

Self-imagined Inertia and the Construction of Consciousness Cleavages

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Abstract: *Self-image synthesizes the external and internal cumulative factors where memory, affective context, awareness and the reinterpretation of facts / phenomena play a fundamental role. Within daily activities following the cognitive processing of information, there is a distance between immediate events and realities, their awareness and self-image. Depending on the context this may be less or higher, each situation generating adaptive effects that can gradually turn into psychic issues that require a psychologist or psychiatrist intervention. In this paper we will describe the way in which the self-image is built up from the phenomenological and the new theories of the imaginary perspective and we will make a critical analysis of the inappropriate use of the correlated language of the phenomenon. Later we will explain how conscientious cleavages may occur, highlight the levels of proceedings of psycho-social intervention.*

Keywords: *self-image; conscientious cleavages; psycho-social intervention; imaginary.*

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Forming the image of the world and the self image

Within the expanding complex context of the therapeutic intervention and theoretical developments, the cooperation between sciences which can provide technical, methodological or knowledge support has become an imperative. However, the development of the theoretical and methodological trends within the psychology or the sciences directly involved in psycho-social interventions (psychiatry, psychology, psychosociology, sociology, social assistance) is difficult. When we talk about merging other fields (epistemology, ethics, cognitive sciences, etc.), the barriers that appear seem insensitive. It can even support the existence of a phobia to philosophy (Kafka, 1989). Overcoming it can be accomplished by tightening relationships and imports from areas such as epistemology. Through the theoretical development and the description of some mechanisms of human thinking functioning, a real support can be provided for the understanding of man as a whole and of psychosocial intervention.

We started from the hypothesis of psychosocial interventions as opposed to natural sciences, where the “image” plays a fundamental role, and the reality becomes its related phenomenon. During previous theoretical developments (Simbotin, 2016)¹ we analyzed the relationship between the development of the world’s image and the evolution of the natural sciences, considering them an integral part of the whole imaginary. In this case, the problem is punctual. We cut the sequence of the individual imaginary of the vast dimension of the entire imaginary, thus dividing the self-analysis and the self-image within it.

We define the individual imagination as a set of simple or compound images which formed as an external impulse having what we call generically “reality”, each image being accompanied by an appropriate “emotional footprint”. The formation of their images is a dynamic, complex and continuous process in direct relation to what is around us and internally decoding. The individual imaginary is the basis of the personality, the distorted mirror that occurs between the outside and everyone’s answer. From this new perspective, the human personality becomes a building image where the individual structures interact with the general; they are combined to afford a unique conglomerate to each of us.

¹ The imaginary theories that we describe in this paper have been developed extensively in Simbotin, D. G. (2016). *Imaginarul: Constructia si deconstructia lumii*. Editura Institutului European.

In order to be able to follow the development of the personality, it is necessary to analyze multiple interactive variables. Among these are those derived from the ontic triad, matter-energy-information, which at the human level is reflected in: knowledge (developed in our case as an image structure), energy (which is a source of imaginary activation originating in the relationship with the outer or inner side as a way of triggering behaviors) and chorus checker (which is the support material of all manifestations). By interacting with them, the psychic processes occur within ample imaginary structures. There are continuous interactions that become the dynamics of each person's imagination and which are reflected externally as personality / ego between these three components (represented in Figure 1). Placement of the ego in the center of the two triangles represents the ideal state of equilibrium in which sensitiveness will interact harmoniously with the conscious and unconscious area.

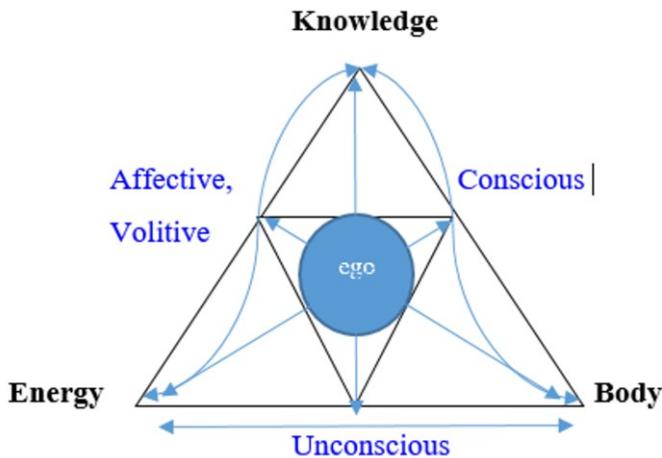


Fig. 1. Representing the individual imaginary as a form of psychic interactions

In accordance with the cognitive processes involved and with the internal or external interaction structures, we consider that the individual imaginary can be divided into the following component elements:

Perceptive imaginary is the basic image that is formed as a result of the direct interaction between the outside and the human knowledge. Motivated by the fact that perception is an active process, and the image we have of the outside world is realized by the subject's intervention, we can support the existence of several stages until the formation of the overall picture: the taking over of the information by the sense organs, the decoding

of the information and image calibration through an interactive response process. Perceptual imagery (perception) is a dynamic process in which the subject and subject equally matter, making it unique to each person.

Social imaginary is formed behind continuous interaction between people. This leads to the construction of large common images in order to base communication, starting from a common point. It is developed as a synthesis of individual imaginations by coagulating varied structures of image, creating a dominant that is transmitted from one person to another and from one generation to the next. Its borders are the socio-cultural spaces and it is also fundamental for the construction of the value universe. The social imagery is projected on personal terms such as “reality” or “objectivity”. **Linguistic imaginary** is a special form of collective imagination that developed as a continuous necessity of communication efficiency, manifested through language.

The rational imaginary is the most complex form of the imaginary, and it develops as a result of the awareness of its own ontological status and the world. It constitutes what we call generic consciousness and develops through processes at a rational level. An important component of this type of imaginary is self-consciousness as a result of self-reflective analysis.

The pulsating imaginary (a name inspired by S. Freud's unconscious theories and the continuation of C.G. Jung) represents the “shadowy imaginary”, the part in relation to fantasy, the imagination without a direct relationship with the im-mediator. It is a form of maximizing imagination, and awareness while control is difficult to do.

Even if the degree of complexity of the imaginary is extensive and we can talk about its classification in several categories, the Ego (ego) is unitary and indivisible. As the main creator of images (Wunenburger, 1997)² he is like a wide structure that we presented it as individual imaginary. The activation of the development area is performed under the pulse energy which may be external (electrically decoded while transmitted in the form of perceptual images, complex information and pulsating images) or inside (energy which primarily activates the shadowy areas of the pulsating imaginary, thus reactivating information).

² In our earlier works, we have argued that there is a quasi-total identity between image and knowledge, considering that image takes, arranges, processes and transmits information. Other parts of the cognitive universe, abstract concepts, and language are forms and intermediate image [Wunenburger, Jean-Jacques (1997). *Philosophie des Images*. Presses Universitaires de France, pp. 45-69) integrating elements belonging to the verbal, matricial (ciphered) unconscious.

The construction of the ego is continuous and is achieved through the participation of all cognitive processes by structuring various forms of the individual imaginary. The perceptual imaginary stands at the interface between the environment and the individual, while the sensation and perception in their active form stand at its foundation. Aware or not the relationship between this and the rational imagination is made through simple or complex causal relationships. It is the context in which information takes on the “affective mark” that has a fundamental role in integrating and structuring the imaginary. Sorting images inside the “class of objects” of the knowledge pyramid and image of the world is the next step. For this cognitive mechanisms such as image analysis (identifying the details on their existing images), comparing and positioning the image within the individual imaginary, associating and taking pictures unit (made on the similarities between the image and the “affective umbrella”) generalization, abstracting for image removal of the media, division and re-association, etc. occur. Heuristic processes, problem solving, scientific discovery are in turn ways to get new images that are not in structures existing image.

The unused active information tends to turn into processing information. By the new process the amount of information decreases but it increases in density, a process that we call **compression**. The image is restructured by synthesizing itself by determining the symbolic structures. Symbolic development takes over and the “affective fingerprint” that accompanies the image or image structures. New symbolic information can be activated but, often, the details that accompany it are lost. Therefore, the symbol image based on the activation brings the entire load of the image achieved by performing these re-routings of the symbol.

The transformation of information could be represented as follows:

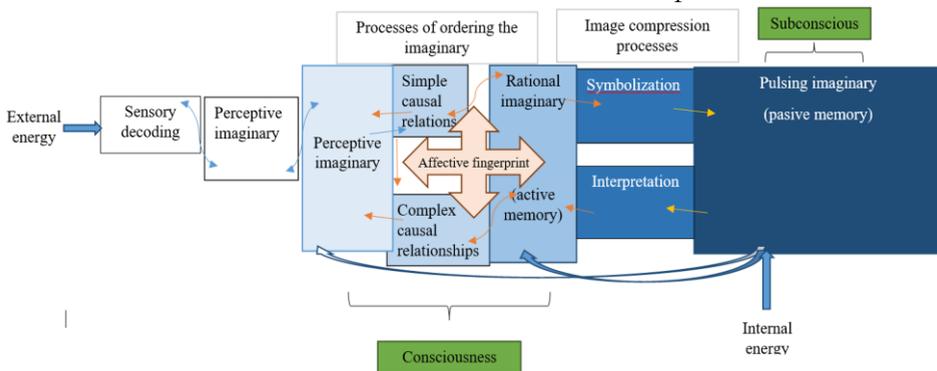


Fig. 2. Developing the self as imaginary

Consciousness and its cleavage. Conceptual delimitations

It is necessary to conceptually clarify what consciousness represents and how it intervenes in the development of the image structures within this new context. As a general delimitation, consciousness can be considered the essence of the ego by its mediating role in the third subject, the world, and the alter ego. A first hue to be punctuated is the distinction between “being conscious”, its noun “conscious being” (Ey, 1978) and the generalization of the term by “consciousness” “To be conscious” in relation to “focus gap” is an activation process and placement of internal and external information to the forefront of individual imagination.

The gap of attention is very narrow, and the amount of information in the space delimited by it is too small compared to the need to support the human being from a biological or psychological point of view. To support our own existence a multitude of information that we are not aware activates genetically transmitted automatisms (breathing, motility, external impulse reactions, etc.) or learning during life (motility, external pulse reactions, unconcealed behaviors, etc.). They are part of their own imaginary structure and they are determined for each personality. Within this context, consciousness represents, in its rational discourse form, a small part of the information we use.

The process of being conscious and consciousness are interdependent, both being correlative, not existing without each other. The occurrence of three types of memories (short-term memory, which retains an image for a very short time, the working memory which uses the information that can be easily activated and passive memory being forgotten or unconscious information that can be reactivated with difficulty) are related to three types of information found in individual imagination: working information (images which can easily be activated), reactive or reaction information (schemes, image structures involved during skills or reflective gestures) and passive information (images that cannot be activated due to forgetfulness, compression or symbolization, as a part of pulsating imaginary)

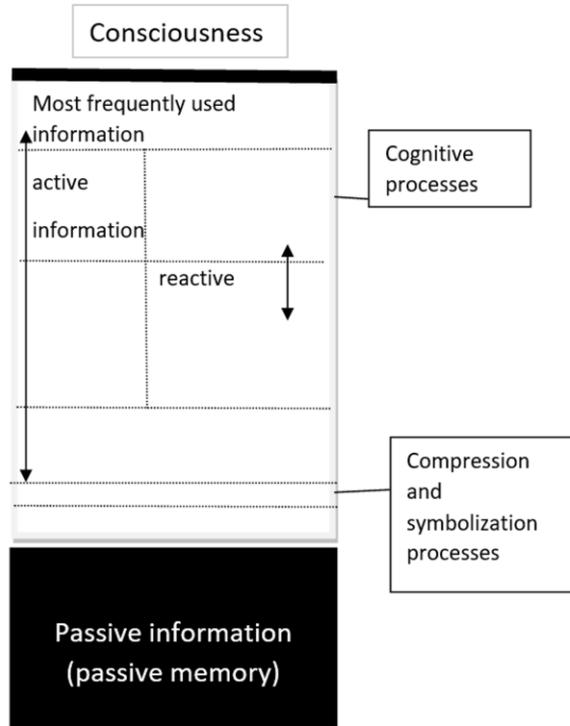


Fig. 3. Consciousness

The last type of information is what psychoanalysis has called unconscious, in opposition to consciousness. It is necessary to overcome the psychiatric perspective and conscious- unconscious opposition must be rethought. Passive information is part of the individual imagination with an important role in building personality, in potency and which, through natural cannons, can be reactivated. The unconscious as information cannot be the source of psychic problems, but the correlation of information (image) – affective impression – energy (internal or external) can generate instability.

Of all types of information, active information is the only one that can be controlled naturally by will. It is the conscious area, but it gradually associates, structures, and then merges with other images. These processes determine unique complex correlations in active memory that vary over time. It is the area where consciousness cleavage develops through the construction of derived imaging structures that break with active information and immediate memory, directly affecting all types of imaginary. Motivated by the way the human psyche works there is always a temporal

break between what happens in the environment, the perception of the phenomenon, the awareness, the transfer in the immediate memory area and, subsequently, the active memory. All these psychic processes are subjective and the image where individual consciousness is blocked at some point influences them. Therefore, for the well-being of the person and an efficient responsiveness to external impulses, the temporal cleavage should be as small as possible. The deepening of cleavages and the development of blockages in a certain image can cause psychic problems, lack of responsiveness to external impulses, or social disintegration, etc.

Consciousness, self-image, and well-being

Awareness process is not an instantaneous process. In case of perception and reactive behavior it develops during a period of time which can vary from a few milliseconds, to hours, days, or years in case of pitching. In case of setting up the individual imaginary these temporal variations can cause ruptures / cleavages among the images they encompass. In most cases, they are colluded in due course by completing information. Ruptures and image completions are continuous processes. There are exceptional situations where image completions are no longer done in a timely manner, or not at all. Causes can be multiple. The easier to identify are those related to the affective fingerprint that blocks and re-codes the information by directing it to other imaginary areas than usual.

The construction of the self image is similar to any imaginary structure. It is built under the impact of perception, social image, personal reflection and profound pulsing structures. Each causes a part of the imaginary's own image reflecting structures being simple or extensive, with a direct connection or removed from the im-mediate. These images should converge, correlate, and project a unitary image without internal cleavages. But in reality, caused by temporal cleavages, affective or non-convergent imaginary structures appear imaging concentrations, blockages and ruptures within the self image. The forms of cleavages vary depending on the source, and may be related to perceptual, social, rational or puzzled images, increasing in depth and complexity. Depending on the complexity they affect the well-being of the person, creating internal imbalances, inappropriate behavior, and affective blockages in the form of an amplified vicious circle.

Cleavages that develop in relation to perceptual image (Fig. 4) are the simplest influencing, first, how we perceive the physical level, not grasping the transformations occurring fast enough time. This is how we change

weight, aging, changing body position, etc. Even though perceptually things have changed, awareness and acceptance of these changes can be accomplished with difficulty over a longer period of time. The biggest problems arise when talking about disease-specific symptom, which, despite perceptual transmitted messages, are not conscious and accepted at the conscious level. The effect consists in delaying repairs, and what could be simply solved changes while requiring complex interventions.

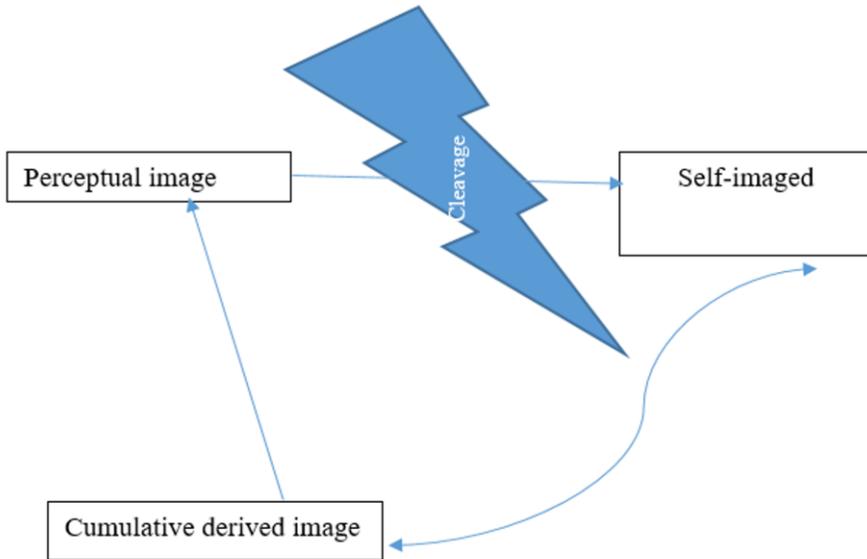


Fig. 4 Consciousness corresponding to perceptive imaginary

Given that a self-image has accumulated images derived from the past truncated or currently desirable, but inconsistent with perception consciousness corresponding to perceptive imaginary is built. This derived image subjectively solves the conflict caused by the break between perception and self-image, recreating an apparent balance. The new image strengthens over time and projects a perceived “new reality” in the perceptual image trying to corrupt it. The derived cumulative image is routinely built but as long as it is related to perceptual image and it is stored in its proximity, the cleavages do not deepen but they stabilize. In order to maintain the balance and the well-being it is necessary to become aware of the physical and physiological changes and acceptance by psychosomatic self-analyzes.

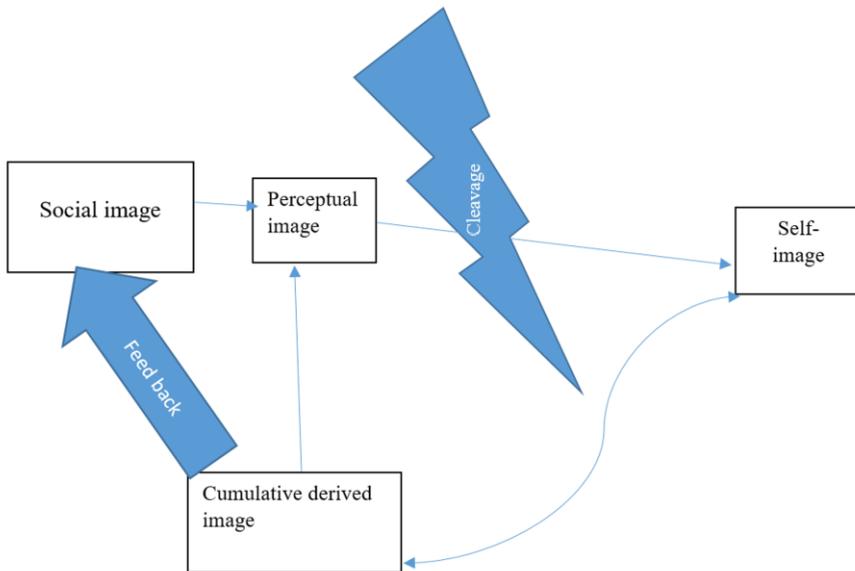


Fig. 5 Consequences of consciousness related to social imagery

Cleavages that develop in relation to the social imaginary (fig. 5) structurally develop similarly to those above, having a higher degree of complexity. The self-image is formed in relation to the opinions of others, projections of the collective or individual views of what constitutes a personal alter-ego. Conflicts between self-image and decoded image as views of your alter ego can cause blockages and emotional problems. Whether image differences are positive (superior) or negative (exaggerated modesty) relative to the person, the social response of the person may become inadequate; causing changes in his/her personal balance. The degree of complexity of this type of cleavage is high, because there is a form of indeterminacy of the social imagery that amplifies the individual uncertainties about decoding the message. How can you approach the cumulative image of the social image if you do not have an objective benchmark to report to? As a symptom, we identify inappropriate feedback to the social impulse, but it must also be related to the individual subjective component and social context. We identify multiple causes of the cleavage: the transfer of the person into a new social environment, internal changes of the social environment caused by social evolutions, incorrect decoding of the social imagery. Solving the problems caused by changing the social environment can also be achieved by self-analysis or individual adaptation to the new environment. The most difficult thing is when decoding messages

from the social environment is erroneous. In this situation, only the intervention of another person which must be based on trust can help.

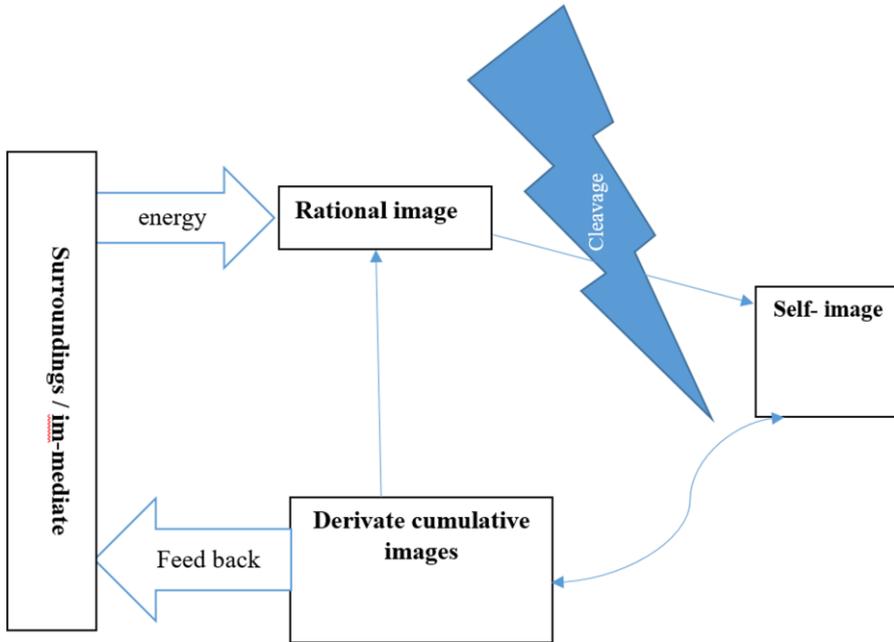


Fig. 6 Conscious cleavages corresponding to rational imaginary

Consciousness cleavages corresponding to the rational imaginary (Figure 6) occur as inconsistencies between different moments of analysis, incompatibilities between various structures, or interpretations of one's own image. The degree of their complexity is very high and can be found in mental dysfunctions such as: bipolar, schizophrenic or personality dysfunctions (American Psychiatric Association, 2013). The degree of difficulty of interventions increases with stabilizing alternative images that provide the person with the certainty of the normality of their own decisions and behaviors. There is a possibility that self-image and derivative imaging may interfere with image compression and symbolizing processes that can allow “myths” and “fictions” about oneself. They are a new source of a new rational imaginary and turn into conscientious cleavages corresponding to pulsating imaginary (Figure 7). The new rational imaginary is divided from the desirable one, its proximal possibilities being difficult or impossible to be achieved.

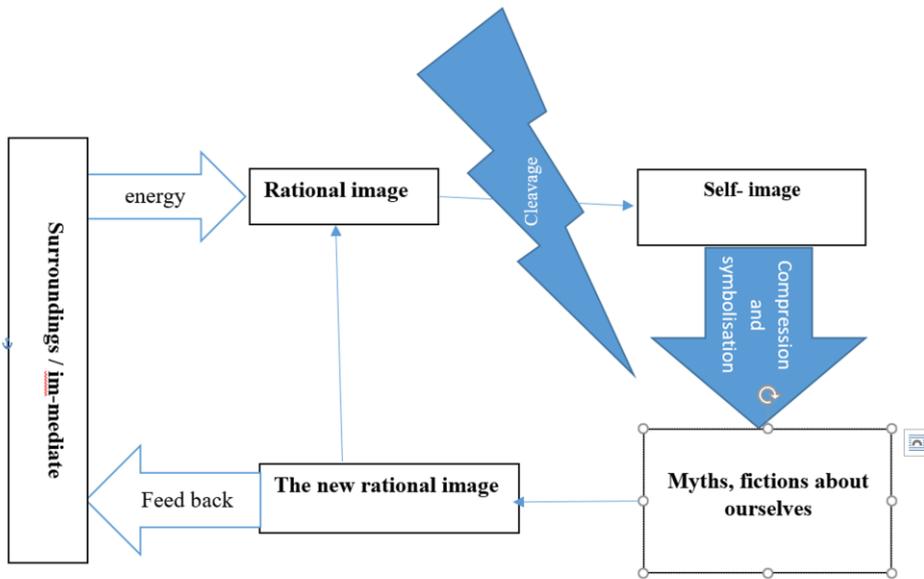


Fig. 7 Consciousness cleavages corresponding to pulsing imaginary

Conclusions

According to previously developed theories on the imaginary the idea of consciousness cleavages can provide a coherent explanation support for multiple disorders from simple ones such as accepting contextual situations regarding psychosomatic personal to serious conditions requiring complex therapeutic interventions. Identifying the type of the cleavage of consciousness can allow adequate intervention, in different ways, from self-analysis and personal development to complex therapies in order to change personal imagination and to reduce the blockages and tears between images. In this paper I have only achieved a theoretical contextualization pointing out the typology of the cleavages of consciousness. Each of these can be developed and supplemented with forms of intervention to specific case law.

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