, found themselves to be the the ones who were feverishly running over to dance with him. Once you understand the power of social movements, and the leadership skills and social skills to make them happen, there's no stopping the Innovators, Early Adopters, and Early Majority from doing what they naturally do in social movements.

### **The Role of Innovators, Early Adopters, and Early Majority in Social Movements:**

In social movements, the first to follow them are Innovators (figure 3). They are innately a group of people who represent the most passionate, most loyal, driven followers of social movements. In politics, they're the “base” of a political party who always show up to vote (or to protest). In Xtreme Ice Skating, Innovators were the first followers of the sport. Innovators are “Innovators” (figure 2) because of their risk-taking tendencies during social situations. Innovators are usually first followers and almost always the most passionate among the rest who follow. Innovators follow movements that reflect who they are and what they believe in. They are guided by their passion and the seat of their pants and will live that role relentlessly, and never backing down because they believe in a purpose that is part of themselves. Their emotional intensity, passion, persistence, and social risk-taking defines them.

Likewise, the dance hill Innovators were the first ones to approach the lone nut because they wanted to prove to themselves, and their friends – and everyone on the hillside for that matter – that they too had the guts to approach an unpopular lone nut (soon to be popular) and be seen doing something risky for a brief moment in the spot-light. All of the Innovators that approached him thus far did so for the same basic reasons: they wanted to take a risk and show off their ability to be seen with the lone nut proudly in front of their friends and/or anyone watching. This behavior is a normalcy in Innovators and is what sets them apart from everyone else in

social movements (and/or sports).

The Innovators in Xtreme Ice Skating were strikingly similar to those in the dance hill movement in terms of passion and engagement. Xtreme Ice Skating Innovators – the first to follow (the sport) – were a tenacious, passionate group of people who saw a future reality in ice-skating that did not exist yet. One group in particular wanted a reality that brought aggressive inline skating to the ice. Some in the United Kingdom (who were business owners) wanted to convert their ice-rink to an ice-skate-park. While others strived to create a sport that included their passion and vision about ice-skating (such as freestyle in Europe, and ice-dance in Canada) to be about a sport and a social movement that the world has never seen before. While each Innovator who were followers of Xtreme Ice Skating had their own goals and ideas in ice-skating, the way in which they connected to Xtreme Ice Skating was through a common ice-skating contagion. The contagion was about a social movement about freedom on ice that showed the world completely new ideas, thoughts, and feelings in ice-skating that were never realized before. All of these visionary Innovators – the first followers – worked hard to see this future reality come to life; and many still are until this day. They weren't just followers and sport participants, they were active members of a vibrant ice-skating community that were inspired by the vision set out by Xtreme Ice Skating's Pioneer. And a social movement about a more common idea – freedom on ice in ice-skating – came about from it. Innovators, particularly the first to follow, aren't just the ones who ride the train, or who even steer it – they are the ones who helped to build their own version of the train they originally saw (as a vision) and started riding in.

projected by Xtreme Ice Skating's founder, that did not exist yet. They had an emotional intensity and passion that allowed them to not only see a future reality they wanted to live in, but to believe it as well. Through small steps in time in fulfilling promises made to bring that vision to life, brought these first few risk-taking Innovators to a process of engagement that was more involved and active than those who followed. and bringing a vision to life passionately engaged them to volunteer their time to organize events and activities for the sport (and for themselves) to see their reality come to life (which was set out by the sport's Pioneer). This energy also inspired Innovators to create social groups and ice-skating teams that resulted in Early Adopters joining them (which took at least two years). The majority of them joined the sport as a result of being part of an ice-skating team. Teams were groups of skater that met as a social group at the rink, skating together regularly and creating ice-skating videos of their meets and posted them online. Both groups skated together regularly at the ice rink. They developed friendships and made key social connections with other skaters. A social network was starting to form made up of smaller social groups – or ice-skating teams. Innovators set out to inspire Early Adopters to join them in participating in team events, road trips, and exhibitions. One of the key things the Pioneer of the sport did to really tip the growth of ice-skating teams was to place the name of their team on the official sport website, as well as a link to their team's separate website. This gave credence and notable respect to their team and those teams who followed. Most Early Adopters in Xtreme Ice Skating made friends with or had later become friends with Innovators through their many social interactions at the ice-rink, online, and other venues. The Early Majority however are quite different. They follow the crowd or what they think is popular. The Late Majority are quite similar but only follow popular ideas after they've been broadly disseminated throughout society (by the Early Majority). Laggards (figure 2) are the last to accept ideas, adopting ideas because they have to. But out of all these individuals that make up social movements, the most critical of the group [quite notably] are Innovators. They are the ones who give social movements energy and drive from their beginning. Similarly, Innovators at the start of the sport took up Xtreme Ice Skating as their own cause, immediately adopting it as a self-idea. They followed Xtreme Ice Skating for inspirational and emotional reasons. Many were sport participants, but the majority were fans and followers. Xtreme Ice Skating served as a source of inspiration for them – often times for a different sport, usually a sport very similar to Xtreme Ice Skating, which resulted in a “cross cultural connection.” For example, aggressive inline skaters followed Xtreme Ice Skating after having seen the sport's Pioneer build ramps and grind-rails for the sport [on ice](#). While many aggressive inline skaters profess that they had been thinking about doing this idea for a *very long time* (perhaps even decades), they've never actually followed through with it until they saw someone else do it [first](#). Therefore,

Xtreme Ice Skating served as an inspiration for aggressive inline skaters and other sports as well.

In another example of cross cultural connections, in 2016 an aggressive skater from Canada tried outfitting an aggressive inline skate with custom bladeholders meant for the ice capable of grinding on rails. While he's been working on this concept for quite some time (since 2014), they broke – [shown in his video](#), but someday he will likely succeed and create a following for his bladeholders. It is his perseverance and connection with followers that will some day increase his popularity with ice-skaters and others who would market it. His inspiration and passion is what people care most about, and it is *that* idea that people follow, not just his bladeholders concept. And it is most likely that he acted on his concept idea from from those who came before him, who inspired him to do very similar ideas, such as Xtreme Ice Skating's ([concept](#)) and some other [proof of concept](#) . Both of these and his ideas of bladeholders that combine ice-skating and aggressive skating, are a cross cultural connection. It is a connection made between two sports: ice skating and aggressive inline skating, that socially connects both sports and their sub-cultures. This connection illustrates the power that fans and followers can have on your brand or social movement – those who are not directly involved, but who have a stake in the brand because it represents a greater purpose to which they are part of.

Every social connection we make in sport or in a social movement, we must consider the follower's social role in the movement. Are they an extraordinary individual, or do they represent another sport or cultural network to which you may gain access to through them? *Cross cultural connections* function in this way, to bring about greater public recognition to a cause (or sport) by connecting to a similar sport or culture with some kind of similar semi-rational, or emotional value(s) in common. One example is skateboarding and surfing, or thrill seekers and extreme sports. A strategy that makes cross cultural connections from your sport to another, or from your idea to another similar culture, would strengthen your own contagion or brand by re-purposing it to inspire who ordinarily might not fit into your target market. This creates elements of both your brand and their passion as a conjoined value, making for a cross-cultural connection. This is why knowing *why* your contagion inspires others because it can be an asset in ways you never have imagined. Perhaps your product or service inspires others who would never buy your product or service but they're willing to promote your ideas because they are inspired by them anyway. This creates the foundation for a broader social movement which can help you sell your product or service even though they are not direct buyers of your product or service. In social media marketing, these people are called “influencers.” In scientific theory of Social Fabrics, these people are called *extraordinary individuals*. They are individuals who are able to kick-start social movements because of their unique social skills and talents they possess.

Promoting your idea in front of the masses (crowds) is the first step to transforming a contagion into a social movement. When the masses are exposed to your idea, extraordinary individuals such as SalesPeople, Social Connectors, and Mavens; Gladwell, 2000) – some of them may attach to your contagion, either through a direct or indirect value connection. And as a result, they may become followers of your contagion and therefore spread it more effectively than everyone else because of their unique social network and who they are as individuals (such as Mavens who are extremely talented at something and who also love to share what they know about their talent).

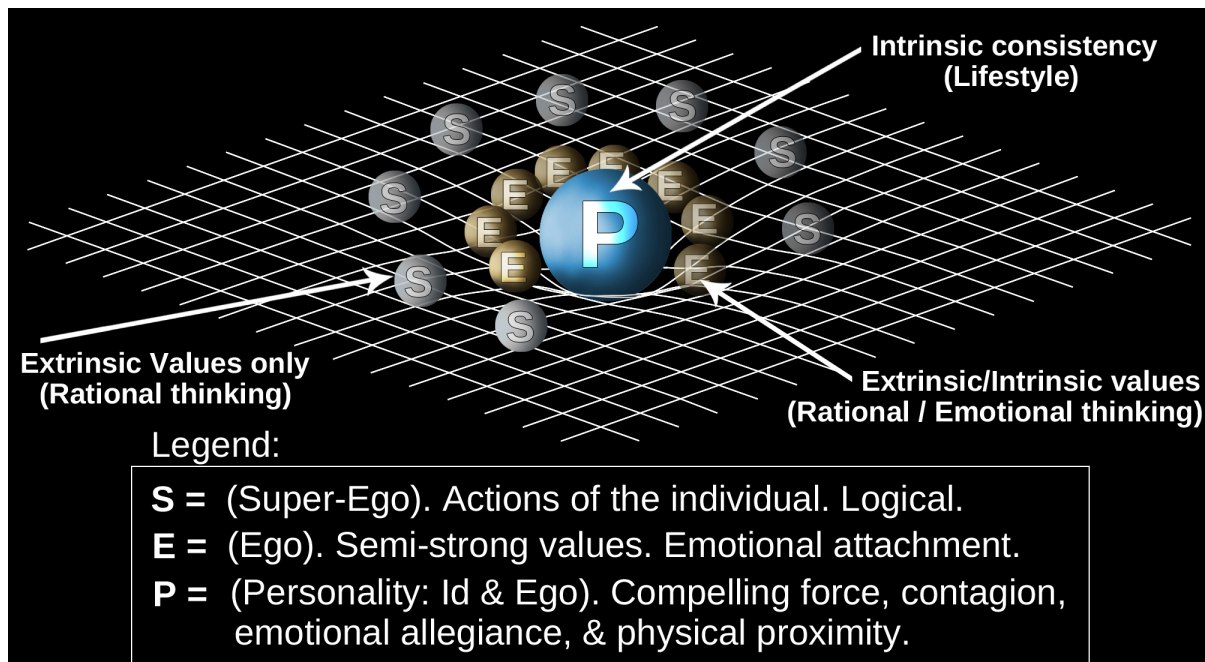
SalesPeople make up some of these extraordinary individuals are very effective at convincing others of an idea who are still not yet convinced. But there are those who are not SalesPeople but who still have a greater impact on people because a convinced consumer is a more trusted source. Convinced consumers are called “active consumers.” They are able to convince potential customers much more effectively because they are already consumers of that product or idea. Dunia López-Pintado, a research on this idea, explains the affect active consumers have on the general population around them (physically): “There is an importance of the absolute number of active consumers among neighbors and the total number of neighbors. In particular, it depends on the fraction of active consumers among neighbors” (“Diffusion in Complex Social Networks,” Dunia López-Pintado; 2004). So in other words, the more active consumers there are in a given population, the

more likely they will be convinced of a product or idea. And this evidence was remarkably consistent with the marketing we did in Xtreme Ice Skating. When exhibitions were given, they helped to convince onlookers of the sport's contagion by converting the energy of the sport into emotion – like watching a live performance – and onlookers were much more likely to become active consumers (fans, followers, or sport participants). This events led to a greater number of people in the local community following the sport. They became active consumers and would later convince many others in the community to follow or participate in the sport as well. Promoting the sport during public sessions on a daily basis (and/or speaking to them online) was key to building successful brand awareness and attraction. In addition, exhibitions also helped create *socializing agents*: highly talked about ideas. A socialize agent in the sport usually was as a jump, a skilled performer, slogans, or a certain camera angle to record tricks, and etc.. Whether it was active consumers or socializing agents, both helped transform non-followers to spectators and/or active consumers.

**VII. What is a Social Fabric? (figure 6):**

A Social Fabric is a reflection of our own individual beliefs within social-space-time (the social world around us). Our rational and emotional thoughts are entwined in memories, habits, and ideas that interpret everything we do, we see, and how we interact in the world around us (in social-space-time). Contagions – popular ideas – in social-space-time, bend the very “social” fabric it sits in, like a large object in cosmological space. There are Individual Social Fabrics and Group Social Fabrics in social-space-time. Individual ones represent the human psyche: the id, ego, super-ego. and it's relationship to other *social objects* in our social-space-time [in society]. Social objects in social-space-time called nodes, connect with and pull in other surrounding social objects if they become contagious, and develop into heavier “gravitational” social contagions as they popularize. This effect occurs even faster when the contagion itself possesses a *compelling force*: an idea that contains attractiveness based on self-values (emotional ideas and influences). It moves masses of people around a contagion (a popular idea).

figure 6.  
**Social Fabric:**



A compelling force, shown at “P” (figure 6), has a higher gravitational “pull” than other surrounding social objects or nodes, and represents intrinsically consistent ideas such morals, beliefs, and values. In Group Social Fabrics, *contagions* are simple, powerful ideas that inspire people to take action and to follow. Contagions in

social-space-time are gravitationally heavy objects (figure 6 – “P”) that are responsible for creating social movements.

### **Social-Space-Time:**

Social-space-time is the framework in which all social objects, networks, movements, and epidemics fit into, much like celestial objects in Einstein's cosmological space-time. “Social gravity” is the attraction of social objects in social-space-time amongst people, ideas, groups, epidemics, and social networks.

### **Social objects:**

Social objects are also known as “nodes,” a representation of all people, networks, and social ideas in social-space-time. Social objects bend and warp social-space-time much like ordinary gravity does, bending and warping the fabric of “social” space-time as it grows in size. Inside individual Social Fabrics (a single person) exists the sum total of their experiences, beliefs, values, and relationship with others in society. Social objects can also represent “Group Social Fabrics.” Group Social Fabrics contain ideas and contagions that are made up of more than one person representing a group.

### **Gravitational Regions of Social Fabrics explained (figure 6):**

“**S**” or (**super-ego**) – the “super-ego” region of Social Fabrics that consist of rational thoughts and ideas and are less likely to contain ideas of self-concept. Social-space-time gravity here is weak. This region's values, ideas, and beliefs are mostly extrinsic.

“**E**,” or (**ego**) – the “ego” region of Social Fabrics where emotional attachment begins to take place along with semi-strong self-values – both intrinsic and extrinsic. This region represents a combination of both rational and logical thinking and feelings of happiness and some emotional thought-processing. There is also a strong liking or attitude towards something in this region. The ego plays a strong role here, where it attempts to accomplish real-world self-goals through the demands of the id. The ego also attempts to sublimate (make more socially-acceptable) the demands of the id, and self-ideas therefore begin to materialize.

“**P**,” or (**id, meaning: “personality”**) – the “id” region of Social Fabrics that contains very strong self-values. This region resembles features of self-gratification (the id), the sub-conscious mind, and the unconscious mind. It is a region in Social Fabrics (and a cognition of the mind) where strong emotional values exist. Ideas here are mostly unshakable. They are hard to change, such as political, moral, behavioral and religious beliefs. These ideas and other elements of emotional thought-processing are derived from childhood memories, behaviors, morals, values, biology, sex-drive, sub-conscious, unconscious, and other intrinsically consistent thoughts and behaviors (“The Brain, Decision Making and the Unconscious,” Andy Habermacher). A breakdown of these values can be seen in the [Micro Perspective](#) (Dan Perceval, 2012). This “P” region called the *compelling force* of Social Fabrics and it is where self-gratification and goal-seeking become realized – it is where all contagious ideas emanate from and what moves people to take action. Contagious ideas have a significant emotional element to them such as inspiration, passion and energy, and aspiring to do something larger than oneself out of self-concept, all which come from deep within the brain located in the Amygdala – the emotional processing center of thoughts.

Ideas can both emanate from and be influenced by super-ego thought-processing (“S” region, of rational thought processing). However, ideas in the inner “P” region is where *emotional* thought processing occurs most intensely, and is located in the region of Social Fabrics where “gravitational weight” bears the most influence, particularly in creating contagious ideas. In other words, the “P” region is where increasing popularity of an idea or self-concept of an individual creates the most weight (or influence) in social-space-time. The “P” region also contains ideas of the-self. They are most related to unconscious and subconscious beliefs, thoughts, values, and memories. These deeply connected ideas are very resistant to change (such as religion, political beliefs, morals, and scruples). These are powerful ideas and exist at the center region of Social Fabrics, representing

*intrinsically consistent values* (and emotional reasoning).

As we enter the gravity-well of another's Social Fabric (in social space-time), our emotional thoughts and self-ideas become particularly important in our decision-making process and to those who socially influence us. As one falls deeper into a gravity-well of another's Social Fabric (a contagious idea they connect to), his/her rational thought increasingly becomes less relevant and emotional processing takes over. The comparison between the two is referred to as “hot reasoning” vs “cold reasoning” and explains how we favor emotional ideas over rational ones. These concepts are talked about much more in depth later on in this paper. For a visual graphic of how our cognitive thought-processing shapes ideas, please view [Micro Perspective](#) (Dan Perceval, 2012).

## **VI. Laws of Social Fabrics:**

The Laws of Social Fabrics govern the Social Fabric Framework (Social Fabrics themselves). These laws are listed in order of precedence from survival to self-actualization according to how much precedence they have in the psychological decision making process.

### **1. Safety:**

**a. Fulfilling basic needs: food, water, shelter, warmth, emotion, and sex:** Self-preservation, inspiration and sex are more powerful emotions (in Social Fabrics) than the emotional response of fear because we risk our safety to self-preserve, for instance: finding food and water to survive. Hormones involved: ghrelin (activates brain area: paraventricular hypothalamic nucleus “PVH,” driving appetite and consummatory behavior).

- Fulfilling the basic needs of food, water, shelter, and warmth (fire, clothing).
- [*Inspiration*] prepares us for meeting future needs such as food, water, and shelter before our self-preservation is put at risk.
- Am I inspired by someone or inspired to do something?
- Am I sexually attracted to someone? (The biological need to propagate).
- Do I love someone?

- *Inspiration* (and love) occurs in the brain at the mesolimbic pathway and Amygdalae in the brain (in the temporal lobe) occurring at the center “P” region of our individual Social Fabric (the same place where we feel fear and emotions).

**b. Self-preservation (fight-or-flight):** Protect the-self at all costs, relating to the “id”: the subconscious and unconscious part of our cognition, particularly “fight-or-flight” responses. Hormones involved: adrenaline, endorphins (pain killer), norepinephrine (heightened sense of awareness), and cortisol (control blood pressure and increase blood sugar levels).

- Is my life being threatened? Do I feel safe?
- Is my psychological well-being being protected?
- Is my family, financial security, liberty, happiness, and other life assets protected?
- Am I in a usual state of awareness? Or have my senses been heightened (heart rate)?

- *Feeling of safety* reflects a fight-or-flight response, existing at the center “P” region of a Social Fabric. A fight-or-flight response is a subconscious reaction to a threat or immediate danger effecting our bodily systems in a subconscious way – relating to pupil dilation, increased heart rate, cortisol release, and increase of adrenaline.

**2. Physical closeness: “the neighbor effect” – trust:** (represents the id) – This law is known as “The Neighbor Effect”: how *physically* close am I to an individual? We are psychologically and physiologically

affected by those who are in our social-space-time, physically close to us, or living near us, such as our neighbors. This law also applies to others nodes in social-space-time such as epidemics, i.e; the flu, poverty, terrorism, positive behaviors and events, and etc..).

- Can this person (physically close to me) be *trusted*? – relating to ideas of self-preservation.
- Am I displaying a behavior that shows *trust* to the person near me?
- *Entering* too close to a stranger's personal space creates a fight or flight response (such as increased heart rate, hostility, etc..), unless it is welcomed and thereby creating feelings of warmth and trust.
- Physical closeness creates a question of *trust*. People who are physically close to us are more likely to immediately affect our psychological state, having greater (momentarily) influence over our behavior, cognitive processing, and biology.

- *Physical closeness* represents the ID (of the psyche), existing at the center “P” region of a Social Fabric. Physical closeness has to do with self-preservation on a *conscious level*. For example, if someone was standing extremely close to us or behind us (within a radius of two or three feet), whether waiting online at the supermarket or elsewhere. Physical closeness also affects our thinking when someone is within physical range of us. For example, being across the room, or when someone is in the same vicinity as us. Physically closeness also affects us in a positive way such as cuddling or holding a loved one, or being physically close to someone we sexually desire resulting in blushing and/or getting nervous. This notion also extends to witnessing acts of sexuality, generosity, and kindness. This brings about feelings of closeness, love, and self-gratification (warmth, relaxation, safeness, security).

**3. Goal seeking (needs of the-self):** (represents the ego; hormones involved: dopamine) – "Does one's *action* result in the *immediate* benefit to one's goals, such as going through a red light, stealing, or anything relating to ego-related goals (food, water, shelter, financial assets, investments, job, career, family, relationships, etc..), reaching real-world self-goals, called the [reality principle](#).

- *Goal seeking* represents the EGO (of the psyche), part of the center “P” region, but also the “E” region. This region reflects thoughts that are central to seeking out information, finding an object, or fulfilling objectives we've set out to attain. In sports, this idea could resemble learning something new such as a new technique or exploring different ways to achieve a sport strategy or objective (such as scoring a goal or performing a movement with other game variables in mind).

**4. Value system (social conformity):** (represents the ego) – "Do I perceive someone's beliefs to be in alignment to my own?" (for example: politics, money, religion, etc..).

- *Direct value connection*: Like minds tend to agree with other like minds, especially emotional ideas. People congregate around each other based on a common set of values or value system. This value system has an automatic component called *trust* built into it, serving as its foundation.

- *Indirect value indirection*: People tend to agree with those who share *similar* ideas or ideas that are more rational. While this value system does *not* have an automatic component of trust built into it, it does have some level of basic understanding and trust.

- *Value system* represents a combination of thoughts derived from the EGO and SUPER-EGO (of our psyche), and is part of the “E” region of Social Fabrics (figure 6). We seek out experiences and social relationships with those who share our same values or similar values.

**5. Protecting the System to work for themselves:** (represents the ego and super-ego) – "Protect the system so that it works in favor of “my” needs and values through intrinsic consistent self-values, attitudes, and

beliefs. These values take precedence unless there is a threat to their values, in which the following needs take precedence in the following order:

a- “my” *immediate* needs are most important (self gratification or ego-driven needs take over), and the individual therefore steps on the immediate needs of others around them, going to: (3. goal seeking), or;

b- “my” value system is being threatened by the societal value system, and therefore the individual reverts to their own (3. value system) or;

c- “my” needs are being threatened by system values (example: Housing Marketing Crisis of 2008 – law makers want less regulation) and therefore they change the system values to preserve their own self-values (1. self-preservation) even if this changes destroys the entire system (collapsing the economy).

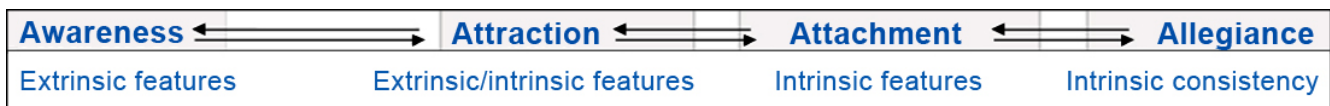
- “*System to benefit self-values*” represents the ego and super-ego of the psyche, which includes the “S” region of our Social Fabric (figure 6). In this region, there is mostly rational thinking. This law relates to giving our time and energy back to a system(s) to benefit ourselves whether by short term or long term gain. For instance, upholding the rules of the road so that we do not incur further risks from car accidents, knowing that our actions will inspire others too to uphold the same rules so that their actions will also keep us safe. This is why most people obey most of the rules of the road most of the time. But there is a caveat to that. Most of us often undermine the system for short term gain, such as going through red lights or stop signs (or other traffic violations). And therefore, law enforcement exists to make sure the majority of the system is following the rules. But not everybody can be pulled-over and stopped, and therefore there will always be some of these people who never respect the rules of the road regardless of law enforcement. Luckily, there aren't enough of them to break the system. There are however instances where the system *does* break down because the system itself has an instability that can not withstand the actions of the very few. The Great Depression and Great Recession are examples of such instances. During “The Great Recession,” the financial system failed because the Glass/Steagall Act was removed in 1999, causing a catastrophic failure of the “system.” In other words, the financial structure that was designed to maintain the system's stability (put in place as a result of the 1929 stock market crash) was removed in 1999 and as result, the Great Recession of 2008 occurred.

Lastly, the design of certain systems are a result of those who participate in them and represent them. In the United States, the three political systems: Democrat, Republican, and Independent are all systems that reflect the values of those who support them.

**VII. Psychological Continuum Model:**

figure 7.

**Psychological Continuum Model (P.C.M.) – modified**



(This model is the author's rendition of the P.C.M. It is represented as a continuum and not a “floor structure” as the original model shows.)

Original depiction of the Psychological Continuum Model: ([Daniel C. Funk & Jeff James; 2001](#))

**The Various Phases of the Psychological Continuum Model (figure 7):**

**Awareness:**

The PCM (Psychological Continuum Model – figure 8, above) is a model of how we conceptualize new

ideas. When we are exposed to new thoughts, we are at the **awareness phase** of cognition (figure 8). Once we are engaged in idea and start taking a liking to it, we move along to another phase of cognition from awareness to attraction. From the attraction phase, we can further move along to the next phase of cognition called the attachment phase by embedding ourselves within the Social Fabric of the idea in interest. And finally, an idea can become lifestyle or part of who we are which is the allegiance stage. This process can be most assimilated to that of falling in love. Love takes time and energy and requires a sequence of feelings and emotions to transpire first before we can essentially say we are “in love” (the allegiance phase). But before allegiance phase can be achieved (or if it is achieved at all), the other phases of cognition must be realized first. Similarly, we can't go from a being on a first date to falling in love immediately after. The PCM phases are categorized as: awareness, attraction, attachment, and allegiance.

### **Attraction:**

After the awareness phase, we enter the **attraction phase** (see *attraction* in figure 8), the second phase of cognition, where a “favoritism” is expressed towards someone or something. For instance, “I have a favorite sports team.” Or “I prefer to spend time with my friend Lisa over Bob.” While Lisa may be my friend, she is certainly not my best friend at this phase yet. However she is definitely a preferred choice of friends.

But whether we are thinking about a sports team or a friend, both cognition's are *social objects* in social-space-time, and we are capable of expressing favoritism towards one or the other. Other social objects include ideas, experiences, social groups, social networks, or anything that is conceptualized. In the attraction phase of cognition, we engage social objects primarily for seeking happiness (hedonic reasons) and or to escape daily routines. Seeking happiness implies that social objects in the attraction phase are not a self-idea yet – meaning we have not “fallen in love” with them (the social object) yet. We're merely in a condition where we express favoritism amongst many options to seek out that brings us the most happiness. If your friend ditches you to hang out with another friend because they have better plans, than that means that your “friend” is simply someone who has a social attraction towards you. At this phase of a social relationship, I would argue whether they are really a friend or not. But what about social relationships that are not people? If your favorite restaurant suddenly raises their prices or ditches their great customer service, you may fancy finding another restaurant.

### **Attachment:**

As we reach the **attachment phase** however, our ideas and perceptions *become* internalized (intrinsic). We're starting to feel love in this phase. If I were to date someone else during the attachment phase, it would hurt me emotionally to do so. They have become part of me, intrinsically (see *attachment* in figure 8). If playing volleyball is something I'm attached to, I couldn't just stop playing because I found an alternative to the sport. Not playing all of a sudden would cause negative feelings – as if I lost something that was part of me. Social objects in the attachment phase are personal, relevant, and important to who we are. *Importance* is the deciding factor between what it means to be in the attraction phase and the attachment phase. Favoritism does not imply importance. Favoritism is an extrinsic idea whereas importance is an intrinsic idea. Your friend or best friend (during this phase) is someone whom you have deep, commemorative experiences with – meaning your experiences and your relationship with each other are psychological constructs of your minds. In this state of cognition, both of you share values and perceptions that have “*become attached to an attitude*” (“P.C.M.,” [Daniel C. Funk & Jeff James; 2001](#)). Attitude means that your best friend is not an expressed “favorite,” but someone of importance (expressing feelings and compassion).

### **Allegiance:**

Finally, the most profound phase of the PCM is the **allegiance phase**. This is where we have “fallen in love” (with a social object). For example, I don't just go ice-skating, but *I am* an ice-skater. The allegiance phase recognizes ideas as being consistent with ideas of self-concept and lifestyle. For instance, when I go to the beach, I am still an ice-skater, even though I may be engaged in beach activities. While at work, or elsewhere, I am still an ice-skater. Being an ice-skater is a self-concept meaning a central facet to my life. Feelings and

perceptions towards are felt *intrinsically* and *consistent* (with regards to ice-skating) with my own internal beliefs, values, and attitudes. Moreover, being allegiant to someone or something means that we are willing to suffer enormous inconveniences and setbacks just to continue experiencing those things. When two people love each other, they work hard to remain in love and suffer great hardship at times to continue that condition. Love is an allegiance to someone or something. It's a continuous state of commitment and passion which is inspiring. Love, however, is not a permanent state of mind. People who are in love, fall out of love. Just look at the divorce rate in the United States, it is quite high. Equally, we may also lose “love” our allegiance to something such as sports, hobbies, organizations, or any idea – it doesn't just have to be people. Furthermore, life-changing events can tear apart these relationships prematurely. Ordinarily though, the natural discourse of life pursues and many times we fall out of love (out of allegiance) as a natural process. We slip back into the attachment phase or attraction phase, or perhaps all the way into the awareness phase where we're not even engaged with that person or activity any more.

#### **A Universal model of the Social Fabric Framework and Psychological Continuum Model (figure 8):**

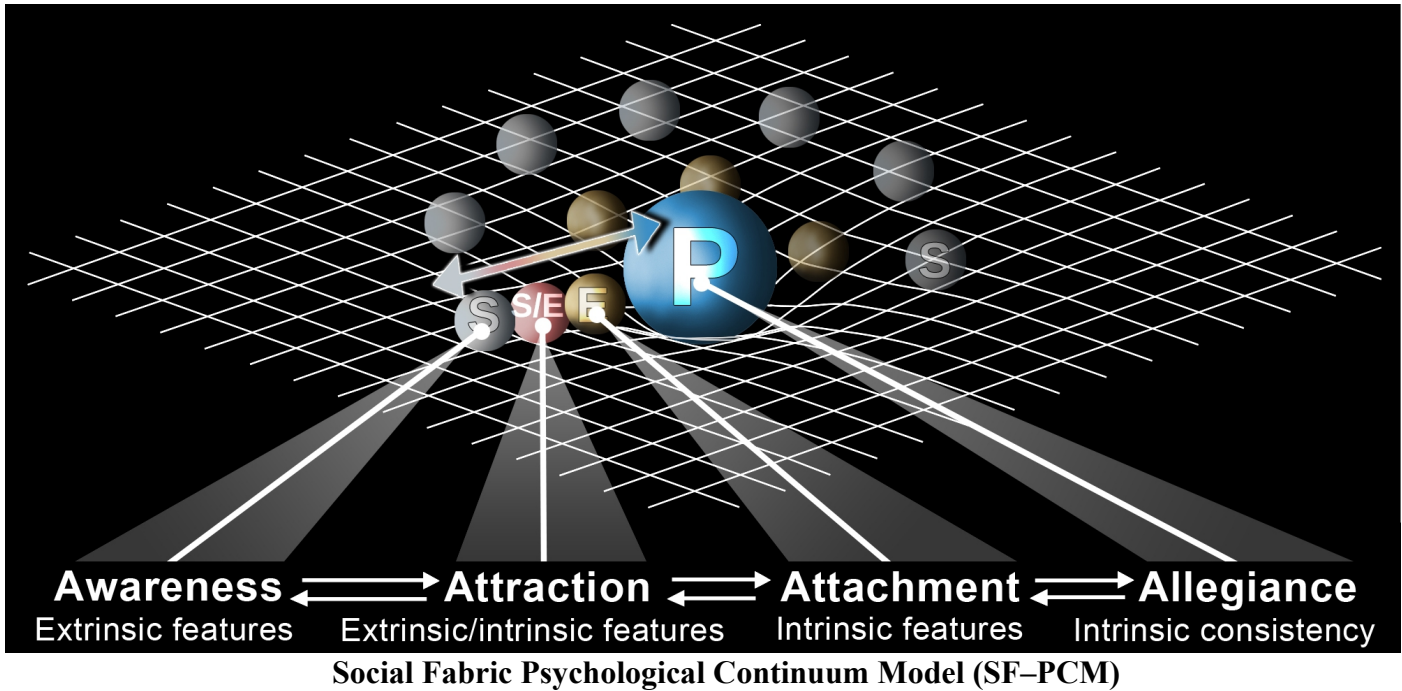
Standing alone, the PCM model describes how ideas are processed in the human psyche across various levels of psychological attachment in a psychological continuum (a forward and backward of psychological states). The Social Fabric framework shows how ideas arise from cognition, bending and warping social objects (people, ideas, social networks ,etc..) in social-space-time. Social-space-time bends social-space and time around us in society reflecting the gravitational weight of ideas, social objects, and cultural norms in social-space-time. Put altogether, a universal model of the Social Fabric Framework and the Psychological Continuum Model represents the Social-Fabric-PCM model (figure-8). This model depicts a visual model of the human psyche in social-space-time – how we become psychologically attached to ideas through a “psychological” continuum or a variable state of mind.

When the Psychological Continuum Model (figure 8) is meshed with Social Fabrics, this merging describes the confluence (coming together) of contagious ideas and contagions in society. These ideas and contagions have distinction regions that reflect the human psyche in accordance to gravitational regions know was: “S (super-ego),” “E (ego),” and “P (personality or 'id')” as shown in (figure 8) below. These areas in the unified model below depict both the science of the Social Fabric Framework and the PCM. Together, both models [as one] accurately depict how thoughts and contagious ideas are processed in social-space-time.

As said prior, all social-space-time social-objects are psychological representations of the human psyche: “S” and “E” and “P” respectively. And they all vary depending on the nature of their connection to other social objects. These objects can be connected extrinsically, extrinsic/intrinsically, intrinsically, or consistently intrinsic.

Additionally, social epidemics and other contagions also exist in social-space-time and they are called “Group Social Fabrics.” They are simply group ideas. However, all social objects whether in group or individual states, are Social Fabrics, and abide by the same laws of Social Fabric laws (section: VI): “Laws Of Social Fabrics.”

Figure 8.



As an individual becomes attracted to an idea or contagion, they start experiencing different phases of psychological connection to the contagion (“P”). Each phase is defined by extrinsic/intrinsic features and value connections to the super-ego, ego, and id. During the *attraction* phase of the PCM (“**attraction**,” figure 8), extrinsic/intrinsic features such as hedonistic motives, are most prevalent – motives which represent a “liking” or favoritism towards something, or a current disposition. This phase is a mixture of the super-ego and ego. Feelings of happiness, pleasure, and joy start becoming of psychological significance to the individual. The contagion affecting this phase starts gravitationally “pulling in” the individual to its “P” region. As the psychological attachment process starts, the individual's emotional values and ideas of self-concept start becoming more important. (“P.C.M.,” Daniel C. Funk & Jeff James; 2001).

It's important to note that once a sport participant reaches the allegiance phase of his/her connection to your sport (or business), there is no guarantee they will cognitively stay at the phase of loyalty. They can move backwards along the Psychological Continuum Model at any time, even reverting to the awareness phase, meaning they've completed given up the sport, but remain aware that the sport still exists.

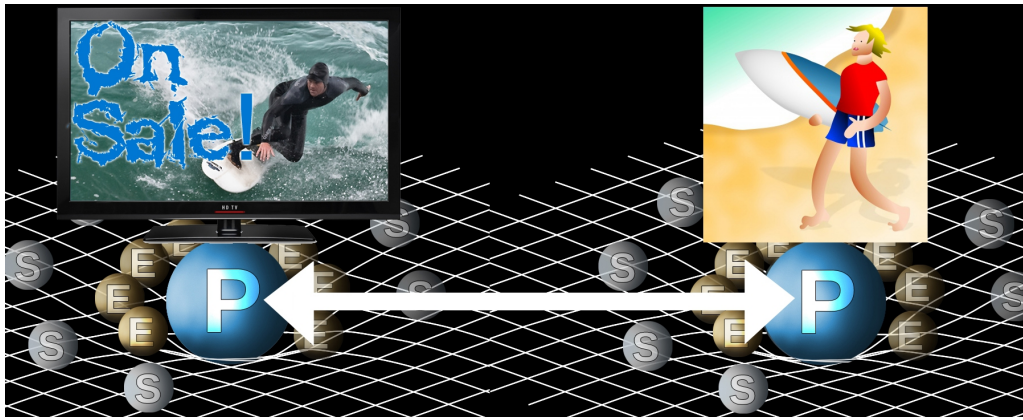
**VIII. Emotional Connection in advertising (figure 9):**

Emotion becomes more prevalent in an individual's thoughts, perceptions and actions of the-self during the **attachment phase** inside a Social Fabric (figure 8). During this phase, the ego is most active, highlighting intrinsic features (figure 9). Strong emotional stimuli in one's Social Fabric at “P” (figure 9) activates its intrinsic cousin “E” and emotional thought processing starts taking prevalence over rational thought processing. A *direct value connection* is then made if *intrinsically consistent* ideas emotionally connect with another Social Fabric's *intrinsically consistent* ideas “P”. For example, a surfer seeing stimulating surf advertisements (on television). The surf advertisement – acting as a contagion has its own Social Fabric; the surfer has his/her own Social Fabric (figure 9), and makes a direct connection to both, creating a *direct value connection* between the surfer and the contagion – a “P” to “P” connection.

figure 9.

**Direct Value Connection:**

(Shows a picture of a surfer watching a surf advertisement on TV of the sale of surf boards)

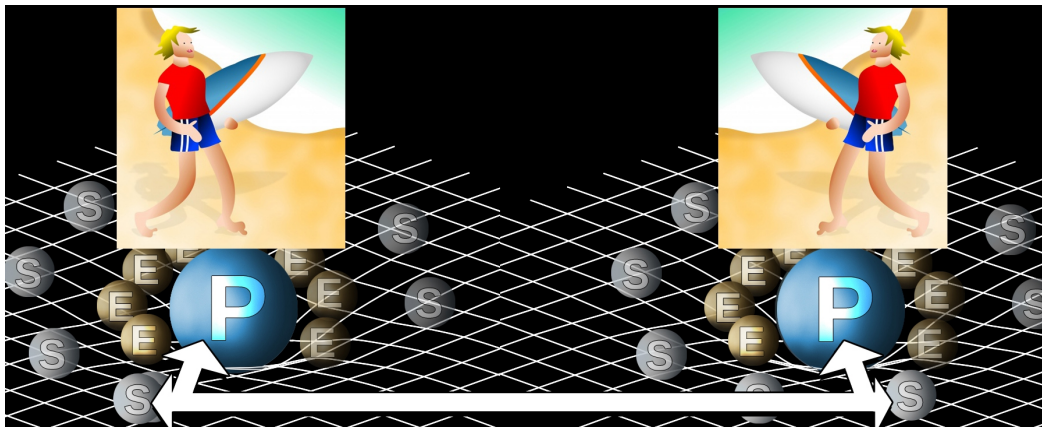


At the *attachment* phase “E” (figure 9) of *intrinsic* thought-processing from the surfer, it is possible that the surfer's *extrinsic* values “S” can still activate his/her *intrinsic* values “P” through reinforcement of *associative links* “S,” super-ego: (figure 10). *Extrinsic* values act as a priming agent, strengthening *intrinsic* ideas through value association and conditioning “S,” activating “P”. As a result, the mere thought of the surfer having surfing thoughts (whether rational or emotional), strengthens the surfer's pathways of surfing “E”. As a result, “associative links to hedonistic motives, physical and psychological features; important values, goals and other attitudes, begin to crystallize” (Daniel C. Funk & Jeff James; 2001).

figure 10.

**Indirect Value Connection:**

(Rational conversation between two surfers about surfing):



As shown in (figure 10), the surfer engages in rational conversation about surfing, such as how to ride a big wave. The conversation of big wave riding still activates and strengthens intrinsic emotional values. This is called an *indirect value connection* (figure 10). It is a connection where *extrinsic* values “S” and intrinsic values at “E”, strengthen *intrinsically consistent* values at “P” (figure 10). For instance, a surfer is innately going to be “connected” to beaches and waves, but not always in an emotionally, engaging (intrinsic) way – super-ego related ideas might be rationalized instead. However, super-ego related thoughts may still serve to strengthen emotional thoughts connected to the surfer's love of surfing. For example, a surfer logically reasoning the timing of waves between sets (sets of waves), might still strengthen his/her love for surfing. These are called indirect value connections, and always strengthen values at “P” (personality) – not the other way around. “P” values can not strengthen “S” (super-ego) values. “P” values are part of an emotional cognition called, “hot reasoning,” – a cognition which overrides rational reasoning, called “hot reasoning” (“The Brain, Decision Making and the Unconscious,” Andy Habermacher). Also, “P” can never strengthen “S” because “S” does not contain emotional cognition.

## Direct Value Connections vs Indirect Value Connections (ref: figure 11):

When the surfer's *intrinsically consistent* values “P” are activated by the surf advertisement at “P” – (figure 9), the advertisement's contagion becomes gravitationally heavier (as a social object) because a direct value connection has been made. If many surfers watch a surf advertisement and develops the same psychological connection, than the surf advertisement (brand) starts to become popular – a contagion. The surfer is therefore highly connected to the surf advertisement's values, beliefs, and attitudes (“[Surfer's attachment to Surf-Ad](#)” figure 11). The surfer (in social-space-time) moves closer to the surf advertisement's gravity-well.

When the surfer only connects *extrinsic* value connections “S” to another surfer's extrinsic values “S”, a “S”-to-“S” connection, the “[rational conversation about surfing](#)” (figure) merely reinvigorates the surfer to strengthen his/her own connection with to “P” and “E”. This is called an *indirect value connection*. No movement is incurred in *indirect value connections*. The two surfers (in social-space-time) are not pulled into the gravity well of the center surf advertisement (figure 11).

figure 11.

### Indirect Value Connections vs. Direct Value Connections:



## Emotional Hijacking vs Partial Emotional Hijacking:

*Amygdala hijacking* is a fight-or-flight response ([Wikipedia.org](http://Wikipedia.org)). However, unlike Amygdala hijacking, where fear and strong and intense feelings persuade us to move to action immediately, usually without thinking – an *emotional hijack* is quite different in that it's not a split-second decision. Rather it is a deep affect on our overall decision-making process based on values that affect who we are as a person. Emotional hijacks override our ordinary, rational thinking when we experience intense feelings that emotionally satisfy us and our values. These values and emotional states can be either positive or negative – but they always are injected through inspiration. We can't force someone to believe something, but we can inspire them. When we inspire others, it is usually done with a contagious idea, called a contagion. Contagions (“P” – figure 11) intrinsically connect to our cognition alongside other values, morals, and beliefs we agree with. In order for an emotional hijack to create a “direct value connection,” a person must first be affected by the contagion: (another person can act as a contagion rather than the contagion strictly coming from a sport or social movement). When we perceive that our values are similar to someone else's, an aura of trust and commonality forms between us, and we emotionally connect in a way to that person that makes us feel comfortable. For example: say we were to meet on a crowded beach and through normal social interaction find out they're both ice-skaters. Immediately, the thought occurs to each of us that “hey, that person is like me; they represent my values, because I too, am a skater.” And because the power of context states that the vast majority of beach-goers are not passionate ice-skaters, us meeting in a sea of non-ice-skaters is a direct value connection (figure 11, right-hand side).

And there are instances where *partial emotional hijacks* exist, rather than full-on emotional hijacks (which includes the essence of time, in the order of months to years). Full emotional hijacks are akin to becoming loyal to a brand or engaging in a sport until it has become lifestyle.

However, partial emotional hijacks occur when people connect emotionally to a contagion in a very short amount of time. Television commercials try to achieve this affect. What usually causes this affect is an “unbearable itch” that’s created, by forming a direct value connection between the person being affected, some kind of stimuli (a fight or flight response), and a value (an idea).

A violinist for example, may be out on a stroll in urban city. And they may happen to walk by another violinist who’s actually performing right there on the bustling street, but not attracting any crowds. This violinist out on a stroll takes notice and might approach the performing violinist and engage in a conversation with them simply because they both play the violin. In other words, there’s a *direct* value connection (or strong commonality) between the two.

If the performing violinist was attracting a crowd, however, then this would make the performing violinist – in context of a compelling force – an “unbearable itch” meaning, someone you can’t refuse to approach. The performing violinist therefore becomes even *more* attractive to the approaching violinist out on a stroll because of the popularity factor, not just the fact they both play the violin. This is called the “Power of Context.”

The Power of Context makes a social situation a potential “partial emotional hijack” for those observing it. Is there a sameness of everyone around us? Or is everyone uniquely similar except for those few that stand out? And why do they stand out? What does that person have that makes him or her so special? Perhaps they are attracting a crowd because of a skill. The attraction of a crowd is the *compelling force* when someone gives off a sense of popularity and intrigue that inspires others to follow.

Full on emotional hijacks however, work much like “partial emotional hijacks,” except that full ones take time to become self ideas. When someone’s core attitudes and beliefs aspire to an action, as in the case of the partially emotionally hijacked passing-by violinist, his or her hedonistic “S/E” (figure 8) values and ego-oriented motives “E” (“emotional”: happiness, enjoyment) are targeted, and their Social Fabric has now become socially connected to the performing violinist’s contagion. During this **attachment phase** (in the Psychological Continuum Model – figure 7), various features of the contagion attract attract him or her to it (or person), making them a favorite, or perceiving someone as momentary point-of-interest. This is also a time when hedonistic values begin to take precedence over the follower’s thought process regarding the social activity they are perceiving. Their “S/E” (figure 8) region is targeted, where ideas, beliefs, and values start to formulate into emotions, attitudes, motives, and beliefs that are directed toward someone or something (a contagion). In addition, during this **attraction phase**, psychological features of the social situation become more important, such as “acceptance among friends” and other pleasure-related experiences (Daniel C. Funk & Jeff James; 2001). For instance, the Innovators and Early Adopters on the dance hill had to prove to their friends that they were brave enough to approach a perverted lone nut who was attracting a lot of attention because of that appeal. One could also point out that the Innovators and Early Adopter’s risk-taking motives for “dirty dancing,” was another “unbearable itch” that the lone nut was projecting. He was therefore a risky yet increasingly popular person others wanted to approach. To demonstrate how this scenario might play out in everyday life, imagine you were to challenge your risk-taking friend to *not* take any risks (in a given situation). Your mere mention of the fact is a challenge to him or her, and would probably spur your friend to action. It’s the actual challenge that is the unbearable itch. And it served as a partial emotional hijack for Innovators and Early Adopters.

An emotional hijack can take place in many different contexts. For example: say you loved to drink wine, so you visited a winery. Your experience at the winery intensifies your love of wine in of itself because the different aspects of the experience further enhance your love for wine. You love tasting wine and seeing and smelling the wine. All of these experiences serve to strengthen your love of wine. They serve as strengthening agents. All of the sensory and emotional experiences associated with wine strengthens and reinforces your love

for wine.

But for people who only have a slight “liking” for wine – which would be someone in the *attraction phase* of the PCM for wine – a winery experience such as the ones described above – will only bring about associations to wine that are mostly extrinsic, or partially intrinsic, but not fully intrinsic (self ideas).

### **Formulating New Intrinsic Behaviors through leadership, passion, purpose, & inspiration:**

Emotional hijacking is about inspiring people to take on *new* intrinsic ideas and values towards your brand by projecting powerful *social forces*: leadership, passion, purpose, and inspiration. These are the embodiment of your brand and make it a contagion (a Social Fabric). But it is not a Social Fabric yet until you have followers. It should be noted that individuals possess Social Fabrics automatically because we're human beings, we have to power to affect anyone at any time through social interaction. However, a Social Fabric that encompasses a brand does not turn into a Social Fabric until people are attracted to that idea. In other words, it pulls gravitational weight in social-space-time. Turning your brand into a Social Fabric requires you to demonstrate some kind of social appeal or a *compelling force*: a projection of leadership and skill. People will follow if you stand out and give them a reason to want to follow you (your idea or brand). Through projections of leadership and contagious ideas, people will follow for emotional reasons. Showing that your brand offers a lower price, or better features, or higher quality than your competitors is *not* an emotional reason. These reasons are called *added value proposition*. They reside at the “S/E” region of a Social Fabric. This S/E (super-ego – ego) region is a combination of the “awareness” phase and “attraction” phase in the Psychological Continuum Model (figure 7). Awareness and attraction are designated as the super-ego and ego, and are rational and semi-emotional states of cognition. This S/E region is known for “ego identity,” meaning: attaining a goal, such as “how to be better than your competitors.” It is an extrinsic/intrinsic cognition of thought perception, but does *not* represent self-concept yet.

On the more deeper, more emotional state of cognition, is the intrinsic phase of thought processing. Followers who connect to leaders who are able to *inspire* new ideas or modify self ideas in others are either intrinsic or intrinsically consistent in nature. Modifying intrinsically consistent values and ideas such as religion, morals, beliefs, or politics is extremely difficult. Loyal attitudes and beliefs stay relatively unchanged because they are ideas that have been hard wired since childhood. They are ideas that represent childhood memories, longstanding beliefs, memories, and morals, concrete views about the world, and other intrinsically consistent beliefs.

Inspiring someone however to take up new ideas however, especially those that do not come in conflict with hardwired beliefs is a much easier feat. For example, consider the following notion: “In the beginning, 'I' contributed to the cause of curing cancer because it felt good” – which is an semi extrinsic thought value. It feels good, but it doesn't characterize how one defines themselves. Not yet. But years later, after pursuing this cause consistently, “I now feel like being part of the cause to help to cure cancer is now part of who I am.” During the first statement: “because it feels good,” exemplifies an *extrinsic/intrinsic* value perception. It serves to satisfy an immediate pleasure called an *indirect value connection*. It indirectly connects to a contagion through semi-emotional thought values. The second notion: “it is now part of who I am,” is an *intrinsically consistent* value, a reflection of self-concept. This is designated by the “P” region of an individual's Social Fabric (figure 8). It is reflective of values that are centric to who someone is and are processed almost entirely at the unconscious level. This is where emotional hijacking occurs, because we can influence someone emotionally at the unconscious level before they're aware of this fact once it reaches the conscious level of cognition.

### **The role of friendship in Emotional Hijacking:**

An emotional hijack is the process in which followers become psychologically attached or allegiant to a contagion but remain *unaware* of the spark of inspiration that starts this process. A follower's connection to a contagion can be exploited at the inclination of someone else.

What is even more surprising in emotional hijacks is that they occur all the time in society, particularly

when we're exposed to ideas and values which suit our own internal way of thinking. And this happens in the social-space-time of businesses, family life, outings, sport life, and other social situations where we are vulnerable to some one or group capturing our best interest or heart at mind.

In a sporting example (regarding emotional hijacks), say your friend introduces you to their favorite sport: football, for example. Over time you happen to form a psychological, intrinsic connection to football. For some reason or another, you just happen to like football whether from a brief encounter with the sport during your childhood or some other inspirational cause. Over the months or years of playing football with your friend, at some point you end up as an avid participant of the sport. If this occurs, it would be because of your close social relationship with your friend and to the sport of football and the influence of both on you that firmly places you within the social fabric of the sport.

But what if you didn't like football? What if you only participated in football games because your friend did it and they wanted you to do it too. Unless football inspires you, you may form a *liking* to football in a basic way (an extrinsic connection) but not a love for it. You will likely not form a love for the game because no emotional hijack is present (an intense, emotional concept and social circle tied to the game). Social interaction with your friend and sharing of common values with them particularly in football is a contributing factor towards your liking to football, but not a good enough emotional reason for football to become a lifestyle.

The social factor in emotional hijacks plays a big role. Say for example you went to a party with people whom you like. You would be more likely to enjoy the party. But what if we were to go to that same party but meet people with whom we mostly disliked? Most likely, we would not like that party. Our social experiences are very telling of how we connect with ideas and values that surround us. In other words, the party itself would not be fun because of the people there we do not trust or do not like. In the language of Social Fabrics, this situation creates a level cognition of “me” versus “them.” We typically feel safe around those we trust and safer around those whom we share common, strong values with. Simon Sinek refers to this as “The Circle of Safety.” People whom have our best interests at hand are in our “circle of safety.” Those who don't, are not. In general terms, we call this “social circles.”

Social circles protect us from dangers all around us. Our natural defense mechanism protects that circle, and therefore us. If you've ever been introduced to someone *through* a friend, that person is automatically given right of passage to our “circle of safety” or “social circle” because we share a common friend with whom we both know and trust. This condition however is contingent on the fact that that person *consistently* acts on our best behalf until we have fully trusted them.

Emotional hijacks literally hijack that process of trust. Emotional hijacks inspire new contagions (new, contagious ideas) into our circle of safety (or mesolimbic pathway) at the unconscious level by way of inspiration and of pairing of values, much how a virus works in the body. When we are inspired, new ideas and values being inspired are inserted into our state of emotional cognition. Once inside, if these ideas and values are *intrinsically consistent* to our own ideas and values, then we will already have some inclination to act towards them with a sense of trust once they have become consciously aware of them – similar to the friend scenario above. A contagion emotionally hijacks us when a set of ideas or values have successfully paired themselves to our emotional level of cognition of self-concept. This is called *unconscious bias* (“The Brain, Decision Making and the Unconscious,” Andy Habermacher).

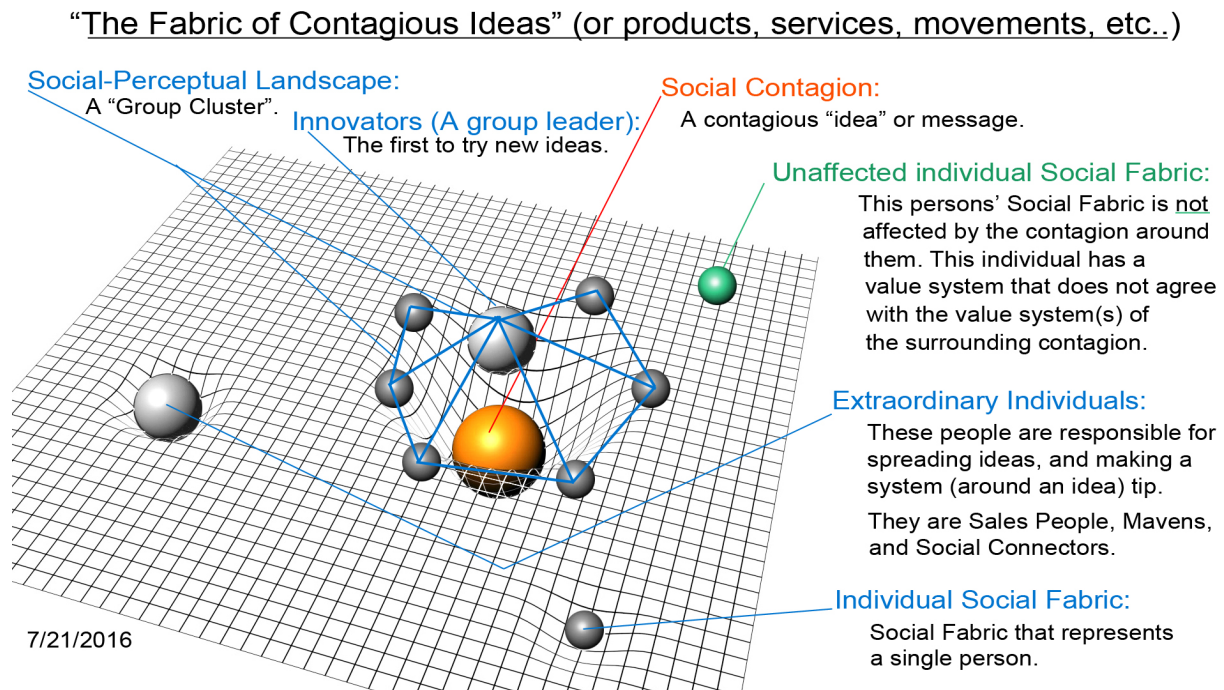
Emotional hijacks typically have a greater affect on Innovators and Early Adopters (which is situational). These types of followers form a psychological attraction to a contagion based on values and beliefs (emotional ideas). They will make their transition of attraction towards your contagion to attachment in the Psychological Continuum Model (figure 7) if they are socially involved in the sport (or contagion). Some people however, can become psychologically attached and even loyal to something on their own team. But in

most circumstances, particularly in my experiences in Xtreme Ice Skating, psychologically moving sport participants from the attraction phase to the attachment phase (a self-idea) required social interaction to pursue that cognitive goal. The authors of the Psychological Continuum Model make reference to this fact: “as the [social] relationship takes on greater [chronological] importance, as their (sport participants) perceived meaning attached to the contagion (physical and psychological associations), they became embedded into a larger, more complex network of links contributing to self-concept” (Jeff James, Daniel C. Funk, “Psychological Continuum Model”; 2001). The paper's authors also make this point literally when they say, “social bonding, may provide the means for fostering movement from attraction to attachment.” And “Social and interpersonal bonds can be developed by acknowledging sport spectators and making them feel important.” This means that in terms of an emotional hijack, our internal emotional state – the ways in which we personally connect to people and form deep relationships with them – is the result of our recognition of others in their increased feelings of pride and status, reinforcing our social relationship to them. A hormone, serotonin, called the “leadership drug,” is supposedly responsible for reinforcing social relationships. It is a social, survival mechanism that is meant to bring people together (Simon Sinek, 2016).

In a reference to the surfing example, most surfers engage in surfing individually. But when they are out on the water catching waves, they sometimes share their current experiences with others around them. These conversations serve to strengthen the surfer's psychologically connection to surfing itself. This type of social interaction further strengthens a sport participant's psychological attachment to their sport.

### IX. The spread of contagious ideas in Social Networks:

figure 12.



### A description of a Social Fabric landscape containing contagious ideas (figure 12):

The dance hill movement in social-space-time has a Social Fabric landscape similar to what's shown in (figure 12). The lone nut's dance performances created a *social contagion* (figure 12) on the hillside (in orange) which attracted many onlookers called Innovators (marked “Innovators” in figure 12). These Innovators psychologically attached to the lone nuts dance contagion, inspiring them (emotionally) to approach to the lone nut's projection of curiosity and social risk-taking. These are values that the Innovators already find attractive.

The numerous approaches the Innovators took to the lone nut, significantly increased the size of the lone nut's Social Fabric gravitational weight: from gray to orange (figure 12). Once an orange Social Fabric has transpired, a tipping point occurs in the attraction of onlookers to the contagion (the orange sphere), and also to the *Innovators* and *Early Adopters* who helped tip the dance movement (who are individuals marked as “Extraordinary Individuals” in figure 2). It's important to note that *Power Of Context* played a huge role in this dance movement. The Power of Context is that the contagion was a dance movement occurring at a music festival (which innately involves dancing as a contagion).

The lone nut's rise in popularity turned his small gray spheres (followers) into the orange mass called “social contagion” (also in figure 12), which is an increase in followers, and therefore any increase in perception of popularity. The lone nut's sphere (his Social Fabric) increased in its size (number of followers) which also increased his social reach (the attention he attracts). The Innovators who approached the lone nut *before* he rose to popularity represented the various gray spheres circling the orange one (with connected blue lines, in figure 12). After various Innovators approached the lone nut, his smaller spheres of influence (Innovators) became that of the orange one (figure 12). The lone nut was now a person of interest on the hillside, set apart from everyone else. His ability to attract people became intensified, greatly aided by Innovators who continually approached him (before the start of the dance). Innovators created greater social reach for the lone nut. In other words, they increased the size and weight of the lone nut's Social Fabric Contagion (the orange sphere).

When Early Adopters joined the lone nut's dance (at the start of the dance movement), Early Adopters aided in transforming the lone nut's dance into a group idea: a contagion where values amongst the group and anyone who participated were shared (emotionally). The lone nut – now dancing with a handful of followers – transformed his own Social Fabric into a group Social Fabric. This new “group Social Fabric” has a *social contagion* (orange sphere with interconnections – figure 12) at its center. The lone nut's dance was no longer about him now but rather a common, contagious idea. It was an idea popularized by the Innovators and Early Adopters who approached him. Without them, there would have been no contagion, just a lone nut. As the dance movement grew in size, the movement reached a notable tipping point in which the Early Majority (still onlookers) recognized the movement as “popular,” sparking them to join as well. The Early Majority are the kinds of people who typically join social movements only if there's very little to no social risk involved. As a result of the Early Majority's inclusion in the dance (the masses of people now running over), the dance contagion became further simplified as an idea in of itself – which was about a few contagious ideas: hip thrusts (perversion), flailing arms, and unabated dance.

Social contagions have a natural progression in social movements: from social risk-takers who join at first, then to non social risk-takers, and from complexity of ideas at first, to simple ideas as the idea grows in size (followers). When social contagions first start, they attract Innovators, people obsessed with details about who started or pioneered the social movement and why. Early Adopters follow the Innovators to the social movement because they are more risk averse. The Early Majority are even more risk averse than the Early Adopters and typically follow social movements which have already formed and are already trending in popularity. The Late Majority follows the same pattern but with more rational thinking. Each time a social movement is born, the movement attracts followers which has a natural progression (called the Diffusion of Innovation – figure 2) of social participation. For the rest of the crowd who didn't join the dance (in social-space-time), they are called “*unaffected individual Social Fabrics* (figure 12).” *Unaffected individuals* could care less about what the social movements going on around them. They will never join, ever. And that is why their individual Social Fabric in (figure 12) isn't warping social-space-time at all in accordance to the contagion.

Secondly, the Innovators and first-wave Early Adopters care a lot about the lone nut and their attraction towards him (for what he stands for). The Early Majority on the other hand were only following what they

perceived as “popular.” Specifically, Innovators and Early Adopters join social movements for the specific details they represent (why we do what we do). And their participation simply prove who they are in the context of those movements. Whereas the Early Majority, follow what is either popular or trending. They follow social movements not for the specific details of the movement, but for what the overall movement represents and its popularity. They find pleasure in connecting with big ideas and the people who created them. This is what gives rise to celebrities and particularly, super-stars. This is why the majority of people of a given population follow pop music (or popular music), whereas the Innovators and Early Adopters follow a music that is not mainstream specifically *because* it is not mainstream. This is not to say that people who are part of the “majority” of a given social movement (such as a type of music) only listen to popular music and not specific, niche-related music. This principle is merely a general behavior of how people popularize and follow social movements.

In summary, contagious ideas are translated by those who first follow them: Innovators, to the (Early Adopters) who follow the initial followers (the Innovators). When the original idea is translated, from Innovator to Early Adopter, the idea itself gets simplified in a new way, but keeps its original stickiness or contagiousness.

### **The Emotion of Politics:**

It is extremely difficult to influence someone's intrinsic self-values once they have become intrinsically consistent (meaning unchangeable, such as politics, religion, etc..). When ideas become *intrinsically consistent*, ideas firmly become embedded in one's sense of self about who we are as a person, our religious or political beliefs, and any cognitions that may inspire us. Once ideas become embedded internally and consistent in nature (called psychological allegiance in the Psychological Continuum Model), allegiant ideas become almost impossible to change because they are a construction of the “id.” These strong beliefs/values are deeply ingrained in the hard-wiring of our brain, usually made up of our childhood memories and experiences, morals and values, and ethics which have become the essence of our subconscious and unconscious cognitive pathways. When drawing upon these cognitions, such as remembering something, these cognitions likely play a vital pivotal role in our emotional reasoning, which are represented by the “id” of the psyche, which is the “P” region of Social Fabrics. When someone attacks our “character” or who we are as a person, we tend to get offended because our “P” region or “personality” is under attack. The attack is felt as an attack on ourselves, not just on our beliefs or something we are closely connected to.

Assuming that *it is* possible to change someone's political beliefs because they happen to be moderate in belief, marks a reflection of an individual's psychological attachment to their self-values in relationship to a particular contagion. Moderate beliefs tend to *not* bring about feelings of threat or anxiety (generally speaking). The Amygdala however, these feelings do occur because the Amygdala is considered the emotional “hot center” of the brain and *is* responsible for feelings of threat or anxiety generally we called the “fight-or-flight” response. In this state of cognition, emotional decision making called “hot reasoning” takes place. The opposite to this cognition is “cold reasoning,” a way of thinking and perceiving rationally (mostly void of emotion).

A recent study on political beliefs from USC finds that “people who were most resistant to changing their beliefs have more activity in the Amygdalae (a pair of almond-shaped areas near the center of the brain, the emotional processing center of the brain of fight-or-flight feelings) and more activity in the insular cortex (which controls thought perception, motor control, self-awareness, cognitive functioning, and interpersonal experience), compared with those who were more willing to change their minds” (“Hard-wired: The brain's circuitry for political belief,” Kaplan, 2016). An individual's attraction towards *extrinsic* political beliefs that conform to one's own beliefs therefore, may serve to strengthen internal, *intrinsic* political values. This means that rational thoughts may strengthen emotional ideas if both ideas are of the same nature or political content (a visual example of this is in figure 11 where “S” – an external node – strengthens the “P” internal disposition of personality). The Psychological Continuum Model uses almost this same exact language in regard to sport

participant's connection to sport during the attachment phase of a sport: "Over time, continuous activation or mere exposure would strengthen connecting links and embed the team firmly within the individual's larger associative network, eventually creating a more complex network and stronger relationship meaning: more direct associative links between the team and other central attitudes, goals, and values." Likewise, the same thing happens in politics when political beliefs become of personal importance which aligns to ideas of the-self. Therefore, to influence someone's political beliefs from one perception to another goes *beyond* mere rational persuasion. Drew Weston's research describes this process: "political partisans believed their ideas to be true regardless of evidence presented" or more simply, because political partisans are emotionally (intrinsically) tied to political ideas, attitudes, emotions, and beliefs become representative of who they are and how they view themselves. Emotional ideas "invariably win" over rational ideas. Politics becomes akin to a cult or a religion.

### **When emotion collides with reason (Emotional vs. Rational thinking):**

Emotional values, memories, and habits lie at the center of an individual's Social Fabric ("P" region – figure 6). They are considered to be concrete values or hard-wired pathways in the brain, such as skills and other things we know and do automatically. Regions of the brain that harbor these ideas can not be easily changed, particularly if they are attached to strong emotions. These cognitions are part of the "id" of our personality including emotion, self-gratification, unconscious and subconscious thoughts. And even if they are not of strong emotional conduct, it is not easy unlearning a habit only to relearn it in a new way.

But in the sense of strong, emotional attachment to ideas – persuading a couple who are in love to simply fall out of love simply because I told them is merely impossible. I not not persuade a Hockey player to suddenly become a figure skater because I explained to them the pros and cons of each sport. These are rational arguments that can not win over emotional attachments to ideas. Based on Andy Habermacher's research, rational reasoning. . when set against emotional reasoning, invariably loses. Emotion is a more powerful force than rational decisions. This also relates to other emotional decisions in life such as those who are for or against a particular political party: Democrat and Republican:

*The results replicate those in hot and cold decisions: when deciding for their own political candidates. The more emotionally linked part of the prefrontal cortex was active in comparison to deciding on opposing candidates. **Drew Westen notes that when emotions collide with reason, emotion invariably wins.** These are not conscious processes - the partisans genuinely believed their opinions to be better and more reasonable and supported by evidence; it wasn't – ("The Brain, Decision Making and the Unconscious", Andy Habermacher).*

In a sporting example, any attempt at persuading hockey players to become figure skaters through sheer rational debate would be ineffective. The only way we could persuade a hockey player to become a figure skater would be to inspire them. And this would be done through an emotional hijack as well as embedding them in a social fabric of figure skaters closely related to a hockey contagion. However, most hockey players would likely not be inspired to take on figure skating because of the problem of the value system between the two sports. The "P" region of their Social Fabric and a figure skater's "P" or personality region are very different. Both sports share the feeling of "power" as a common contagion, however, it's *how* power is perceived that is notably different. In hockey, hockey players have a major conflict with ideas of power vs grace. In their minds, you are either one or the other. You can not be both. require lots of power to be played. Similarly, it would be like trying to inspire a staunch Republican to switch to being a Democrat. The value systems between the two are too far apart, even if an *indirect* value connection can be made. In hockey, the notion of "power" is about being tough and rugged, in a sense. After all, hockey allows fighting. Public perception of the sport has a huge influence on the player's perception and emotional connection to it as well. Figure skating on the other hand is about power too, but power in figure skating means athleticism and the ability to do amazing jumps. Also, figure skating places greater importance on the value of "grace" than "power." Grace as a value is therefore in conflict of interest with hockey's "power and manliness" value.

However, Hockey players and figure skaters both share the common contagion: “passion for the ice” even though both athletes come from different sports: team and individual. There is an *indirect* value connection between the two. An indirect value connection is a semi rational-emotional connection between two ideas. Additionally, there are cross-overs between team sports and individual sports called *cross-cultural-links*. They are found in both hockey and figure skating (such as as “passion for the ice,” though a very common connection). In Xtreme Ice Skating, cross-cultural-links were elements of aggressive inline skating found in Xtreme Ice Skating such as ice-skates [you could grind on](#) (which was a prototype). These links are common contagious ideas athletes from both sports shared. *Cross-cultural-links* therefore are not necessarily a compelling force, but rather a reason for interest. Cross-cultural-links build interest in an idea, such as attracting people towards a brand, or building a broader social movement based around a more a common contagion that includes more people. For instance, we could create “New York” sport. The sport would include all New Yorkers around New York values. However, if we wanted to build a more broader social movement for the sport, we could inspire “being an American” as the sport's more broader vision, attracting a much larger audience.

In the decision whether to choose team sports, individual sports, or *any* sport, it is one that is based in emotional thought-processing, about who we are unconsciously (our “id”). We emotionally choose sports based on how we “feel” about them, and how we relate to others not just about how we think about them rationally. And this done at the unconscious level. For example, our “ideal” partner in dating is never the person we actually fall in love with. Our “ideal” partner is a rational consideration of whom we might like but bears only slight resemblance to who we think we are emotionally. Similarly, most people tend to have a “type” in dating – someone we're naturally attracted to. Our emotional decision in this is called “hot reasoning.” It invariably wins over rational reasoning called “cold reasoning.” In other words, [feelings] usually win over rational ideas. That's why we always say, “when you meet the right person, you'll just know it.” A feeling is an emotional construct of ourselves deep within our unconscious. A rational thought is a conscious idea. When feelings rise up to our consciousness, they are already affecting us in an emotional way. That is why hockey players and figure skaters innately play their respective sports on ice rather than roller, because ice-skating is much more emotionally gratifying than roller.

But whether we decide to play team sports or individual sports, or whether its ice version or roller version, the decision itself is ultimately based in how we socially and emotionally about the sport. However, children on the other hand, haven't developed a strong sense of self yet and therefore tend to stick to team sports. This is an intuitive decision based on how they are social activity. Children like to engage in play, and that is inherently a social activity. Also, there is some degree of influence by the parent(s). However as adults, we make complex, emotional decisions deeply rooted in feelings of our past experiences, friendships, relationships, and childhood memories. These are not just social decisions, or even just rational ones, they're also emotional. And they are part of the process of “balancing emotions,” in the decision-making process. In the research paper, “The Brain, Decision Making and the Unconscious,” Andy Habermacher talks about “balancing of emotions”:

*“Decision-making therefore is not a rational process but rather a **balancing of emotions, memory and habit in the brain**. This is processed almost completely below our level of consciousness – as when a tennis player hits a ball. This is where unconscious bias is processed - we will not notice that a whole list of emotions, habits, associations are formed and instantaneously processed giving us answers for or against a person, a gender, and a race. Also, these unconscious biases are biological pathways that are deeply anchored in the brain. These are built up through our socialization process: our interactions with the world around us. In short: our life and experiences. Once we have built a bias we often get drawn back to and it becomes reinforced (the “Confirming Evidence Trap”), meaning that we have instinctive unconscious biases built in and it directly impacts our view..”* – (“The Brain, Decision Making and the Unconscious”, Andy Habermacher).

Leading on..

***“Hot reasoning is when emotional constructs are involved and cold reasoning is with absence of emotional constructs. What we can see in experiments is that the cold centres, the more reasoning centres of the brain are further at the front and higher up in the prefrontal cortex namely in an area called the dorsolateral prefrontal cortex (DLPFC). Those more emotional constructs, “hot” reasoning, are processed more in the ventromedial prefrontal cortex...”*** – (“The Brain, Decision Making and the Unconscious”, Andy Habermacher).

Being *inspired* to play a sport therefore we can say is a form of hot reasoning.

### **The “Popularity Effect” in Social Networks:**

As a person becomes more popular across a social network, their attraction towards unintegrated individuals and groups also increases. This attraction also occurs at a faster rate between those who are already popular. Existing, already popular ideas take less time to become more popular than those that are not. Researcher Dunia López-Pintado discusses the “popularity effect” in her research paper called, “Diffusion in Complex Social Networks” (Dunia López-Pintado; 2004). She describes how popularity relates to the spread of a product and its influence across a social network.

Dunia's research describes how networks with “exceptional individuals,” those who are *SalesPeople* and *Social Connectors*, who exist in “scale-free networks, have a significant proportion of hubs (or nodes) that have very high connectivity compared to the average (person or hub in a network).” In high connectivity networks these “hubs” behave like *Social Connectors*. These people reach out like branches of a tree. They know lots of individuals and social groups from different “walks of life.” Furthermore, Social Connectors (or hubs) play a crucial role in spreading products across a social network since hubs easily adopt the product due to the hub's high [social] connectivity,” says Dunia. In other words, *Social Connectors* (people acting as hubs) increase the rate of spread of a product due to their vast social connections. This means that Social Connectors (or hubs) lower the threshold or tipping point to which ideas can tip or go viral in a social network due to the sheer amount of people they reach at any given moment in time. This factor is exponential.

Dunia's research also highlights that social networks which have “active consumers” have a greater capacity to influence the sale of a product than those networks which have little or none (active consumers). Active consumers behave as *SalesPeople* in networks because they're able to convince others who are not yet convinced to try a product (through the 3rd law of Social Fabrics called, “the neighbor effect”). For example, we're more likely to buy a product suggested by someone we already know. This has to do with common values, and those whom we trust simply because they have similar common values to us. Active consumers (or *SalesPeople*) establish a direct value connection between themselves and potential customers. This is an emotional value connection between people in a system of trust (called the “Circle of Safety,” in relation to Simon Sinek's work). This law of trust is the fifth law of Social Fabrics called “*Value System*” (section VI). The establishment of a direct value connection between a potential consumer and product through a common value is why “testimonials” on book covers work, particularly by trusted sources such as a major outlet or organization. When we meet people who already agree with our own views, we're more likely to trust them since we have common values to them. The reason why it feels good to meet people who share similar values is because it makes us feel safe and accepted (the 2<sup>nd</sup> law of Social Fabrics). It's also an emotional connection that two people share. A relationship can not be built without trust.

The second principle in Dunia's research is that a significant amount of active consumers who are already in close physical proximity to each other (in a network, or real-world social movement) are more likely to convince others nearby, to also become active consumers as well, due to their underlying position or stakehold in what they perceive as popular. For instance, if fifty active consumers bought the same product and all convened together in one physical location to promote the use of that product, then all those watching would

then likely perceive the product as popular. *Events* are meant to achieve this very affect. Events or “grand openings” as they're called create an aura of popularity which serve to funnel onlookers around them to become active consumers as well. To an outside observer, a product used only once, or perhaps many time but only by one person, is not enough to move a crowd or even single person (unless that person is an Innovator). But if many people working together were to use a single product or service, then the product itself may just be considered popular, or popular enough for those around them to see the viability of attraction (as shown in the hillside dance movement with Innovators and Early-Adopters). Similarly, as Dunia points out, that the rate at which products spread across a network is largely dependent upon how the initial attraction of a product's appeal is. She exemplifies this point in her research:

*“The threshold that determines the diffusion of the product, depends both on the connectivity distribution of the network ( $P(k)$ ) and on the particular diffusion function considered ( $f(k, 1)$ ). Specifically, in order to assess the existence or not of some positive prevalence, it is enough to consider what happens in a neighborhood with only one active agent. As highlighted above, this is merely a consequence of the fact that, for positive diffusion to occur, the state with no active consumers has to be unstable. Notice that, If  $\lambda > \lambda_p$  then, in the long-run, the product spreads and becomes persistent in a fraction of the population. The degree of the diffusion, however, might depend on the initial conditions. If, on the contrary, we assume  $\lambda \leq \lambda_p$  then, if there is only a small fraction of initial adopters, in the long-run, the product will disappear from the market. In other words, we either never reach a state with a positive fraction of active consumers or, if we do, it must be because there is a sufficiently high “stock” of “initial adopters.”*

If any given network or social movement exists people who are “*SalesPeople*” (active consumers) who are good at convincing others who are not yet convinced. And these SalesPeople who also happen to be *Social Connectors* at the same time (called “hubs”), increases the rate at which a product spreads across the network exponentially compared to those [networks] which do not have many active consumers and hubs, or in other words, networks that do not have many SalesPeople, Social Connectors and people who are both.

### **Dunia's research in reference to the Social Fabric framework:**

The “neighbor effect” (section VI. law 2) in Social Fabrics is similar to Dunia's idea of “active consumers” in that both principles relate to *how* we feel when we're physically close to someone. When someone enters our personal space we typically either feel delighted (because we know them), or we feel apprehensive because we don't know them and therefore we don't trust them. But the affect is that we feel adrenaline rush and our blood pressure and heart rate goes up. The person in our space, now the center of our attention, temporarily changes our cognition and perception of both them and our heightened awareness of people and things around us (in social-space-time).

The second similarity of Dunia's research is the “gravitational weight” principle (relating to social-space-time theory). This theory relates to Dunia's “popularity effect” principle, or “high stock of initial adopters.” In marketing, this is called “Fastest with the Mostest” strategy, and is typically inline with the *first-mover* advantage strategy.

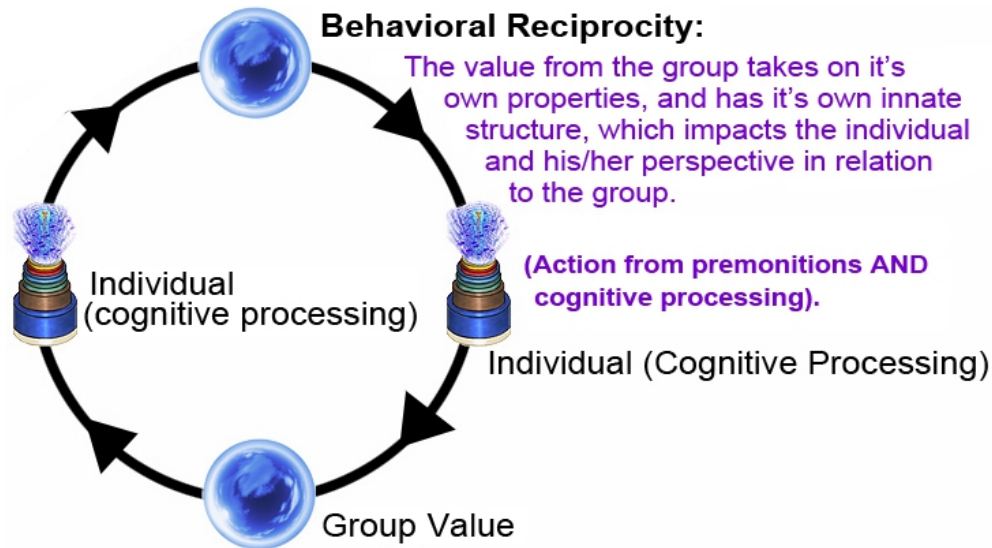
When people popularize ideas, they form contagions and create a heavy gravitation weight in and around them in social-space-time. They create a contagion with lots of appeal and value, according to Dunia's “popularity effect.” What's more revealing about her research, particularly in relation to Social Fabric Framework theory is that popularity-effect also relates to emotional decision-making in social-space-time. Popular ideas are an emotional reflection of who we are in the world around us. More broadly, emotional reasoning tends to bring attention to *any* idea of thing of value. We can think about the “popularity effect” in another way, one that is perhaps, indirect. For instance, traffic slows to a crawl on a highway when a traffic accident has occurred. Or, when a person is pulled over by a cop. Both events are emotionally contagious ideas. A traffic jam results, either from a car accident, or a pull-over. People focus in on a contagious idea when other things or events going on around them can not compete.

[Physical closeness and popularity] in relation to Dunia's research and the Laws of Social Fabrics (section VI) may work together. Sitting physically close to a popular stage performance for example, such as a Cirque Du Soleil show, costs more money. Being closer to the action is more exciting. We therefore pay for more excitement. These stronger emotions create the conditions for popularity. Someone who has sat close to the stage at a Cirque Du Soleil show will enjoy the show more than someone who has sat towards the back. The front seat we experience higher levels of adrenaline, serotonin (mood), and norepinephrine (hyper-focus). The person sitting in the front seat may spread the word of the show more enthusiastically and for longer period of time than someone who sat in the back seat. Emotional salience therefore plays a role in the “popularity effect,” or the rate at which an idea spreads across a social network.

**X. Behavioral Reciprocity: Intelligence of the Group (figure 13):**

Definition: “The value of the group takes on it's own properties, and has it's own innate structure which impacts the individual and or his/her perspective in relation to the group” (Nicholas Christakis, 2012). In figure 10 below, culture forms from the relationship of intricate social connections of individuals of the group and to each other, and their behavior reflected as contagions amongst the group. The group connects internal values and internal value structure with external ideas forming emergent properties of the group, such as a flock's V formation saving the birds the most amount of energy during flight.

figure 13.



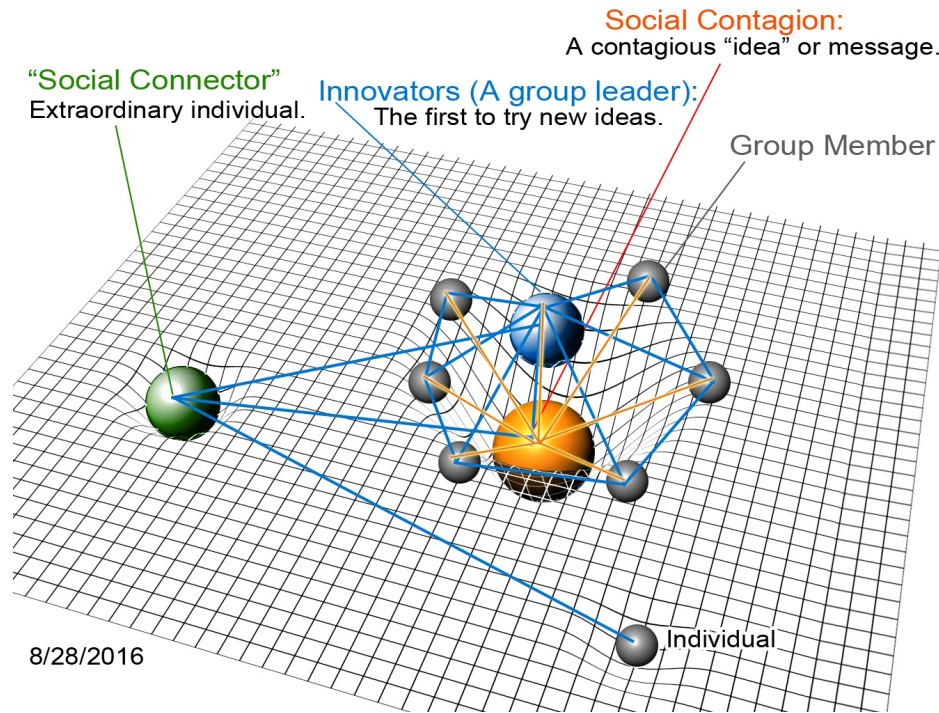
The above image is a section of the: “Micro / Macro Perspective” (Dan Perceval, 2012).

In *complex* social networks however, behavioral reciprocity creates *cultural intelligence*, showing complex patterns of intelligence and emotional thought-processing. Groups take on their own properties, behaviors, and attitudes shaped by the group's shared value (“P” & “E” regions of a Social Fabric – figure 5) and interconnectedness of group members (figure 11).

**Individual ideas vs Group Opinion(figure 14):**

figure 14.

### “Associative links of Cultural Intelligence”



As the sport Xtreme Ice Skating grew, its intricate details as a sport were dropped and sport participants replaced them with more generalized, contagious, group ideas. These ideas came from the natural social connectivity of the sport's social groups – namely ice-skating teams, circles of friends, and online networks – and these ideas spread throughout the sport's broader social network. This organization of people around a contagious ideas and then spreading outward created a *Social Contagion* (marked: **Social Contagion** – figure 14).

#### **Socializing Agents:**

*Social contagions* contain popular or contagious values, ideas, or beliefs. And some these ideas stand out more than others, and therefore become highly talked about and shared, called *socializing agents*. In other words, that which has become popular has become an *agent* to popularizing something else closely related (or embedded in the same social fabric network). Socializing agents are highly talked about ideas that become viral. For instance, a socializing agent could be a famous scene in a movie or a popular sports trick that people popularized, such as Michael Jordan's famous dunk. The dunk itself is the *socializing agent*, and the *social contagion* is Michael Jordan himself. In sport, sport participants and followers latch onto popular ideas and then share them amongst their social peers and within groups.

These groups have individuals called *Group Members* (see figure 14) who organize around a *Social Contagion* (see figure 14). If I were to put you in a room amongst a group of strangers and just let everyone mingle on their own, eventually someone is going to say something interesting that captures the interest or fancy of many others in that room. Eventually most others in the room will break off into little groups talking about things that have originally branched off from that very idea that has become (or the emotion that came about from that idea, triggering new thoughts sparked by that idea). Social groups would potentially result from this natural organization of people and sharing of ideas. In Xtreme Ice Skating, these social groups – defined mostly as ice-skating teams and social groups at local ice-rinks – focused highly on talked about ideas and even ice-skating tricks that were most impressive. For some of these ice-skating tricks, these athletes became more

popular because of them.

So popular ideas getting passed around – sort of how rumors get passed around – become Social Contagions within social groups of the sport's broader social network. The more popular that these Social Contagions become, the more socially-centric ideas that emerge from it, becoming common group values and beliefs. Eventually, the sport's most talked about values, ideas, and beliefs become embedded within the contagion itself, merging into the core contagion. In Xtreme Ice Skating, the core contagion was: freedom on ice.

Xtreme Ice Skating's contagion as a result a result of socially-centric ideas becoming popular and merging with the *core contagion*, translated into something more simple and easier to understand by those who followed. The sport started as individuals and organized together into a social structure (called a Social Fabric). And these highly popular social contagions were embodied in the emotions and beliefs of the sport's followers. One of the strongest (most heavy, gravitational) values of the sport is *freedom on ice*. This value became the main driver of how almost everyone thought, acted, behaved, and communicated with one another in the sport and its broader social movement even though there were many other sports values attached.

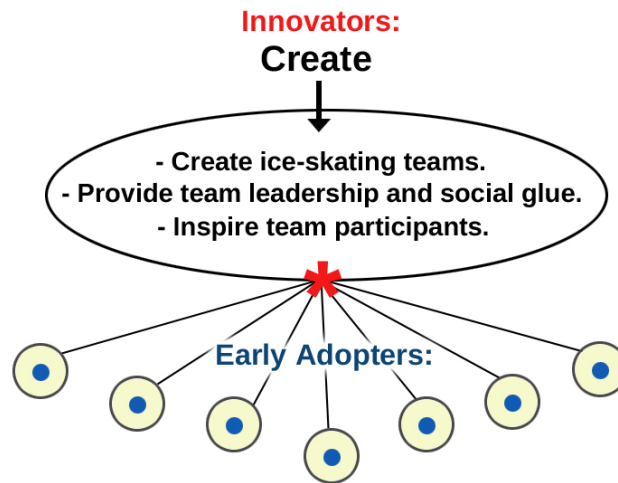
Social interactions amongst individuals in Xtreme Ice Skating's social movement shared a *contagious group value* called a *group contagion* (“Social Contagion” figure 11). The behavior of the “group contagion” resembled a *cultural intelligence*, which is an emergent property of complex social systems and networks. This behavior appears intelligent because of the complexity to which it ravel upon itself that outputs a behavior(s) to which only the sum of its individual parts working together can achieve.

Groups in the Xtreme Ice Skating developed this sort of “cultural intelligence.” These groups were namely ice-skating teams. Teams sort of had their own unique culture and specific way of doing things but, no matter what prevailed amongst the team (or group), and no matter where they were located in the world, they all had a sort of collective intelligence that appeared the same, because they were all connected to the same contagion: the sport itself Xtreme Ice Skating. Teams themselves had a sort of cultural intelligence, but so did the teams themselves socially connected online through social media. This “cultural intelligence” generally is a result of the complexity of a social system to which is interconnected to each other (figure 14) and more specifically, to a more broader, but stronger core contagion (which being, is the sport Xtreme Ice Skating). This interconnectedness of ice-skating teams was a highly efficient way in which individual parts emerge around a common core contagion. And this behavior appears intelligent, such as a flock of birds or an ant-hill. It is these social properties from which individuals and their groups work together that forms “cultural intelligence.” The complexity of a social system can be seen in (Figure 11) by the blue lines which are represented by the internal linking structure of group members to the group innovators (leaders) all linked to its common contagion (see: “Social Contagion” – figure 11). Culture emerges out of these internally linked social structures, and takes on a social emergent property called behavioral reciprocity. It is a behavior to which group members and their ideas within their groups interact with each other in such a way that the group itself creates “group culture,” meaning that the group creates social norms amongst themselves as a result of their learned and accepted behavior(s) and values that are connected to many other groups within a system around a common contagion. This is called “system intelligence.” [This video](#) further demonstrates behavioral reciprocity (Nicholas Christakis; 2012).

## **XI. Sport Teams (figure 15):**

figure 15.  
Structure of Xtreme Ice Skating Team Leadership:

## Culture Formation from Social Leadership:



The first participants in Xtreme Ice Skating were Innovators and Early Adopters. They were risk-takers, attention-seekers, and performers. They had special, appealing qualities that defined them as Innovators and Early Adopters. These Innovators and Early Adopters loved showcasing their ice-skating skills in a public forum such as during public ice-skating sessions. They performed exhibitions, demonstrations, and stunts in front of crowds [during public sessions] because they publicity brought them more attention. It feels good to be popular and known for it through skill and hard work. They were entertainers. Not only did Innovators and Early Adopters crave public attention, but they also identified with it. It was the essence of who they were. Moreover, Innovators and Early Adopters also aspired to be the very *first* to exhibit a new sport (Xtreme Ice Skating). They took pride in that. Again, it was the essence of who they were, of being first. It made them feel special. They were the proud to be the first to show everyone a new sport they newly learned, and to also create ice-skating teams based on that. Teams served a valuable purpose to its members: teams helped popularize its individual members while also giving them immediate followers. These efforts positioned team members to be at the forefront of popularity among the public stage of local ice-skating rinks. Teams and its members gained popularity and credibility both at the rink and online. From that recognition teams and its members gained public attention and social status both on and off the ice. These feelings created the emotional and psychological state which helped move them psychologically from the attraction stage to the attachment (in the sport) in the Psychological Continuum Model (figure 7). Team Associations made with the rink, fame on the ice, friendships, and other contributing factors helped team members facilitate this psychological transition from ice-skating (and the sport Xtreme Ice Skating) as an external idea, to an internal, self-idea. The key feature here is that social interaction within teams and amongst other teams helped facilitate this transition the most. Although, from experience, I can assert it is much more than that: social interaction with *everyone*, ordinary skaters and parents alike, not just team members, served as the compelling factor in social interaction. Social interaction on the broader scale of things – the popularity that came about from talking to everyone, and them wanting to get to know us because of our skills and popularity on the ice – helped achieve the fundamental factor of psychological attachment in the sport. Social interaction is the key driver of the attraction phase of the PCM (figure 7) to the **attachment phase**. Researchers of the PCM Daniel C. Funk and Jeff James further assert this point:

*“Attachment develops when the **team** elicits responses and tendencies from memory while strengthening internal links between the **team** and other important attitudes, values, and beliefs. This intrinsic process would help explain how meaning is attached to external associations (e.g., success, pride in place, stadium) and take on internal psychological significance (Gladden & Funk, 2001).*

Socially connected ice-skaters in the sport created a more complex social network of skaters by socially

connecting to the sport's common contagion and its social movement. When sport participants skated with each other and shared ideas and experiences, they created a sort of ice-skating relationship which helped strengthen their psychological connection to the sport Xtreme Ice Skating as well internal, psychological connections within themselves in relation to their teammates. In other words, a general idea (of ice-skating) shared amongst their ice-skating team helped psychologically strengthen a more specific idea (Xtreme Ice Skating) within themselves. Research in the PCM indicates this fact:

*“Over time, continuous activation or mere exposure would strengthen these connecting links and **embed the team firmly within the individual’s larger associative network**, eventually creating a more complex network and stronger relationship (more direct associative links between the team and other central attitudes, goals and values” (Daniel C. Funk & Jeff James, Psychological Continuum Model, 2001).*

### **Innovators created ice-skating teams and had unique social qualities:**

After Xtreme Ice Skating established into a complex social network, *Innovators* reached out to the broader network to meet and inspire other skaters from different countries. As a result, Innovators popularized both themselves and the people whom they engaged with. Innovators and Early Adopters of the sport pursued making videos of these events and interactions and put them online. They tried to outrank each other in popularity of who had the most views and the most skill. *Innovators* had much success with this and went on to organize ice-skating events, exhibitions, and ice-skating teams as a result. Innovators used these methods to further captivate more Early Adopters to participate in their teams and to gain a greater following from others in the sport. Team leaders sort of became popular sports figures, adding more connections to their own social network while popularizing their teams and Xtreme Ice Skating in general.

What was the emotional reasoning for Innovators to create Xtreme Ice Skating teams (figure 12)? At first, it was for recognition. Any new team who had a legitimate video of their team practicing or doing tricks together was put on the sport's website. Secondly, Innovators did it for popularity. Innovators were usually the most talented skaters at the rink so having a team and doing exhibitions and events with the team only added to their popularity and recognition with the ice-skating community. And by having more loyal followers and fans, Innovators and their team members (Early Adopters) gained an even greater following. Their teams would sometimes make it to television or newspaper, and this was acclaim from outside the ice-skating community. This transformed the team into a bigger contagion. Innovators were driven to create more contagious ideas in an emotionally intense way so more followers would pursue. They had social qualities which made them more driven, enthusiastic, and passionate than their team members.

Ice-skating teams met regularly at the rink during public ice-skating sessions. Sessions often had lots of crowds where young people could mingle and form social friendships. Public ice-skating sessions also gave skaters a stage to showcase their skill in front of lots of onlookers. Public session goers were their immediate audience. Skaters skated alongside their immediate audience and conversed with them on a one-to-one level. Public session goers who admired the skater's skills, had also solidified a strong social relationship with them because of this interaction.

### **The power of being Social and Personal:**

Public-sessions at ice-rinks were [and still are] the perfect venue for promoting ice-skating sports. Skaters who attend them are a captured interest group (target market) for any sport on ice. They became interested Xtreme Ice Skating after seeing it at their local rink, and through many on-ice interactions with them – skating together, performing tricks, and just having fun. These experiences created lots of new fans, followers and sport participants. But knowing the type of person [or market segment] I was interacting with was critical to whether they psychologically attached to the sport or not. If fans were not inspired enough, their attraction to the sport would diminish. If too much excitement was sent their way, they would feel overwhelming or patronized. The right attitude and social signals was key to getting people interested in Xtreme Ice Skating.

Body language (with regards to physical closeness) always remained critical. These continual social interactions mattered a great deal when marketing the sport. Getting to know people at a personal level opened up a lot of opportunities for us and developing the sport. This is what paved the way for many fans and followers to develop ice-skating teams and social groups. Their on-ice experiences were often put on Youtube. This helped create lots of excitement in the sport, letting the rest of the world know about who these Innovators were and the participation that was building in the sport. This attributed to the sport's credibility.

Xtreme Ice Skaters promoted the sport mainly through social interactions at ice rinks. Often we entertained public session goers by performing tricks for them. We did this regularly during public sessions at most ice rinks. We became entertainers, in a sense. Xtreme Ice Skaters could step onto any ice (providing the rink permitted the sport) and skate themselves right into the spotlight, getting the attention of the whole rink. We always attracted lots of crowds and interested skaters and ordinary fans. A small percentage of followers became sport participants. The majority became fans and followers. The Innovators were the first ones to try the sport. They were regular recreational ice-skaters before we met them, but usually had some kind of skating background from regularly skating public sessions for years. And a decent amount were figure skaters and some even hockey players. But the one thing these Innovators all had in common was that they already had the mindset of a skater. They typically attended ice skating sessions year round, or if their own sport, frequent participants. We inspired them to bring cameras to the rink and record their own action they should share their skating with the rest of the world; and many did. As they became more attached to the sport, they became ice-skating enthusiasts as a result, setting up entire Youtube channels devoted just to their skating. These Innovators were intent on proving to everyone about who they are and what they could do on the ice. Their passion was centered towards self-promotion and really helped market the sport.

### **Physical closeness and Social Movements:**

The overall point is that “physical closeness” – skating with potential followers during public sessions – is what kick-started the sport from being just an idea to having immediate followers and sport participants (Innovators and Early Adopters). Sports participants and followers of Xtreme Ice Skating at local ice rinks pursued their interest online, helping to disseminate the sport worldwide. An online social movement came about as a result of this momentum and online social networking. Not only did Xtreme Ice Skaters have fun socially interacting with fans and followers, but befriended other sport participants as well. Our passion for skating was contagious. Every we met kind of got a sense of this – this positive enthusiastic energy. We skated with and befriended anyone who would pay attention to us. And for those who did express interest, they were parents, teenagers, young children – pretty much anyone. This social phenomenon entails the social aspect of “physical closeness” because meeting people and inspiring them is a natural human behavior. We were even able to do it over the internet but it wasn't quite as effective. But when you meet and skate with people in person, they really remember who you are and what makes you “tick.” The next week I would see these same people back at the rink again, and asked them about their lives and how they were doing. This was how I gained fans and followers and became the center of attention on the ice which was a way of promoting the sport. And this was true not just with myself but with many other Xtreme Ice Skaters. They actively engaged with everyone at the rink, inspiring them with positive energy, excitement and passion which led them to come back to the rink again the next week. (Note: physical closeness is a key principle of Social Fabrics, which explains most of this behavior – relating to the laws of Social Fabrics: section VI. 2. “Physical Closeness”).

In summary, fans, followers, and sport participants became “active consumers” of the sport (Xtreme Ice Skating) from the time and energy we spent with them, both on and off the ice. Even though we knew most of our followers were never going to become Xtreme Ice Skaters, we pursued them anyway because it was just a natural thing to do. It was fun being popular and making friends. Social interaction in ice-skating became contagious. We literally motivated, uplifted, and inspired positive energy in everyone around us. We saw this energy pass from person to person. Smiles and happiness are contagious. As there were more people in close proximity to each other who took on our Xtreme Ice Skating contagion, the more likely others too would share

the contagion. This social phenomena is described by researcher Dunia López-Pintado in a research paper, “Diffusion in Complex Social Networks,” where she describes this social behavior:

## **XII. Brands are human stories told with emotional salience, called hot reasoning:**

A brand should convey a *feeling* or a purpose – something that inspires people to take action. A brand must embody a vision with an emotional intensity (an emotional hijack) and story-telling experiences that inspire others to take action to a vision – a future reality that has not been created yet but that others may want to live in. When a brand is able to turn these contagious ideas into a social movement, the brand itself then has become a *compelling force*: an emotional construct of beliefs and ideas which have an emotional intensity to spark self-ideas into self-action (usually towards a future goal). Most ideas coming from content marketing or social media content, on their surface, are ordinary ideas, but when told in a human way through story-telling experiences, may spark a sense of purpose (an emotional bout to a self-idea). For example, the concept of eating ice-cream, on its surface, is an ordinary idea, but when told in an inspirational way, becomes an imaginative, emotional wonder; for example: *On a hot, summer day, and a gentle cool breeze, in the simple moments of a peaceful relaxation with you and your best friend, you both share laughter and smiles together over cold ice cream, with colorful sprinkles, while reminiscing over sprinkles of memories you both shared together, on nothing more than a simple, quiet afternoon.* This statement is aimed at prompting followers to take on an emotional response that brings about imaginative, wonder, emotional salience, and action.

What's being described here is an heightened emotional state of cognition called “hot reasoning” (“The Brain, Decision Making and the Unconscious,” Andy Habermacher). When “hot” ideas attach to *feelings*, the ideas take on positive attributes such as happiness and/or excitement, which are partially intrinsic in relation to cognition (defined by “S” & “E” in the Social Fabric regions). During this stage of cognition, in Social Fabrics, ideas have not fully become self-ideas. Partially intrinsic ideas are simply only hedonistic experiences: pleasurable experiences without self-values with some connecting nodes to people and related values. These types of experiences are felt in social situations where one feels a sense of social acceptance and achievement through others. However, one can also feel these ideas alone, without the need of an immediate social group. This is done through a connection to physical features (landscape of a venue), and other “situational factors” such as events and favorite teams (“P.C.M.,” [Daniel C. Funk & Jeff James](#); 2001). These brand experiences therefore are associated with human senses and emotional experiences in time and place. For instance, the sound of seagulls attached to one's memory of images and smells of the beach. This thought process may trigger memories of one's favorite restaurant because they happen to hear seagulls when always visiting their favorite restaurant at the beach as a child. Memories therefore are connected to brand experiences. And sometimes, brand experiences are not always contemplated into consciousness in such a direct way. Smells from our childhood might trigger a certain sequence of thoughts or events coupled with other non-related ideas. We have the ability to store information as lists in our brain, or thinking about one memory may trigger another unrelated memory (Ray Kurzweil, “How to Create a Mind,” 2012).

Repeated exposure to memories in conjunction with new experiences shapes our thinking from one memory and experience to the next, shaping new ideas. “We are what the think,” as the saying goes. And this concept is what brands try to do: shape our experiences through linking of ideas, called cognitive association. In the business world, it's called branding. But in Social Fabrics, it's the science of the “Psychological Continuum Model,” meaning: being exposed to new ideas called “awareness,” and then turning them into self-ideas over time through psychological “attraction,” “attachment,” and “allegiance” (figure 8). For example, a teacher at the start of his/her career may have become a teacher because they enjoy helping others, however, a psychological connection of being a teacher has not yet crystallized. There are no memories and experiences for the teacher to be had which could fuel such self-ideas. But over time and through heartfelt experiences, the teacher develops friendships, emotional connections to his/her students, and this firmly embeds the teacher into a teaching “lifestyle” – similar to the process of falling in love. This process – this, building of a “teacher” Social Fabric – becomes the psychological filter to which the teacher now sees the world.

### **Social Forces: leadership, passion, purpose, and inspiration:**

When we have a “greater purpose in life,” such as the example of the grade school, pride and vision affected the teacher's overall brand attractiveness and attachment to the contagion of teaching. When the teacher's contagion became more “contagious” as a result – meaning more passionate – the contagion itself became more influential and therefore more socially acceptable to others around the teacher. This simply means we can inspire others. More important, this affects the development of social groups and social networks. Successful brands create contagions from simple ideas transforming them into psychological representations of the-self which has the potential to become a social movement. This psychological process – of creating contagions – is achieved primarily through powerful, emotional “social forces” which are defined by: leadership, passion, purpose, and inspiration.

### **Branding seen through the lens of “Patriotism”:**

We can also think about branding in the perspective of patriotism. Patriotism is in itself, a powerful brand. It projects feelings of pride, self-worth, and even *goosebumps* [perhaps] when we hear our own national anthem. Your brand should resonate these feelings of excitement and boldness when your followers are engaged in it. Patriotism represents an idea much bigger than ourselves: a country, for instance. A country reflects ideas and self-values that connects intrinsically to its citizens. Similarly, a brand must seek to achieve the same thing: emotional and psychological aspects of the-self that represent something much bigger and grander than those who follow it. Our natural instinct is to become self-actualized – to live in a future that is better than the one we are currently in. People follow brands for this reason, because it makes them feel that their values, beliefs, ideas, and morals are helping followers feel self-actualized in their lives. This can only be done if followers are certain about what your brand is, its values, vision, and have a way of connecting to it in a deep, emotional way. And patriotism achieves this, but at a much more grander and psychologically effective way.

Patriotism is a representation of a “System Social Fabric” (figure 16). It is something that connects every major system in society together, and interconnects with all other systems and social networks within it. [To see the entire image of figure 16 “System Social Fabric,” please see: [Micro/Macro Perspective](#)]. System Social Fabrics are large system social structures that are the foundation of society and includes infrastructure, economy, national security, patriotism, and etc.. All these systems are social structures that keep us feeling safe, protects society, and maintains our way of life. In (figure 16), the “economy” (residing at the center of the system Social Fabric) is the largest, most massive object displayed. This is because the economy represents the most stable structure in society. If a society's economy is not stable, then almost every aspect of society [and our lives] are effected – for example: the 2008 Great Recession. During the recession, Societies broke down at the most fundamental level, affecting people's way of life in almost every degree. Another example is during major, catastrophic events such as earth quakes and hurricanes. Remember hurricane Sandy? Or the 2010 earthquake that devastated Haiti?

figure 16.

**Societal Social Fabric (The [Micro/Macro Perspective](#)):**

#### IV. Societal Social Fabric:

Connections to major structures are stiff and become less stiff as they become more-decentralized.

(Most stiff *social structure*; includes the economy, infrastructure, etc...)

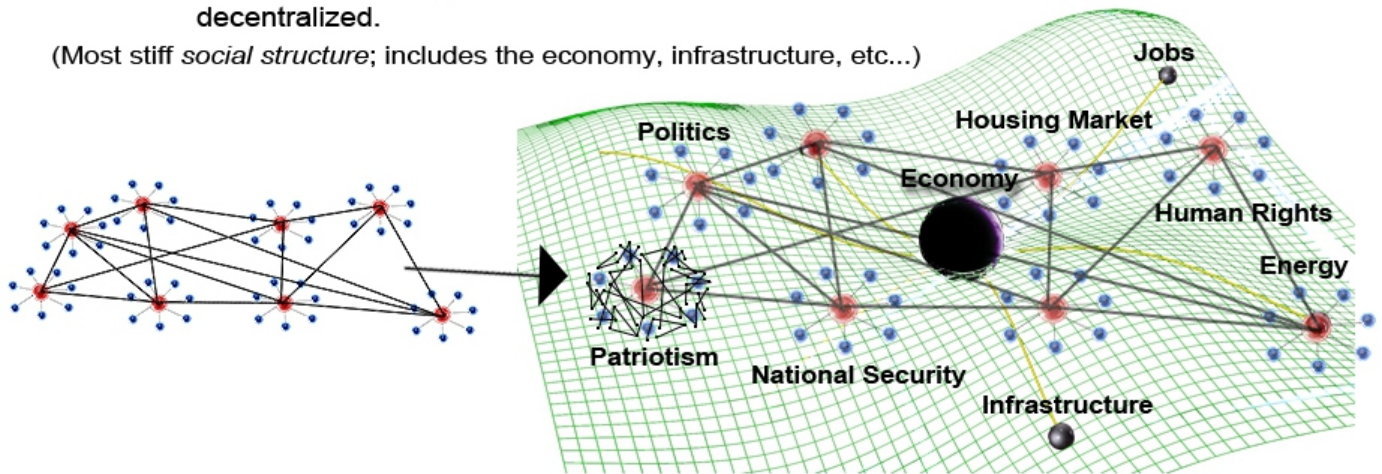


figure 17.

**An Xtreme Ice Skating brand: “An emotional vision of sport”:**

[Branded video:](#)

*"We live for hope,  
in a world of dreams.*

*In wonders and glory,  
we remain magnificent.*

*We are surrounded,  
by the passion of others.*

*I am Dan Perceval,  
and this, is my story, of inspiration."*

The Xtreme Ice Skating poem, and video (figure 17), are a translation of the sport's brand: a vision of sport, and a message about passion for ice-skating that others wanted to follow. The brand explained as a poem, is better illustrated in sentence form: “We live in a world of hope and dreams, in glorious imagination and wonder, where *we (as skaters)* remain magnificent – always surrounded by passionate people who share freedom and positive energy on the ice, as we do, and it is this purpose that inspires us to tell our stories around the world.” This is the Xtreme Ice Skating brand. It is a brand about purpose, and one that inspires people to skate. People follow brands and social movements for what they can gain from it, not for what they give to it's leader(s). The sport's brand reflects this purpose; followers wanted to do something *more* with their style of skating rather than it just remaining a recreational activity. They yearned to be part of a group of skaters who aspired to a cause greater than themselves. They wanted to finally have their spotlight on the ice, exhibiting their skills in front of an audience, and gaining the respect they finally deserved (for their skills). And this was (and still is) the mission of recreational ice-skaters worldwide. And it is also for those in similar sports whose discipline requires the use of facilities (such as skateboarding on ice), to also share in these values of respect. Single-handedly this issue of “dependence on facilities to practice sport” – became the biggest hurdle facing Xtreme Ice Skating. No matter how great or convincing the Xtreme Ice Skating brand was, the sport was forbidden in most ice rinks throughout the world – because it's an extreme sport. This problem always has been

and always will be the biggest barrier to entry for *any* extreme sport or lifestyle sport on ice. In ice rinks where Xtreme Ice Skating was tolerated, the sport did alright. And in places where the sport was openly allowed, it flourished. These sparse ice rinks around the world became shining outposts for the sport, allowing it to grow and create complex social networks.

Before the advent of Xtreme Ice Skating in 2005, recreational skaters were faced with the same problem of not having freedom on ice (rinks forbidding most ice-skating tricks). It was a problem back then, just as much as it exists today (circa 2018). When Xtreme Ice Skating was introduced, the sport's brand projected “freedom on ice,” which was the vision of the sport. The idea of “freedom on ice” inspired many followers with the message of hope, and that some day they too *can* live in this world. And this is how the sport's vision was conveyed via a poem (which ended up in a [video](#)): “*We live for hope, in a world of dreams.*” Many skaters innately understood what this poem meant. Followers of Xtreme Ice Skating hoped that the activity of recreational ice-skating would some day turn into a social movement, a worldwide movement that would help them live in that future reality. The notion of freedom on ice was projected in the poem here: “*We are surrounded, by the passion of others*” (figure 17). This passage insinuates that passionate ice-skaters come together towards a common purpose.

For a brand to be successful, it must project a storyline, one that builds a future reality that others might feel inspired to live in, and work in, and see come true. The brand must also portray an emotional reality which fulfills this vision. Great brands express this through emotional storytelling, events, and other every day attributes that define reality. The intention must be to connect people and ideas together in real-life experiences to build brand attachment.

### **XIII. Culture:**

All sports have a social “culture” which serves as the foundation for creating social relationships and social structures within social groups and networks. The sport's culture connects players, fans, and athletes together all under one roof or common purpose.

Followers of a sport and any of those involved in its social movement may not necessarily be sport participants. Likewise, sport participants (players and athletes) may not necessarily be involved in the sport's social movement. The behaviors associated in forming social relationships and in groups in sports (and those outside of the sport as well) are called the “fundamental components of culture.” They governing rules of all sports and for that matter, any social social group or system in society society.

#### **Fundamental Components of *Culture* in Social Fabrics:**

**1. Trust:** (feeling safe) – Trust is the “social glue” that relationships require in order to take shape. Consider this ice-skating scenario with regards to the feelings of “trust”: two ice-skaters interact with each other in an ice-skating rink, during a public ice-skating session where one shares a moment of inspiration with the other. One of the ice-skaters – an unskilled skater – sees a very skilled skater perform a very difficult trick. As a result of being very impressed, the unskilled skater immediately approaches the skilled skater and congratulates him or her for their performance, and does so with enthusiasm. The unskilled skater then proceeds to ask the very skilled skater how to do the trick respectfully. The very skilled skater's social expectation [in this scenario] is to demonstrate the move or at least give some parting advice. Instead, the skilled skater chooses to skate away, demonstrating he or she wants to be left alone, displaying an act of *mistrust* (and also showing the person is a complete ass). Giving one's time and energy or generosity to others is the glue to social relationships. It is also a way of establishing *trust* with others. *Trust* creates the underpinnings of social relationships. It is also part of the Laws of Social Fabrics: law #5: “Protecting the System,” and law #1: “Self-Preservation” (found in section VI).

**2. Belonging:** (feeling at home) – When we are naturally motivated to work together toward common

goals, we're much more apt to feel a sense of certitude (freedom from doubt) with others. Having a natural propensity to work with others brings about a natural sense of belonging and acceptance, paving the way for social connections to become stronger. As a result, more complex relationships form. "Belonging" is related to the Laws of Social Fabrics: law # 2: "Physical Closeness;" and law #1: "Self-Preservation."

**3. Understanding and Acceptance:** (the desire to feel important) – *Understanding and acceptance* are fundamental emotions required in building healthy, social relationships. These feelings bring people together from unlike backgrounds and points-of-view around a common cause or purpose. *Acceptance* allows people to feel pride and recognition for their participation or contribution toward a group. We congregate around shared ideas as a result of being included amongst others and while feeling valued by others. By itself, *understanding* essentially creates value in social relationships. People feel valued when their thoughts are considered even though they may differ from others. This behavior connects people to one another, people to groups, and groups to complex social networks connected to broader society. Feeling valued also creates a connection between individual and society. Often this is achieved through a job, public office, or some sort of contribution to others (such as acts of generosity). When value is lost amongst individuals, major problems can occur such as thoughts of suicide, explained by [Nicholas Christakis](#). The above examples are related to the Laws of Social Fabrics regarding: law #3: "Value System."

**4. Contribution:** (feeling of self-worth, and feelings of being connected to a higher purpose ) – People tend to have natural propensity to be part of something bigger than themselves. As a result, they *contribute* to a cause or purpose that makes them feel important as individuals and accepted as a member of society. Contributions come in many forms, but most are valued in the form of time, energy, help, or advice – and/or anything that can't be redeemed through one's time or personal commitment. Contribution may also be a form of self-reward, not just acts of generosity. For example: "I worked extra hard at my job (a contribution) and therefore I want a raise." All of the above examples are related to the Laws of Social Fabrics regarding: law #4: "Goal Seeking."

**5. Enhancement of 'the-self':** (the need to improve the-self) – a natural process in the development of the id and ego that acts in accordance with the [reality principle](#): "the mind has the ability to assess the reality of the external world, and chooses to act upon it accordingly" ("Reality Principle," Wikipedia.org). Through that process, *enhancement of the-self* means that an individual aspires to goals and higher achievements. All of the above examples are relevant to the Laws of Social Fabrics regarding: law #4: "Goal Seeking."

### **The emergence of culture in social groups:**

When new ideas are started, people socially organize into groups around those ideas. At the center of those groups are its contagion(s). Social groups over time become more complex through its contagion because people psychologically connect to the contagion through interconnections of each other. These connections formulate opinions and behaviors that reflect on the group's ideas and opinions of others outside the group. Behavioral reciprocity (figure 13) is one of them main social components responsible for this behavior. In addition, social conformity (individual's opinions shaped by the group's), and social cohesion (strong social bonds and solidarity amongst the group) is also responsible for shaping views, values, and perspectives of group members. This creates a sort of social complexity and intelligent behavior that becomes about widely accepted ideas and expectations (of the group) becoming culture. Culture is are common shared values and expectations linking to a group purpose. Within those directed feelings members take on thoughts of the-self: self-actualization. These higher level thoughts organize social groups into higher complex social structures called "System Social Fabrics" (figure 16). A *System Social Fabric* is a complex social network composed of different social networks sharing a common contagion. For instance, all those who enjoy music share the same System Social Fabric as everyone else sharing those same values of music.

### **Cross Cultural Links:**

Athletes from different ice sports had psychologically attached to Xtreme Ice Skating's contagion through many different inspirational ideas. These ideas were attractive elements of the culture of Xtreme Ice Skating and were in common with other similar sports. Some similarities pertained to an ice ramp (a combination of elements from aggressive inline skating and Xtreme Ice Skating). Other elements included cross-training in figure skating ([example video](#)), or Xtreme Ice Skating tricks and inspired by biking, skateboarding, and speed skating such as the “Apolo's Turn.” These are called *cross cultural connections* and inspired athletes in their world to innovative idea(s) in their own sport, or, simply had inspired them to pursue feelings towards their own sport they have never felt before. Xtreme Ice Skating's contagion in other words became a source of inspiration. It contained contagious ideas communicated through its brand which set up the foundation of a complex social network to emerge. Athletes were invigorated towards a new cause that eventually became their own. Followers of the sport therefore worked together to achieve what they didn't think was possible because now they were feeling intense emotions – and accomplishing goals – they never were doing before. For example: before the first sub 4-minute mile was ran, no one thought it was possible for any human to run a mile under four minutes. In 1954, a man named Roger Bannister broke that record by running a 3:59.4 mile, making him the first person to ever obtain that goal. This achievement inspired a whole generation of runners “to-be” who would soon go on to run a sub 4-minute mile like Roger Bannister did in 1954. When we can *see* our goals, they become much more attainable. When you can inspire others to follow based on a vision of the future they can see coming alive, than you can inch-by-inch prove your vision for many others to follow. This is why when great brands make a promise to their followers, they consistently fulfill those promises. It creates a social connection and feeling of trust that your future reality (your purpose) *they* want to live in, is born through the leadership you project.

Ideas and social connections in Xtreme Ice Skating that were connected to ideas from others sports, are called “cross-cultural-links.” Specifically, these cross-cultural-links in Xtreme Ice Skating connected to figure skaters and aggressive inline skaters to Xtreme Ice Skating, in a broad sense (such as a social movement).

The sales people from figure skating magazines contacted the Pioneer of the sport *first* about an inclusion of Xtreme Ice Skating sport in their magazine. The sport was mentioned in IFS Magazine (International Figure Skating Magazine) and in I-skate Magazine (magazine from the United Kingdom). Gaining access to press without a press release is typically hard to do in business. The reason why is happened with Xtreme Ice Skating was because the sport's “Pure Energy videos” inspired a writer of the magazine who saw a “personal touch” of figure skating elements (called a cross cultural link) in Xtreme Ice Skating's online Youtube videos. This is formally a cross cultural link of figure skating and Xtreme Ice Skating, which inspired the editors to open their doors to doing business with Xtreme Ice Skating's organization by first “priming the pump” with free press. A whole new wave of figure skating followers pursued as a result of Xtreme Ice Skating being mentioned in a figure skating magazine, particularly during an Olympic year. This would soon capture the attention of a famous figure skater, Oksana Baiul, to attend an event (“Chanukah on Ice”) in which Xtreme Ice Skating was showcased.

After these magazine articles were released, Xtreme Ice Skating became a legitimate cause in the minds of figure skaters. The sport's Pioneer literally met countless figure skaters in-person at different ice rinks and in some in different countries to build up the sport's contagion. He would talk to them online and comment on their videos, and take video requests from them on Youtube, creating videos answering many of their figure skating questions (mostly in regards to training and how to jump high). This human-to-human interaction helped build a following of figure skaters for the sport at a local ice rink where the sport was being taught. This interest amounted to a tipping point that captured the interest of Oksana Baiul (as mentioned above) to perform a figure skating exhibition at an event Xtreme Ice Skating was showcased in called, “Chanukah On Ice” located in New Hyde Park, NY at Iceland ice-rink in 2009. [Macro](#)

*Cross cultural connections* therefore can be powerful because they form “associative link structures” (figure 11) which connect different cultures in society (and sports) together, forming one contagious Social

Fabric at a deeper level called “System Social Fabrics” (see [Macro Perspective Model](#) – right side of image). There's a certain social network that emerges from linking of ideas to people across cross cultural connections which see,s to help bring about social movements. The behavior of Social movements can be seen in “memorial day parades” in which a town or community comes together based on a *cross cultural connection* – or ideas that cross different cultures which are shared – that connects to a larger, more basic contagion: the feeling of patriotism, honor, and service to one's country (A Societal Social Fabric – see: figure 16). Once a social movement has been established, their leader(s) must provide a vision while projecting social forces (leadership, passion, purpose, and inspiration) that are responsible for turning ideas – into self-ideas – so that followers will pursue these efforts as if it were their own idea – much how followers pursue the goal of curing cancer.

## Defining “culture identity” in sport:

### A. Cultural Associations:

Expressions of culture and lifestyle in sport:

1. Sunglasses: Looking suave. A projection of attraction.
2. Camera angle: Projecting ego and personality.
3. Lighting: Sunlight or artificial lighting during filming).
4. Attire: (fashion) - Team clothing, skater's matched clothing and branded clothing of team members.
5. Facial expressions: (portraying emotions) - Displaying fun, laughter, joy, excitement, etc..
6. Jewelry: Self-image being identified in sport.
7. Hand symbols: Identifies group behavior and social identity.
8. Body language (example): physical depiction of a sport participant standing in a certain way (whether during the practice of the sport or in a photo).

### B. Style and Presentation (content marketing):

1. How are ice-skating videos and images being presented to the public?
  - Does a certain style of video or presentation work better than others?
  - How much culture and brand appeal does the video have?
  - Is the style of video related to a particular theme or storytelling experience?
  - How often are major milestones in the sport attained?
2. How is content presented in the form of the sport's culture?
3. What are the most important issues to consider when trying to *steer* cultural identity in sport? The most significant self-values of the sport's culture and brand must always remain clear.

### C. Cultural Identity: Individual vs. Group:

Sport participants identify with their sport's culture when a sport's intrinsic values (self-ideas) become associated into their everyday thinking (lifestyle). This is a cognitive process that occurs at the *attachment* phase of the Psychological Continuum Model (figure 7).

As discussed prior, the best way to bring a follower from attraction phase to the attachment phase is by social interaction. Social ideas shared amongst a group that become popular (known as group contagions) affect the individuals of the group by solidifying their connection to the group itself and its members. In more specific terms, the psychological attachment of an individual to an idea at the attachment phase occurs when hedonic values (happiness) and link associations (people, ideas, and location in memory) crystallize in memory and cognition within an individual's experience of sport (or contagion). Social group behavior works very much in the same way. From the very beginnings of Xtreme Ice Skating (as a sport), sport followers and participants took on the Social Fabric properties of individual nodes of sport. Their social interaction and social networking with others in the sport was minimal. Group social structures were not highly organized. It's as if a bunch of

Xtreme Ice Skaters all got in a room together and were told they could talk but you could hear a pin drop on the floor. As sport participants became more socially connected, they formed social groups online and ice-skating teams, and eventually networked with figure skaters and hockey players, broadening their social network. But as the sport became more socially connected, fans and participants defined themselves in the sport based on their social interaction with group members of other social groups they were attributed to. When this occurs, ideas of sport become self-concept. Self-concept is when followers of contagion see the world according to contagion's ideas and values. Once sport become internal to Xtreme Ice Skaters, they became more resistant to ideas opposing the sport. For instance, if an outsider of a social group were to suggest a new idea to the members of a well-formed social group – particularly if the outsider's idea is not in agreement with group consensus – the outsider's idea will either be immediately rejected or be filtered through rigorous value assessment before it becomes a consideration for social acceptance. This behavior is called social conformity, and overrides group thinking. Social conformity is when group members tend to agree each other based on a common contagion (known as a Social Fabric). Individuals of a group, in other words, will tend to agree with group consensus in fear that they may stand out too much from the crowd (the group). Those who *disagree* with the group opinion will be subject to much social risk. The types of individuals who might remain loyal to being an outlier of group opinions are Pioneers and Innovators (Diffusion of Innovations – figure 2). They are the types of individuals who have the mental stamina risk-taking qualities to set apart from everyone else because they tend to be leaders and visionaries.

### **Trust starts in the brain at the Amygdala:**

The behavior that comes about from social conformity is a direct line with *reinforcement learning*. We learn from people who share our same or similar values, and from those whom we can trust based on the social relationships we have built. Many of the people we trust in life are family, friends, and those in our tight social circles. Creating social relationships with people whom already agree with our values creates an aura of trust between ourselves and the party we are in agreement with, because this is built upon trust, a biological instinct. We build relationships among those we trust with our lives and safety. “The Amygdala in particular, is known to be especially involved in perceiving threat and anxiety,” Kaplan said, a co-director of the Dornsife Cognitive Neuroimaging Center at USC. He further says that “The insular cortex processes feelings from the body, and is important for detecting the emotional significance of stimuli...which is consistent with the idea that when we feel threatened, anxious or emotional, we are less likely to change our minds” (“Hard-wired: The brain's circuitry for political belief,” Kaplan, 12/23/2016).

When “outside” ideas challenge a social group's Social Contagion (figure 14), members in that social group will perceive a potential threat. Outside ideas or ideas that are in direct opposition to a group's values (which may be seen as too different from the group's), may pose a threat to the group's identity. It's as if someone was challenging your inner beliefs about who you are, or why you do what you do and therefore, you are posed to “protect yourself.” As mentioned in the USC study, when we feel anxiety, we are more likely to stick to our own beliefs (individual contagions), beliefs that represent self-ideas. These notions become self-ideas when they become realized further right along the Psychological Continuum Model, which is the area of attachment and loyalty. This signifies that the individual has made a direct value connection with the contagion to which they have internalized and that value connection has become rooted deep in their Amygdala in their brain. If that value or idea now becomes threatened, the person will have an emotional response of anxiety, anger, or fear.

Additionally, if individuals outside a social group present to the group's members ideas that do not agree with the group's contagion, than a direct value connection can not be made and the individual(s) with the group will resist any other ideas that that individual may have. Inside ideas or ideas that originate from within one's own social circles are more likely to be socially conformed to because these ideas have originated from within those whom we trust, and their values comport with our own. In Simon Sinek's book, “Leaders Eat Last,” ideas that are “inside” and “outside” a group's thinking has been clearly described in his model of the “Circle Of

Safety.” This model is a simplification [but excellent model) of how people behave in social groups, particularly how they develop trust with each other. The more increasing numbers of loyal group members coalesce or circle around an idea (a Social Fabric), the stronger that idea becomes which holds the group together, and the more likely group members will resist opposite or outside ideas to their own. Individuals in social groups feel safe when all members have agreed to social values or a social contagion (an emotionally self-hijacking idea) that are directly linked to themselves (emotionally) and to all members of the group.

Galileo for instance, was imprisoned (under house arrest) for his unique views that were in opposition to those believed by the Church: that the Sun rotated around the Earth, which in course we know it does not, and neither did Galileo believe that either (looking through his self-made telescope). – something that at the time was seen as an accepted public idea (by mainly the church). The Church during Galileo's time represented enormous source of money and power in society and therefore ideas that challenged that institution or posed threat to it did not go unchallenged by the Church (and with enormous repercussions, which was usually death by hanging). But before that, Galileo's ideas were not publicly accepted, nor were they approved by the Church which served as the epicenter for disseminating and creating contagious ideas. Group culture in this sense, gets simplified into a bigger structure which is based upon a social network that seats prominence (of ideas) in every day life and culture. So of course no one believed Galileo at the time (at least public opinion) but the Church did, at least in terms of a threat to the Church's authority and its existence, and therefore, because of Galileo's beliefs about the Earth rotating around the Sun, he was put under house arrest until he died. Apparently the Church saw his idea as a contagious idea that might have just gained traction in the social fabric of society.

### **The Cultural Model of Sport (figure 18):**

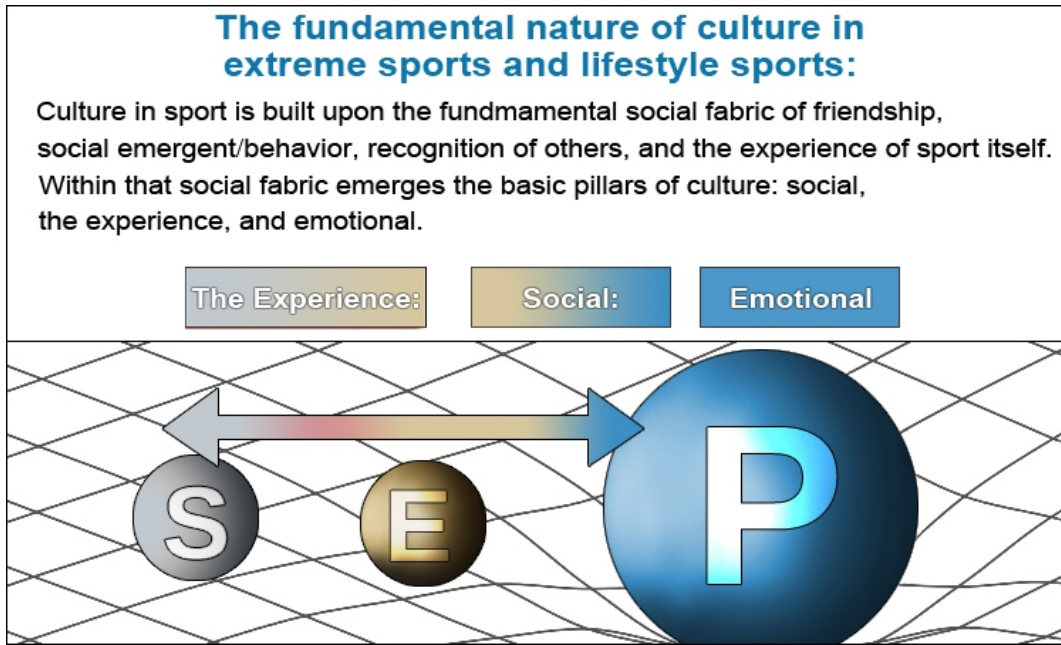
The following defines the cognitive phase of elements in the *Cultural Elements of Sport* model (figure 18):

1. The Experience: (“The super-ego,” extrinsic/intrinsic ideas): “How does one *experience* sport? This concept relates to anything that is considered to bring happiness or fun or joy (hedonistic approach) to the experience of sport, and includes notions of “escape” from everyday life.

2. The Social: (“The ego,” mostly intrinsic ideas) friendship, sharing ideas, recognition of skills, learning, social, social bonding, emotional support through social interaction. Also pertains to friendship, social bonding, behavioral reciprocity, cultural intelligence, and social networking that brings the player and sport participant from attraction to attachment phase in sport.

3. The Emotional: (“The id, or personality”; intrinsic thought-processing only). How does one *socially* engage in sport? The “emotional pillar” relates to anything to passion or ideas of self-concept that invoke childhood memories, long-term memories, values, morals, beliefs, or judgment.

figure 18.  
**Cultural Model of Sport**



**An introduction to the “Cultural Model of Sport”:**

Emotional thoughts are first processed in the brain unconsciously in an area of the brain called the “Mesolimbic Pathway.” This region includes many distinctive areas of the brain including the Amygdalae, hippocampus, thalamus, hypothalamus, basal ganglia, and cingulate gyrus. However, not all self-ideas are processed in this pathway alone. They also branch out to other areas of the brain including the medial prefrontal cortex, cerebral cortex, and the medial posterior parietal cortex (which is the **Neural Basis of the self**). Many of our emotions and self-ideas are concentrated in this pathway (evidenced by fmri scans). These brain regions can be assimilated to the various phases the cultural model (figure 18): “The Experience”, “Social,” and “Emotional.” Specifically, “The Experience” is where psychological attachment starts pointing to the medial brain regions: medial prefrontal cortex, cerebral cortex, and etc.. The “Emotional” region is where self-ideas or ideas originating in the brain regions in the mesolimbic pathway – are ideas that have the most weight or emotional influence in sport culture.

The *Cultural Elements of Sport* (figure 18) is a model of sports culture: a culture made up of emotions, feelings, perceptions, and attitudes that create the Social Fabric of sport. These thoughts can be psychologically characterized into various *cultural* phases of cognition called, “The Experience,” the “Social,” and the “Emotional” (figure 18). All of these are the psychological backbone to the Cultural Model (figure 18). The model is based off the Psychological Continuum Model. The Cultural Model's key element of fan, player participation and engagement is social interaction. While the PCM (figure 7) does a great job in highlighting social interaction described through various phases of cognition, the cultural model exclusively places emphasis on the experience of sport itself, both physically (the experience) and socially (the social component), including the emotional connection (the emotional).

**The integration of the Cultural Model and the PCM (Psychological Continuum Model) as one model:**

The *awareness* and *attraction* phases of the PCM (figure 7) are both designated and assigned to the “Experience” phase in the Cultural Model (figure 18). The “Social” phase (figure 18), the next state of cognition is where extrinsic ideas transition to becoming intrinsic ideas primarily through social interaction (as indicated in the PCM research paper). The “Social” phase in the cultural model is the equivalency of the attachment phase in the PCM. The social phase is where social interaction plays a larger but key role in the psychological

attachment of sport participants to sport ideas, driving their deeper, cognitive states of sport experience. In Social Fabrics, this social phase is the “E” region in relation to the “ego.” Ego can be most affiliated with the part of the brain called the insular cortex: a region of the brain where thoughts of social decision-making and other similar thoughts occur. Social decision making relates to social-emotions, empathy, body self-awareness, and so on..

The last phase of integration, the allegiance phase (in the PCM) is the “Emotional” (figure 18) phase of the cultural model (figure 18). This phase is where most emotional feelings crystallize into self-ideas, such as engaging in a sport until the sport has become a lifestyle – not just something an athlete does in his/her spare time. During this emotional phase of cognition, core attitudes become resistant to change. In other words, as a sport becomes a lifestyle, it becomes less of a recreational activity and more of a focus into one's life and how the person defines themselves. In this cognition phase, ideas of sport have become “self-concept.” Self-concept ideas are tied to feelings of love and passion and are centric to unconscious thought-processing. Sport participants during this phase are more likely to seek out others who agree with them, in addition to sharing their intense feelings of their [sport] values with others.

This social interaction of sport participants with each other becomes sport “culture” when shared as an idea amongst a group and it becomes commonly accepted. In other words, shared ideas in groups become group culture. Being passionate about something makes people want to share their ideas or cultural views because the emotional element is centric to our lives: the “hot” decision-making or emotional-reasoning process. This type of thinking has an impact on cognition, starting at the “Social” phase of sport (or any social idea thereof). Psychological attachment to sport commences when “social” behaviors engages sport participants in an emotional way.

### **Social interaction transitions ideas from *extrinsic* thinking, to *intrinsic* thinking:**

Extrinsic thought-processing occurs at the attraction phase of the PCM (Figure 7). To get from extrinsic thought-processing to intrinsic (the attachment phase), *social interaction* is the main motivational factor throughout this transition. If we first bind people's passionate feelings to a particular sport and then to their social connections with other players in same sport, we essentially can *partially emotionally hijack* an individual's decision-making process in that sport by sparking unconscious emotional reasoning (hot reasoning). This cognition would take over the player's conscious, rational thought processing and make it more emotional and personal to other players of the sport. In this manner, sport has a social vehicle to which the sport becomes lifestyle to the sport participant. This transition from rational to emotion thought processing is achieved primarily through social interaction (in between the “attraction” and “attachment” phase in the Psychological Continuum Model, Funk & James; 2001). Although other priming factors as involved during this transition – which is a transition from extrinsic to intrinsic thought processing – social interaction is the primary mover of a sport participant's level of attraction to attachment phases of cognition in sport. In other words, simply being social with other players brings about greater emotional attachment to the sport paired with current life experiences. Without social-psychological attachment, sport would be much harder to attain an attachment or allegiance phase of cognition, though, would not render the transition impossible.

To explain further, imagine for instance, I placed you on a desert island and gave you a skateboard. The rules are that don't have access to the outside world whatsoever. You only get a skateboard, a place to skate, some various other forms of sport equipment, and a sustained way of life (food, water, and adequate shelter). Nothing else you are allowed: no technology, no people, and no communication with people or to the outside world (phone, internet, radio, etc..). You are completely alone. As castaway on this island – a given a skateboard to occupy your time – you would probably have a hard time becoming psychologically attached or allegiant to skateboarding than if you weren't on this island and instead, had lived and congregated in a world filled with people. But since you're completely alone, including all forms of communication and even images of people (since you have no technology), your psychological attachment to skateboarding would most likely be centered around hedonistic ideas, such as having fun and killing time.

But skateboarding to become a self-concept while you are living on this desolate island, would be much harder to attain because of no social interaction. Social interaction serves to intensify the emotional experience of the things that we do. For example, imagine that – while you are still on this desolate island – that you were to hold a party. While the notion straight off seems impossible because how can you have a party by yourself? – may not be possible, just consider this thought experiment.

The party is set up like a regular party: music, drinks, dancing, etc.. And sure, the party could quite possibly be fun, especially if you role play, but there are limitations to how exciting a party can actually be when experienced alone. Social interaction therefore is a key factor to how emotionally things can be automatically perceived. It's the people in our lives and those around use that intensify our emotional experiences to the things that we do.

Social interaction therefore is a critical first step towards bringing sport participants closer to a psychological attachment to sport (in the PCM). The “Social” phase of cognition is a phase in which it allows us to “piggy-back” extrinsic ideas to intrinsic ones – its emotional cousin. Emotion is invariably what brings us closer to psychological attachment to ideas and things we experience in our world. And sociability is the major vehicle to which delivers that psychological attachment. Perhaps this is why team sports are inherently more popular than individual sports: it's because team sports are inherently social by nature. Social interaction brings people closer together emotionally, both in feeling pride (serotonin), and physical and emotional connection to others (oxytocin). These hormones perhaps play a pivotal role in the development of ourselves (our “id”).

### **Social Conformity: (conforming to majority opinion while in the presence of groups):**

Once the culture of a group takes shape and starts shaping group opinion, anyone going against the group's “mass” opinion would be subject to criticism. Group opinion is an intrinsic value and therefore going against it would potentially trigger a “*prediction error*” signal (Dr. Klucharev, [Brain Mechanisms Of Social Conformity](#), 2009), or an emotional affront. A point of view that is in opposition to the group would be perceived as going against how people define themselves in the context of the group. If a bunch of tennis players all got together and a basketball player joined them and the basketball player suggested that tennis be more like basketball, than a prediction error signal would most likely be triggered. If a signal is triggered, it would indicate that social conformity (the whole group being in agreement with one another) has been breached and a conflict of core group values might arise. This is an emotional response to self-ideas that are being encroached upon by an outsider. Social groups are reinforced by people who share common values and of like-mindedness. If a member of the group (an insider) however, opposes the group's values: the insider would then create a conflict of trust from within the group because the insider expressed a view that's too different from the emotional values of the group – but because he/she is considered an insider, there's no immediate wall of dismissal formed. In-fighting in political parties, for instance.

Dr. Klucharev comments that *"we often automatically adjust our opinion in line with the majority opinion," "Our results also show that social conformity is based on mechanisms that comply with reinforcement learning and is reinforced by the neural error-monitoring activity which signals what is probably the most fundamental social mistake: that of being too different from others."*

Social conformity, according to Dr. Klucharev is “When we change our decisions and judgments to conform to normative group behavior.” “*A prediction error,*” says Dr. Klucharev, “*was first identified in reinforcement learning models, and is a difference between expected and obtained outcomes that is thought to signal the need for a behavioral adjustment.*” Possible outcomes of challenging social conformity is that the outlying idea or outlier him or herself, would be either rejected or ostracized from the group.

### **Social Conformity in Xtreme Ice Skating:**

Core fundamental values of Xtreme Ice Skating (regarding it's culture) is creativity and uniqueness. In

relation to these values and how they had an impact on “social conformity,” a sport participant in Xtreme Ice Skating thought being too different from the “group” (the sport or team) would normally trigger a *prediction error signal* – an error signal triggered when a group member is perceived as being “too different” from the group (“Brain Mechanisms Of Social Conformity,” Dr. Klucharev, 2009). In Xtreme Ice Skating, the contagions of *freedom* (self-expression on the ice) and “creativity and uniqueness” – were the contagions of the sport that if one was to go against, would cause a prediction error signal.

A prediction error signal was eventually triggered in Xtreme Ice Skating when the sport adopted ice-skating *guidelines* (a conflict with the contagion: freedom). Guidelines were created in the sport to instruct sport participants about how to perform various ice-skating movements technically correct in the sport (example [guidelines video](#)), however their intent was not articulated properly. Participants of the sport saw guidelines as an element of “control” – “being told how to skate.” The actual intent of the sport's guidelines was to help sport participants become better skaters. However, sport participant's rejected guidelines because they were perceived as a violation of their self-values, both of the sport and who they are personally. Guidelines violated the third law of Social Fabrics, “value system,” with sport participants. To explain, if two individuals expressed moderately different value systems from each other, social unrest between the two would likely not occur, however, if two value systems were at extreme odds with each other, than a prediction error signal would likely be triggered (particularly within a group setting). This would result in social unrest. In regards to Xtreme Ice Skating, various communication tactics tried to rectify the problem, however, sport participants remained staunchly against guidelines. Participant's perceived guidelines in a very singular way: the sport that had changed the very thing that attracted them to it in the first place. “*Freedom on ice*” is the contagion of Xtreme Ice Skating and was now being endangered by sport guidelines.

The answer to the *prediction error signal* problem was eventually realized: the problem had to do with the power of acceptance, and the ability to choose. As a result, I created a panel of decisions-makers called “Xtreme Ice Skating Board of Directors:” a governing body of sport participants who made decisions about the the sport and created agenda items to which board meetings were convened around, and meetings to which were finalized by a process where board member's votes had steered the direction of the sport. Board agenda items were voted on and policy items which received the most amount of votes became official sport policy. Sport participants, once again, felt like they were in control of the sport again, and that their freedom in the sport was once again restored.

It's important to note that most board members were Innovators – individuals who were extremely passionate about the sport, and who were loyal participants of it from the very beginning (in their own mind).

#### **XIV. Conclusion:**

The basic idea of this paper is to understand how psychological and sociological constructs of society form together into one framework called the Social Fabric framework. The Social Fabric framework can potentially model social movements, contagious ideas and other social aspects of society. While the next step of this project is to create mathematical models so they can be programmed to simulate social movements, the final stage of this project is to be able to use this technology to make remarkable predictions about social movements before they arise, including acts of terrorism, social unrest (rise to dictatorship), and other threats to society.

#### **Appendix:**

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##### **Citations:**

- Malcolm Gladwell – “The Tipping Point.”

**Derek Sivers: “First Follower: Leadership Lessons from Dancing Guy”**

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"Guy Dancing on the hill at Sasquatch! Full Version! Santogold Unstoppable"

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