Overview of the Equilintegration or EI Self[1]
Craig N. Shealy, Ph.D.

The Equilintegration or EI Self (see below) seeks to represent in pictographic form the integrative and synergistic processes by which beliefs and values are acquired and maintained as well as how these are linked to the Core Needs and Adaptive Potential of the self. As illustrated in this figure (which is best conceptualized as a three dimensional sphere, rather than the two-dimensional cross section that is pictured), there are four levels of self: Endoself (core self), Mesoself (mediational self), Ectoself (shell self) and Exoself (external self).

The beliefs and values that human beings internalize at the Ectoself level are those that are available for acquisition at the Exoself level. Here, processes of development interact across the lifespan with four types of Formative Variables or FoVs: Type I = Parental/Caregiver; Type II = Sibling/Peer; Type III = Relationships/Partnerships; and Type IV = Contextual (e.g., Economic Background, Ethnic Background, Gender, Sexual Identity, Appearance/Presentation, Life Events, Place, Work/Vocation/Career, Language, Educational Background, Political Background, Religious Background, Sociocultural Status, and Time/ Zeitgeist).

Moving from infancy, through childhood and adolescence, and ultimately into adulthood, beliefs cluster into values (clusters of beliefs), which further group into "schemattitudes" (clusters of values). The Ectoself taken as a whole—beliefs, values, schemattitudes—may be considered an individual's "worldview." These different Versions of Reality (VORs) may be ascertained via a valid and sufficiently comprehensive measure, such as the Beliefs, Events, and Values Inventory (BEVI) (Shealy, 2004, 2005). As is apparent in the figure, the shell of the Ectoself may be relatively open and permeable (as in Soft Structure or Space in the Structure), closed and impermeable (as in Hard Structure), or structurally unsound (as in Crack in the Structure). Ultimately, these designations are statistically derivable as various clusters of beliefs and values can be shown to be held along these same dimensions (e.g., strong versus weak; contradictory).

It should be emphasized that the processes through which beliefs and values are or are not ultimately internalized and "made part of" the Ectoself are neither affectively neutral nor cognitively passive, but are actively—though non-consciously—mediated vis-à-vis Lines of

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[1] Excerpted or adapted from the following sources:

Shealy, C. N. (2004). A model and method for "making" a C-I psychologist: Equilintegration (EI) Theory and the Beliefs, Events, and Values Inventory (BEVI). [Special Series]. Journal of Clinical Psychology, 60(10), 1065-1090.

Shealy, C. N. (2005). Justifying the Justification Hypothesis: Scientific-Humanism, Equilintegration (EI) Theory, and the Beliefs, Events, and Values Inventory (BEVI). [Special Series]. Journal of Clinical Psychology, 61 (1), 81-106.

Shealy, C. N. (2005, May). Equilintegration (EI) Theory, the Beliefs, Events, and Values Inventory (BEVI), and the EI Self: Overview and implications for matching psychotherapy interventions with clinical issues. Paper to be presented at the annual meeting of the Society for the Exploration of Psychotherapy Integration, Toronto, Canada.

Shealy, C. N. (2005, August). EI Theory, the BEVI, and the EI Self: Relevance and implications of the TOK system. Paper to be presented at the annual meeting of the American Psychological Association, Washington, DC.

Transmission (LOTs) within the Mesoself through four Processes of Equilintegration (POEs): Level I = Screening (appraisal, attribution, filtering); Level II = Acquisition (accommodation, assimilation, introjection, and internalization); Level III = Storage (beliefs, values, schemattitudes, and worldview); and Level IV = Maintenance (integration, adaptation, modification, and working models).

As the EI Self illustrates, the equilintegration processes of the Mesoself occur between the Ectoself (which is described above) and the Endoself, which consists of the self's Adaptive Potential (APs) (i.e., each individual's unique capacities, predispositions, and reflexes) and a Hierarchy of Core Needs (CoNes), consisting of nine levels: Level I = Appetitive Needs (hunger, evacuation, release, stasis); Level II = Attachment Needs (merger, touch, warmth, bonding, security, nurturance, responsiveness, predictability); Level III = Affective Needs (expression, reception, reciprocal empathy, regulation); Level IV = Acknowledgement Needs (mirroring, recognition, resonance); Level V = Activation Needs (stimulation, novelty seeking, causal relations, learning, efficacy); Level VI = Affiliative Needs (belongingness, connection, interdependence, relatedness, social exchange); Level VII = Actualizing Needs (potentiality, differentiation, achievement, influence, consistency, congruence, coherence, esteem, identity); Level VIII = Attunement Needs (1 = Human Condition: altruism, community, compassion, fairness, justice, protection, responsiveness, self-other, truthfulness; 2 = Natural World: balance-sustainability, interconnectedness, living things, living systems, cosmos), and Level IX = Awareness Needs (openness, reflection, life place, life purpose, meaning-making, existential, mortality, essence, finite-infinite, transcendence, transformation). As may be evident, this hierarchy can also be conceptualized along a continuum, from Level I (Appetitive Needs) to Level IX (Awareness Needs); here, the Core Needs on the "left" side of this continuum or bottom of the hierarchy are seen as basic, primary, and foundational (Etic Needs) whereas those on the "right" side of this continuum or top of the hierarchy are seen as aspirational, complex, and secondary (Emic Needs).

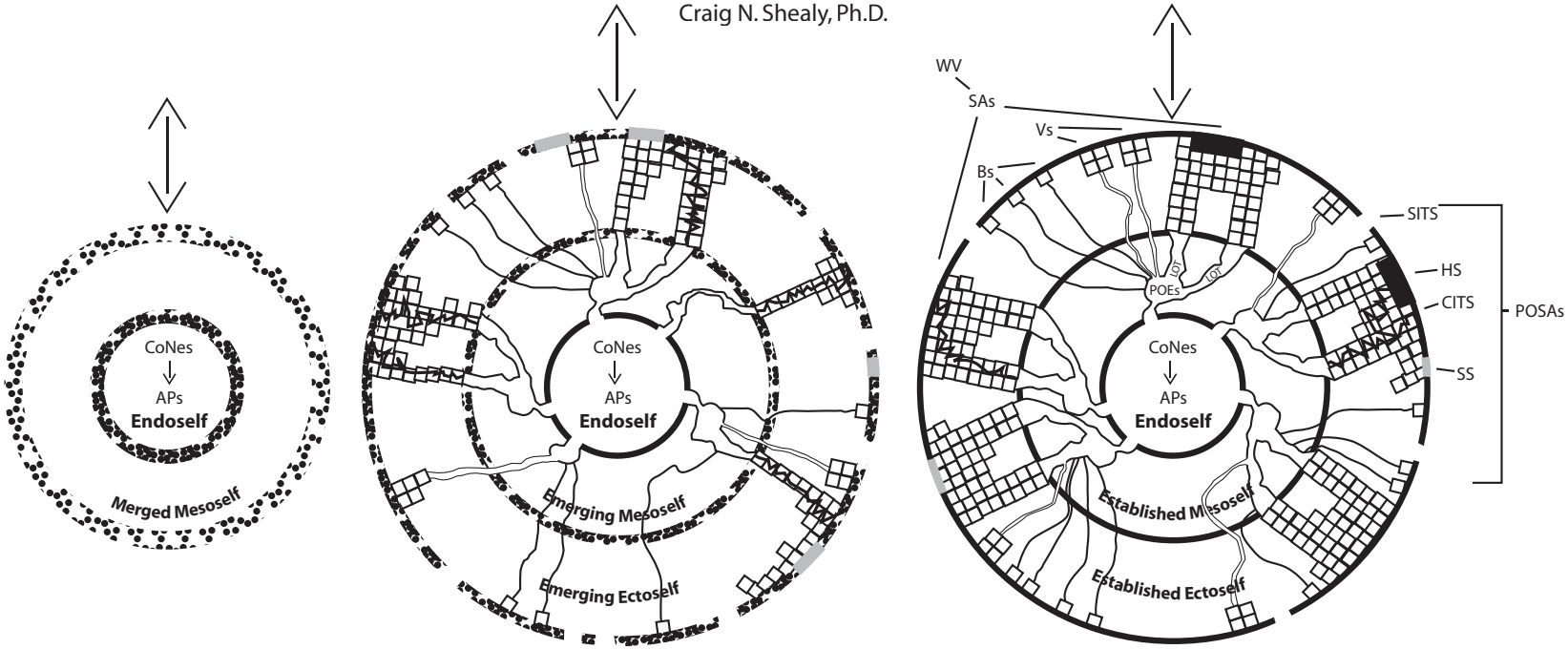
Among other implications, the EI Self suggests that the beliefs and values that human beings acquire and maintain are a functional result of the interaction between developmental/formative variables (which effectively establish the naturalistic or real world parameters for what may be acquired in the form of beliefs and values about self, others, and the world at large) and the Adaptive Potential and Core Needs of the self (which are likely to be realized along a continuum, based upon the relatively congruence with, facilitation of, and/or receptivity toward this potential and need at the Exoself level). Theoretically, this interaction explains why belief/value transformation is more likely to occur when individuals are exposed to Formative Variables that are 1) qualitatively, 2) intensely, and/or 3) chronically different from contexts to which these same individuals are accustomed.

For example, when a large number of Type IV Formative Variables are introduced at the Exoself level (e.g., as with study abroad or participation in psychotherapy), the Level I screening processes of the Mesoself (appraisal, attribution, filtering) become fully engaged in determining to what degree these new contextual variables are and are not congruent with 1) the Ectoself's current worldview *and* 2) the Adaptive Potential and Core Needs of the Endoself. The resulting processes of disequilintegration can be subjectively experienced along a wide continuum, from highly distressing to exhilarating (depending upon the interaction between extant worldview

structure and the potential/needs of the core self), but the end result may be significant alteration of worldview along with a new alignment between the Ectoself and Endoself vis-à-vis the mediational processes of the Mesoself (i.e., acquisition, storage, and maintenance). Therefore, from a subjective perspective—and in concrete terms—an articulation of these interacting processes vis-à-vis the EI Self can help explain what has happened with human beings who say that they are “forever changed” or “transformed” as a result of such experiences (e.g., studying abroad, participation on psychotherapy).

The EI Self

Craig N. Shealy, Ph.D.



Merged Exoself — **Emerging Exoself** — **Established Exoself**

Infancy —*FoVs Development*→ Childhood —*FoVs Development*→ Adolescence —*FoVs Development*→ Adulthood

1. APs = Adaptive Potential
- *a) Capacities*
- *b) Predispositions*
- *c) Reflexes*

2. CoNes = Hierarchy of Core Needs
- *a) Level I = Appetitive Needs*
  - 1) Hunger
  - 2) Evacuation
  - 3) Release
  - 4) Stasis
- *b) Level II = Attachment Needs*
  - 1) Merger
  - 2) Touch
  - 3) Warmth
  - 4) Bonding
  - 5) Security
  - 6) Nurturance
  - 7) Responsiveness
  - 8) Predictability
- *c) Level III = Affective Needs*
  - 1) Expression
  - 2) Reception
  - 3) Reciprocal Empathy
  - 4) Regulation
- *d) Level IV = Acknowledgement Needs*
  - 1) Mirroring
  - 2) Recognition
  - 3) Resonance
- *e) Level V = Activation Needs*
  - 1) Stimulation
  - 2) Novelty Seeking
  - 3) Causal Relations
  - 4) Learning
  - 5) Efficacy

[ETIC: Foundational/ Basic/ Primary]

- *f) Level VI = Affiliative Needs*
  - 1) Belongingness
  - 2) Connection
  - 3) Interdependence
  - 4) Relatedness
  - 5) Social Exchange
- *g) Level VII = Actualizing Needs*
  - 1) Potentiality
  - 2) Differentiation
  - 3) Achievement
  - 4) Influence
  - 5) Consistency
  - 6) Congruence
  - 7) Coherence
  - 8) Esteem
  - 9) Identity
- h) *Level VIII = Attunement Needs*
  - 1) Human Condition
    - a) Altruism
    - b) Community
    - c) Compassion
    - d) Fairness
    - e) Justice
    - f) Protection
    - g) Responsiveness
    - h) Self-Other
    - i) Truthfulness
  - 2) Natural World
    - a) Balance-Sustainability
    - b) Interconnectedness
    - c) Living Things
    - d) Living Systems
    - e) Cosmos
- i) *Level IX = Awareness Needs*
  - 1) Openness
  - 2) Reflection
  - 3) Life Place
  - 4) Life Purpose
  - 5) Meaning-Making
  - 6) Existential
  - 7) Mortality
  - 8) Essence
  - 9) Finite-Infinite
  - 10) Transcendence
  - 11) Transformation

[EMIC: Apirational/ Complex/ Secondary]

3. FoVs = Formative Variables
- *a) Type I = Parental/Caregiver*
- *b) Type II = Sibling/Peer*
- *c) Type III = Relationships/Partnerships*
- *d) Type IV = Contextual*
  - 1) Economic Background
  - 2) Ethnic Background
  - 3) Gender
  - 4) Sexual Identity
  - 5) Appearance/Presentation
  - 6) Life Events
  - 7) Place
  - 8) Work/Vocation/Career
  - 9) Language
  - 10) Educational Background
  - 11) Political Background
  - 12) Religious Background
  - 13) Sociocultural Status
  - 14) Time/Zeitgeist

4. COEs = Constituents of Equilintegration
- *a) Affect*
- *b) Attribution*
- *c) Development*

5. POEs = Processes of Equilintegration
- *a) Level I = Screening*
  - 1) appraisal
  - 2) attribution
  - 3) filtering
- *b) Level II = Acquisition*
  - 1) accommodation
  - 2) assimilation
  - 3) introjection
  - 4) internalization
- *c) Level III = Storage*
  - 1) beliefs
  - 2) values
  - 3) schemattitudes
  - 4) worldview
- *d) Level IV = Maintenance*
  - 1) integration
  - 2) adaptation
  - 3) modification
  - 4) working models

6. LOS = Levels of Self
- *a) Level I = Endoself = Core Self (APs & CoNes)*
  - 1) primary
  - 2) preconscious
  - 3) non-rational
  - 4) low accessible (affective)
  - 5) preverbal
- *b) Level II = Mesoself = Mediational Self* (COEs; POEs; LOTs)
  - 1) primary-derivative
  - 2) non-conscious
  - 3) pre-rational
  - 4) low accessible (affective & cognitive)
  - 5) verbal resistant
- *c) Level III = Ectoself = Shell Self (Bs; Vs; SAs; WV)*
  - 1) secondary
  - 2) conscious
  - 3) rational
  - 4) accessible (affective & cognitive)
  - 5) verbal reactive
- *d) Level IV= Exoself = External Self (FoVs)*
  - 1) tertiary
  - 2) high conscious
  - 3) high rational
  - 4) high accessible (affective & cognitive)
  - 5) verbal interactive

7. SOSS = Stages of Self Structure
- *a) Stage I = Merged* [Infancy]
- *b) Stage II = Emerging* [Childhood --> Adolescence]
- *c) Stage III = Established* [Adulthood]

8. POSAs = Points of Self Access
- *a) SITS = Space in the Structure* [High Access]
- *b) CITS = Crack in the Structure*
- *c) SS = Soft Structure*
- *d) HS = Hard Structure* [Low Access]

9. LOTs = Lines of Transmission

(endoself <-> mesoself <-> ectoself <-> exoself)

10. VORs = Versions of Reality
- *a) Level I VORs = Bs (assertions -> beliefs)*
- *b) Level II VORs = Vs (belief clusters -> values)*
- *c) Level III VORs = SAs (value clusters -> schemattitudes)*
- *d) Level IV VORs = WV (schemattitude clusters -> worldview)*