The Two-tiered Mind Model as a Theoretical Concept for Developing a Metatheory of the Psyche

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Abstract

In the current paper, the author proposes that the human mind can be categorized into two overarching levels–lower and higher levels of mind. At the lower level, the mind tends to have a strong propensity to be trapped in the inferiority-superiority mode of self-perception, as well as having a strong propensity to cling strongly to pleasure or happiness. Within the higher mind level, individuals may be able to transcend these two propensities. This proposed two-level model of the mind, which enjoins core concepts from a vast array of psychological theories, the author suggests, could be used for developing a metatheory of the psyche.

1. Introduction

What is the nature of the mind? How can people capitalize on that understanding to live well? These are age-old questions (Feist et al., 2018; D. P. Schultz & Schultz, 2017). Psychology as a science developed to answer questions such as these (Feist et al., 2018; Winter, 1996) Theory is perhaps the main backbone of psychological science (Hall et al., 1998). Theories come in all shapes, sizes, and categories, including developmental theories, grand theories, mini-theories, emergent theories, etc. (Cherry, 2024; Hall et al., 1998). Psychology's various branches can be considered theoretical approaches, including areas such as psychodynamic, behavioral, humanistic, and biological theories, to name a few (Feist et al., 2018). The present article proposes a conceptual model as a first step toward developing a metatheory of the psyche.

Despite immense public interest and scientific progress, one of psychology's hardest problems is the lack of an overarching theory that unifies all of the core theoretical and applied areas of psychology together, particularly theories related to mental health and adjustment (Toomela, 2020). Given the relatively few attempts to develop a comprehensive psychological theory, this issue represents a large research gap that some recent scholars have attempted to fill (Vos & Rossouw, 2015; Yanchar & Slife, 1997).

There are efforts to bind two or more theories together to enable unified themes to emerge. One important movement is called the integrative approach to psychological theory (Uher, 2021; Vos & Rossouw, 2015). Within the integrative approach, there are many methods to integrate theories (Hagger & Hamilton, 2020). The common factor method involves finding commonalities among theories to synthesize into an integrated theory. Another method is to find commonalities among theories and provide additional theoretical components. A third method involves synthesizing theories based mainly on expert consensus. The expert will together consider which constructs are most relevant and significant for understanding behavioral change. A fourth method is the utility-based approach. This approach focuses on how the integrated theory can be applied to tackle real-world challenges (Hagger & Hamilton, 2020).

These methods of integrating theories can also be categorized in term of how comprehensive and diverse the integrate theories are ("Integrated models of psychology," 2006). At one level, the synthesized theories are derived from merging bodies of knowledge

from different fields of psychology. For example, William Sheldon's Body Type Theory is derived from biological psychology, experimental psychology, and personality psychology ("Integrated models of psychology," 2006). At the next larger level, not only various bodies of knowledge are integrated, but additional bodies of knowledge are provided, allowing more comprehensive and diverse applications of the integrated theory ("Integrated models of psychology," 2006). For example, Eysenck's theory of personality emerged as a body of knowledge from neurology, personality theory, and experimental psychology. Eysenck's theory goes beyond the original scope and body of knowledge; it aims at application in clinical works ("Integrated models of psychology," 2006). At a third and broadest level of integration, the integrated theory generates an overarching and comprehensive theory that can be applied widely in psychology and related fields. The theory of this type are so comprehensive and dynamic that they penetrate understanding of the human psyche at multiple domains of functioning, such as interpersonal, intrapersonal, and cultural, to name a few. The evolutionary area of psychology and the field of genetics, some argue, are two examples representing this broadest level of integrated theory ("Integrated models of psychology," 2006).

A highly integrated theory can be referred to as "metatheory" (Wallis, 2010). Although there are at least 20 definitions of metatheory (Wallis, 2010), there is a general consensus that metatheory refers to an integrated, overarching theory that showcases commonalities among theories (Wallis, 2010). A 'high order' metatheory can allow the integration of seemingly opposing ideas or concepts from different theories, allowing seemingly contradictory ideas to coexist cohesively under one model.

There are many perspectives regarding the scope and depth of a metatheory. Dervin et al. (2003) defined metatheory as a set of presuppositions that provide general perspectives based on assumptions about the nature of reality and human beings (ontology), the nature of knowing (epistemology), the purposes of theory and research (teleology); values and ethics (axiology) as well as the nature of power (ideology). Metatheories, at least in the early stages of development, may also have relatively limited scope and depth. According to American Psychological Association (n.d.), for example, a metatheory can be "a higher order theory about theories allowing one to analyze, compare, and evaluate competing bodies of ideas." Metatheory development is an approach to investigating the theoretical assumptions behind a set of theories (American

Psychological Association, n.d.).” Metatheories target core ideas that underlie a set of theories; they are crucial for achieving a deeper understanding of a set of theories and their subject in question (American Psychological Association, n.d.).

A two-tiered mind model has been explored (e.g., Agrawal, 2021; Cook et al., 2018; Kahneman, 2011; Vaid, 2014). Kahneman (2011) and Cook et al. (2018), for example, explored two levels of mind in the context of perception and judgment. Kahneman (2011) called these levels system 1 and system 2, with system 1 responsible for automatic, quick, and intuitive decisions, and system 2 responsible for slow, deliberate, rational judgments with higher accuracy. Cook et al. (2018) suggested there are two cognitive systems that differ in their level of temporal immediacy: an intuitive system involved in producing behavior in response to everyday states, and a narrative system responsible for interpreting and explaining one's experiences. Others have also described the mind as being composed of two parts (e.g., Agrawal, 2021; Cook et al., 2018; Kahneman, 2011; Vaid, 2014). However, as far as it is known, none of these bipartite models of the mind has been designated as a metatheory of the psyche.

The two-tiered mind model forms a conceptual framework that integrates across a major portion of psychological science and theory. The aim of the current paper is to introduce the two-tiered mind model and outline its form by comparison with other existing models of the mind.

2. The propose two-tiered model of mind as a theoretical framework for developing a metatheory of the psyche

After deconstructing a wide range of psychological theories, a set of propositions for a new metatheory emerged (Adler, 1931; Badcock, 2012; Berne, 1964; Bodhi, 2012b; Britannica, 2024b; Feist et al., 2018; Freud, 1964; Hayes, 2005; Hofstede, 1984; Hofstede & Bond, 1984; Kegan, 1982) Eight theories of the mind were utilized to illustrate how the propositions of the present metatheory capture their core commonalities. These eight theories were selected from a diversity of areas in psychology, from classical psychological theory, Freud's psychoanalytic theory, Adler's Individual Psychology, Skinner's behaviorism, to recent evidence-based model of mind, Acceptance and Commitment Therapy (ACT), intrapersonal levels of analysis (e.g., Adler, 1924, 1927; Freud, 1964, and interpersonal

and culture levels of analysis (e.g., Berne's transactional analysis, 1961; Hofstede's culture dimensions, 1984), nonsecular models of the mind, applied Buddhist perspectives on the mind, traditional theories of psychology, biological based, and the widely investigated evolutionary area of psychology. As this article aims to provide an overall picture of the present metatheory, only two proposed propositions of the theory were presented.

2.1 The first proposition: two human propensities

Two basic tendencies or propensities of the human mind are to be trapped in the inferior-superiority duality mode of self-perception, and the second is the propensity to cling strongly to pleasure or happiness.

2.1.1 The propensity to be trapped in the inferior-superiority duality mode of self-perception

Upon exploring and deconstructing an array of psychological theories and related models of the mind and human nature, particularly related to mental health and adjustment, one characteristic or propensity of human being, the tendency to be trapped in the inferior-superiority duality mode of self-perception, emerges as core part of human beings (Adler, 1931; Berne, 1964; Bodhi, 2012b; Britannica, 2024b; Feist et al., 2018; Freud, 1964; Hayes, 2005; Hofstede, 1984; Hofstede & Bond,1984; Kegan, 1982)

The human ability to have self-focused and to compare oneself up against a certain criteria or standard is quintessential for human beings, particularly, for progress and self-improvement. Festinger, for example, in his Social Comparison Theory (1954), pointed out that social comparison is a natural part of life. The comparison process allows individuals to come to know themselves (Festinger, 1954). To compare oneself against a benchmark to measure progress is one thing, but to be trapped in the inferiority-superiority duality mode of self-perception represents a severe intrapersonal issue (Adler, 1924, 1927, 1931; Berne, 1964; Bodhi, 2012b; Britannica, 2024b; Feist et al., 2018; Freud, 1964; Hayes, 2005; Hofstede, 1984; Kegan, 1982). This tendency to get trapped in the inferior-superiority mode of self-perception has been found to be related to unproductive kinds of beliefs, thoughts, emotions, and behaviors (Adler, 1927; Freud, 1964; Feist et al., 2018). As a result, either seeing oneself as inferior or superior tends to have a negative impact on mental health and adjustment (Feist et al., 2018).

To showcase this particular characteristic as a core propensity of humans, the mentioned eight theories and models of the mind are juxtaposed at each of three levels of the human psyche's operations: intrapersonal, interpersonal, and group or cultural.

These theories and models of the mind are included but not limit to Freudian theory, Adlerian theory, and applied Buddhist perspective of the mind (Adler, 1927; Freud, 1964; Feist et al., 2018). The above-mentioned tendency is evident, although not explicitly stated, in the core tenets of Freudian theory (Britannica, 2024b; Feist et al., 2018). Freud depicted the psyche as three parts: id, ego, and superego. It is the part of human psyche driven by pleasure principle; ego is driven by practicality, based on reality principle; and superego is driven by moral principle. In order for a human being to function well, it is necessary to strike a balance between the three forces id, ego and superego (Feist et al., 2018). Ego, according to Freud (1933), serve as a mediator between the id, i.e. the need to seek pleasure, particular hedonistic pleasure, and the superego, the part of self that often fixates on ideal self as a goal to strive for. According to Freud (1933), when the mediator, the ego, is strong and flexible (i.e. high ego resilience), the ego keeps the individual mind intact, striking a balance in life, serving both the biological needs driven by id, and the need to strive for one's ideal self, driven by superego. However, when the superego force becomes too powerful and the ego is too weak or inflexible, balance is off (Britannica, 2024b; Feist et al., 2018).

According to Freud, a weak or inflexible ego, the mediator, may be unable to withstand pressure from the superego (i.e. the pressure to be perfect, to strive for self-ideal, a sense of inferiority, an inferiority complex, a fragile sense of identity, unstable emotionality, and excessive vulnerability; Freud, 1933). The individual might then become less capable of productive work because one's energy is drained into the protection of unrealistic self-concepts. The weak or inflexible ego condition may also underlie the inflated sense of self, associated with grandiosity and a superiority complex (Britannica, 2024b).

To deconstruct Freud theory, it can be said that humans, when unaware, suffer from "the enemy within," the excess need to be perfect, to attain an unrealistic standard (i.e. the relentless force of rigid superego). Failing to live up to expectations, driven by excess idealistic superego, can result in feelings of inferiority (Freud, 1933). On other hand, fixation on dogma, idealistic, nonflexible ways of being, as driven by superego, can also drive individuals into a fault sense of pride, having disdainful attitudes toward

those who do not live by the same standards, creating feelings of superiority over others (Britannica, 2024b; Feist et al., 2018; Freud, 1964). According to Freud, although not explicitly stated, a tendency for human being to be trapped in the inferior-superiority mode of egoistic self obsession is a core part of being human (Britannica, 2024b; Feist et al., 2018; Freud, 1964).

When deconstructing Adlerian psychology, the same theme also emerges. Adler posits that humans are fundamentally prone to feeling inferior, or as he stated, "to be a human being means the possession of a feeling of inferiority that is constantly pressing on towards its own conquest" (Adler, 1938, p. 73). For Adler, feeling inferior can be considered healthy if the feeling is at the optimal level. It is a source of motivation that allows one to strive for superiority to better themselves (Adler, 1927; 1938). However, excessive feelings of inferiority can instead turn into a destructive force. According to Adler, individual tend to get trapped in this inferiority-superiority mode of being, experiencing a strong sense of inferiority, and to compensate, developing a strong sense of superiority to hide a sense of inadequacy and ease the fear of being inferior (Adler, 1927, 1931, 1938).

In Action and commitment therapy (ACT), the same theme is also highlighted. Base on Relational Frame Theory, ACT highlights that, if not fully aware, the individual tends to be trapped in the inferior-superiority mode of self-perception (Hayes, 2004, 2005), being trapped between what ACT calls "negatively evaluated conceptualized self" and "narcissism, attachment to a positive conceptualized self" (Hayes, 2004). Only with cultivation of a fuller awareness can individuals gain insight and transcend this state of being to break free from this self-perception trap (Hayes, 2004). The propensity, if not aware, to be internally in the circular loop of self-perception, oscillated between the two extreme, negative and positive view of self, is highlighted in ACT (Hayes, 2004, 2005).

In the applied Buddhist perspective of the human mind, this same theme is found (Bodhi, 2000, 2009, 2012a, 2012b; Walshe, 2005). In Buddhist scriptures, there are modes of self-perception (called "mana"; Bodhi, 2000, 2009) which include perceiving oneself as inferior, equal, or superior. In Buddhism, any of these three forms of self-focus would lead to mental suffering (Bodhi, 2000, 2009; Walshe; 2005). According to applied Buddhism, this tendency to be self-obsessed and regard oneself in a particular way is a drive from within (Bodhi, 2000, 2009, 2012a, 2012b). With the cultivation of mindfulness

and wisdom, one can gradually become aware of this nature and, with much practice and insight, can transcend this ingrained tendency (Bodhi, 2000, 2009, 2012a, 2012b). One striking difference between Buddhist thought and psychological models of the mind pertains to the existence of the self. Conventional psychological theories are mostly silent about enlightened or transcendent states (referred to in Buddhist though as "no self"; Bodhi, 2000, 2009, 2012a, 2012b). However, this topic is beyond the scope of this article.

In Eric Berne's theory of transactional analysis, human interact with what he called the four life positions: 1) I am ok, you are ok, (2) I am ok, you are not ok, (3) I am not ok, you are ok, (4) I am not ok, and you are not ok. These four positions capture the individual's inner life, regarding the perception of self, manifesting into the interpersonal realm. At interpersonal level, instead of oneself measuring up against one's ego ideal (Freud, 1964), the self now is measuring up against others. The "You are ok, I am not ok" portrays individual perceiving self in relation to others as being inferior or less than. The life position, "you are not ok, I am ok" depicts self as being superior, measuring against others (Berne, 1961, 1964). The "you are not ok; I am not ok" reflect individual perception of self and others as equally inferior. This example can be evident when the inferiority-superior mode of perception permeates from an individual's inner life into their interpersonal realm.

At a cultural level, this particular theme of human nature is again prominent (Hofstede & Bond, 1984). Hofstede's dimension of culture is used to exemplify this point. One dimension of culture in Hofstede dimension of culture that can strongly illustrate this point is what is called power distance. The power distance, in Hofstede's theory, means the extent to which inequality and power are tolerated in one culture (Hofstede & Bond, 1984). A culture with high power distance reflects the culture or group's tendency to accept inequity and power differences (Hofstede & Bond 1984). It can be said that the tendency for humans to view self and others as inferiority-superiority based categories is evident in the very nature of this dimension of culture. This shows that this tendency is so prominent and pervasive that, in some cultures, people are acculturated to value the difference between people in terms of being unequal. This propensity to see people in terms of inequality may be so prominent that it becomes ingrained in beliefs and ways

of life at a cultural level. This shows that the superiority-inferiority mode of perception is evident at the cultural level.

In sum, with the lower level of awareness, this above-mentioned tendency is so prominent in humans and permeates through human's thoughts, emotions, and behaviors in all area of life, across all levels of human being's existence. (Adler, 1931; Berne, 1964; Feist et al., 2018; Freud, 1933; Harris, 2009; Hayes, 2005; Walshe, 2005)

2.1.2 The human tendency to strongly cling to pleasure and happiness.

The notion of human enslavement to pleasure can be recognized in one of oldest philosophies dated around 2100–2000 BCE, Hedonism, which prioritizes pleasure-seeking (Gosling, 1998). The topic of how to view pleasure and how to approach it to achieve an optimal level of well-being, has been a major area of exploration and research in almost all fields of knowledge, including philosophy and psychology (Gosling, 1998). For example, psychological hedonism views all human action as ultimately motivated by desire for pleasure and avoidance of pain (Bruton, 2024).

Almost all theories of psychology and models of the mind include the human tendency to strongly cling to pleasure (Badcock, 2012; Feist et al., 2018; Freud, 1933; Hayes, 2005; Kegan, 1982; Overskeid, 2007). Freudian theory, behaviorism, Buddhism, and evolution psychology can lend themselves to illustrate this point.

In Freudian and behaviorism, although at the surface, Freudian and behaviorism ideas seem far apart, the core common concept lies underneath the two theories, highlighting human nature as being governed by attachment, or clinging to pleasure (Overskeid, 2007). Literature such as article like, "Searching for Skinner and finding Freud" (Overskeid, 2007) exemplifies and captures the underlying commonality between these two seemingly opposing theories. Freud underscores this human nature by highlighting that the vast part of human's thoughts, emotions and behaviors are governed by what is called the pleasure principle (Feist et al., 2018). How strong this propensity is, and how well individuals can manage this propensity, differs for each person (Feist et al., 2018). Skinner indirectly highlights this human propensity in a scientific and measurable manner by showcasing the potency of reward and punishment upon human behaviors. By showcasing that human behavior is, for the most part, governed by reward (i.e. what human is believed to be pleasurable) and punishment (i.e. what human is believed not

to be pleasurable), his theory, at the deeper analysis, validates that humans are governed by the strong propensity to attach to pleasure (Overskeid, 2007).

From an applied Buddhist viewpoint, this particular theme regarding the Human mind is also prominent (Bodhi, 2000, 2009, 2012a, 2012b; Walshe, 2005). Buddhist scripture highlights that when attachment to pleasure or happiness becomes too strong or unmanageable, that can be a potent source of human suffering (Bodhi, 2009). Upon deconstructions of Evolutionary psychology, it is evident this very theme is present. In Evolution psychology, it is suggested that human emotions, i.e. basically pleasurable and un-pleasurable feeling, by design, are biologically and psychologically ingrained in human as a tool to control human behavior in a way that ensures the highest possibility for humans as species to survive (Grinde, 2002).

Basic behaviors that aid human survival such as eating, sexual mating are, by design, to provide a biologically and psychologically strong level of pleasure, to ensure that humans are driven or intrinsically rewarded enough to perform such acts (Grinde, 2002). Unpleasant feelings, such as hunger, by design, are biologically potent enough to drive human to find food, to seek pleasure from eating and get fueled, hence ensure human survival, and, as a result, ensure highest possibility for the survival of human as species (Badcock, 2012; Grinde, 2002). So, in Evolution psychology, the propensity to attachment or being enslaved by pleasure is, by design, a core nature of humans (Badcock, 2012; Grinde, 2002).

It can be inferred that, from the evolutionary psychology standpoint, humans are programmed with the propensity to attach or clinging to pleasure, to guide human action (Badcock, 2012; Grinde, 2002). At a deeper level of analysis, it can be further inferred that, according the evolutionary theory, pleasure is a trick programmed by nature in the human mind to lure humans into behaving in particular ways to ensure the highest possibility for human as specie to survive (Grinde, 2002). There is a striking congruence between Buddhism and Evolutionary psychology with regard to their views on pleasure and the propensity to attach to pleasure.

In sum, it is evident that the tendency to cling or attach to pleasure is found in most theories and models of the mind. Freudian theory, Behaviorism, Buddhism, and evolutionary theory are examples of these theories of the mind.

The propensity for humans to cling to pleasure as a core nature of humans is emphasized in many theories, together with the previously discussed propensity for humans to become trapped in egoistic self-perception of inferiority and superiority. These two core human characteristics are fundamental premises within the two-tiered model of mind (TTM), this paper's presented metatheory of psychology.

2.2 The second proposition: The two-tiered model of the mind

Mind, particularly in the Western tradition, refers to a complex of faculties involved in perceiving, remembering, considering, evaluating, and deciding, as well as sensations, perceptions, emotions, memory, desires, various types of reasoning, motives, choices, traits of personality, and the unconscious (Britannica, 2024a). Within TTM, the author proposes that the human mind operates at two overarching levels. At the first level of functioning, the level that is relatively lower in awareness, the mind has a strong propensity to be fixated, effectively enslaved, by excess egoistic self-involvement, and a strong propensity to be excessively concerned with pleasure (Badcock, 2012; Bodhi, 2000; Feist et al., 2018; Hayes, 2005; Walshe, 2005). At the second level, with cultivation of greater awareness, an individual transcends excessive clinging to egoistic self-involvement and pleasure-seeking (Badcock, 2012; Bodhi, 2000; Feist et al., 2018; Harris, 2009; Hayes, 2005; Walshe, 2005). At this level, being highly aware of the tendencies of the lower level of mind, the higher level of mind recognizes the danger of attachment and transcends it (Bodhi, 2000; Feist et al., 2018; Freud, 1964; Harris, 2009; Hayes, 2005; Walshe, 2005). With development of awareness and wisdom, individuals can find a dialectical balance to these tendencies, optimizing mental health and well-being. By not neglecting to respond to one's natural biological programming, for example, eating and resting etc., but also not obsessing or clinging excessively over it (eating, sleeping etc.), there is a reduced tendency to overindulge, for example, in food and drink (Badcock, 2012; Bodhi, 2000; Feist et al., 2018; Walshe, 2005).

As far as the tendency to be trapped in egotistic self-involvement, an individual in the higher mind is fully aware of the detrimental effect of be trapped in the inferiority-superiority trap. Individual at this level can transcend excess self-concern, refrain from excessive comparisons and contrasts with others, focus on self-transcendent goals; and keep the mind away from obsessive self-concern (Feist et al., 2018; Harris, 2009; Hayes, 2005; Walshe, 2005).

In sum, the current model is of two levels of mind, one higher and one lower in awareness. The lower level of mind is preoccupied and trapped in the inferior-superiority mode of being, and in excessively clinging to pleasure and happiness (Badcock, 2012; Bodhi, 2000; Feist et al., 2018; Harris, 2009; Hayes, 2005; Walshe, 2005). The higher level of mind and awareness is able to transcend the inferiority-superiority mode of being, promote greater focus on life goals, and facilitate finding balance with pleasure to avoid overindulgence (Badcock, 2012; Bodhi, 2000; Feist et al., 2018; Harris, 2009; Hayes, 2005; Walshe, 2005).

From an Adlerian perspective, individuals stuck on the inferiority-superiority duality focus on competing destructively with others. Individual relying on the higher level of the mind, on other hand, can stay in what Adler called a "constructive life style" with a focus on cooperating with others and the greater good of the society–a transcendental motive that Adler called "social interest" (Adler, 1927, 1931, 1938). Similarly, in Acceptance and Commitment Therapy (ACT), individual relying on the higher level of mind transcend negative evaluations of self (as inferior or superior) and obsessive self-involvement, gaining ability to live life (Harris, 2009).

In applied Buddhism, there is an emphasis on cultivating acute awareness in order to bring behavior into "the middle way," an optimal way to live, neither deprived nor overindulgent in biological drives, and not obsessed with inferiority or superiority (Bodhi, 2000, 2009, 2012a, 2012b; Walshe, 2005). Individuals operating at the lower level of mind, unable to find balance, attach too excessively to self as inferior, equal or superior, and attach too much importance to pleasure, and as a consequence, suffer.

Evolution psychology show that a person with lower level of mind tend to overindulgence or excess in response to biological need, the attach to pleasure can result in an undesirable consequence (Badcock, 2012; Grinde, 2002). With maturation and heightened awareness learned from socialization, individual can cultivate to function with the higher mind that is able to approach the two drives with balance (Badcock, 2012; Grinde, 2002). Upon deconstruction of the eight theories, human nature can be seen as having two overarching layers of mental functioning: a lower level and a higher level (Adler, 1927, 1931; Badcock, 2012; Berne, 1964; Bodhi, 2012b; Britannica, 2024b; Feist et al., 2018; Freud, 1964; Hayes, 2005; Hofstede, 1984; Kegan, 1982).

3. Conclusion

In sum, as an introduction to the two-tiered model, the author presents two propositions. The core concepts from eight theories and models of the mind showcase intersectional concepts, legitimizing the two propositions as core premises for the two-tiered mind metatheory. Studying or learning about human nature from individual theories might not provide a comprehensive understanding of these two propensities (the propensity to be trapped in the inferior-superiority duality mode of self-perceptions, and the propensity to strongly cling to pleasure and happiness) (Adler, 1931; Badcock, 2012; Berne, 1964; Bodhi, 2012b; Britannica, 2024b; Feist et al., 2018; Freud, 1964; Hayes, 2005; Hofstede, 1984; Hofstede & Bond, 1984; Kegan, 1982).

In the current paper, eight models of the mind were reviewed in terms of their treatment of the two propensities of the lower tier of the mind. (1) Freudian theory is one of the earliest psychological models to depict these two forces (clinging to self and clinging to happiness) (Feist et al., 2018; Freud, 1933). (2) In Adlerian theory there is a human propensity to attach to egoistic self, and there are Adler's concepts of inferiority and superiority complexes, which have found their way into pop culture (Feist et al., 2018; Scarf, 1971). (3) Skinner's behaviorism highlights the tendency to clinging to pleasure through his reinforcement theory (i.e. reward and punishment) (Overskeid, 2007). Skinner's work touched on rewarding individuals with praise in order to shape behavior which taps into the need to feel good about oneself, to avoid feeling inferior and to enhance good feelings about oneself (Skinner, 1963). (4) Buddhist perspective explicitly teaches about clinging to self and clinging to happiness (Bodhi, 2012b). (5) In Erick Berne's interpersonal theory, the propensity to be trapped in the inferiority-superiority mode of being is evident in his four ego states of being (Berne, 1961). However as his theory emphasize interpersonal relations, he did not highlight the propensity of clinging for pleasure. (6) In Hofstede's dimensions of culture, the propensity to be trapped in inferiority superiority modes also shows up at the cultural level (Hofstede, 1984). (7) Acceptance and Commitment Therapy (ACT) deals directly with the human propensity to be trapped in the inferiority-superiority mode. This therapeutic approach suggests personal mental health depends on transcending this trap (Hayes, 2004). (8) Evolutionary psychology specifies that the pleasure-seeking motive is ingrained, engineered by nature for the sake of survival.

The above-mentioned eight theories depict the two propensities, and the two levels of the mind, in accord with TTM. Identifying the mind's different modes of operation as described in psychological theories like those analyzed in the current paper, it is hoped future researchers will be able to examine and test descriptions and assertions about the mind according to TTM, which it is hoped may provide a more comprehensive perspective by which to explore and discover more of the wonderment that is the human mind.

It is hoped that the proposed two-tiered mind model will form the basis of a future metatheory of the psyche that provides a coherent lens through which to make sense of the whole field of psychology. Future work should include qualitative and quantitative research to test TTM's premises and assertions. Statistical methods such as exploratory and confirmatory factor analysis may be used to evaluate TTM's claims and ultimately test its utility to psychology.

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