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THE CRITERIA OF DIFFERENTIATION BETWEEN THE LEVELS OF THE  
DIFFERENT GROUPS OF DYNAMISMS OF THE INNER PSYCHIC MIIIEU

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MOSS - The criteria of differentiation between the levels of the different groups of dynamisms of the Inner Psychic Milieu.

The dynamisms of the inner p.m. can be studied and differentiated according to their contribution in the capacity of the individual for attaining a greater richer and broader apprehension of reality. We could perhaps name it the capacity for being objective, or the power of distorting each time less those realities that one approaches.

The psyche starts its life journey in a world of experiences that have a complete subjective reality, experiences that start to grow and develop in the measure in which they are able to receive the data of a reality other than themselves and, respecting it, start interacting with it.

The process of adjustment to this other reality that will not yield to the individual's imperative subjective demands may either provoke only a direct aggressivity against the external difficulty or, it may also provoke feelings of depression and sadness that may turn even the whole conduct of the individual rather inefficient and poor.

Here we can find, if there is enough Dev. Pot. the beginning of the feelings of insecurity and dissatisfaction with oneself that may be at first only in relation with the external social environment but which may shift later on gradually, towards a feeling of insecurity and dissatisfaction towards oneself in relation, not any more with the external environment but with his own desires of being of a greater value.

The first group of dynamisms does not manifest yet the capacity of consciousness that will appear in the other levels. It only shows up a disharmony within the individual's psychic life that will be characterized by spontaneity and lack of definite organization. They are mainly the following:

1. Astonishment with oneself
2. Disquietude with oneself
3. Dissatisfaction with oneself
4. Feelings of inferiority toward oneself
5. Feelings of shame and guilt
6. Positive maladjustment
7. Creative dynamisms

First of all it appears the capacity of shifting the curiosity that leads us to know things, in an inward direction. This step will be the first one in the development of an inner milieu. The result

of this effort may be of astonishment in front of a reality that we approach for the first time and that involves us so closely.

This capacity of starting to have one's own self as an object of curiosity may develop into a certain disquietude when we start to realize how little we know about ourselves. It is not merely a feeling of insecurity as for our future, but it is mainly a questioning of our real value and significance as human beings. Here many of the up to then accepted reactions and habits start to be questioned and weakened and the "taken for granted" basis of behavior loses its stability.

This attitude may shift towards a clear dissatisfaction on many of the reactions and lines of conduct of the subject. There starts an inner opposition to one's own structure. It is a dynamism of high emotional charge. It is the basis of a distinction in the proper subject between that judges and what is judged. It is the expression of the arousal of an inner hierarchy, a discrimination between what is lower and what is higher. This dynamism is the basis for the development of an authentic hierarchy of values. It will later on shift into the dynamism of subject-object in oneself.

The dissatisfaction with oneself will develop, when confronted with the unfulfilled tasks and the unrealized possibilities in relation with the image of one's own personality ideal, into a feeling of inferiority towards oneself. This feeling of inferiority should not be taken

as Adler's feeling of inferiority since Adler's inferiority feeling is in relation with the environment while here it is in relation with the individual's own ideals and expectations over himself. In the first case there will be mainly a reaction of aggressiveness towards the external environment while in the second the insight on the proper deficiencies will arise the desire of an inner psychic transformation.

The fact that one sees oneself somehow not prepared to answer the problems that the new situations of life bring with them provoke a reaction of insecurity that may also manifest itself as a feeling of shame, where the influence of the external environment is greater. When this shame is interiorized it manifest itself as a feeling of guilt, and it shows a retrospective reliving of the experiences of one's moral failures, real or imaginary. It comes mainly from the confrontation of one's own reactions and behaviour in relation to one's values and ideals.

The capacity of differentiating in the interiority of the psyche some acceptable worthy elements from others that the subject will reject, reflects itself in the behaviour towards the external environment. The individual is not any more passive in his acceptance of the "ways of doing things" in the world around him, but he will oppose certain things that are not as he thinks they should be. This attitude is strongly developmental if it is accompanied by other positive dynamisms of the inner psychic milieu.

Before this dynamism appears it was possible to realize an automatic psychic adaptation of the externally acquired values. Now it is no more possible.

Among the first group of dynamisms of the process of positive disintegration, positive maladjustment is an important indicator of a potential for psychic development.

The dynamisms of creativity are also necessary in the whole process of development and will manifest mainly as a desire to build a new reality through an expanded awareness. The expansion of the awareness allows a more precise apprehension of how will this new reality, vaguely perceived at first, arrive to a progressive realization. Routine and automatic experiences are rejected.

Creativity offers an outlet for the increased tensions of inner conflicts. At this stage, it is the best defense against mental illness. They help in the reorganization of the mental structure. But one starts realizing the need of further development. One realizes one's own limitation and here we find the initial steps for autonomy and authenticity that will develop latter on.

The increasing awareness and sensitivity towards what's going on in oneself and the presence of conflicts and anxiety are the expressions of the process. Later on the creative instinct will

develop into the instinct of self perfection. Here appear also a tendency towards intuition phantasy and magical thinking reaching to inspiration which express the need of finding new insights of the emerging hierarchy of values.

#### Dynamisms of the second group

These dynamisms organize and reshape the process of multi-level disintegration. They prepare the inner milieu for the secondary integration.

There appears, in moments of calm and reflexion, the feeling of one's personal identity, the subject recognizes himself distinctly as being identical in the changes and also different from the external environment. He feels his uniqueness and the value of certain of his traits. This dynamism is called self-awareness.

Here appears also the dynamism of self-control. These two dynamisms start the coordination of the others in the growth of personality.

With the capacity of insight upon our inner life and the growing interest towards it, there also appears a certain readiness and alertness to discern the various aspects of one's inner life. It can observe the

action of the different dynamisms, their correlation and action at different levels. This dynamism is very important since it can participate in the development and fluctuation of inner tension, helping in the hierarchization and establishment of a new disposing and directing center on a high level.

The development of the inner psychic milieu permits a growing capacity for understanding others. Empathy is the highest level of syntony, and identification is a result of the process of P.D. under the action of the dynamisms of "subject-object" in oneself, the third factor, self-awareness and responsibility for oneself and for others.

When the autonomous forces are strong enough to start directing the process of mental development, they concentrate themselves under the activity of the so called "third factor" where the totality of autonomous forces is included. It is the dynamism of the conscious choice in development. It gradually becomes the dominant dynamism of multilevel disintegration. It coordinates the inner psychic milieu. It emerges from the changes produced by the dynamisms of the first group.

This factor denies and rejects certain lower demands of the inner and outer environments and affirms and accepts positive higher elements of both milieus. It also organizes autonomous and authentic factors in personal development. Two main functions:

1. Selection of elements

2. Central representation of the autonomous factor

The assimilation or elimination of the content of experiences may vary according to the discrimination of the worth of the stimuli in relation with the ideals of the subject. The dynamism that realizes it is called Inner Psychic Transformation. It acts mainly with prospective and retrospective activity. The stimulus received may, in certain cases, provoke also a change within the bounds of the inner milieu.

With the action of the third factor, the individual becomes less affected by influences of the lower levels, and starts taking a greater part in his own development. He becomes conscious of his capacity of doing so and thus this dynamism generates the dynamism of education of oneself. This requires already a significant degree of authenticity and a stronger reference to the personality ideal. Under critical conditions this dynamism becomes one of autopsychotherapy.

There is a third group of dynamisms which participate already with some elements of secondary integration. Some dynamisms as self awareness, self-control inner psychic transformation and the third factor, even though they emerge at the organized multilevel disintegration, their action extends over to secondary integration.

The dynamisms that prepare the integration at the level of personality are the personality ideal and the disposing and directing center on a high level. The increased knowledge of oneself and of others, the growing identification and empathy allow the individual to approach others as subjects. That is, recognizing in them individuals capable of inner life that must be treated with understanding and respect. The sense of one uniqueness and personal identity requires that others be treated as autonomous, authentic and inviolable individuals. The dynamism of responsibility for others appears and it implies attention to their needs through empathy and a certain readiness to assist others.

The action of the third factor leads to a greater independence from the influence of external stimuli and from the influence of inner stimuli of lower levels. The result of their action prepares the dynamism of autonomy and authenticity. Autonomy means independence from environmental conditions on a coherent basis of some consistent effort for the realization of the personality ideal. Authenticity is united to it and implies the confidence of going in the way of the realization of the ideal, the development of all the different aspects of the personality, the conscience of one's uniqueness and the awareness of having achieved some solution for the relation "I" and "Thou" under the basis of the uniqueness and unrepeatability of the individual.

The dynamism that coordinates, plans, organizes and governs the activity of the psyche at a given time is called the disposing and directing center. It is identified at first with some dominant drives or group of drives. When disintegration of primitive structures begin, a multiplicity of disposing and directing centers appear, they represent the conflicting dynamisms or emotions. We can speak here of "many wills". This happens at the unilevel disintegration.

In multilevel disintegration appear disposing and directing centers of different levels. Slowly the lower ones drop, if there is enough developmental potential, and the higher ones are not identified any more with drives but becomes the controlling agent of development.

Through the work of the mixed dynamisms (self-awareness, self-control, inner psychic transformation, and the third factor), and the dynamisms of the third group (responsibility for oneself and for others, autonomy and authenticity and the disposing and directing center of high level) gradually arises at a higher level a harmonious integration of various disposing and directing centers. Eventually this leads to the setting up of only one center. Here it undergoes a growing identification with personality and is a function of its ideal.

This ideal that was at first only a model to imitate, transforms itself during the first stages of the process of positive disintegration into many different aims that will gradually converge in a fusion which finally combines the uniqueness of individual qualities with the development of a relation to others as subjects and the highest levels of aims called the personality ideal.