

Review Article

Personality New Equilibrium Theory

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Abstract

An invariable principle of definition is applied to the study of personality. The balance between its fundamental components, namely the affect, the intellect and the physique, characterizes man in his individuality and his intra-family and social relations. The data of neuropsychology, concerning the role of memories, and those of contemporary psychology allow to reconsider this balance, the mechanisms of imbalances as well as psychic disorders related to attempts at correction. If the role and functioning of the sensitivities, during the emanations of this personality, join the Freudian model of intellectual-instinctive antagonism, they extend it to the intuitive and sensitive domains. The relationships in time between anticipatory projection and memory retrojection, and the dialogue between Self and non-Self, are also keys to understand the balance of this personality.

Key words: Personality, New Integrative Theory, Redefining, Balance of Personality, Antagonism, Sensitivities, Emanations, Memories, Psychic Disorders, Research

1. Introduction

Psychology, psychoanalysis, psychiatry, each specialty studying the psyche has its own jargon. Besides the semantic problem created by language and the fragmentation of knowledge, the definition of personality raises the question of the relativity of our definitions. It requires looking for invariant referents in its components to draw a solid topology and formulate a coherent theory. Thus, a redefinition of the personality by the balance between its affective intellectual and physical components leads to reconsider the very foundations of the different approaches of the psyche and integrate their findings in a new way. The ternary mechanism of interaction between these elements and the role of sensitivities and memories are decisive in the expression of this personality and its disorders. The resultant of this balance is what is commonly called the personal faith of the individual. It interacts more or less harmoniously with its surrounding environment and the two terms, the individual and its environment, find modified.

2. Invariant Definition Criteria

Asked about the future of psychology Robert Rosenthal (2008) stated: "Our understanding of human behavior will start from the lowest level (molecular) to the largest (sociology, anthropology) through the intermediate level: cognitive psychology" [1,2]. Such a wide application scope answers to fundamental properties attached to definitions themselves of the molecule as well as of personality.

The reference elements involved in any definition are energy, space, matter and time. They are exclusive and complementary.

That is to say that there is no other and that they are inseparable. The most obvious evidence is provided by the behavior of atoms approaching absolute zero temperature: deprived from energy the atoms lose their definition to achieve a Bose-Einstein condensate neither solid nor liquid, in which no atom is any longer identifiable. These elements are well ultimate definition referents of any discernible object. If the complexity increases and is accompanied by new properties going up the ladder of levels of biological integration (atom, macromolecule, organ, living creature, etc.), the reference framework must itself remain unchanged in order not to introduce a loss of coherence of the whole. And remains so as not to confuse the organic level of neurology with the relational metaphysical level which is that of personality [3].

By assigning one of these basic elements as the ultimate referent of the constituent parts of the individual, the physical body, material object, falls within the matter; the intellect, the immaterial thought and abstraction would be attached to vacuum or space, and what moves us and affects us, our affective part, would concern energy. Every human being could then be defined by three differentiated complementary and inseparable components that are the physique, intellect and affect: exclusive and complementary core components whose interaction would form an entity a distinct and unique being. But how these components can they interact? And how our knowledge of human psychology fit into this invariable framework? Comes immediately to mind the *cognitive triad* of contemporary psychology [4]. This cognitive, affective and behavioral approach is underpinned by three components of intellect-affect-physique

type. But the answer also lies in the different approaches proposed by philosophers such as Plato, Freudian psychoanalysis and psychiatry.

3. The Interaction of Basic Components: the Set of Complementarities

The complementary of components is essential for preservation of the uniqueness and of the overall potential of the object to allow the reversibility of the phenomena of interaction with the environment. Otherwise, under the laws of thermodynamics, it would deplete rapidly. The laws of composition of light (Chevreul, 1829) provide a good model. If the individual was comparable to the light, these components would be the equivalent of the three primary colors, red, yellow, blue, whose addition gives white light. We know that the union of two basic colors like red and yellow provides complementary color of the third, namely the orange color, the complement of blue. What then can be complementary principles of fundamental components of being resulting of such unions?

The union of intellect and physique corresponds to the analytical perceptual (H. Pieron, 1949) and sensitive domain, integrating sensory data (C. Sherrington, 1906). Sensory organs are a physical extension of the brain in a material receptor sensitive to stimuli. They bring to consciousness the nature of the physical environment, providing spatial cues, shapes, but also an identity image of oneself and of the community.

The union of affect and intellect is the domain of intuition, premonition and psychism. The emotion is still not clearly deciphered. It is not yet understanding but apprehension, impression, *feeling*, simple and immediate integration of the thing felt *inside*. We speak of intuitive psychic pole.

Finally, the union of affect and physique is the instinctive part based on instincts, automatisms, movements and innate unconscious behaviors. It is a strength, the application of an energy to the physical body, the antagonist of the intellect. Here we find the opposition raised by psychoanalytic theory between the intellect and the organic part of the libido expressed in drives. It is also the *motivus*, which sets in motion, which mobilizes: the impetus given to the physical body by an affect as in sexuality.

These complementary components belong to the sensitivities. As in the Platonic numbers model (*The Timaeus*), where the one (1) represents the essence, the absolute principle of all things, and the multiple the various phenomena perceived by sensitivities. Dyads of Plato, as the antagonisms, are the meetings of opposite and complementary principles.

The distinction between these building fundamental and complementary principles allows their distribution into ego / antagonists couples and clarifies the construction of personality. Thus, interact and are opposed in dyads: the physique and the intuitive, the intellect and the instinctive, the affective and the sensitive. This opposition arises a balanced tension. Two

antagonistic elements are opposed by nature but both together form a system. Such as for instance - at the organic level - blood and cardiovascular components, opposed by nature, form the circulatory system subjected to a tension: blood pressure. These dyads are the *channels of mutual influence* approached by Freud [5]. Each axis contributes to maintaining unity and general equilibrium. But it also opens a possibility of expansion of the whole, according to the image of pseudopod chosen by Sigmund Freud, himself to illustrate the emanation of the libido to objects [6].

4. Topology of the Personality and Biotypology

This ternary antagonism of being components also shows more clearly the boundaries of each constitutive part; terminals that define its containment.

The affective part is bounded, physical side, by sexuality and instinctive functions, and intellect side by the intuitive and the preconscious. It includes respectively libido and elements of *motivus* determinants of sexuality and behaviors, and versus intellect, emotions and fantasies of psychic libido. Its antagonist is the sensitive area.

The intellect is the domain of abstraction, bounded by the intuitive perceptions, ideative intellect, at the heart side and sensitive perception at body side, analytical intellect. Its antagonist is instinct. The operation of the intellect, basis of cognition, follows the model defined at the social level by Pitirim Sorokin in sociology of knowledge: a phase of ideation, followed by a mixed phase and a *phase sensualist or scientific of the sensitive area* [7].

The physique is the organic stature, limited to sensitive perception, intellect side, and to instinct, affective side; it opposes the intuitive feeling, the psyche. Personality type depends on the balance between the affective, intellectual and physical components of the individual, and on the relative dominance of each of them, their order of importance. For three objects arranged in relative order, combinatorial analysis admits six possible arrangements. We'll have three main constitutions and for each of them two versions side by a preponderance of one or other of the two remaining components.

Thus, is established a new topology of personality meeting the biotypology approaches of W. Sheldon or E. Kretschmer (1920). This new topology distinguishes clearly an affective part, present in the Freudian topical and in essence contained in *the affective greed* of Sheldon's viscerotonic constitution, alongside somatotonic (muscle) and cerebrotonic (brain) constitutions. These constitutions have among Kretschmer their respective equivalents in the pycnic, athletic and leptosoma types. The base cluster is here reduced to a single physical criterion: thick, muscular and thin. And, according to Eysenck (1970), psychic correlations with physical type would not exceed 30%. However, this figure is consistent with the existence of three differentiated components, each contributing to one third in personality. Reported in a single physical criterion, the match can only be statistically significant

in two cases, on six types of personalities, when the physical component is dominant. That is to say in about 1 / 3 of cases. What is compatible with the theory.

More recently, Dr. Taibi Kahler's typology identifies three types or "zones" of prevailing perception, involving thought, emotion or action. Stemed from clinical study his Process Com also identifies six types of personalities.

5. Topological Determining of Sensitivities

The sensitivities are built tools sharing the relationship between the two constituent parts of the personality from which they arise, and they form an antagonist dyad with the third opposite component.

Thus, intuitive sensitivity shares the relation affect -intellect. It is the built sharing place between emotion and ideation. Intellect side, it delimits the ideational part of the intellect which starts in the preconscious processes, *patterns of choice and automatic cognitive processes* (A. Beck). On the affective side, it marks the limits of the preconscious, of feelings, fantasies and what Freud called *libido psychique*. Intuitive sensitivity is involved in memorization and reminiscence of early memories associated with emotions and ideation: they are preconscious *patterns* established in childhood - described by Jeffrey Young founder of the Schema Therapy- which may hinder our reactions [1]. The linguistic system provides one of the innate supports, a means: the cry, the speech are emanation forms. For N. Chomsky language can be free from subordination to cognitive functions and conversely a natural and independent linguistic system can be creative, spirit generator (G. Hegel), provide a part of lexicon of our symbols.

Complementarity with the physical part is reflected in the reciprocal relationship of psyche and soma. In the psychosomatic way are the *somatic markers* of our emotions (A. Damasio): action on the homeostasis, on the circulatory system, muscle tone, etc. An evident trace is given by the polygraph "lie detector" which detects the physical effects of emotions accompanying these lies. It is also the case of emotional factors triggering an asthma attack or an attack of hysteria. The antagonism between physique and emotion is well known in the vegetative neuroses, such as hypertension, which according to D. Lagache, is *not seen as an attempt to convey an emotion or resolve a conflict but is the constant or periodic physiological accompanying of recurring emotional states*. An anxiogenous conflict should find its "extérofective" translation (Cannon *cited by Daniel Lagache, Psychoanalysis*) in the expression of emotion. If it is repressed its "interofective" translation can develop into somatic conversion. In the somatopsychic sense, it is the recurring influence of our physical state on our mood, especially pain that reflects organ dysfunction. The first sign of physical recovery from a *locked-in syndrome* (tetraplegia secondary to a stroke) is the recovery of speech.

Sensory sensitivity shares the relationship between intellect and physique, which it is derived, and is opposed to affect. It is the built sharing place between the analytical mind, even within

the virtual state - conscious, rational and logical *controlled cognitive processes* - and concrete physical updating, the projects materialization. These are the tools that extend our thinking. Beginning with the sensory analytical tool and the writing that updates our ideas in the smallest object /space swapped: the white page. In this regard, our predispositions to distinguish graphic typological or morphological characters, to select, classify, are reminiscent of innate dispositions of the linguistic system. This sensitivity also provides our imaging, an identitary image, shapes, space and environmental cues. Complementarity with the affective part is reflected in the reciprocal relationship between affect and sensory perception or emanation. This is for example the impact of affect on writing, explored by graphologists (KL Klages, M. Pluver, GW Allport, Eysenck HJ), and on the determination of our interests and the selectivity of conscious or post-conscious awareness, that is to say, assisted by automatic involuntary mechanisms (Shiffrin & Schneider, 1977). The latest researches of neuropsychologists, about the relationship to the virtual image and its control by conscience, support this notion of sensitive emanation. Induced by a desire and the search for an emotion the sensitive act is a complete emanation and not just a *partial drive* sometimes evoked in psychoanalysis. Conversely informations from sensory perception are feeding the affective part. Esther Bick (1968) described the postnatal role of the skin as container of the baby's psychic life and A. Montagu (1971) the role of touch in mother-child communication. D. Stern, M. David and G. Haag stressed the importance of preverbal communication for psychic development. Disorders of body image may be a central element of an imbalance of personality (A. Green). Concerning the mother's voice, it provides a benchmark for language acquisition of the baby and its tonal variations provide emotional cues.

The instinctive sensitivity shares the relationship between affect and physique, which it is derived, and is opposed to the intellect into the conscious-unconscious intellectual-instinctive antagonism, described by S. Freud, at the origin of psychoanalysis. It is a built sharing place between dynamic and instinctual libidinal functions, on the affect side, and conservative instincts, automatisms, on physique side. Sexuality provides an innate support and a form of its emanations which include also the elements of motivus determining behaviors. The instinctive sensitivity powers in return the intellect of integrated information from proprioceptive and interoceptive sensitivity (Sherrington, 1906): visceral sensitivity (mainly abdominal instinctive functions, digestive and urogenital) and part of the kinesthetic sensitivity of the musculoskeletal system. The integration of this information contains in substance the data of the temperament, related to physical and behavioral automatisms (Skinner, 1937) which will be modulated by the intellect in the expression of the character (Robert Cloninger, *Inventory of temperament and character*, 1986) [8].

By plotting on the axes of a Cartesian three-dimensional space the values of each of the basic components, we can draw a triangle representing personality. Figure. 1. When these three components are of equal values, the sensitibilities, stemed from their union in pairs, are the midpoints of the sides. The lines joining these

sensitivities determine an internal triangle where is inscribed the self, the central unit. The antagonistic arrangement of dyads reflects the possibilities of libidinal, sensitive and intuitive emanations, making of this ego the mediator of a relationship with the environment described by Freud as objectal relation. The general orientation of the personality is represented by the resultant of the three basic components which passes through the origin and center of gravity of the triangle.

The being so defined by its constituent parts, affect, intellect, physique, is the *Self* of C. Jung *subject of the totality of the psyche including the unconscious*. It is related to the living environment,

which it is derived, and this sensitive relationship, conscious and unconscious, will characterize his Freudian ego. At these bases is added a relation to time, manifest in the activity of memory (Tulving E), and a chronology of development described by many psychoanalysts and psychologists who studied psychic development (among them Freud, D. Winnicott, Piaget, J., Klein, G. Haag, M. Mahler, H. Wallon, R. Spitz, F. Dolto) [9]. Personality develops normally with time. The crises of adolescence and maturity (noonday devil) appear as basic changes: the dominant part hands from the affect, in childhood, to the intellect in young adults and to the physique in mature adult.

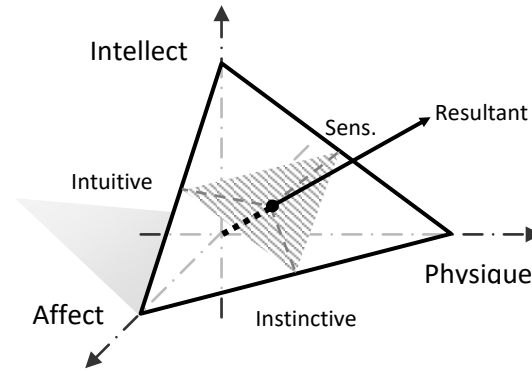


Figure 1: The Components and Topology of Personality

6. The Operation of Sensitive Filters: Emanations and Exploration of the Self

The fact that a drive (emanation involving the instinctive sensitivity) can be perceived as negative or positive, as applicable, and is accompanied by an ideative and imaginary experience involves the participation of free sensitivities in control of this emanation. The mobilization of two components of the personality in the emanation generates a topographical redistribution of exploration areas of their antagonistic sensitivities. The mechanisms of emanations and reversal of sensitivities are illustrated figure 2.

Thus, the commitment of the instinctive physical part in a drive mobilizes antagonistic intuitive sensitivity. This topographic change allows the exploration of ideative intellect and its memory. As on its side, the mobilization of sensitive perception, by the commitment of the affective part (its opponent), allows an exploration of the conceptual intellect and its schemas. Sensitive

and intuitive sensitivities interposed between intellect and instinct by this mechanism in a pincer will then be able to form a selective and protective intuitivo-analytical intellectual filter. It manages the information provided 1) by the experience of the drive, the reactions it causes or which it is derived, and 2) by the memorial reminiscences that accompany it. In post-emanative phase it participates to restoration of personality. The activity of this filter matches the *character* that Robert Cloninger contrasts to *temperament* in an intello-insinctive antagonism, which cursor is the level of consciousness. By its action a feeling and an image (a mental form) are automatically and simultaneously associated with this drive. This phenomenon is translated into a characteristic operating process or, in extreme cases, into morbid rituals which accompany psychotic criminal drives. Discordant reminiscences expressed by this filter may cause a deficit in libido emanation of sexual neurasthenia type like in psychasthenic syndrome.

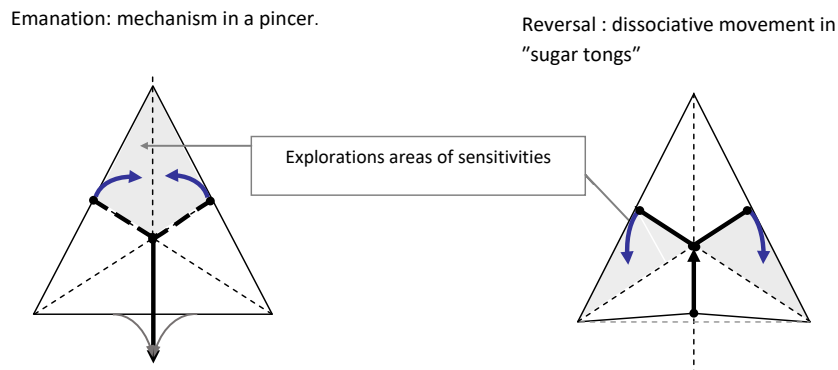


Figure 2: Explorations Areas of Sensitivities Throughout Emanation or Reversal

The instinctive-intuitive filter, or affective filter, participates in the integration and expression of affects: the perceived object is invested with emotion and a libidinal interest. It is involved in the investment of a personal environment, through our imagery, our clothing choices, our habitat, our attachment to landscapes of childhood, but also in the ownership and control tools that extend our perception. These are, for example, the impact of affect on writing, which may manifest as dysgraphia. Negative reminiscences can be a source of phobias or emotional block. In manic-depression overall polarity reverse of affective filter is reflected in the speech logorrhea of mania, interspersed with profanity and immodest obscene gestures, in stark contrast to the melancholic phases which take precedence over the economy of speech and a sexual disdain evolving into frigidity. The result is a form of affective dissociation compounded by the loss of satisfying sensitive emanations which can not find offsets in the environment and bring about progressive disorientation and disinterest. The themes of self-deprecation and ambivalence of feelings, constant in the depressive speech, well mark the negative impregnation of the affective filter.

The sensitive-instinctive filter, or somatic filter, manages the somatopsychic relationship. When physical activity is lying dormant, it provides symbolic representations of our dreams. The form of physical obliteration of the physical self, its dissociation by termination of posture and reduction of conservative instincts, responds to a reversal of the intuitive sensitivity similar to the turning mechanism of the ego described by Freud and Fichte. Our emotions and our feelings, our desires, our fears, are dressed with images representations and mental models, provided by the analytical sensitivity, and are simultaneously invested with desires, libidinal and motivational pleasures and annoyances that determine our instinctive behaviors. In phase of arousal somatic filter manages the intuitive emanation. It is an expression marker which confers the characteristics of spoken language and nonverbal communication, our posture, our attitudes, facial expressions, attention or avoidance. The reminiscences of this filter manage the "interofective" physical translation of our emotions. Forebodings provided by the intuitive sensitivity are updated in the physical translation, posture, tension, and invested with a conservative interest, making a selection and a preparatory activity to the implementation of instinctive behavior.

The sensitivities so perform a scan of each constituent part of the personality and participate in the relationship of the individual to his environment through emanations. We are in the case where the Self is defined by placing the finished object as its own limit (non-self) through the activity of the ego. The reversal of sensitivity to the ego causes an erasure of the antagonist component in the form of dissociation and temporary removal of the Self. The reversal of the instinctive sensitivity, for example, corresponds to the reversal of the ego described by Freud in narcissism (*Pulsions et destin des pulsions*, 1915). The intellect is partially subtracted from the self: it is the obliteration of consciousness of self-indulgence or moments of amazement. Realizing, as appropriate, updating or concealment of skills, these filters are modulators of the balance

between operational functions and relationship, between Self and Ego. They intervene in the normal protection of the constituent parts of the personality and in learning, particularly through memorization and recollection of experiences. In pathologically, according to the analysis of psychosis by Lacan (Ecrits), *there is no psychic destructure, but a redistribution of the poles of the psychic apparatus on unusual topological surfaces*. And we add, with a time redistribution of the sensitivity's activity.

Irreducible fraction, core of the personality, the ego has three permanent functions that are:

- The management of a memorial function (emotional, intellectual and physical) at the origin of reminiscence phenomena, of the expression of logical patterns and innate behaviors,
- operational introspective scanning, constantly testing the préaptitude of each constituent part and internal relationships they maintain with each other,
- an external relational function managing emanations, drives and the integration of information related to sensitive afferences.

Whatever the function, the structure of the ego is dominated by the reality principle. The predominance of the operational introspection function joins the concept of introversion, defined by Jung, and that of the relational Ego the tendency to extroversion. The same duality of operating appears in the distribution of Ego activity between the *projection* in time - which term Freud gives two different meanings including a function of anticipation - and memory *rétrojection*.

7. The Role of Memories

E. Tulving described two types of memories: a biographic *episodic* memory, recording life events, and a cognitive *semantic* memory for knowledge and general facts [9]. This duality is also reflected in the learning process outlined by J. McClelland¹: *learning very slow* (identity, feedback, language, environment and situation analysis) *and faster* (new acquisitions).

We have seen how the different sensibilities participate in printing and exploration of memory data through the implementation of sensitivities filters that manage emanations and information from stimuli. One hypothesis is worth exploring.

Personality has two real base changes, adolescence and maturity. Childhood is marked by the affective-sensitive predominance and activity of instinctive-intuitive filter as much in the experiment of emanations than in the memory working. The intello-instinctive axis predominates in young adults, then the physico-intuitive axis in mature humans. The changing of memory tools related to sensitivities also means a topological change of the memory nature, particularly for the continuity of episodic memory. About childhood memories Freud wrote: "*we have to assume that this choice [prints memory] occurs in childhood according to criteria other than during the intellectual maturity*". It seems that this "choice" is in part dictated by the printing tools. Off phenomenon of repression, this topological movement of episodic memory also

explains *the infantile amnesia* which he describes.

Succession by age of the different filters creates a discontinuity in the nature of the tools of memories. Thus, the transition from child to young adult is accompanied by a shutdown of direct exploitation of biographical memory linked to the libidinal instinctive sensitivity and simultaneously by activating the analytical sensitive memory. Topological continuity is not ensured by the intuitive memory, which is also changing in nature from the emotional to ideative sensitivity. Similar phenomenon during the transition from young to mature adult, when direct access to intuitive memory lapses and when opens a new direct access by conservative instinctive way. In this sense there is a memorial clock superimposed on the psychic clock. More than an overlay this biographic memorial clock could well be the foundation of the psychical clock by the unequivocal side of its evolution during life.

If access to the affective memory is direct and privileged in childhood, in later ages of life, it is only accessible through sensory emanations that became secondary. The consequence of this mechanism is that a disorder of infantile psychic libido, for example, can not find its correction in the direct experimentation of his sexuality by the young adult. Hence the indirect approach by analyzing the relationship between posture and emotions, between mental patterns fantasies and motives, undertaken by psychoanalysis.

The tools of biographical memory could stem from two to two integrations of sensitivities in the same way that these sensitivities were derived from the integration of union two to two of fundamental components of personality. The phenomenon of integration enables to extract from raw data memories the process of acquisition and expression of these data according to their frequency, their importance. When semantic memory contributes to the rapid acquisition of new knowledge biographical memory records slower and more concisely the method of acquisition the events and disposals attached to it. At the same time capturing the object of the drive, for example, the intuitive and sensory sensitivities constituting the intellectual filter explore semantic memory of the intellect and express the character, in the meaning of R. Cloninger. "Integrated" parts of these sensitivities, made by each of them with instinctive sensitivity, explore the biographical memory of the ego and restore the conservative and libidinal episodic data of temperament.

8. Resultant: Personality and Dialogue of Personal Faith

The component parts of being forme a set which resultant vector, the general orientation of the Self, is not the ego but personality or what we commonly call the own *faith* of the individual: what he really believes in. It is not only what he thinks to believe or claims to be but the objective translation of this personal faith in what he likes what he thinks and what he does. Self-consciousness he has remains the superego of psychoanalysis with its cultural and educational tracks and with all its subjectivity. It is not either the conscious and voluntary secondary orientation of that faith to a religious ideological materialistic or nihilistic aim, to put one's

actions into line with emotional and intellectual personal choices. But it is the simple truth of being, its objective reality. This personal faith is not correlated to the need: it is constitutive of being. The need is to give it a sense, to stand.

To the inner world inclined to be satisfied with illusions Freud opposes the principle of external reality gradually imposing itself upon the subject by the mediation of the perceptual system. Therapy work, by transfert and patient's confidence in the therapist, consists surely in bringing closer these two truths. The fact that psychic conflicts are born in the preconscious intuitive perception of these differences also means that each person is his first psychoanalyst even if a relatively limited one. For Paul Watzlawick, founder of the Brief Therapy Center (1967) *that patients have already tried to solve their problem usually worsens the problem* [1]. Drawing on the work of Don Jackson (founder of the Mental Research Institute in Palo Alto) the success of Brief Therapy seems precisely result from the fact that therapist primarily addresses to the faith of his patient more than to his ego Ideal or to the questioning of his memory.

It is also the basis of rational emotive behavior therapy of Albert Ellis, which aims to transform personal irrational beliefs in rational beliefs [10]. The corrective action is simultaneously 1) on the intuitive pole and management of emotions by a philosophical work of *unconditional acceptance* of oneself, others and life, 2) on the analytical sensitive pole by a rational approach of illogicalities, and 3) on the instinctive pole by behavior modification exercises.

For Albert Bandura in his cognitive theory of self-efficacy (1997) the fundamental question of believing or not believing in his (real) abilities depends on both personal (personal control, emotional and physiological factors) and social factors (social learning and persuasion by others) [11].

9. The Imbalance of Ego Functions

One first type of personality imbalance stems from the disproportion between the constituent parts. It results in part from neurological and psychological facilitation systems.

Connectionists as J. McClelland (1986) describe the establishment of privileged connections which find their psychic equivalent in the form of patterns of choice described by A. Beck, founder of the Academy of Cognitive Therapy. A true correction of the imbalance would be to increase the fundamental component fails, affective for instance: slow or difficult action because of blockages and indirect access to episodic memory. It requires then correction manoeuvres of neurotic or psychotic type according to the intensity of the imbalance. The emanations can be considered as brief moments of lack of definition or partial forgetting of the personality. They are specifically multiplied when attempting to rebalance personality by the action of the filters.

The subconscious confrontation to an anxiogenous internal imbalance, and perception of satisfaction related to the moments of returns to equilibrium, first induce the construction of an ideal

image of the self and then attempts to rebalance personality. These attempts lead to neurotic type disorders, characteristic of the strongest and weakest basic components. Depending on the size, number and intensity of the commitment of ego functions they require, these corrective maneuvers have the appearance of neurotic disorders or critical psychic imbalance type of psychosis. Initially the goal of these efforts is to bring the relational ego resultant, faith, closer to an ideal balance of ego. But sometimes facing the repeated failure of these attempts, the depletion they cause and imbalance they worsen, the patient has no other solution than trying a reverse correction which would somehow bring closer the ego ideal of one's relational ego resultant. Maneuver worse than the last because of dissociative type, regressive, which occurs during critical episodes. This is the case, for example, of hysteria in which attempts to rebalance a physical dominant pole - characterized by emotional labile booms - result in a critical reversal of intuitive sensibility with opisthotonus and then physical resolution.

A second type of imbalance of personality lies in sharing, in relation to time, between the activities of anticipatory screening and memorial retrojection of Ego. The increase of memory activity and the deficit of anticipation (source of clumsiness or accidents) are constants of psychiatric disorders particularly pronounced in depression. A reduction of present replaced by a mixture of retrojection and projection, creating a form of absence of the patient at his present, is characteristic of disorders like schizophrenia. The alteration of personality is here suggestive of reversals of the different sensitivities, especially in the dissociative aspect of its basic components, which are strongly subtracted from the analysis of the operational Ego : sensitive reversal in the paranoid form, instinctive reversal in hebephrenia and intuitive in catatonic form. The reduction of present is concomitant with reduction of the Self. The balance of the fundamental components, affect, intellect, physique or their relative prevalence establishes three main types of personalities which are respectively the synergistic adaptive and postural type. Each has two variants in order of relative importance of the two other components. The synergistic type dominated by the affect will be adaptive (affect > intellect > physique) or instinctive (affect > physique > intellect). Each personality type favours certain behavioral strategies and exposes to an imbalance toward the dominant part. Beyond a certain threshold the attempts to correct the imbalance generate specific disorders. The description of each of these major personality types and of disorders they predispose may not appear in this princeps article.

10. The Relational Analysis

The study of "internal" relations between component parts, endological study said, is inseparable from that of "external" relationship of the individual to his environment, qualifiable of ectological study. The whole undertaking a mesological study of reciprocal influences and changes they induce between and for each of the two terms of balance: the individual and its environment.

For each individual this medium is a non-self whose components are shared with other human beings. But whose composition,

personal assembly, is unique. The emanations bring the individual beyond the limit of its physical definition. For their accomplishment reproductive function and libido, for example, require the participation of the other, the transition from One to Two or from uniqueness to multiplicity. . There is still ambiguity regarding the partial change in level of definition: that is to say related to the passage of the individual as a unique living entity to the individual component of a sexual couple. Even if sex is a vector of sociality this new dimension is not yet fully the social individual. What ambiguity tried to lift all societies by inventing the institution of marriage that joins to sexual pact spiritual and economic dimensions carrying out a full integration of the individual in a group and its codes.

The arrival of a child makes the nuclear family the basic form of socialization. It is the first place for learning a system of interrelationships which interpretation and current operating are keys to development of personality. In the approach of the Mental Research Institute in Palo Alto, understanding the operating of these interactions is a key element of a therapy aimed at reshaping the relational system of the patient. In this sense it is sometimes called "family therapy". At the extreme of family psychopathology and according to E. Searles, *family unconscious behavior which affect some children, would seek to drive them crazy*. Psychosis would be then an expression of familial disease in which the psychotic individual is a symptom, the crystallization points necessary to stabilize a precarious relationship system. Other authors add that this psychosis is the result of a historical family pathological process evolving over three generations.

11. The Components of the External Balance

The affective, cognitive and societal components of environment overlap with individual components, affect, intellectual and physique. The antagonisms underlying the internal balance of the individual are expressed here in the form of antagonism between

- the affective environment - dominated in the first instance by the family - and the actualist economic and ecological environment again constituting an external *synergistic axis*
- cognitive environment, gathering together the collective knowledge as far as the unknown, and the sanitary part, sexual, social, political activity, production and reproduction, the *strategic axis*
- societal structure and culture, philosophy, opinion and education, dyad which represents the structural or *societal axis*.

Family and economic antagonism overlap the alternative between affective and affective neutrality as defined by the American sociologist Talcott Parsons among five antagonistic couples characterizing social action and including orientation towards Ego or community [12]. Here the affective neutrality corresponds to the collective form of sensitive and analytical individual part. It brings together under the term of economy, financial, scientific, or legislative elements: all forms of actualization materialization of thought and knowledge. The collective equivalent of individual affective filter (intuitive and instinctive) appears in what the

sociologist Vilfredo Pareto termed "residues": *an immutable background of instincts and premonitions hidden beneath more or less logical arbitrary justifications* [6].

From the correlation between level of knowledge and sanitary and social state we know, for example, studies showing that the infant mortality rate may be inversely proportional to the level of education of the mother. In employment curriculum vitae explores this cognitive-social axis. But conversely the overall level of knowledge also depends on the health and social state: not least by the time freed up for the study when basic needs are met quickly. The antagonism between cognition and political action is an extension to the community of that between intellect and instincts of the individual. Concerning cognition Pitirim Sorokin's sociology of knowledge defined at the social level an operation identical to that of the intellect that we talked about: a phase of ideation, followed by a mixed phase and a *sensualist* or *scientific* phase equivalent to a complete sweep of intellectual part from the intuitive to the conscious and then to sensitive functions.

Finally if societies are distinguished by their culture it is also their philosophy and education which provide the foundation for the structural development. On the strength of these bases depends the stability of the building. Education, philosophy, psychology are for the societal structure what air is for the breath and body. The creation of a framework allows tissue oxygenation "inspiration" for a living structure larger, more elaborate, made of differentiated organs. This dyad is the field of psychosociology studies.

The field of exploration of this external balance is immense and the object of classical analysis from social psychology up to policy analysis. We can only mention it here and recall its importance. According to this new Equilibrium theory and relating to the balance of personalities that make up the family, the adjustment of intra and extra family links can cause a radical revision of previous personal and social models, for example.

12. Discussion

This theory is constructed by considering the knowledge acquired from each specialty as qualitative data of meta-analysis. The conditions for the formation of this knowledge and its validity have already been critically examined. These data are integrated into a new reference system, each in its place. They are complementary, not contradictory. And the ternary definition repository is not an intuitive framework: it is that of fundamental sciences. According to Henderikus J. Stam "the theories can produce many effects, and

not only determine what is empirically justifiable [13]."

So the topological redefinition of the personality provides a theoretical synthesis of balance and of pathological consequences of imbalances of this personality. The role of *episodic* memory and its topological evolution lifetime are keys to understanding and therapeutic approach of psychic development. The description of each of the major personality types and of disorders they predispose may not appear in this *princeps* article. They will be the subject of a new publication establishing more explicitly the link with psychopathology. But these notions endorse different clinical guidelines and locate them in an expanded therapeutic setting suggesting also that complementarity would be beneficial to patients. As undoubtedly a better knowledge of the functioning of personality benefits everyone.

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