

The Manifesto of the “ES”: The Tripartite Triangle Model

Romeo G¹, Aceti T¹, Cuzzocrea A¹, Franco M¹, Marvice G¹, Mesiti R¹, Postorino F¹, Rotella A¹, Toscano C¹, Zacchetti A¹, and Romeo VM²

¹SPPG - School of Psychoanalytic and Groupanalytic Psychotherapy SPPG, Reggio Calabria, Italy

²Department of Culture and Society, University of Palermo, Italy

Citation: Romeo VM, Aceti T, Cuzzocrea A, et al. The Manifesto of the “ES”: The Tripartite Triangle Model. *J Integrated Health* 2024;3(3): 278-291. DOI: doi.org/10.51219/JIH/romeo-vm/51

Received: 01 August, 2024; **Accepted:** 21 August, 2024; **Published:** 23 August, 2024

***Corresponding author:** Romeo VM, Department of Culture and Society, University of Palermo, Italy, E-mail: vincenzomaria.romeo@unipa.it

Copyright: © 2024 Romeo VM, et al., This is an open-access article published in J Integrated Health (JIH) and distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

ABSTRACT

This essay introduces a new paradigm in the psychoanalytic doctrinal scenario: the psychology of the ES. The paper begins with a comprehensive examination of the literature concerning the metapsychology of the ES, with particular reference to the works of Georg Groddeck and Sigmund Freud. Subsequently, they briefly recall the classical psychoanalytic conception of the psyche's topology and the phases of psychosexual development. Following this introductory part, we present our vision of the topological structure, which partially differs from those existing in the literature. This is achieved by contrasting the classic iceberg model with their own Tripartite Triangle model, derived from daily and historical observations of human behavior and beyond. The essay then introduces a series of new concepts, such as the scale of desires, modern answers to ancient questions about the sense of life, and correlations with neurochemical and functional neuroanatomy, like the reward system, thereby laying the foundations of their paradigm. The essay is an unprecedented contribution to the field.

1. Background

1.1. The origins and evolution of the concept of ES in psychoanalysis

The concept of ES (or Id) in psychoanalysis has evolved through various stages, beginning with the pioneering work of Georg Groddeck and later refined by Sigmund Freud.

Georg Groddeck, a German physician and psychoanalyst, introduced the term ES inspired by the philosophical ideas of Friedrich Wilhelm Nietzsche. Nietzsche's work “The Birth of Tragedy” (1872) describes two fundamental principles of human existence: the Apollonian, representing order, reason, and restraint, and the Dionysian, embodying chaos, instinct, and unbridled energy. Groddeck applied these principles to

psychoanalysis, with the Apollonian spirit akin to the super-ego and the Dionysian spirit akin to the ES^{1,2}.

Groddeck's innovative ideas about the ES are vividly captured in his essay “The Language of the ES” where he described the ES as a moody, unpredictable, and amusing entity that controls various aspects of human behavior, often beyond conscious awareness¹. His work laid the groundwork for a deeper understanding of the unconscious forces that drive human behavior.

Sigmund Freud, the founding father of psychoanalysis, adopted and expanded upon Groddeck's concept of the ES. Freud's structural model of the psyche, introduced in his seminal work “The Ego and the Id” (1923), delineates three primary components of the human mind: the Id (ES), the Ego, and the

Super-Ego. The ES, driven by the pleasure principle, seeks immediate gratification of its instinctual drives and desires. Freud's model revolutionized the field of psychoanalysis by providing a comprehensive framework for understanding the dynamic interactions between these components³.

Freud's theories have undergone significant scrutiny and development over the years. The introduction of the topographical model of the mind in his earlier work provided a spatial metaphor for understanding the unconscious, preconscious, and conscious levels of awareness. This model suggests that much of human behavior is influenced by unconscious processes that remain hidden beneath the surface of conscious awareness, akin to the submerged portion of an iceberg⁴.

1.2. The historical foundations of psychoanalysis and the concept of ES

The origins of psychoanalytic thought can be traced back to the late 19th and early 20th centuries, with Sigmund Freud's pioneering work laying the groundwork for modern psychoanalysis. Freud's early work focused on understanding the unconscious mind and its influence on human behavior. His development of the topographical and structural models of the mind provided a framework for analyzing the complexities of human psychology.

1.3. Freud's topographical model

In "The Interpretation of Dreams" (1900), Freud groundbreak in its depiction of the mind as an iceberg, with the unconscious mind representing the vast, hidden portion beneath the surface. This model emphasized the importance of unconscious processes in shaping conscious thoughts and behaviors. The topographical model categorized mental processes into three systems: the unconscious, the preconscious, and the conscious. The unconscious contained repressed desires and memories, the preconscious held information accessible to the conscious mind with effort, and the conscious represented the immediate awareness⁴.

Freud's structural model, introduced in "The Ego and the Id" (1923), further elaborated on the dynamics of the psyche by introducing three distinct but interacting components: the ES (Id), the Ego, and the Super-Ego. The ES, driven by the pleasure principle, seeks immediate gratification of instinctual drives. The Ego, governed by the reality principle, mediates between the impulsive demands of the ES and the moral constraints of the Super-Ego, which internalizes societal norms and values³.

Freud's topographical and structural models have been foundational in the field of psychoanalysis, influencing subsequent theories and therapeutic practices. The topographical model, with its emphasis on the unconscious, preconscious, and conscious, provided a basis for understanding how repressed thoughts and desires could influence conscious behavior. This model underscored the significance of the unconscious in shaping human experiences and actions^{3,4}.

The structural model further elaborated on these ideas by introducing the ES, Ego, and Super-Ego. The ES represents the instinctual drives and operates according to the pleasure principle, seeking immediate satisfaction. The Ego, governed by the reality principle, mediates between the demands of the ES and the constraints of the external world, striving for realistic and socially acceptable outcomes. The Super-Ego, embodying moral standards and societal norms, imposes ethical constraints on both the ES and the Ego³.

1.4. Georg groddeck and the evolution of the concept of ES

Georg Groddeck (1866-1934) was a physician who ventured into psychoanalysis, bringing a unique perspective that emphasized the unconscious and the body's role in psychological processes. Groddeck's work is particularly notable for his book "The Book of the It" (Das Buch vom Es), where he elaborated on his ideas about the ES. He viewed the ES as a driving force behind all human behavior, asserting that much of what we do is influenced by unconscious desires and impulses.

Georg Groddeck, a contemporary of Freud, made significant contributions to the understanding of the ES by integrating philosophical insights from Friedrich Nietzsche. Groddeck's interpretation of Nietzsche's Apollonian and Dionysian principles provided a dualistic view of human nature that aligned with the psychoanalytic concepts of the Super-Ego and the ES.

Groddeck's conceptualization of the ES was heavily influenced by Nietzsche's philosophy, particularly the ideas expressed in "The Birth of Tragedy" (1872). Nietzsche described two fundamental principles of human existence: the Apollonian, representing order, reason, and restraint, and the Dionysian, embodying chaos, instinct, and unbridled energy². Groddeck applied these principles to psychoanalysis, with the Apollonian spirit akin to the super-ego and the Dionysian spirit akin to the ES.

In "The Language of the ES" (1923), Groddeck described the ES as an unpredictable and whimsical force that influences health, behavior, and emotions, often beyond conscious control¹.

In "The Book of the It," Groddeck suggested that the ES governs not only psychological but also physical processes. He argued that the mind and body are inextricably linked, with the ES playing a central role in both mental and physical health. This holistic view was revolutionary at the time and laid the groundwork for later developments in psychosomatic medicine¹.

Groddeck's emphasis on the ES as a fundamental force driving human behavior diverged from the more mechanistic views of his contemporaries. He posited that the ES is responsible for the spontaneous and often inexplicable actions that characterize human life. This perspective challenged the prevailing notion of conscious rationality as the primary determinant of behavior, highlighting the importance of the unconscious mind¹.

Groddeck's work highlighted the influence of the ES on physical health, suggesting that many illnesses have psychological origins linked to unconscious conflicts. His holistic approach to medicine and psychoanalysis emphasized the interconnectedness of mind and body, a concept that has gained renewed interest in contemporary psychosomatic medicine^{1,5}.

1.5. Jacques lacan's structuralism and the symbolic order

Jacques Lacan, a prominent French psychoanalyst, brought a structuralist perspective to psychoanalysis, emphasizing the role of language and symbolic order in the formation of the unconscious. Lacan's concept of the mirror stage describes the formation of the Ego when a child first recognizes their reflection, leading to a sense of self as distinct from others. This stage is crucial for the development of self-identity but also introduces a sense of alienation and fragmentation⁶.

Lacan posited that the unconscious is structured like a language, governed by linguistic rules and symbolic representations. This perspective shifted the focus of psychoanalysis from

biological drives to the role of language, culture, and social structures in shaping the unconscious. Lacan's theories have had a profound impact on psychoanalytic practice, influencing the understanding of neuroses, psychoses, and the dynamics of desire⁷.

Jacques Lacan, a prominent French psychoanalyst, expanded upon Freud's theories, particularly emphasizing the role of language and the symbolic order in the formation of the unconscious. Lacan introduced the concept of the mirror stage, where the child's recognition of their reflection in a mirror marks the formation of the Ego. This stage is crucial for the development of self-identity and is accompanied by a sense of alienation and fragmentation⁷.

Lacan's work highlighted the importance of linguistic structures in shaping the unconscious, suggesting that the unconscious is structured like a language. His theories have had a profound impact on psychoanalytic practice, shifting the focus towards the interplay between language, desire, and the unconscious⁷.

2. The Integration of Psychoanalysis and Neuroscience and Contemporary Developments in Psychoanalytic Theory

The intersection of psychoanalysis and neuroscience represents a burgeoning field that seeks to integrate the rich, qualitative insights of psychoanalytic theory with the empirical rigor of neuroscience. Historically, psychoanalysis, founded by Sigmund Freud, has focused on the qualitative aspects of the human mind, exploring the unconscious processes, defense mechanisms, and the symbolic meanings of dreams and behaviors. Freud himself was initially trained in neurology, which influenced his interest in the biological underpinnings of psychological phenomena. However, due to the limitations of scientific knowledge and technology in his time, Freud moved towards developing a purely psychological model^{3,4}.

The formal integration of psychoanalysis and neuroscience began to take shape in the late 20th century with the advent of neuropsychology. This interdisciplinary field aims to bridge the gap between the qualitative, interpretative methods of psychoanalysis and the quantitative, experimental approaches of neuroscience. Pioneered by researchers like Mark Solms and Jaak Panksepp, neuropsychology seeks to understand how the brain's structure and function can inform and be informed by psychoanalytic theories of mind^{8,9}.

2.1. Neuroanatomy of the Unconscious

One of the primary goals of neuropsychology is to identify the neural correlates of the unconscious mind. The unconscious, as proposed by Freud, consists of repressed thoughts, desires, and memories that influence behavior without entering conscious awareness. Neuroscientific research has identified several brain regions involved in unconscious processes, including the limbic system, basal ganglia, and various cortical areas.

The limbic system, particularly the amygdala and hippocampus, plays a crucial role in emotional processing and memory formation. The amygdala is involved in the detection and response to threats, which aligns with Freud's concept of anxiety stemming from repressed material. The hippocampus, on the other hand, is essential for the consolidation of memories, including those that are repressed or dissociated from conscious

awareness¹⁰.

The basal ganglia, a group of subcortical nuclei, are involved in habit formation and procedural memory. These structures support the idea that many behaviors and responses are governed by unconscious processes, as habits and routines often operate outside of conscious control. Additionally, the prefrontal cortex, responsible for higher-order cognitive functions, interacts with these subcortical structures to regulate emotions and impulses, providing a neurological basis for the ego's mediating role between the id and the superego⁸.

Freud's pleasure principle, which posits that individuals are driven to seek pleasure and avoid pain, finds a robust correlate in the brain's reward system. This system includes the ventral tegmental area (VTA), Nucleus Accumbens, and prefrontal cortex, which are interconnected through dopaminergic pathways. The reward system is activated by pleasurable stimuli, reinforcing behaviors that promote survival and reproduction.

Studies on the dopaminergic system have shown that dopamine release in the Nucleus Accumbens is associated with feelings of pleasure and reward. This aligns with Freud's theory that the id (or ES) seeks immediate gratification of instinctual desires. Functional neuroimaging studies have demonstrated that the anticipation and receipt of rewards activate these brain regions, highlighting the neurobiological underpinnings of the pleasure principle¹¹.

Freud identified various defense mechanisms, such as repression, denial, and projection, which the ego uses to manage conflicts between the id and the superego. Neuroimaging studies have begun to uncover the neural substrates of these mechanisms. For instance, repression, which involves the exclusion of distressing thoughts from conscious awareness, has been linked to decreased activity in the prefrontal cortex and increased activity in the amygdala. This suggests that repression involves both top-down regulation (via the prefrontal cortex) and bottom-up emotional processing (via the amygdala)¹².

Denial, another defense mechanism, has been associated with altered activity in the anterior cingulate cortex (ACC) and insula, regions involved in error detection and self-awareness. When individuals deny reality, these brain areas show reduced activation, indicating a neural basis for avoiding acknowledgment of distressing information¹³.

Attachment theory, developed by John Bowlby and furthered by Mary Ainsworth, posits that early relationships with caregivers shape an individual's emotional and social development. Neuropsychological research has explored the neural correlates of attachment and bonding, focusing on the role of the oxytocinergic and vasopressinergic systems.

Oxytocin, often referred to as the "love hormone," is crucial for the formation of social bonds and attachment behaviors. It modulates activity in the amygdala and other limbic regions, reducing anxiety and promoting social affiliation. Studies have shown that individuals with secure attachment styles have different patterns of brain activation in response to social stimuli compared to those with insecure attachment styles, highlighting the interplay between early relational experiences and brain development^{14,15}.

Traumatic experiences can have profound effects on the brain, leading to changes in neural structure and function.

Neuropsychanalysis has examined the impact of trauma on the brain, particularly focusing on the amygdala, hippocampus, and prefrontal cortex. Chronic stress and trauma can lead to hyperactivity in the amygdala, impairing the ability to regulate emotions and increasing susceptibility to anxiety and fear-related disorders.

The hippocampus, which is involved in contextualizing memories, can also be affected by trauma. Reduced hippocampal volume has been observed in individuals with post-traumatic stress disorder (PTSD), suggesting a neural basis for the difficulties in memory processing and integration seen in these patients. The prefrontal cortex, responsible for executive functions and decision-making, often shows hypoactivity in trauma survivors, impairing their ability to exert top-down control over emotional responses¹⁶.

2.2. Neuroscience evidence

Dream analysis, a cornerstone of psychoanalytic practice, provides insights into the workings of the unconscious mind. Neuroscientific research has revealed that dreaming is associated with the activity of the default mode network (DMN), a brain network involved in self-referential thinking and mind-wandering. The DMN includes the medial prefrontal cortex, posterior cingulate cortex, and angular gyrus, among other regions.

During REM sleep, when most vivid dreaming occurs, the DMN shows increased activity, suggesting a neural basis for the introspective and often bizarre nature of dreams. This supports Freud's idea that dreams are a form of wish fulfillment, where repressed desires find expression. Moreover, the interaction between the DMN and the limbic system during dreaming may facilitate the integration of emotional experiences, providing a neurobiological foundation for the therapeutic use of dream analysis in psychoanalysis¹⁷.

Free association, a fundamental technique in psychoanalysis, involves patients verbalizing their thoughts without censorship. This process is thought to facilitate access to unconscious material and promote insight. Neuroimaging studies have shown that free association activates widespread brain networks, including the default mode network and executive control network.

The default mode network, associated with spontaneous thought and self-referential processing, plays a role in generating the free-flowing thoughts characteristic of free association. Meanwhile, the executive control network, which includes the prefrontal cortex, helps to monitor and regulate these thoughts. This neural interplay supports the idea that free association can enhance self-awareness and integrate unconscious material into conscious awareness¹⁸.

Transference and countertransference are key concepts in psychoanalytic therapy, involving the projection of feelings and attitudes from one person onto another. Transference occurs when a patient projects feelings towards their therapist that are rooted in past relationships, while countertransference involves the therapist's emotional response to the patient.

Neuropsychanalytic research has explored the neural underpinnings of these phenomena, highlighting the role of mirror neurons and the mentalizing network. Mirror neurons, located in the premotor cortex and inferior parietal lobule, are involved in understanding others' actions and intentions. These

neurons facilitate empathy and emotional resonance, which are crucial for the therapeutic relationship¹⁹.

The mentalizing network, which includes the medial prefrontal cortex, temporoparietal junction, and posterior superior temporal sulcus, is involved in understanding others' mental states. This network is activated during transference and countertransference, reflecting the therapist's effort to comprehend the patient's internal world and the patient's projection of past relational patterns onto the therapist²⁰.

Neuroplasticity, the brain's ability to reorganize and form new neural connections, is a fundamental concept in both neuroscience and psychoanalysis. Therapeutic interventions, including psychoanalysis, can induce neuroplastic changes, leading to lasting improvements in mental health. Research has shown that psychotherapy can alter brain structure and function, particularly in regions involved in emotional regulation, cognitive control, and self-reflection.

Studies using functional magnetic resonance imaging (fMRI) and electroencephalography (EEG) have demonstrated that successful therapy is associated with changes in neural activity and connectivity. For example, increased connectivity between the prefrontal cortex and limbic regions has been observed following psychodynamic therapy, reflecting enhanced regulation of emotional responses. These findings underscore the potential of psychoanalytic therapy to produce meaningful and enduring neurobiological changes²¹.

In recent years, advancements in neuroscience and psychology have provided new insights into the workings of the mind, leading to a more integrated understanding of psychoanalytic concepts. Neuropsychanalysis, a field that bridges psychoanalysis and neuroscience, has emerged as a significant area of research. This interdisciplinary approach aims to uncover the neurobiological underpinnings of psychoanalytic phenomena, offering a more comprehensive understanding of the human psyche²².

Research in neuropsychanalysis has provided empirical support for many of Freud's theories, particularly those related to the unconscious and the ES. Studies on the reward system in the brain, which involves structures such as the prefrontal cortex, striatum, and nucleus accumbens, have elucidated the neural mechanisms underlying pleasure and motivation. The dopaminergic pathways within this system play a crucial role in reinforcing behaviors that are essential for survival and reproduction, aligning with Freud's notion of the pleasure principle¹¹.

The integration of psychoanalytic concepts with contemporary neuroscience has also led to a deeper understanding of psychopathology. For instance, research on the neural correlates of anxiety and depression has highlighted the role of the limbic system and its interactions with the prefrontal cortex. These findings

the intensity of anxiety and psychotic symptoms, facilitating the therapeutic process²³.

3. Evolutionary Perspectives on the ES

The human brain has evolved over millions of years, adapting to environmental challenges and social complexities. Early hominids, such as Australopithecus, exhibited significant brain enlargement, which continued through Homo habilis and

Homo erectus, culminating in the highly developed brains of Homo sapiens. This evolutionary process has equipped humans with advanced cognitive abilities, social skills, and complex emotional responses²⁴.

The ES, representing the repository of instinctual drives, can be understood as an evolutionary product that ensures the fulfillment of fundamental biological needs. These needs include hunger, thirst, sex, and self-preservation, all of which are essential for survival and reproduction. The ES operates based on the pleasure principle, seeking immediate gratification of these needs to enhance individual and species survival³.

From an evolutionary perspective, the primal instincts governed by the ES are deeply rooted in the human psyche. These instincts drive behaviors that have been crucial for survival in the ancestral environment. For instance, the instinctual drive for food ensures that individuals seek out and consume nutrients necessary for energy and health. This drive is mediated by neural circuits in the hypothalamus and limbic system, which regulate hunger and satiety²⁵.

Similarly, the sexual drive, another key component of the ES, promotes reproduction and the continuation of the species. Sexual behavior is influenced by hormonal systems, particularly the release of sex hormones such as testosterone and estrogen, which modulate libido and mating behaviors. These biological mechanisms have evolved to ensure that individuals engage in behaviors that maximize reproductive success²⁶.

The drive for self-preservation, encompassing fear and aggression, is also integral to the ES. Fear responses, mediated by the amygdala, prepare individuals to respond to threats through fight-or-flight mechanisms. Aggression, which can be both defensive and offensive, is influenced by neural circuits involving the hypothalamus and prefrontal cortex. These responses have evolved to protect individuals from harm and to assert dominance in social hierarchies, which can influence access to resources and mating opportunities²⁷.

Evolutionary psychology has extensively studied mate selection and reproductive strategies, revealing the influence of genetic factors such as the Major Histocompatibility Complex (MHC) on sexual attraction. The MHC is a set of genes involved in immune system function, and individuals are subconsciously attracted to mates with complementary MHC profiles. This preference enhances genetic diversity and immune competence in offspring, increasing their chances of survival²⁸.

Research on pheromones, chemical signals released by individuals, has demonstrated their role in sexual attraction. Pheromones convey information about an individual's genetic makeup, health, and reproductive status, influencing mate choice. Studies have shown that women, during their fertile phase, are more attracted to the scent of men with different MHC genes, which supports the evolutionary theory of optimizing genetic diversity²⁸.

Parental investment theory, proposed by Robert Trivers, posits that the amount of time and resources parents invest in their offspring is crucial for the survival and reproductive success of their genes. This theory explains gender differences in reproductive strategies and behaviors. Females, who typically invest more in offspring through gestation and lactation, are more selective in mate choice. They seek males with resources and qualities that can provide for their offspring's well-being²⁹.

Males, on the other hand, can increase their reproductive success by mating with multiple females. However, in species where male investment in offspring is significant, such as humans, males also exhibit selective mate choice, prioritizing traits that indicate fertility and health in females. These dynamic influences the interplay between the ES, which drives sexual desire, and the Ego and Super-Ego, which modulate behavior based on social norms and long-term goals²⁴.

Social hierarchies and dominance behaviors are also deeply rooted in evolutionary history. Dominance hierarchies, observed in many animal species, regulate access to resources, mating opportunities, and social status. In humans, dominance and status can influence reproductive success, as high-status individuals often have greater access to resources and potential mates³⁰.

The drive for dominance and social status is mediated by the ES and modulated by the Ego and Super-Ego. While the ES seeks immediate gratification and power, the Ego negotiates these desires with social realities, and the Super-Ego imposes moral constraints. This dynamic can be seen in behaviors related to ambition, competition, and social interactions, where individuals strive to achieve and maintain status within their social groups³¹.

While dominance and competition are significant aspects of human behavior, cooperation and altruism are equally important. Evolutionary theories of kin selection and reciprocal altruism explain the development of cooperative behaviors. Kin selection posits that individuals are more likely to help relatives, enhancing the survival of shared genes. Reciprocal altruism suggests that helping others, even non-relatives, can be beneficial if the favor is returned, promoting long-term cooperation^{32,33}.

These behaviors are influenced by the ES, which drives the desire for social bonding and cooperation, and are regulated by the Ego and Super-Ego, which consider long-term benefits and moral values. Neurobiological studies have identified brain regions involved in empathy and prosocial behavior, such as the anterior cingulate cortex and the insula, supporting the idea that these behaviors have evolved to enhance social cohesion and group survival³⁴.

While biological evolution has shaped the ES and its associated drives, cultural evolution has also played a crucial role in human development. Cultural practices, social norms, and technological advancements influence behavior and cognition, often modifying or amplifying biological predispositions. The interaction between genetic evolution and cultural evolution creates a complex dynamic that shapes the human experience³⁵.

For example, cultural practices related to diet, exercise, and healthcare can influence the expression of genetic predispositions to certain behaviors and health conditions. Similarly, cultural norms regarding gender roles, family structures, and social hierarchies can modify the ways in which evolutionary drives are expressed and managed. Understanding this interplay between biology and culture is essential for a comprehensive view of the ES and its impact on behavior³⁶.

We propose that to fully grasp the nature of the ES; it is essential to consider the evolutionary context of human behavior. Evolutionary psychology offers valuable insights into the adaptive functions of various psychological mechanisms, including those associated with the ES. The drive for reproduction and survival, which underlies much of human behavior, can be traced back to evolutionary imperatives²⁴.

From an evolutionary perspective, the ES represents the primal instincts that have evolved to ensure the survival and propagation of the species. These instincts include not only the sexual drive but also basic needs such as hunger, thirst, and self-preservation. The evolutionary approach helps explain why certain behaviors and desires, driven by the ES, are so deeply ingrained and resistant to change³⁷.

Research on mate selection and reproductive strategies further illustrates the influence of the ES in shaping human behavior. Studies on pheromones and the Major Histocompatibility Complex (MHC) have shown that individuals are subconsciously attracted to potential mates with complementary genetic traits. This attraction, mediated by pheromones, enhances genetic diversity and increases the likelihood of producing healthy offspring²⁸.

4. The Role of the Es in Modern Life

Understanding the role of the ES in contemporary contexts requires an exploration of how these ancient instincts interact with the complexities of modern society, technology, and cultural norms.

In contemporary society, the manifestations of the ES can be observed in various aspects of human behavior, from everyday decision-making to complex social interactions. The ES influences not only basic needs and desires but also higher-order pursuits such as creativity, ambition, and the quest for meaning. Understanding the role of the ES in modern life requires a multifaceted approach that considers both its biological underpinnings and its psychological implications.

One of the key challenges in modern psychoanalysis is addressing the ways in which the ES interacts with the rapidly changing social and technological landscape. The proliferation of digital media, for instance, has introduced new forms of gratification and altered traditional patterns of social interaction. The instant availability of information and entertainment caters to the pleasure-seeking tendencies of the ES but also raises concerns about addiction, attention deficits, and the erosion of deep, meaningful connections³⁸.

4.1. Consumers and advertising

The rapid advancement of technology has created new opportunities and challenges for the ES. While technology can enhance productivity, communication, and access to information, it also caters to the ES's drive for instant gratification, leading to potential issues such as addiction, distraction, and reduced attention spans.

The use of smartphones, social media, and gaming can activate the brain's reward system, leading to addictive behaviors. The immediate feedback and constant stimulation provided by these technologies can make it difficult for individuals to disengage, leading to compulsive use and negative impacts on mental health, relationships, and productivity³⁹.

In modern consumer culture, the ES plays a pivotal role in driving purchasing decisions and consumption patterns. Advertising and marketing strategies often target the ES by appealing to desires for pleasure, comfort, and status. The pursuit of immediate gratification can be seen in the popularity of fast food, luxury goods, and instant services.

Advertising leverages the principles of the pleasure principle to influence consumer behavior. By creating associations between

products and desirable outcomes, marketers tap into the ES's drive for immediate gratification. For instance, advertisements for food and beverages often emphasize taste and indulgence, appealing to the primal desire for nourishment and pleasure⁴⁰.

Luxury goods and services are marketed by associating them with status, success, and desirability, tapping into the ES's drive for social dominance and sexual attraction. The portrayal of luxury lifestyles in media reinforces the notion that acquiring these goods leads to personal fulfillment and social prestige (Belk, 1988).

The advent of digital technology and the internet has amplified the ES's influence on behavior by providing immediate access to information, entertainment, and social interaction. Social media platforms, online shopping, and streaming services cater to the desire for instant gratification, often leading to compulsive use and addiction⁴¹.

Social media platforms like Facebook, Instagram, and Twitter are designed to engage users by providing constant stimulation and immediate feedback. The instant gratification of likes, comments, and shares activates the brain's reward system, reinforcing the desire for social validation and connection. This can lead to addictive behaviors, as users seek to maintain a continuous stream of positive social interactions⁴².

Moreover, social media often promotes idealized images of success, beauty, and happiness, creating a cycle of comparison and desire. Users may feel compelled to conform to these standards, driven by the ES's pursuit of pleasure and status, which can result in anxiety, depression, and low self-esteem^{43,44}.

Online shopping platforms like Amazon and eBay cater to the ES's desire for instant gratification by offering convenient, immediate access to a vast array of products. The ease of making purchases with a few clicks and the rapid delivery options reinforce impulsive buying behaviors. This can lead to financial problems and compulsive shopping disorders, as individuals struggle to manage the ES's drive for immediate pleasure⁴⁵.

Streaming services like Netflix and Spotify also capitalize on the ES's desire for instant gratification by providing on-demand access to entertainment. The ability to binge-watch TV shows or listen to entire music albums without interruption caters to the pleasure-seeking tendencies of the ES, often at the expense of other responsibilities and activities⁴⁶.

The ES's drive for immediate gratification can contribute to digital distraction and reduced attention spans. The constant availability of information and entertainment can make it challenging to focus on tasks that require sustained attention and effort. This can impact academic performance, workplace productivity, and personal relationships⁴⁷.

To mitigate the effects of digital distraction, individuals can practice techniques such as time management, goal setting, and mindfulness. Organizations can support employees by creating environments that minimize distractions and promote focused work, such as implementing no-phone policies during meetings and encouraging regular breaks from screen time⁴⁸.

4.2. Relationship, sex and addiction

The ES also plays a role in interpersonal relationships in the workplace, influencing behaviors related to power, competition, and collaboration. The drive for social dominance and status

can impact interactions with colleagues, leading to conflicts and competition. On the other hand, the desire for social connection and approval can promote cooperation and teamwork¹².

To foster positive workplace relationships, organizations can implement strategies that promote collaboration and mutual respect. Team-building activities, conflict resolution training, and a focus on diversity and inclusion can help employees navigate the complexities of workplace dynamics and reduce the negative influence of the ES on interpersonal relationships⁴⁹.

Dating apps like Tinder and Bumble have transformed the landscape of romantic relationships by providing instant access to potential partners. These platforms leverage the ES's drive for sexual gratification and social connection by facilitating quick, casual encounters. The swipe-based interface of these apps caters to the pleasure principle, offering immediate rewards in the form of matches and messages^{50,51}.

While dating apps can enhance opportunities for connection, they also contribute to a culture of instant gratification and superficial judgments. The emphasis on physical appearance and quick assessments can lead to objectification and a focus on short-term gratification rather than meaningful, long-term relationships⁵².

The widespread availability of online pornography is another example of how the ES influences modern sexuality. Pornography provides immediate sexual gratification, catering to the ES's drive for pleasure. However, excessive consumption of pornography can lead to addiction, desensitization, and distorted perceptions of sex and intimacy^{53,54}.

Research suggests that frequent use of pornography can impact sexual relationships by reducing satisfaction and increasing unrealistic expectations. The ES's pursuit of immediate pleasure through pornography can interfere with the ability to form deep, emotional connections with partners, highlighting the need for balance and moderation⁵⁵.

The ES's drive for pleasure and immediate gratification can influence motivation and goal-setting in the workplace. Employees may be driven by the desire for rewards such as salary increases, bonuses, and promotions. However, this focus on immediate rewards can sometimes lead to short-term thinking and risk-taking behaviors that may not align with long-term organizational goals⁵⁶.

Addiction, whether to substances, behaviors, or technologies, is often driven by the ES's pursuit of pleasure and avoidance of discomfort⁵¹. The brain's reward system, which involves the release of dopamine in response to pleasurable stimuli, plays a central role in the development of addiction⁵⁷. Substances like drugs and alcohol, as well as behaviors like gambling and internet use, can hijack this system, leading to compulsive behavior and loss of control^{58,59}.

Treatment for addiction often involves addressing the underlying drives of the ES and developing strategies to manage cravings and impulses.

4.3. Nutrition, diet and wellness

The ES also influences behaviors related to health and wellness, driving individuals to seek pleasure and avoid discomfort in ways that can impact physical and mental health. Understanding the role of the ES in health-related behaviors can inform strategies for promoting healthier lifestyles.

The ES's drive for immediate gratification can influence eating behaviors, leading to preferences for high-calorie, palatable foods that provide quick energy and pleasure. This can contribute to unhealthy eating patterns, weight gain, and related health issues such as obesity, diabetes, and cardiovascular disease⁶⁰.

Promoting healthy eating habits involves addressing the underlying drives of the ES and encouraging mindful eating practices. Education on nutrition, portion control, and the benefits of a balanced diet can help individuals make healthier choices. Additionally, creating environments that support healthy eating, such as providing access to nutritious foods and reducing the availability of unhealthy options, can help mitigate the influence of the ES on dietary behaviors⁶¹.

The ES's drive to avoid discomfort can lead to sedentary behaviors, contributing to a lack of physical activity and associated health problems. The immediate gratification of rest and relaxation can often outweigh the long-term benefits of regular exercise⁶².

Encouraging regular physical activity involves finding ways to make exercise enjoyable and rewarding. Incorporating social elements, variety, and achievable goals can enhance motivation and reduce the influence of the ES on sedentary behavior. Public health initiatives and workplace wellness programs that promote active lifestyles can also support individuals in making exercise a regular part of their routine⁶³.

4.4. Creativity, spirituality and transcendence

Creativity involves the generation of novel and useful ideas, often driven by the ES's pursuit of pleasure and exploration. The process of creative thinking can be influenced by the brain's reward system, which reinforces the satisfaction of discovering new solutions and concepts⁶⁴.

Fostering creativity involves creating environments that support risk-taking, experimentation, and play. Encouraging individuals to explore new ideas without fear of failure can enhance the influence of the ES on creative processes. Providing opportunities for collaboration and interdisciplinary work can also stimulate creativity by exposing individuals to diverse perspectives and approaches⁶⁵.

The ES's influence on creativity is particularly evident in the arts, where the pursuit of emotional expression and sensory pleasure drives artistic creation. Artists often tap into their unconscious desires and emotions to produce works that resonate with audiences on a deep, primal level⁴.

Supporting the arts involves recognizing the importance of the ES in artistic expression and providing platforms for artists to share their work. Encouraging arts education and integrating creative activities into various aspects of life can enhance the role of the ES in fostering cultural and emotional enrichment⁶⁶.

The ES also plays a role in spirituality and the search for meaning. The drive for transcendence and connection with something greater than oneself can be seen as an extension of the ES's pursuit of ultimate pleasure and fulfillment. Understanding the role of the ES in spiritual experiences can inform approaches to holistic well-being.

The ES's drive for pleasure and avoidance of discomfort can manifest in the pursuit of spiritual experiences that provide a sense of transcendence and connection. Practices such as

meditation, prayer, and ritual can activate the brain's reward system, leading to feelings of peace, joy, and fulfillment⁶⁷.

Promoting spiritual well-being involves supporting individuals in finding practices that resonate with their personal beliefs and values. Encouraging mindfulness, reflection, and connection with nature can enhance the role of the ES in spiritual experiences. Providing access to diverse spiritual resources and communities can also support individuals in their search for meaning and purpose⁶⁸.

While the ES is often associated with primal drives and immediate gratification, it also plays a role in moral behavior. The desire for social approval and connection can motivate individuals to engage in ethical and prosocial behaviors. Understanding the role of the ES in morality can inform strategies for promoting ethical decision-making and social responsibility.

The ES's drive for social connection and approval can influence prosocial behaviors such as altruism, empathy, and cooperation. These behaviors are reinforced by the brain's reward system, which provides positive feedback for actions that benefit others and enhance social bonds⁶⁹.

Promoting prosocial behavior involves creating environments that encourage empathy, compassion, and cooperation. Education on ethical principles and the importance of social responsibility can help individuals align their actions with the broader good. Supporting community engagement and volunteerism can also enhance the role of the ES in fostering a more compassionate and connected society⁷⁰.

4.5. Psychiatric symptoms

The ES's drive for immediate gratification can also contribute to anxiety and depression. When the pursuit of pleasure and avoidance of discomfort are prioritized, individuals may struggle to cope with life's challenges and develop maladaptive coping mechanisms. For example, the use of substances or avoidance behaviors to manage stress can provide temporary relief but ultimately exacerbate anxiety and depression.

Therapeutic approaches that address the role of the ES in these conditions can promote healthier coping strategies and emotional regulation.

The influence of the ES extends to the workplace, where it can impact motivation, productivity, and interpersonal relationships. Understanding the role of the ES in professional settings can inform strategies for enhancing job satisfaction and performance.

The ES's drive to avoid discomfort can also contribute to stress and burnout in the workplace. Employees may use maladaptive coping mechanisms, such as avoidance, procrastination, or substance use, to manage work-related stress. These behaviors can provide temporary relief but ultimately lead to decreased productivity and increased burnout⁷¹.

Organizations can support employees in managing stress by promoting work-life balance, offering mental health resources, and creating a culture of open communication. Encouraging healthy coping strategies, such as mindfulness, exercise, and time management, can help employees manage stress more effectively and reduce the influence of the ES on their behavior⁷².

The ES's drive to avoid discomfort can lead to maladaptive stress management behaviors, such as substance use, avoidance,

and overworking. These behaviors can provide temporary relief but ultimately exacerbate stress and lead to negative health outcomes⁷².

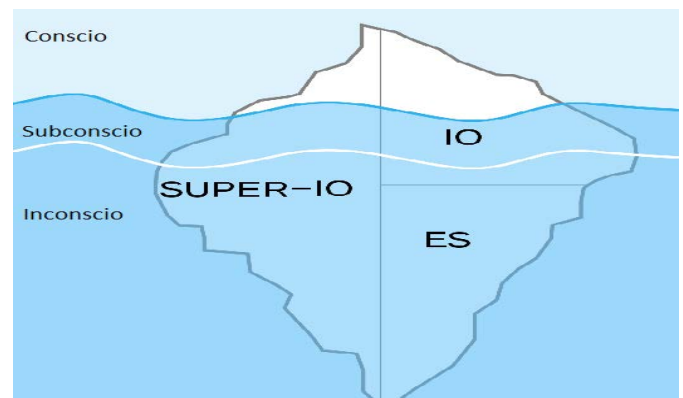
Effective stress management involves developing adaptive coping strategies that address the underlying drives of the ES. Techniques such as mindfulness, relaxation exercises, and cognitive-behavioral strategies can help individuals manage stress in healthier ways. Supportive social networks and access to mental health resources can also play a crucial role in promoting effective stress management⁷³.

The ES's drive for pleasure and avoidance of discomfort can also impact sleep patterns. The immediate gratification of staying up late to watch TV, play games, or socialize can lead to insufficient sleep and related health issues such as fatigue, cognitive impairment, and mood disorders⁷⁴.

Promoting healthy sleep habits involves creating environments and routines that support restful sleep. Encouraging regular sleep schedules, reducing exposure to screens before bedtime, and creating a comfortable sleep environment can help individuals prioritize rest and reduce the influence of the ES on their sleep patterns. Education on the importance of sleep and its impact on health can also support better sleep hygiene practices⁷⁵.

5. The Tripartite Triangle Model

Second the classic doctrine, the model that can better represent the overlap of the two topics is that of the iceberg, as shown in the image below:



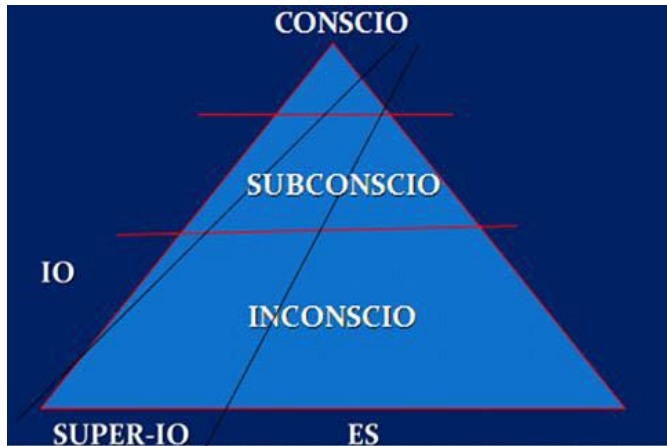
As can be observed, the ES appears confined only in the unconscious area.

According to our thought, this assumption cannot absolutely correspond to the truth because it enters into contradiction with the meaning attributed to the ES by the same classical psychoanalytic doctrine. If the ES is inspired by the principle of pleasure and at the same time it cannot belong to the conscious nor to the subconscious, no individual could experience experiences to which the meaning of pleasant nor could he remember any memory; since instead we feel pleasant experiences and remind them, the ES must necessarily enter both the subconscious and the conscious.

According to our conceptual hypothesis, the model that can better represent the overlap of the two topics is that of the tripartite triangle, in which the three instances of the second topic enter the composition of all three instances of the topical, albeit with different sizes, such as depicted in the image below:

Starting from these assumed, our paradigm therefore supports not only the presence of the ES in the conscious and

the subconscious, but also that it is the main architect of human behavior by acting both at a conscious and unconscious level, albeit for different reasons.



The reasons aware of human behavior are closely linked to the desire to obtain gratifications; These gratifications can be directed, as in the case of those who feel thirsty and go to drink, or indirect, as in the case of those who go to work even if they do not like because the money will serve them to get something rewarding. All the actions, none excluded, therefore serve to obtain an ambush, valid and even necessary gratifying. Of course, there are several things that gratify us, albeit in a different way and with different intensity and we will pursue them proportional to the resonance of pleasure that we will feel by obtaining them. The different degree of pleasantness that we will feel obtaining one thing rather than another, depends on the scale of desires that we will have built over time.

Let's see what could happen to an individual who would like to have fun after a working day: let's imagine that at that moment on the scale of desires in the first step there is the desire to go to the cinema to see a film whose release has been waiting for some time and imagine that there. However, the last representation of the day has already begun, it will probably achieve that the choice to see the film, already started, a harbinger of incomplete satisfaction, will be supplanted by what is placed at the second step, we imagine going to the pizzeria, a less coveted choice in itself but which becomes preferred because it is a harbinger of a complete satisfaction. The contents of the steps on the scale of desires are changing and vary according to the onset of the various internal or environmental stimuli; Some may remain climbing and going down from the various steps, once others are reached, they are no longer desired.

An individual who aspires to graduate, will have this desire until the day he will reach his degree, after this desire he loses all the value and can be replaced by another similar, such as the frequency of a master, or different, like the desire to find a job or both at the same time. Another thing to be taken into consideration in the climb mechanism or descent of a specific desire, which also happens in all the desires that remain over time, is that linked to two psychic dynamisms: the deprivation and saturation and which we will abuse respectively and you know.

Following a peculiar internal or environmental stimulation, quickly brings the desire connected to the top of the scale of desires while he knows following the satisfaction of the desire itself and brings it as quickly towards the departure of the scale, where it will remain before a new stimulus connected to him to

retrace the same road by resuming the cycle. This situation can be phenomenologically verifying where the individual begins to feel hungry: the more the more hunger time passes will have from a state of discomfort to a real sense of pain in the stomach; The same individual, after satisfying himself, will no longer want to eat, until after a certain period of time he does not feel the stimulus of hunger again, which will make the cycle resume.

The question that arises spontaneously at this point is that of why the individual must, at least sometimes, to endure hunger for a certain period of time, instead of eating immediately, thus subtracting himself from a discomfort, not to tell a real suffering and own. To answer this question, we will have to consider the role played by the other psychic requests of the second topical.

During the development of the individual, the domain of the ES, absolute at birth, is influenced by the appearance of the ego and the super-ego who exert hesitation of nature of a logical and moral nature respectively. Super-ego does not directly determine the behavior but act by enhancing or weakening the strength of ES, that is, desire; In the first case, they can facilitate the implementation of desire relating to a direct gratification while in the second case they can slow it down, up to blocking it, at least temporarily facilitating an indirect gratification.

To better explain this concept, imagine a surgeon who is caught by hunger access during surgery; The desire could push to interrupt the intervention to feed but the logic, that is, the strength of the ego, will intervene to point out to the surgeon that the interruption of the intervention could lead to the patient's death and therefore judicial consequences and ethics, That is, the strength of the super-ego will intervene by pointing out that a possible death of the patient could be configured as a sin to which a divine punishment could achieve.

All these dynamisms, of course, are unconscious; The Egoic and Super-Egoic secondary gratifications consist respectively in being able to maintain freedom thanks to logic and not taking a divine punishment thanks to ethics. Of course, these hesitations will last only until the end of the surgery, after which the doctor can finally feed on. It is therefore obvious that logic and ethics can only delay the implementation of desire but cannot extinguish it.

The unconscious motivations of human behavior are strictly linked to the need to adhere to what gives meaning to life. In order to understand these reasons, we must first understand the meaning of life. Entire generations of philosophers were tired to discover the meaning of life. We ask ourselves what a sense has that an individual is born, alive for one or fifty or a hundred years and finally die. We also ask ourselves the meaning of the universe; The universe according to astrophysics expands continuously and it is logical to wonder why and in what. We still wonder if other living species exist in the cosmos and what form they have. One wonders, going from infinitely large to infinitely small, what sense does the genome have and why it is so complex.

5.1. These are issues to which many answers have been over time

Socrates (Athens, Attica, Greece, 470 A. C. - Athens, 399 A. C.) thought that the meaning of life resided in a good function of the soul. According to Plato (Athens, 428 - Athens, 348 A. C.) it would consist of being conducted by Daimon, being half a human divine half, in search of one's own self, that is,

of self-knowledge. The purpose of life according to Aristotle (384 A. C. - 322 A. C.) is eudaimonia, that is, the achievement of happiness through a Daimon possession. Epicurus (342 A. C. - 270 A. C.) believed that the meaning of life was a path of freedom with false purposes and unattainable goals. Zenone di Cizio (336 A. C. - 264 A. C.) believed that the meaning of life was to live in harmony with nature. Plotino (204 - 270) claimed that it was given only by seriously taking serious things. The school philosophy (about 500 - 1600) traced the meaning of life to achieving eternal life in the presence of God. According to the rationalist school (late 1600) the meaning of life is knowledge.

According to the empirical school (first half of the 1700s) each individual can give life their own sense but not everyone is capable of it. For Immanuel Kant (22.04.1724 - 12.02.1804) the meaning of life consists in playing its role very well. For Georg Wilhelm Friedrich Hegel (27.08.1770 - 14.11.1831) the meaning of life consists in what happened and this who did not happen is not part of it. According to Arthur Schopenhauer (22.02.1788 - 21.09.1860) Life appears to be made of meaning. Charles Robert Darwin (12.02. 1809 - 19.04.1882) believed that the meaning of life was evolution. Friedrich Wilhelm Nietzsche returned to the concept that there is any sense of life or if there is, it is unknowable.

Freud in the discomfort of civilization (1930) claims that the sense of life, being given by the principle of pleasure, perpetually defeated psychic dynamism in his struggles with social institutions and therefore unable to carry out his mandate, is not prosecutable so that the man It can never be happy, never being able to achieve their purpose. Herbert Marcuse (19.07.1898 - 29.07.1979) in *Eros and Civilization* (1955) says that the aim of life should be to enjoy and make our world enjoy. Erich Seligmann Fromm (23.03.1900 - 18 .03.1980) on the run from freedom (1941) claims that the end of life is the recovery of childhood spontaneity. According to Lacan, the impossibility of satisfaction of desire, the basis of the meaning of life, makes the latter useless.

From this roundup of thoughts expressed by the various authors over time there are different attributions of meaning to the sense of life such as the search for self-knowledge, the union with the divine, a return to nature, to have an exclusively drive sexual-based up to the statements of his absolute misunderstanding.

According to our assumption, in order to get to the fuller understanding of the meaning of life, it is necessary to devote ourselves to the observation of nature, starting from those situations in which cultural influences have an absent or minimum influence. Unicellular organisms such as viruses, bacteria, kittens and tumor protozoa have reproduction as their sole life; we can also assimilate cancer cells by operating mechanism. Let's take the mosquitoes whose life cycle is a few weeks.

The mosquito sucks the blood to nourish the eggs, then the deposits and then dies. Going up in organized social groups, it is not that things change so much. The ants, which live in well-organized clans compared to other insects, rotate all their existence around reproduction. Let's see what happens among the birds: the male penguins at the beginning of polar winter begin to keep the eggs by having on them while the females go to the hot seas to feed; At the end of the winter the females return and take care of the little ones as soon as the eggs hatch while the males in turn move to feed.

Of course, the more you climb the hierarchical scale of the various species plus cultural influences and social life conceal the reproducer instinct and everything that is connected to it, at least apparently. In mammals, the mother becomes extremely aggressive if she thinks someone is threatening her children.

Things do not change even in the vegetable kingdom; Any type of fruit, for example, is produced on the tree or on the plant from which it falls to the ripening; The fruit, immediately following the impact with the ground or subsequently with the further ripening, once falling, free the seeds that will give life to new trees or new plants.

In order to better understand what happens in humans, it is advisable to refer to the research of the sweaty shirt, carried out first by the Swiss Claus Wedekind (1967 - Living) in 1995 and then by other experimenters in the same way or with some variants. This experiment consists in making some individuals wear uninterruptedly for a few days in a few days in a shirt by preventing them on showering and using perfumes or deodorants; these shirts were then made to smell to individuals of the opposite sex. Some of them found the smell of some pleasant shirts and others disgusting while others had partly or totally different preferences. The results are very interesting and significantly differentiated between men and women depending on the type of pheromones present in sweat. The pheromones present in sweat are differently represented by individual to individual being an expression of the major system of histocompatibility (Major Histocompatibility Complex, in the abbreviation MHC), a set of genes that determines immunocompetence. It follows that therefore the aroma of sweat is unique for each individual even if the olfactory variations are subliminal and therefore consciously imperceptible but determining the sexual attraction towards another individual, sometimes proven and inexplicit.

The pheromonal secretion is mediated by sex hormones for which while in humans it, conveyed by testosterone, it is constantly constantly and varied quantitatively with age following the pace of testosteric production, in the woman it undergoes different quality and quantitative variations not only in the two large ones Phases of life (fertile age and menopause) for the same reasons as the male, but also in the various phases of the menstrual cycle following the different rhythm of estrogen and progesterin production, with a peak during ovulation. It is advisable to keep in mind that from a biological point of view man at any age can potentially fertilize a woman while the woman has a period of fertility of some decades between puberty and menopause.

Returning to the results of the experiment of the sweaty shirt, the males found the smell of women pleasant who, during the experiment, were in the fertile phase of the cycle and unpleasant if they were not in the fertile phase or if in natural menopause or if subjected to bilateral ovariectomy or if they assumed a contraceptive pill.

The women who took part in the experiment believed the smell of sweat that impregnated the shirts only if at that moment were in the ovulatory phase of the menstrual cycle and if it belonged to individuals with MHC system very far from their own; The tenants considered the smell of the shirts unpleasant if at the time of the experiment they were in a phase of the menstrual cycle other than the ovulatory one or if, even finding themselves in the ovulatory phase, the individuals they had worn were bearers of a similar or close MHC system to your own.

What highlighted by the experiments reported above indicates that also phenomena, such as that of sweating, of negligible and apparently distant importance for the purposes of procreation, are instead intimately connected. Sudatory does not generically stimulate sexual activity but stimulates it when female fertility is at most and allows the female to choose the best partner for reproductive purposes; In fact, the more different are the MHC systems of the parents, the more far from them it will be the genetic heritage of the offspring. If the offspring, following the recombination of paternal and maternal genes, will be better, in a biological sense, from that of the parents it will have an insured evolutionary line otherwise it will disappear due to the effect of natural selection. Even if our behavior is brought to sexual activity by many stimuli, some of which are not aware, this is not the real purpose; It is the reproduction it has, in turn it has a mistress, which is the life that through it wants to perpetuate.

At this point, however it comes spontaneously ask why life is not eternal in its manifestations instead of being fallen and "transeunte". The answer is simple: life does not want to stay still at a development stage but wants to progress and therefore cannot fail to push individuals to reproduction. As already mentioned before, the birth of a new individual means that maternal and paternal genetic accompanies are based in a continuous experimentation tense in search of a biologically better individual. Natural selection will eliminate the experiments unsuccessful while the successful experiments will create better individuals; Then the infinite cycle will resume.

A fitting example is that of Cooley's disease or Mediterranean anemia which is epidemiologically widespread in the areas where malaria is endemic. This pathology is given by a gene mutation that determines a structural modification of hemoglobin which in turn determines a morphological deformation of the red blood cell; The cytological changes typical of this clinical picture make it impossible for the malarial plasmodium to infect the red blood cell. It follows that in ancient times the individuals affected by the pathology did not contract malaria and could live about twenty years while those who had not, if affected by malaria, would have survived less. Since the individuals with the gene mutation have been increasing in number because it allowed them to reproduce more easily than those who did not have it. Since malaria can be easily cured, the opposite phenomenon took place; even if the average life expectancy has increased with new therapies and new frontiers open from genetic engineering we come to talk about healing, undoubtedly this genetic modification, which has now become meaningless, will meet over time to a decrease in frequency until it disappeared. Of course, the appearance or disappearance of a gene mutation is not rapid, taking place over hundreds of thousands of centuries.

A further concept to be developed is that linked to the directionality of the evolution that came from life. The improvement of the species wanted by life must not be understood in an absolute sense; It is closely connected to environmental changes. Whenever the environment changes, the species, in order not to extinct, must adapt to it.

5.2. The land was formed about 4.5 billion years ago, about 10 billion years after the Big Bang

4,000,000 billion years ago all were not emerged and on the surface of the whole globe there was water.

Originally, there were only recombinant molecules which then gave light to the first forms of unicellular life. 530 million years ago the first fish appeared.

380 million years appear the first forms of life amphibious life which however continued to lay the eggs in the water.

340 million years ago these amphibians began to lay eggs, defined as amniotic eggs on earth.

310 million years ago the first synaphids were born, ancestors of mammals.

250 million years ago the first mammals appear. 65 million years ago the primates were born who, with the extinction of the dinosaurs, more or less contemporary, became the dominant species.

63 million years ago Purgatory, the first common ancestor between men and monkeys appeared.

55 million years ago the last ancestor common ancestor between men and monkeys.

25 million years ago the anthropomorphic monkeys from which the evolutionary line of man appeared.

4,200,000 years ago the Australopiteco, the last anthropomorphic monkey appeared.

2,400.00 million years ago, following a desertification that made the four -legged wandering from one tree to another impossible, Homo Habilis appeared, which descending to the ground, in order to be able to look far and reap the fruits from the trees, He began to straighten his back.

1,800,000 years ago the Homo Erectus appeared which had a pace similar to that of modern man having now straight back.

300,000 years, according to the latest research, the homo sapiens appeared from which our species Homo sapiens-sapiens was born about 10,000 years ago.

During the evolution there were other anthropomorphic or humanoid species, extinctive without hesitation in other evolutionary lines; one of these was that of Homo Neanderthalensis, who was extinct about 40,000 years ago for reasons unknown to today.

In this process that from simple organic molecules, defined as replicator because they only managed to duplicate themselves, led to the creation of complex organisms, whether they are vegetable or animals, with all the "failed attempts" of the countless extinct species, one cannot fail to grasp an evolutionary tension of life, which operates by promoting the species that manage to better adapt to the environment.

In turn, this evolutionary tension connects to the desire for immortality, which is expressed in the desire to have children, biological or adoptive that are, to transmit to future generations something in a genetic or valiant sense.

In their continuous development, neurosciences recently found what most likely is the anatomical-physiological substrate of the ES, that is, the reward system. The reward system is branched in different neurological structures such as the prefrontal cortex, the tracked cortex, the island cortex, the thalamus, the hypothalamus, the hippocampus and others; The dopaminergic-mesolimbic via is particularly important in this system, which connects the ventral tegmental area to the Nucleus Accumbens.

Its purpose is to give a positive reinforcement to certain behaviors so that the individual is stimulated to reproduce them.

The behavioral-cognitive approach has caught the final part of the human behavior by limiting itself to the concept of stimulus and gratification consequent by leaving out the initial part, that is, of how and why a certain stimulus is significantly rewarding for an individual and so that it is little or not at all for another.

At this point the reasoning, with a circular trend, brings us back to the beginning and that is, of the structuring, given to the individual from his e.g. of the scale of desires.

The basic postulates expressed in this essay in order to describe the background of the psychology of ES will follow, in other writings, all the theoretical and technical-application metapsychological structuring as well as all the correlations with the neurosciences of this new vein of thought.

6. Contemporary Applications and Future Directions

Building on the foundational concepts of Freud and subsequent theorists, we propose so the Tripartite Triangle model as a more accurate representation of the interplay between the ES, Ego, and Super-Ego across different levels of consciousness. Unlike the classical iceberg model, which confines the ES to the unconscious, the Tripartite Triangle model acknowledges the presence of the ES in both the conscious and subconscious realms. This model provides a more comprehensive understanding of how desires and instincts influence behavior at multiple levels⁷⁶.

The Tripartite Triangle model also incorporates the concept of the scale of desires, which organizes desires based on their intensity and importance. This scale is dynamic, changing in response to internal and external stimuli. The model suggests that the ES plays a crucial role in prioritizing and satisfying these desires, with the Ego and Super-Ego moderating the process based on reality and moral considerations.

The psychology of the ES has significant implications for clinical practice and theoretical research. Understanding the dynamic interactions between the ES, Ego, and Super-Ego can help therapists develop more effective strategies for addressing various psychological issues. Techniques that enhance self-awareness and insight can assist individuals in recognizing and managing unconscious drives that influence their behavior. Additionally, interventions that promote emotional regulation and coping skills can mitigate the impact of maladaptive desires and impulses⁷⁷.

The integrative approach advocated encourages the use of evidence-based practices from both psychoanalysis and other therapeutic modalities. This holistic perspective fosters collaboration between psychoanalysts, neuroscientists, and psychologists, enhancing both theoretical knowledge and clinical practice. Such interdisciplinary collaboration has the potential to lead to more effective interventions and a deeper understanding of the human psyche¹⁴.

Our manifesto of the ES offers a new paradigm that integrates classical psychoanalytic theories with contemporary scientific insights⁷⁸. By reinterpreting the role of the ES and its interactions with the Ego and Super-Ego, we provide a comprehensive framework for understanding human behavior. This paradigm not only addresses the limitations of previous models but also incorporates recent advances in neuroscience, evolutionary biology, and cognitive psychology, paving the way for future research and clinical applications.

7. References

1. [Groddeck G. Das Buch vom Es: psychoanalytische Briefe an eine Freundin.](#) Vienna: Internationaler Psychoanalytischer Verlag, 1923.
2. Nietzsche FW. Die Geburt der Tragödie aus dem Geiste der Musik. Leipzig: Verlag von E. W. Fritsch, 1872
3. Freud S. Das Ich und das Es. Vienna: Internationaler Psychoanalytischer Verlag, 1923
4. Freud S. The Interpretation of Dreams. Standard Edition, 4-5. London: Hogarth Press. 1900
5. Selye H. The Stress of Life. New York: McGraw-Hill. 1956
6. Lacan J. Écrits: A Selection. New York: W.W. Norton & Company. 1977
7. Lacan J. Le stade du miroir comme formateur de la fonction du Je. *Revue Française de Psychanalyse*, 1949;13:449-455.
8. Solms M, Turnbull O. The Brain and the Inner World: An Introduction to the Neuroscience of Subjective Experience. New York: Other Press, 2002.
9. Panksepp J. Affective neuroscience: The foundations of human and animal emotions. Oxford University Press 1998.
10. LeDoux J. Anxious: Using the brain to understand and treat fear and anxiety. Viking. 2015.
11. Berridge KC, Kringelbach ML. Pleasure systems in the brain. *Neuron*, 2015;86:646-664
12. Anderson C, Kilduff GJ. The Pursuit of Status in Social Groups. *Current Directions in Psychological Science*. 2009;18:295-298.
13. Kaplan-Solms K, Solms M. Clinical studies in neuropsychology: Introduction to a depth neuropsychology. Karnac Books 2000.
14. Fonagy P, Target M. The Rooting of the Mind in the Body: New Links Between Attachment Theory and Psychoanalytic Thought. *J American Psychoanalytic Association*, 2007;55:411-456.
15. Coan JA. Adult attachment and the brain. *J Social and Personal Relationships* 2010; 27:210-217.
16. Van der Kolk BA. The body keeps the score: Brain, mind, and body in the healing of trauma. Viking, 2014.
17. Hobson JA, Pace-Schott EF. The cognitive neuroscience of sleep: Neuronal systems, consciousness and learning. *Nature Reviews Neuroscience*, 2002;3:679-693.
18. Buckner RL, Andrews-Hanna JR, Schacter DL. The brain's default network: Anatomy, function, and relevance to disease. *Annals of the New York Academy of Sciences*, 2008;1124:1-38.
19. Gallese V, Eagle MN, Migone P. Intentional attunement: Mirror neurons and the neural underpinnings of interpersonal relations. *Journal of the American Psychoanalytic Association*, 2004;52:131-175.
20. Frith CD, Frit U. The neural basis of mentalizing. *Neuron* 2006;50:531-534
21. Kandel ER. A new intellectual framework for psychiatry. *Am J Psychiatry*, 1998;155:457-469.
22. Nemeroff CB. The role of GABA in the pathophysiology and treatment of anxiety disorders. *Psychopharmacology Bulletin*, 2003;37:133-146.
23. Buss DM. Evolutionary Psychology: The New Science of the Mind. Boston, MA: Pearson, 2009.
24. Saper CB, Chou TC, Elmquist JK. The Need to Feed: Homeostatic and Hedonic Control of Eating. *Neuron* 2002;36:199-211
25. Buss DM. The Evolution of Desire: Strategies of Human Mating. New York: Basic Books 1994.

26. LeDoux J. *The Emotional Brain: The Mysterious Underpinnings of Emotional Life*. New York: Simon & Schuster, 2015.
27. Wedekind C, Furi S. Body odour preferences in men and women: do they aim for specific MHC combinations or simply heterozygosity? *Proc Biol Sci*, 1997;1471-1479.
28. Trivers R. *Parental Investment and Sexual Selection*. Chicago: Aldine Publishing 1972.
29. de Waal F. B. M. *Chimpanzee Politics: Power and Sex among Apes*. Baltimore: Johns Hopkins University Press, 1982.
30. Mazur A, Booth A. Testosterone and Dominance in Men. *Behavioral and Brain Sciences*, 1998;21:353-397.
31. Hamilton WD. The Genetic Evolution of Social Behavior. *Journal of Theoretical Biology*, 1964;7:1-52.
32. Trivers R. The Evolution of Reciprocal Altruism. *Quarterly Review of Biology*, 1971;46:35-57.
33. Decety J, Svetlova M. Putting Together Phylogenetic and Ontogenetic Perspectives on Empathy. *Developmental Cognitive Neuroscience*, 2012;2:1-24.
34. Boyd R, Richerson PJ. *Culture and the Evolutionary Process*. Chicago: University of Chicago Press, 1985.
35. Henrich J. *The Secret of Our Success: How Culture Is Driving Human Evolution, Domesticating Our Species, and Making Us Smarter*. Princeton, NJ: Princeton University Press, 2016.
36. Toob J, Cosmides L. *The Psychological Foundations of Culture*. Oxford University Press 1992.
37. Turkle S. *Alone Together: Why We Expect More from Technology and Less from Each Other*. New York: Basic Books 2011.
38. Kardefelt-Winther D. How Does the Time Children Spend Using Digital Technology Impact Their Mental Well-Being, Social Relationships and Physical Activity? An Evidence-Focused Literature Review. Florence: UNICEF Office of Research - Innocenti 2017.
39. Vohs KD, Faber RJ. Spent Resources: Self-Regulatory Resource Availability Affects Impulse Buying. *Journal of Consumer Research*, 2007;33:537-547.
40. Kuss DJ, Griffiths MD. Online Social Networking and Addiction-A Review of the Psychological Literature. *International Journal of Environmental Research and Public Health*, 2011;8:3528-3552.
41. Andreassen CS. Online Social Network Site Addiction: A Comprehensive Review. *Current Addiction Reports*, 2015;2:175-184.
42. Fardouly J, Diedrichs PC, Vartanian LR, Halliwell E. Social Comparisons on Social Media: The Impact of Facebook on Young Women's Body Image Concerns and Mood. *Body Image*, 2015;13:38-45.
43. Formica I. Impairment of the Body Image: Perceptions and Subjective Evaluations in Adolescents and Young Adults, *World Futures*, 2019.
44. Dittmar H. Compulsive Buying-A Growing Concern? An Examination of Gender, Age, and Endorsement of Materialistic Values as Predictors. *British Journal of Psychology*, 2005;96:467-491.
45. Starosta JA, Izydorczyk B, Lizińczyk S. Characteristics of People Using Online Pornography. *Journal of Addiction Research & Therapy*, 2013;4:157-168
46. Rosen LD, Whaling K, Rab S, Carrier LM, Cheever NA. Is Facebook Creating "iDisorders"? The Link Between Clinical Symptoms of Psychiatric Disorders and Technology Use, Attitudes and Anxiety. *Computers in Human Behavior*, 2013;29:1243-1254.
47. Gazzaley A, Rosen LD. *The Distracted Mind: Ancient Brains in a High-Tech World*. Cambridge, MA: MIT Press 2016.
48. Eby LT, Allen TD. *Personal Relationships: The Effect on Employee Attitudes, Behavior, and Well-Being*. The Oxford Handbook of Organizational Well Being 2012.
49. Hobbs M, Owen S, Gerber L. Liquid Love? Dating Apps, Sex, Relationships and the Digital Transformation of Intimacy. *Journal of Sociology*, 2017;53:271-284.
50. Romeo VM. Pathogenesis of subjectivation in Post Digital Generation. *Journal of Contemporary Approaches in Psychology and Psychotherapy*, 2024;23-49.
51. Smith A, Duggan M. *Online Dating & Relationships*. Pew Research Center. Retrieved from, 2013.
52. Wéry A, Billieux J. Problematic Cybersex: Conceptualization, Assessment, and Treatment. *Addictive Behaviors*, 2017;64:238-246.
53. Mandolillo P. The Psychoanalytic Anthropology of Third-Millennium Medicine. *Journal of Integrated Health*, 2024;3:1.
54. Bridges AJ, Bergner RM, Hesson-McInnis MS. Romantic Partners' Use of Pornography: Its Significance for Women. *Journal of Sex & Marital Therapy*, 2010;29:1-14.
55. Deci EL, Ryan RM. The "What" and "Why" of Goal Pursuits: Human Needs and the Self-Determination of Behavior. *Psychological Inquiry*, 2000;11:227-268.
56. Martinotti G, Antonella S, Franca C, et al. Psychopathological Burden and Quality of Life in Substance Users During the COVID-19 Lockdown Period in Italy. *Frontiers in Psychiatry* 2020;11:572245
57. Koob GF, Volkow ND. Neurocircuitry of Addiction. *Neuropsychopharmacology*, 2010;35:217-238.
58. Pettoruso M, Vincenzo MR, Jon EG, et al. The pharmacological management of gambling disorder: if, when and how. *Expert opinion on pharmacotherapy*, 2023.
59. Drewnowski A, Almiron-Roig E. Human Perceptions and Preferences for Fat-Rich Foods. *Frontiers in Neuroscience*
60. Nestle M. *Food Politics: How the Food Industry Influences Nutrition and Health*. Berkeley, CA: University of California Press 2002.
61. Baumeister RF, Vohs KD. *Handbook of Self-Regulation: Research, Theory, and Applications*. New York: Guilford Press 2004.
62. Dishman RK, Sallis JF, Orenstein DR. The Determinants of Physical Activity and Exercise. *Public Health Reports*, 1985;100:158-171.
63. Amabile TM. *Creativity in Context: Update to the Social Psychology of Creativity*. Boulder, CO: Westview Press, 1996.
64. Sawyer RK. *Explaining Creativity: The Science of Human Innovation*. New York: Oxford University Press. 2012.
65. Csikszentmihalyi M. *Creativity: Flow and the Psychology of Discovery and Invention*. New York: HarperCollins, 1996.
66. Newberg AB, Waldman MR. *How God Changes Your Brain: Breakthrough Findings from a Leading Neuroscientist*. New York: Ballantine Books 2009.
67. Pargament KI. *The Psychology of Religion and Coping: Theory, Research, Practice*. New York: Guilford Press. 1997.
68. Decety J, Cowell JM. The Complex Relation Between Morality and Empathy. *Trends in Cognitive Sciences* 2014;18:337-339.
69. Batson CD. *Altruism in Humans*. New York: Oxford University Press. 2011.
70. Maslach C, Leiter MP. Understanding the Burnout Experience: Recent Research and Its Implications for Psychiatry. *World Psychiatry*, 2016;15:103-111.

71. Folkman S, Lazarus RS. If It Changes It Must Be a Process: Study of Emotion and Coping During Three Stages of a College Examination. *Journal of Personality and Social Psychology*, 1985;48:150-170.
72. Kabat-Zinn J. *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain, and Illness*. New York: Delacorte. 1990.
73. Hirshkowitz M, Kaitlyn W, Steven MA, et al. National Sleep Foundation's Sleep Time Duration Recommendations: Methodology and Results Summary. *Sleep Health* 2015;1:40-43.
74. Czeisler CA. *Sleep: A Groundbreaking Guide to the Mysteries, the Problems, and the Solutions*. New York: Viking . 2015.
75. Roussillon R. The Tripartite Triangle Model and Its Clinical Implications. *Psychoanalytic Inquiry*, 2011;31:1-18
76. Shedler J. The Efficacy of Psychodynamic Psychotherapy. *American Psychologist*. 2010;65:98-109
77. American Psychiatric Association. *DSM-5: Diagnostic and Statistical Manual of Mental Disorders*. Washington, DC: American Psychiatric Publishing, 2013.
78. Lazarus RS, Folkman S. *Stress, Appraisal, and Coping*. New York: Springer 1984.