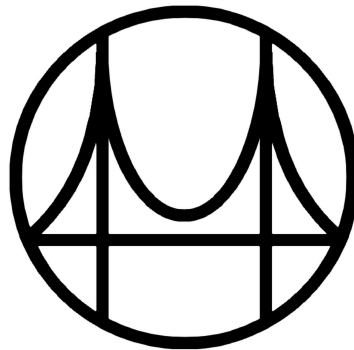# SZONDIANA

JOURNAL OF FATE-ANALYSIS
AND CONTRIBUTIONS
TO DEPTH PSYCHOLOGY

VOLUME 41

EDITED BY MÁTYÁS KÁPLÁR and ROBERT MAEBE

Szondiana

Journal of fate-analysis

and contributions to depth psychology

Table of contents

Editorial

Dear Szondian Friends,

It has been a year since we had the opportunity to gather in Pécs. The community that came together at the Congress, along with the numerous attendees who joined us via the online platform, demonstrated the strong motivation of our association. Now we are delighted to present the new issue of Szondiana, which contains valuable presentations from last year's assembly. Our aim was to showcase the breadth and diversity of the Szondian heritage while opening up new perspectives in theory, research, and practice. As the president, my goal and hope are to engage scholars and practitioners in our scientific family, to (re)discover the values of the Fateanalytic approach, and to incorporate it into modern approaches in psychology, psychotherapy, and philosophy.

One of my greatest joys over the past year has been discovering that in Brazil, several young professionals are actively engaged in learning and applying Szondian views in their work. To our dear colleagues in Brazil, welcome to our community, and we hope that our shared journey will lead to personal and professional successes, as well as meaningful collaborations.

My vision for the Association strongly aligns with the initiative in Brazil, and I would like to encourage local Szondian groups to make their presence known to us. We would be more than happy to promote your activities through ISA platforms.

During our gathering in Pécs last year, we agreed to hold the ISA Congress every two years until 2026, when we will return to the original schedule. Accordingly, our next gathering is scheduled for July 2024. We will announce the exact location and dates as soon as possible to allow you ample time to plan your travel. I hope that many of us will be able to attend the Congress, not only to share our thoughts and experiences but also to connect with one another, strengthen our community, and

expand the network of Szondians worldwide, thereby introducing more people to the Fateanalytic approach.

As some of you may recall, during our last meeting, we were unable to fill all the positions on the Executive Committee, leaving the roles of vice-president and secretary vacant. Since there was only a limited number of voting members present, I believe it is important to confirm the members of the Committee through a vote, possibly reaffirming your trust in us, and electing the vice-president and secretary for the upcoming term. I am optimistic that many of us will be present at the next Assembly of the International Szondi Association to celebrate our community and look ahead to the future.

Mátyás Káplár, University of Pécs, H, president ISA

Chers amis szondiens,

Cela fait un an que nous avons eu l'occasion de nous réunir à Pécs. La communauté rassemblée lors du Congrès, ainsi que les nombreux participants qui nous ont rejoint via la plateforme en ligne, ont démontré la forte motivation de notre association. Nous sommes maintenant ravis de vous présenter le nouveau numéro de Szondana, qui contient de précieuses présentations de l'assemblée de l'année dernière. Notre objectif était de mettre en valeur l'étendue et la diversité du patrimoine szondien tout en ouvrant de nouvelles perspectives en théorie, en recherche et en pratique. En tant que président, mon objectif et mon espoir sont d'impliquer les universitaires et les praticiens de notre famille scientifique, de (re)découvrir les valeurs de l'approche de l'Analyse du Destin et de l'incorporer dans les approches modernes en psychologie, psychothérapie et philosophie.

L'une de mes plus grandes joies au cours de l'année écoulée a été de découvrir qu'au Brésil, plusieurs jeunes professionnels s'engagent activement dans l'apprentissage et l'application des points de vue szondiens dans leur travail. À nos

chers collègues du Brésil, bienvenue dans notre communauté et nous espérons que notre parcours commun mènera à des réussites personnelles et professionnelles, ainsi qu'à des collaborations significatives.

Ma vision de l'Association s'aligne fortement sur l'initiative au Brésil, et j'aimerais encourager les groupes szondiens locaux à nous faire connaître leur présence. Nous serions plus qu'heureux de promouvoir vos activités via les plateformes ISA.

Lors de notre réunion à Pécs l'année dernière, nous avons convenu de tenir le Congrès de l'ISA tous les deux ans jusqu'en 2026, date à laquelle nous reviendrons au calendrier initial. Notre prochain rassemblement est donc prévu pour juillet 2024. Nous annoncerons le lieu exact et les dates dès que possible afin de vous laisser suffisamment de temps pour planifier votre voyage. J'espère que beaucoup d'entre nous pourront assister au Congrès, non seulement pour partager nos pensées et nos expériences, mais aussi pour entrer en contact les uns avec les autres, renforcer notre communauté et élargir le réseau des Szondiens dans le monde entier, faisant ainsi découvrir à davantage de personnes l'approche de l'Analyse du Destin.

Comme certains d'entre vous s'en souviennent peut-être, lors de notre dernière rencontre, nous n'avons pas pu combler tous les postes du comité exécutif, laissant vacants les postes de vice-président et de secrétaire. Étant donné qu'il n'y avait qu'un nombre limité de membres votants présents, je crois qu'il est important de confirmer les membres du Comité par un vote, éventuellement en réaffirmant votre confiance en nous, et en élisant le vice-président et le secrétaire pour le prochain mandat. Je suis optimiste que beaucoup d'entre nous seront présents à la prochaine Assemblée de l'Association Internationale Szondi pour célébrer notre communauté et regarder vers l'avenir.

Mátyás Káplár, University of Pécs, H, president ISA

Collective Fate or Choice
The Role of Self-differentiation and Social Identification
in Attitudes Towards Societal Change and Collective Action

Bálint Takács

University of Pécs, Hungary
Institute of Psychology
Department of Applied Psychology

Abstract

Objective: The aim of this theoretical paper is to explore the role and function self-differentiation (understood as an aspect of identity-development) social identification, political-social orientation and propensity to participate in collective action.

Method: The essay attempts to draw possible theoretical connections between Szondi's fate analytic concepts, especially the pontifex Ego and Erikson's concept of identity as integrative functions of the personality that provide continuity and coherence between

a.) the past, the present and future b.) individual and social level processes c.) internal or external (or subjective and objective) and d.) the need for autonomy, freedom and belonging.

In case of the latter, Murray Bowen's family systems theory is also introduced to explore the role of differentiation (separation) and attachment (belonging) in emotional dynamics of identity development and it's relation to anxiety.

Results: Based on these theoretical correspondences we extrapolate some possible models for individual factors of collective and societal dynamics. In addressing individual and social processes, more contemporary social psychological concepts such as Social Identity Theory are addressed. Regarding the relationship between personality and societal participation, earlier research attempts, such as the study of the authoritarian personality are discussed.

Conclusions: Psychoanalytic social- and personality theories, and family dynamics provide useful input for comprehensive research of societal phenomena, in particular collective action and participation.

Keywords: psychoanalytic social psychology, family-systems, differentiation of self, identity, collective action

Introduction

This paper is an essay in the classical sense, as it attempts to draw connections between seemingly distant theoretical approaches and through those links propose possible new vistas for social psychological research.

Namely, we aim to outline possible intersections between individual (psychodynamic) and societal psychology concerning individual socio-emotional development and how it affects representations of social change and collective action.

This attempt is conducted on one hand in the discursive tradition of psychoanalytic social psychology first proposed by Erich Fromm and other contributors of the Frankfurt School of Social Research (Fromm, 1932/2005; Adorno et al., 1950) while on the other hand, applying the general tenets of societal psychology (as outlined by Himmelweit and Gaskell, 1990) ; Social Identity Theory (Tajfel, Turner, 1979) and Representations of History (László, 2013).

The theoretical synthesis is carried out through the unifying lens of *identity* (both personal and social) while applying some notions of Szondian depth psychology and other frameworks of psychoanalytic thought.

Discussion

From Character to Identity - Shifting tendencies in Personality and Social Psychology

Ethos anthropoi daimon - '*Man's character is his fate'*, states the famous fragment by Heraclitus. Ethos in the English language is defined as "*characteristic spirit of a culture, era or community as manifested by it's attitudes and aspirations*" (Oxford Languages Dictionary, online). In this definition the word already gains a collective meaning. However, it is often

used in the context of individuals – as in the original quote – their character and choices they make. Synonyms include: spirit, character, essence, moral code, morality, attitudes, beliefs, etc. According to the Cambridge Online Dictionary ethos is a "*set of beliefs ideas, etc. about the social behavior and relationships of a person or group (e.g.: national ethos, working-class ethos, etc.)*" Again, it appears both as a personal and collective quality. In the next part of this paper we will briefly discuss how the study of *character* and more recently – due to conceptual shifts – *identity* informed our knowledge on collective action and social change and how these concepts relate to psychodynamic explanations of personality and society.

Back to the classic quote, 'daimon' is translated as fate in the context of a guiding spirit or divine force that governs one's life. This ancient conception of a pre-determined, or at least transcendentally controlled fate is reflected in the figure of *Ananké*, the goddess of inevitable destiny. In this sense, Szondi's concept of *anancology* seems to emphasize the compulsory element in one's fate. This "fatedness" is not a simple and absolutely restricted one, of course, as Adrian Daub have recently summarized it concisely:

"Szondi distinguishes between an old and a new anancology. The Greek root ananke has two senses—on the one hand necessity, force, limitation by outside forces, and on the other hand consanguinity. Traditional anancology, for instance in Schopenhauer, focused entirely on the first sense; Szondi proposes to found his anancology on the second sense. His dynasties are half fated, half chosen—we end up with the family (and the familial unconscious) we have without having a choice in the matter; but while there are certain compulsions that guide our choice in partner (and though our partner is "genverwandt," or genetically related), we do choose. It is for that reason that Jens de Vleminck has dubbed Szondi a "tragic humanist": his obsession with genetics does not preclude human action or evacuate our choices of their meaning." (Daub, 2022, p. 133.)

For Szondi, *character-fate* is only one of the many aspects of how our lives are constrained by given factors. But what is character and how is it relevant to the question on collectives and social change?

On the one hand, for Szondi the character of the personality's drive-structure is related to the hereditary aspect of our being. On the other hand – in the more general psychoanalytic sense – the term character as such could be understood as the result of adaptation of the drive-

structure to the external constraints and expectations of reality. A person's character in a general psychoanalytic terminology is the set of fixed response patterns, way of relating to others, mannerisms and most importantly, the set of defense-mechanisms typical of a certain person.

The term character gained traction partially through the works of the controversial "Freudo-Marxist" and revolutionary psychoanalyst, Wilhelm Reich (Reich, 1933/1975, 1990 ; see also: Robinson, 1969).

More or less the same general idea of character was applied then by Erich Fromm (1932/2007) when he announced the need for an analytic social psychology, that would examine how social structure affects the character formation of individuals and groups. In this marxian context of course the "modes of production" and social relations had the definitive influence on character and personality formation, which led to the theory and research of the *authoritarian personality* (Adorno et al., 1950 ; Fromm, 1970)

In this approach the authoritarian personality was conceived as a specific character-type that is prone to authoritarian submission, aggression towards minorities or "deviants", a certain type of conventionalism in their thinking and aesthetic preferences, high tendency of projecting negative emotions and self-affects to others and so on.

Ultimately, it was theorized that such characters form the base following of radical, especially fascist ideologies and political groups.

An important aspect of the analytic social psychology school was the supposition that such character formations are linked to certain family dynamics and structures (patriarchal lower middle-class families, the "petite-bourgeoisie" in particular).

In this context the family is the conveyor of more general societal relations, values, beliefs and ideologies. The patriarchal social system is reflected in the authoritarian father figure who represses the natural sexual curiosity and inclination of the child, submitting them to their own will and this way creating a distorted structure of needs and drives leading to authoritarian orientation.

The topic could be discussed more at length, but we stop here, by noting that this "characterological" line of thinking had a deep impact on 20th century social and political psychology. Notable examples are Harold Laswell's work *Power and Personality (1949) ;*

Christopher Lasch's (1979) views on the formation of *narcissistic culture* and personality or David Riesman and colleagues' *Lonely Crowd* (Riesman, Glazer, Denney, 1950), apart from the original "Berkley study" (Adorno et al., 1950) and it's more recent revisions (Altemeyer, 1996).

The common denominator in these approaches is of course that certain social relation and power dynamics foster the development of specific personality types or traits. The popularity of character typologies started to declined from the 1960's and 1970's. Several reasons could be suggested as to why that happened.

First of all, one could argue that such rigid and authoritarian family structures and father figures are not that prevalent today to successfully explain the still existent and recently increasingly popular authoritarian political orientations. Already in the 1960's, psychoanalytic scholars have emphasized the *lack* of the father and true authority instead of the despotic paternal figure of classic psychoanalysis (see Mitscherlich, 1993).

Another reason is the emergence and rapid acceptance of trait-based models of personality since the second half of the 20th century (e.g. Eysenck & Eysenck, 1976 ; Mcrae and Costa, 1987) instead of the typology approach that was, so to speak, *characteristic* of psychodynamic theories.

The third reason exactly follows from the psychoanalytically-oriented outlook: The acceptance and popularity of dynamic psychology rapidly decreased from the 70's, especially in Anglo-Saxon countries.

There was a more ideological reason behind rejecting the authoritarian personality research as well. Besides some more or less well-founded methodological critiques (see Altemeyer, 1996), the main reason for abandoning the work of Adorno and his colleagues was their explicit marxist commitment (not to mention their aforementioned psychoanalytic commitments). The origins of the authoritarian personality research go back to the 1920s when the Institute for Social Research was founded in pre-war Frankfurt, Germany. Social and political critique based on Marx's social-economic philosophy was a wildly used framework for social scientist at the time, such as for Fromm and Adorno and their colleagues. This line of thinking however, got increasingly unacceptable in the political climate of cold-war US, where most of the Frankfurt School scholars were forced to emigrate

earlier, due to the rise of nazism in Germany (on the history of the Frankfurt School, see Jay, 1996 ; Wiggershaus, 1994).

The final, and would like to argue, most important change (at least in relation to our topic) in social scientific discourse that led to the demise of character[1] was the emergence of the construct of *identity*.

The original conceptualization is attributed to the seminal work of Erik H. Erikson on the process and stages of psycho-social development (Erikson, 1956).

According to Erikson, the psychological development of a person is contingent on their immediate and broader social and societal context. The growing and maturing individual in different stages of their life are faced with the challenge of solving different developmental "tasks", achieving new competences and at the same time, continuously integrate their new abilities and their "previous self". The pinnacle of this process happens in adolescence, when the individual is faced with the dual task of separating (or differentiating) emotionally from their parents, in order to formulate their own personal or ego-identity, which involves determining their own goals and sense of purpose, commitment to values, beliefs that guide his action and decisions.

While not being equivalent at any means, it seems that the flexibility and the later extrapolation of the identity concept to collective processes made it more suitable for the "post-modern" age.

To connect Erikson's theory with a Szondian view of fate, one could say that identity formation is the process through which the individual "deals with" or integrates the compulsory givens in their life (hereditary, social-historical, familial, intellectual, etc., see Gyöngyösiné Kiss, 2010 ; Szondi, 1996) ; and at the same time makes decisions and choices regarding their own self and life-trajectory.

Furthermore, in Szondi's theory (probably a result of jungian influence) there is a strong emphasis on the transcendental function (the *faith or belief function* as Szondi calls it). This function of personality supports the integration of complementary opposites (*pontifex oppositorum*), being the main "goal" and motivator of personality development.

---

[1] The concept of character of course remains to be used in contemporary personality theories (see Cloninger, 1986 for example). The author of this paper is well aware that character and identity are far from being equivalent constructs, yet the concept of identity, it's explanatory power and consequent interest towards it naturally over-shadowed the characterology approach, along with the other factors described above.

As Gyöngyösiné Kiss (2010) points out: *"[...] the ego, or the ego-complex is only a part of the whole personality. The ego serves to maintain the functioning and the continuity of the personality, it is through the ego that we can experience identity."*

The function of identity for Erikson is also to provide a sense of continuity and meaningful *coherence* for the self through exploration, choices and commitment.

Social Identity Theory and Collective Action

The psychological process of *identification*, both on the personal and collective level was of course described by Freud first (Freud, 1914, 1923). In his theory, the resolution of the oedipal conflict – the foundational conflict of the personality structure – is contingent upon identification with the father (in case of boys) or the mother (in case of girls). So the basic acquisition of some sort of "introjected" identity happens sooner in individual development, according to Freud (1981), and as a consequence, it involves less conscious decisions, but it is more determined by unconscious processes and the external forces of socialization.

More interestingly to us, this idea of identification is then applied to collective process, as Freud (1923) would call it: *crowd (or mass) behavior*. He basically uses the primary, oedipal identification with the father as an explanatory model of how members of a group identify with a leader, who is perceived as strong, powerful, potent, an almost "larger than life figure" - just as the father is seen by his children. By the common identification with this central figure, the group members attain a common ego-ideal or "super-ego"[2], thus share in a feeling of psychological communality.

Freud's (1922) idea wasn't less than revolutionary, since he provided the first coherent psychological model to explain this "shared consciousness" experience of highly coherent groups or "crowds" (on the development of crowd psychology and Freud's relevance, see Reicher, 2001).

However, as we've seen, psychoanalytic approaches of collective phenomena had a "falling out" with the mainstream discourse of social psychology. In it's absence, new explanations appeared to understand social behavior. One of the most prominent one's being the Social Identity Theory (SIT) by Henri Tajfel and John Turner (Tajfel et al., 1979). SIT

---

[2] Freud's structural model and the concept of super-ego was introduced a few years later, in *Das Ich un das Es* first published in 1923. *Massenpsychologie und Ich-Analyse* was published in 1921.

arrived at the scene primarily as a rival explanation to *group cohesion* approach in group-dynamics and *realistic conflict* theory (as proposed by M. Sharif) regarding inter-group competition (Forsyth, 2009). Group cohesion approach, as opposed to social identity approach, emphasized individual and interpersonal mechanism and structural, external factors in group formation, along with cognitive processes, such as categorization.

While SIT also applies self-categorization (Tajfel, Turner,1979), it is more concerned with the experience of identification of group members and why it matters to them. Identifying with certain groups is a part of our self-image and our beliefs and perceptions of these in-groups contributes to ourself-esteem. Thus, it follows that there is an internal need to perceive these groups as prestigious. The status of the group can be achieved by emphasizing it's positive aspects and/or making the relevant out-groups (others) seem less attractive. In addition to positive evaluation of the in-group, one also tends to see more humanity and individual difference in one's in-group. Thus, the psychodynamically oriented could argue, in-group splitting is made more easy: Even though, there are some aspects of my group that I cannot or won't identify with, it is actually not a group characteristic, but the difference of individual opinion. Such nuanced views are not applied to the out-groups who are seen more homogenous. (Tajfel et al., 1979). According to SIT then, inter-group behavior in general (competition and rivalry in particular) originates from inter-group comparison and the motivation to view our in-groups in better light than others. There are further implications of social identity theory of course, that are highly relevant to the problem of social change. Namely, what happens when it becomes difficult to evaluate one's own group positively? Tajfel (1975) proposes several possible strategies, building on Albert O. Hirschmann's(1970) seminal work, *Exit, Voice Loyalty*. One possibility for the individual is to attempt to exit their social group, through social mobility. One can move, find a different occupation, etc. This strategy is only applicable to chosen identity categories of course, less so in "hereditary" or given categories, such as ethnicity.

The other strategies belong to "voice" category: Members of a group can individually or collectively move towards shifting their own "group-definition", and through that attempt to change the external view and evaluation of their group. Such is the case with civil rights movement (cf. "*Black is beautiful*" as a motto of the African-American civil right movement

in the US). We won't go into further detail here about identity strategies, just want to emphasize the fact, that both groups and individuals have different possibilities and alternatives in coping with the societal "givens" in there lives. They can either aim to uphold the current the social order, the *status quo* (either because it is in their favor, or for other reasons, such as a need for stability and security, cf. *System Justification Theory*, Jost & Bananji, 1994) ; or they can move towards changing the social relations. What factors contribute to this can be observed on the level societal processes (as does SIT or theory of Glynis Breakwell (1986) on threatened identity strategies) or through individual differences, as the characterology approaches mentioned above did.

In the remaining parts of this paper we would like to further explore the intrapsychic, individual or family level factors, bearing in mind that these mechanism are always formed by societal context in which they are embedded.

From a Szondian perspective, one could argue that both in the case of personal and social identity, the individual or group has certain degree of freedom in identification. People, to certain limits, have a choice in forming and constructing their (hi)story, beliefs, values, ideals which are a central part identity as the constructionist school (and the narrativist in particular - see McAdams, 1995) would define it.

How "free" exactly a person perceives themselves or their respective social group to choose their "fate" (like the political system they live in, for example) seems to differ greatly between individuals, nations or historical situations as such.

In this regard, personal (or collective) experiences and beliefs and historical representations (László, 2003, 2013 ; Liu, Hilton, 2006) exert a great deal of influence on the sense of agency and attitudes towards change and action (through various modes of identification). The construction of our history can determine how we interpret and understand current affairs, and as a consequence also influence how we react. Thus, while "history' for Szondi would appear as a constraining factor of fate, from the constructionist and narrative perspective, one could argue that there is freedom in how to construct or choose between different interpretations of history. This freedom at the same time could be exploited by enemies of freedom, such as authoritarian governments (cf. "the stalinist re-writing of history").

Back to family dynamics: The possible role of self-differentiation in societal participation and collective action

In the case of *personal* or *ego-identity* as defined by Erik Erikson (1956) and later supplemented with the concept of identity-states by James Marcia (1966), for the development of an autonomous and authentic self-identity and mature personality functioning, one must sufficiently differentiate themselves emotionally from significant others and at the same time commit themselves (through a compulsion free exploration of possibilities) to certain ideals, values and goals that will lead their actions and choices in life. By adhering to these ideological and personal value commitments a person is able to maintain a sense of coherent and continuous sense of self while also becomes able to view him or herself as a valuable human being, that is, to have a positive self-esteem.

We only briefly note here, that the concept of social identity theory also builds on the need to perceive oneself to be part of a valuable community or group (Tajfel, Turner, 1979).

Separation or differentiation - which sometimes involves outright negation or renunciation of previous ideals or love objects - is key, as it is so vividly portrayed by Erikson's famous psychobiography of Luther (Erikson, 1968).

Differentiation creates the opportunity of free and authentic choice and commitment, free from compulsions - a central instance to Szondian ananchology and fate analysis.

A person's sense of identity is never entirely free from existential givens of course, as both Erikson and Szondi would probably agree. There are physical (biological), societal, familial and to a certain extent psychological and ideological limitations (or opportunities) that one can not change. Yet, following the ancient epicurean school of philosophy, in every situation our freedom lies in choosing how we relate to that given situation, or in more contemporary terms, how we construct an actual working idea of who we are and what to do in certain situations (Epicurus: *On Freedom*, 2005).

Regarding freedom, the aforementioned Frankfurt scholar, Erich Fromm (1969) writes that there are basically two kinds of freedom: Freedom *from* certain constraints or not having have to do certain things — this could be called negative freedom and freedom to do certain things, which is the positive state of being able to or empowered to act the way we wish to do.

It is not difficult to see that negative freedom is a function of circumstance, where the individual is determined by external factors. It could be argued, that this construct of "freedom" would probably be highly correlated with an external locus of control, where the individuals seeks out situations where they would not need to feel pressured or coerced. The feeling or ability to act freely, guided by our convictions is a characteristic of internally driven people, which is to say: an autonomous, psychologically differentiated person with an actualized sense of identity, regardless of temporary (or permanent) circumstances. Fromm then argues that the development of authentic and positively free personality is increasingly difficult within the context of modern industrialized societies and it's characteristic family structures. True freedom to act based on one's actual needs comes with a lot of responsibility and the dependent and subservient (oral) character of our (his) time is not equipped to bear such responsibility. That is why people choose to "escape" from freedom or seek only the negative freedom or not being expected to do anything. Under certain circumstances, even this negative freedom can prove to be a burden, since it does not give one's life meaning and purpose. In order to avoid the anxiety of such meaningless existence some would even choose to be ruled and dominated so they are freed from the burden of choice an given some sort of goal or meaning by others.

Conclusions

Now, I would like to argue that the development of a sense (or capacity) of freedom and autonomy are highly dependent on familial socialization and the broader ideological and cultural context in which the individual matures. It could be argued that in this sense societal factors such as status or social identifications are a strong influence on personality functioning and identity development. At the same time also, the identity-states or more generally, the personality structure of an individual prescribes or at least makes one "vulnerable" to certain cultural contents, such as ideological and political commitments. This inter-dependent nature of ideology and identity was already pointed by Erikson himself. In his psychosocial (and should we say, Hegelian) theory of identity, the historical and societal context of development is not just an other "variable" in the equation, but a defining element of personality. (Erikson, 1968)

In a more recent approach, namely Family Systems Theory, put forward by Murray Bowen (1978) it is posited that individuation and autonomy versus the need for attachment and bonding are the two antagonistic needs that create the basic *centrifugal* (outward) and *centripetal* (inward) forces in the family system.

Every person has an internal need for freedom and autonomy while family attachments and other human relations are also fundamental psychological needs. This apparent antagonism is not unresolvable of course, since the "paradox of attachment" states that the more safe and strong one's attachment are, the more independent and autonomous they become as a person (Ein-Dor et al., 2010). Yet, during the process of individuation and maturation, these somewhat contradicting and simultaneous needs generate a great deal of anxiety for the individual. Depending on personal resources, the style of attachment and the general structure of the family, one can either choose to stay in an undifferentiated, reactive relationship or even in fusion with significant family members (mostly parents) or they are able to develop an emotionally independent, differentiated self. There is a fourth option, according to Bowen: emotional cut-off, when one apparently exists the family situation, yet remains emotionally dependent and undifferentiated.

Attachment-style showed no correlation with political ideology or social views in recent studies (Gaziano, 2017 ; Koleva, Rip, 2009). Differentiation of self, however is a different construct. It is more similar to a self-state that influences relational responses, such as feelings and behavior, particularly in stressful or anxiety inducing situations.

As discussed above, identity formation is contingent upon sufficient emotional separation from the primary attachment figures, and as such, self-differentiation is a good indicator of identity development. Identity development requires a strong sense of self, which is only attainable by emotional differentiation from others (Amani, Shariatipour, 2021 ; Marcia, 2002).

The authors current research is focused on uncovering the possible effect of differentiation of self to societal views, in particular the attitudes towards social order and change along with specific societal and political issues, such as governance, economic questions, equality, etc. We propose that the close familial developmental effects that influence one's level of differentiation and through that their interpersonal and relational

behavior, projects into societal conceptions or worldviews. Our mental representation of social relations possibly affect the way we construct the world we live in and how we position ourselves within it. That is the exact surface where ideology and identity are interwoven into each other. Our world-representations are not free from the social context of course. As we have shown, they are imbedded in historical narratives and normative constructs conveyed again through the channels and interactions of primary and secondary socialization. Yet, the individual has a choice in identifying with the culturally available ideological narratives. This choice of ideology (and identity) than *determines* their modes of societal participation and finally, the collective choices we all make affect (limit or empower) the social relations capacity to change.

References

Adorno, T. W., Frenkel-Brunswick, E., Levinson, D. J., Stanford, R. N. (1950) The Authoritarian Personality. In: Horkheimer, M., Flowerman, S. H. (eds.) *Studies in Prejudice.* Berkeley University Press.

Altemeyer, B. (1996) *The Authoritarian Specter*. Harvard University Press.

Amani, M., & Shariatipour, A. (2021). Comparison of Self-Differentiation and Identity Statuses in Twins and Non twins. *Twin Research and Human Genetics*, 24(3), 176–183. doi:10.1017/thg.2021.28

Bowen, M (1978). *Family Therapy in Clinical practice*. New York: Aronson.

Breakwell, G. (1986) *Coping with threatened identities*. London and New York: Methuen.

Cloninger, R. (1986) A unified biosocial theory of personality and its role in the development of anxiety states. In: *Psychiatric Developments*, 3, pp. 167-226

Daub, A. (2022) The Nuclear Family and Its Discontents: Freud, Jung, and Szondi and the Persistence of the Dynasty. In: Weissberg, L. (ed.) *Psychoanalysis, Fatherhood and the Modern Family*. London: Palgrave Macmillan. pp. 105-136

Ein-Dor, T., Mikulincer, M., Doron, G., & Shaver, P. R. (2010). The Attachment Paradox: How Can So Many of Us (the Insecure Ones) Have No Adaptive Advantages?. *Perspectives*

on psychological science : a journal of the Association for Psychological Science, 5(2), 123–141. https://doi.org/10.1177/1745691610362349

Erikson, E. (1956) The problem of ego identity. In: *Identity and the Life Cycle*. New York: International Universities Press, p. 101–164.

Erikson E. H. (1968) *Identity, youth and crisis*. New York, NY: W. W. Norton & Company Inc.

Eysenck, H. J. and Eysenck, S. B. G. (1976). *Eysenck personality questionnaire*. Educational and industrial testing service.

Forsyth, D. R. (2009). *Group Dynamics* (5 ed.). New York: Wadsworth. pp. 119–122.

Freud, S. (1914). On Narcissism. The Standard Edition of the Complete Psychological Works of Sigmund Freud, Volume XIV (1914-1916): On the History of the Psycho-Analytic Movement, Papers on Metapsychology and Other Works, 67-102.

Freud, S. (1922) *Group Psychology and the Analysis of the Ego*. The International Psychoanalytical Press, London. Accessed online 2023.06.14. at
<https://www.gutenberg.org/cache/epub/35877/pg35877-images.html>

Freud, S. (1981) Papers on Metapsychology. In: Freud, S., Stratchey, J. (ed.) *The Standard Edition of the Complete Psychological Works of Sigmund Freud.* Vol. XIV. p. 243-258.

Fromm, E. (1932) Über Methode und Aufgabe einer Analytischen Sozialpsychologie: Bemerkungen über Psychoanalyse und historischen Materialismus. In: *Zeitschrift für Sozialforschung.* (1) 28-54. In English: Fromm, E. (2005): Method and Function of an Analytic Social Psychology. Notes on Psychoanalysis and Historical Materialism. In: Arato, A., Gebhardt, E. (szerk.) *The Essential Frankfurt School Reader.* New York: Continuum. pp. 477-496.

Fromm, E. (1969) *Escape from Freedom*. New York: Holt & Reinhart.

Fromm, E. (1970): Psychoanalytic Characterology and Its Relevance for Social Psychology, in: Uő., *The Crisis of Psychoanalysis*. New York (Holt, Rinehart and Winston) pp. 163–189.

Gaziano, C. (2017). Adult Attachment Style and Political Ideology. In: *SAGE Open*, 7(3). https://doi.org/10.1177/2158244017724493

Gyöngyösiné, K. E. (2010). Personality and the familial unconscious in Szondi's fate-analysis. In: *EMPIRICAL TEXT AND CULTURE RESEARCH*, 4, 70–80.

Himmelweit, H.T., & Gaskell, G. (Eds). (1990). *Societal psychology: Implications and scope*. London: Sage.

Hirschman, A. O. (1970) *Exit, voice and loyalty : Responses to decline in firms, organizations and states.* Cambridge: Harvard University Press.

Jay, M. (1996). *The Dialectical Imagination. History of the Frankfurt School and the Institute for Social Research. 1923-1950.* Los Angeles: University of California Press.

Jost, J. T., & Banaji, M. R. (1994). The role of stereotyping in system-justification and the production of false consciousness. *British Journal of Social Psychology, 33*(1), 1–27.

Koleva, S.P., Rip, B. (2009) Attachment Style and Political Ideology: A Review of Contradictory Findings. In: *Soc Just Res* 22, 241–258 (2009).

Kroger, J., Martinussen, M., & Marcia, J. E. (2010). Identity status change during adolescence and young adulthood: a meta-analysis. *Journal of Adolescence*, 33(5), 683–698. <https://doi.org/10.1016/j.adolescence.2009.11.002>

Lasch, C. (1979) *The Culture of Narcissism*. New York: Norton Press.

Laswell, H. (1949) *Power and Personality.* New York: W.W. Norton & Company Inc.

László J. (2003). History, identity and narratives. In J. László & W. Wagner (Eds.). *Theories and Controversies in Societal Psychology* (p. 180-192). Budapest: New Mandate

László, J. (2013) *Historical Tales and National Identity. An Introduction to Narrative Social Psychology*. London: Routledge.

Liu, J., Hilton, D. (2006) How the Past weighs on the Present: Social Representations of History and their Role in Identity Politics. *British Journal of Social Psychology.* 44(Pt 4):537-56.

Marcia, J. E., (1966), Development and validation of ego identity status. In: *Journal of Personality and Social Psychology* 3, pp. 551-558

McAdams, D. (1995) What do we know when we know a person? In: *Journal of Personality*. 63:3. 365-396.o.

McCrae, R. R. and Costa, P. T. (1987). Validation of the Five-Factor Model of Personality Across Instruments and Observers. In: *Journal of Personality and Social Psychology*. 52(1). 81-90.

Mitscherlich, A. (1993) *Society without the Father. A Contribution to Social Psychology.* New York: Harper Perenial.

Reich, W. [1933] (1975): *Mass psychology of Fascism.* Harmondswort: Pengiun Books Ltd.

Reich, W. (1990) *Character analysis.* New York: Farrar, Strauss & Giroux

Reicher, S. (2001) The Psychology of Crowd Dynamics. In: Hogg, M. A., Tindale, R. S. (szerk.) *Blackwell Handbook of Social Psychology: Group Processes.* Blackwell Publishers Ltd.

Riesman, D., Glazer, N., Denney, R. (2001) *The Lonely Crowd. A Study of the Changing American Character.* Yale University Press.

Robinson, P. (1969) *The Freudian Left.* New York: Harper & Row

Szondi, L. (1996) *Ember és Sors*. Budapest, Kossuth Könyvkiadó. [Szondi, L. 1955, 1963) *Mensch und Schicksal. Elemente einer dialektischen Schicksalswissenschaft (Anankologie)*. Bern: Hans Huber Verlag.]

Tajfel, H. (1975). The exit of social mobility and the voice of social change: Notes on the social psychology of intergroup relations. In: *Social Science Information / Sur les sciences sociales*, 14(2), 101–118.

Tajfel, H., Turner, J. C., Austin, W. G., & Worchel, S. (1979). An integrative theory of intergroup conflict. In: *Organizational identity: A reader*. pp. 56-65.

Wiggershaus, R. (1995) *The Frankfurt School: Its History, Theories, and Political Significance.* Cambridge: MIT Press

Résumé

Objectif : Le but de cet article théorique est d'explorer le rôle et la fonction de l'auto-différenciation (comprise comme un aspect du développement identitaire), de l'identification sociale, de l'orientation politico-sociale et de la propension à participer à l'action collective.

Méthode : L'essai tente d'établir des liens théoriques possibles entre les concepts de l'analyse du destin de Szondi, en particulier le Moi Pontifex, et le concept d'identité d'Erikson en tant que fonctions intégratives de la personnalité qui assurent la continuité et la cohérence entre les deux.

a.) Passé, présent et avenir b.) les processus au niveau individuel et social c.) internes ou externes (ou subjectifs et objectifs) et d.) le besoin d'autonomie, de liberté et d'appartenance. Dans ce dernier cas, la théorie des systèmes familiaux de Murray Bowen est également introduite pour explorer le rôle de la différenciation (séparation) et de l'attachement (appartenance) dans la dynamique émotionnelle du développement de l'identité et sa relation avec l'anxiété.

Résultats : Sur la base de ces correspondances théoriques, nous extrapolons quelques modèles possibles pour les facteurs individuels des dynamiques collectives et sociétales. En abordant les processus individuels et sociaux, des concepts de psychologie sociale plus contemporains tels que la théorie de l'identité sociale sont abordés. Concernant la relation entre la personnalité et la participation sociétale, des tentatives de recherche antérieures, telles que l'étude de la personnalité autoritaire, sont discutées.

Conclusions : Les théories psychanalytiques sociales et de la personnalité, ainsi que la dynamique familiale, fournissent des apports utiles pour une recherche approfondie des phénomènes sociétaux, en particulier de l'action et de la participation collectives.

Mots-clés : psychologie sociale psychanalytique, systèmes familiaux, différenciation de soi, identité, action collective

Je n'ai pas de père, mais en ce qui concerne ma mère...[3]

Ágnes Erdélyi

Psychologue clinicienne FSP, Genève

> Je n'ai ni père, ni mère,
> Ni dieu, ni foyer,
> Ni berceau, ni bière,
> Ni amante, ni baiser.
> Attila József[4]

Résumé

Cet article aborde la question de l'absence de père dans la construction de l'enfant comme sujet individualisé et autonome. Indirectement, nous traiterons donc des bases permettant la construction de la filiation et, pour ce faire, partirons du cas d'un enfant se disant sans père. Pour ce faire, nous verrons en quoi la figure du père revêt plusieurs dimensions : un rôle paternel mais aussi une fonction symbolique que J. Lacan a théorisée avec le concept de Nom-du-Père. Au cours de cette étude, nous déterminerons si, dans le cas d'enfants au père absent, inconnu ou mort, il convient ou non de dire la vérité et en quoi ce choix aura des répercussions sur la facilité avec laquelle ces enfants adviendront comme sujets et trouverons ainsi les voies de leur devenir.

Dans le cadre du Congrès de l'Association Internationale Szondi ayant pour thème « Un choix pour la vie : trouver des voies vers l'avenir », le présent article a pour visée d'étudier la question de l'absence de père, comme source de difficulté dans la construction « des voies de l'avenir ». Plus précisément, nous verrons si, lorsque le père est absent, inconnu ou mort, il convient ou non de dire la vérité et en quoi ce choix aura des répercussions sur la

---

[3] Congrès de l'Association Internationale Szondi, 21-23 mai 2022, Pécs.
[4] Poète hongrois, auteur de À cœur pur (1925) dont est transcrite, ici, la première strophe.
Lien vers une traduction française du poème entier (Note de l'éditeur de Szondiana)

Je n'ai pas de père, mais en ce qui concerne ma mère...

facilité avec laquelle les enfants en question pourront se construire en tant que sujets individuels et autonomes.

La question de l'avenir ne peut se penser en dehors de la prise en compte du présent et du passé. Dans le titre du thème étudié, l'on peut penser que la question centrale autour de laquelle tourne l'avenir est celle de la transmission – qu'il s'agisse de la transmission d'un nom, d'un passé, d'une filiation mais aussi de savoirs, de savoir-faire, de traditions culturelles.

Dans l'ancien Testament, se trouve un commandement divin en lien avec la transmission de la tradition familiale : « Parlez-en à vos enfants quand vous êtes à la maison, quand vous êtes sur la route, quand vous allez vous coucher et quand vous vous levez » (Deutéronome 6:4-9). Par ce commandement, il faut comprendre que la transmission ne consiste pas en une action isolée, séparée du reste des actions de communication (échanges, enseignements) du quotidien. La transmission transcende toutes les actions car elle se retrouve dans toutes les actions, dans tous les gestes de la vie. Cette transcendance, comme nous allons le voir, est avant tout en lien avec la filiation et donc, avec le père.

Partant de là, nous allons étudier en quoi le père, dans sa fonction symbolique de Nom-
du-Père, joue un rôle fondamental dans la construction de l'enfant en tant que sujet autonome.

De là, nous verrons en quoi, face à un enfant dont le père est absent, inconnu ou mort, ilimporte de dire la vérité et de poser, par le langage, cette fonction paternelle symbolique.

Discussion

La question de la transmission a été traitée au regard des héritages familiaux par L. Szondi, créateur de la « psychologie du destin ». Pour cet auteur, l'adulte est responsable de la préservation, du développement et de la transmission de l'héritage spirituel et des valeurs des générations qui l'ont précédé, tels qu'ils émergent de l'histoire familiale. Ce faisant, le parent non seulement réalise le sens de la vie, mais il renforce également l'identité familiale et la solidarité au sein de la famille. L'identité familiale est essentielle pour ressentir et professer son appartenance ou définir son identité par rapport à quelque chose, mais aussi pour pouvoir choisir son propre avenir, son propre destin.

Mais pour qu'il y ait transmission, s'il est nécessaire que l'émetteur ait conscience de sa responsabilité, il importe également que le récepteur soit ouvert à ce qui lui est transmis. Or, cette ouverture et cette acceptation repose sur l'un des quatre instincts du système pulsionnel szondien, à savoir l'attachement. Ce dernier est marqué par sa double essence entre désir/besoin de connexion et de séparation, besoin de permanence et de changement, désir d'acceptation, de soutien, de sécurité et de soins mais aussi d'indépendance et d'affirmation de soi. Autrement dit, la transmission se réalise en dépit et au-delà de ce besoin de détachement.

La mère est notre principal objet d'attachement. Chez certains sujets, elle le reste trop longtemps. Parfois, la mère et la sécurité ventrale qu'elle représente ne conduit pas directement au développement d'un sujet adulte autonome et indépendant. Il y a plusieurs raisons à cela qui ne sont pas nécessairement en lien avec l'absence ou la non-présence du père. En effet, de nombreux enfants grandissent sans la présence physique du père, développant avec une identité psychologique saine. La question ne porte donc pas sur la présence ou l'absence physique du père. Mais plutôt sur sa présence/absence symbolique. Car c'est dans le jeu combiné du discours de la mère sur le père, et du Nom-du-Père (soit la fonction symbolique du père), que se trouve la clé permettant l'ouverture de l'enfant au champ du symbolique et donc à l'acceptation de ce qui lui est transmis (J. Lacan, Séminaire XXI, Les non-dupes errent, 1973-1974).

Partant de là, la question qui se pose est : qu'est-ce que cela signifie de ne pas avoir de père ? Et qu'est-ce que cela signifie d'en avoir un ? Et lorsque le père d'un enfant est absent, mort ou inconnu, faut-il dire la vérité à l'enfant ? Pour répondre à ces questions, nous allons étudier le cas d'une mère d'un garçon de 5 ans. Un jour, cette femme a pris contact avec nous en indiquant que son fils, à l'école, avait dit à tout le monde qu'il n'avait pas de père. Elle, la mère, n'a alors pas su quoi répondre ni quoi faire. C'était comme si la mère venait d'être confrontée au fait qu'il y avait un vide dans sa relation symbiotique avec son enfant, et que cet écart la remplissait maintenant de peur. Jusque-là, elle avait été si satisfaite de nourrir et de soigner son enfant, au point qu'elle en avait presque oublié l'absence de son mari, car l'enfant avait presque tout remplacé pour elle. Pour le dire autrement, la mère avait comblé le vide du père grâce à son enfant qui était devenu son phallus. Mais de son côté, que peut faire l'enfant de ce vide ? Et comment peut-il se construire autour et malgré ce dernier ? L'enfant reste seul

Je n'ai pas de père, mais en ce qui concerne ma mère...

avec sa douleur, sa honte. En séance, j'ai dit à l'enfant : « Comment se fait-il que tu n'aies pas de père ? Peut-être que ta mère a oublié avec qui elle était quand tu as été conçu ? Cet homme est ton père biologique ! Tu ne le connais peut-être pas... mais tu peux être sûr que tout le monde a un père. Ta mère ne t'a pas dit de qui il s'agit. Mais maintenant qu'on en parle, ta mère va te dire qui est ton père. C'est celui avec qui elle était avant ta naissance : c'est lui, ton père biologique ! »

Il convient de préciser que, de son côté, l'enfant était un garçon brillant, capable d'énoncer, sous la forme d'un appel à l'aide : « Je n'ai pas de père ! » Intuitivement, il a toujours su que l'identité de son père posait question. Mais le miroir de ses contemporains, le monde extérieur a rendu nécessaire le fait de le mettre en mots et d'y confronter la mère. Cette mère, quant à elle, est une femme fière et émancipée qui élève seule son enfant sans demander d'aide financière. Une femme et une mère toute-puissante faisant office de figure paternelle si nécessaire. Mais cela est-il réellement possible ? Les femmes qui élèvent seules leurs enfants assument souvent le rôle de père sur le plan financier. Toutefois, il faut distinguer le rôle de père et la fonction paternelle. C'est précisément au niveau de cette distinction que repose cet article.

Le rôle de père et la fonction paternelle

Le rôle de père consiste en un ensemble de comportements et d'attitude conscients, qui se répartissent différemment selon les cultures entre l'homme et la femme, le père et la mère. La fonction paternelle, en revanche, est enracinée dans l'inconscient, spécifique et absolue : elle n'est pas interchangeable, de sorte que ni la mère ni un autre père, ni une personne faisant figure d'autorité paternelle ne peut remplir la fonction de l'autre parent. Chaque parent a besoin de la présence de la fonction de l'autre pour remplir la sienne. Initialement, le nourrisson est en fusion avec la mère et cette fusion passe notamment par le sein (mais aussi la voix, l'odeur). Nourrir, câliner l'enfant, lui parler sont des éléments nécessaires à la survie de l'enfant. Mais le nourrisson n'est pas qu'un tube digestif. De même, la mère n'est pas qu'un parent nourricier. Une mère est aussi une femme, une amante, une partenaire de l'homme.

C'est au niveau de l'ensemble de ces « personnalités » que la mère doit intégrer, dans son langage, le rôle symbolique du père vis-à-vis de son enfant. Ne serait-ce qu'en disant : «

Ton père est Untel. » Autrement dit, quelle que soit la nature des relations liant la mère au père, il importe que la mère, par son discours, intègre et témoigne de la fonction symbolique dévolue au père vis-à-vis de l'enfant. Ce qui permettra l'avènement du père en tant que père symbolique (ou Nom-du-Père).

Le père symbolique est l'instance qui châtre symboliquement l'enfant, qui le sépare de sa relation langagière spécifique à la mère faite de babillements, et qui grâce à cette brisure, lui donne accès au langage pour tous (expression de Charles Melman). Mais pour ce faire, il importe que la mère ait tenu un discours sur le père, en le présentant comme tel, pour que l'enfant l'accepte en tant que père symbolique, qui imposera la loi suprême : celle de l'interdit de l'inceste. En effet, c'est le père qui fera comprendre à l'enfant que ce dernier ne peut être « le partenaire » de la mère. De cette façon, le père fixe les limites, donne à l'enfant des lois, un nom et un non. Ce faisant, il remet chacun à sa place dans la famille : il clarifie les sous-systèmes, rend les frontières claires, facilite l'adaptation de chacun dans la famille (qu'il s'agisse d'une famille traditionnelle ou élargie), mais aussi dans la société. Certes, intégrer la fonction symbolique paternelle semble aller de soi dans le cadre d'une famille « traditionnelle ». Mais que se passe-t-il lorsque le père est absent ?

Le père absent

Afin d'aider un enfant dont le père n'est pas présent, faut-il clarifier qui est le père et ce qu'est le père ? J. Lacan fait une distinction entre les champs du Réel, de l'imaginaire et les pères symboliques (J. Lacan, Séminaire XXII : R.S.I.) Le père réel est le père biologique - celui qui était présent au moins au moment de la conception. En notant que la mythologie ouvre ici une porte en admettant que l'homme qui donne un spermatozoïde peut être remplacé par un être spirituel ou une entité surnaturelle. C'est le père qui existe certainement quelque part ou qui a existé, même s'il est inaccessible. Le père imaginaire est celui que l'enfant se figure lorsqu'il est absent (par exemple, en l'imaginant en train d'exercer sa profession).

C'est aussi celui qui assume le rôle de père face à la société (vis-à-vis de l'école, par exemple).

Sur le plan symbolique, le père est un signifiant. Ce père n'est pas forcément le père biologique (il peut s'agir d'un beau-père, d'un père nourricier ou d'un père spirituel) ni même

Je n'ai pas de père, mais en ce qui concerne ma mère...

une personne vivante : en effet, dans certains villages marocains, lorsque le père était mort, l'on avait coutume de poser ses vêtements sur une chaise, pour figurer le père symbolique qui, en tant que tel, continuait de jouer son rôle. De même, la figure du totem figurait-t-elle le père symbolique et la Loi pour les communautés amérindiennes.

La relation au père symbolique est profondément ancrée dans l'inconscient, mobilisant une longue chaîne complexe de sens. Étant donné que le langage repose sur des signifiants, la fonction paternelle ne peut être remplie que par la figure paternelle symbolique : autrement dit par le père qui donne son nom, qui représente la loi, qui signifie l'identité de l'enfant et lui indique sa filiation... Mais lorsque ce père n'existe pas et qu'il est impossible de le nommer, de le désigner à l'enfant, cela signifie que l'enfant comme sujet n'existe pas non plus. En effet, la non inclusion du père rend problématique l'inscription de l'enfant dans le champ symbolique (ce qui peut avoir des conséquences sur son accès au langage) mais aussi dans la chaîne des signifiants et donc, dans son avènement comme sujet. L'absence du père symbolique crée un vide dans l'âme de l'enfant qui avale d'autres signifiants comme un trou noir.

Les conséquences de cette absence sont nombreuses : un manque de sécurité externe et interne, une faiblesse dans la maîtrise de soi et dans la retenue, un manque de sentiment d'appartenance, une incertitude quant à sa place dans la société, la difficulté de se détacher de la mère comme premier objet de besoin. Tout ceci constituant ce que l'on peut qualifier de manque de racines.

Le Nom-du-Père déjà évoqué, renvoie à la fonction paternelle. C'est cette fonction qui doit être intériorisée par l'enfant afin de l'ouvrir au langage et à la Loi. En cela, le Nom-du-Père ne fait pas référence au patronyme du père, mais à la fonction qu'il représente. Le Nom-du-Père est l'incarnation du tiers externe, de l'interdit de l'inceste dans la relation entre la mère et l'enfant. Le Nom-du-Père, en tant que signifiant, exprime la manière dont la mère, en tant qu'être de désir, doit accepter les interdits, et la manière dont l'enfant, en tant qu'être de désir, doit intégrer les interdits et devenir capable de se fixer des limites, en toute autonomie.

La métaphore paternelle et la structuration de l'enfant

La fonction du père est également une métaphore dont le rôle est de structurer le rapport entre le principe de désir et le principe de réalité. En effet, cette structuration du désir et de l'agir passe par le respect de certaines lois et règles, lequel respect implique nécessairement une série de castrations. F. Dolto prolonge la notion freudienne de castration et ajoute l'adjectif « symboligène » (F. Dolto, L'image inconsciente du corps, le Seuil, 1984). Elle qualifie de « castration symboligène », les crises de développement (ombilical, castrations génitales orales, anales, phase du miroir, précœdipiennes et œdipiennes) que l'enfant doit subir pour s'humaniser. En leur absence, le principe de réalité est ébranlé, ce qui peut conduire à la psychose.

Toutefois, il importe de noter que si le développement passe inévitablement par la castration, la castration ne signifie pas une désactivation des désirs. Ni même leur sublimation (soit leur satisfaction dans le cadre d'activités socialement valorisantes comme l'art, la recherche etc.) D'ailleurs, une désactivation des désirs est, en soi, pathologique et peut conduire à des perversions, à des refoulements névrotiques.

C'est à ce niveau que nous faisons le lien avec le thème traité : les voies vers l'avenir et la transmission. En effet, c'est le travail de l'adulte d'offrir à l'enfant, d'autres formes de satisfaction plus élevées, venant remplacer ou se substituer à l'objet premier de désir (qui est l'objet perdu à jamais, soit l'objet petit a). Certes, ces autres formes de satisfaction seront toujours, immanquablement, en partie décevantes, mais elles permettent à l'enfant de transformer la perte de l'objet a, en un gain (à la fois intellectuel, social). Et cela, au moyen de l'outil médiateur par excellence : le langage verbal, mais aussi le langage non verbal (corporel, gestes, mimiques).

La parole aide l'enfant à accepter la perte. Dans le même temps, elle lui désigne l'objet symbolique du désir, en provoquant un changement qualitatif du désir : la satisfaction érotique liée à un sous-objet se transforme alors en une relation amoureuse qui constitue une relation entre deux signifiants. Cette évolution commence très tôt puisque, comme le montre la pratique clinique auprès des jeunes enfants, à l'aube de sa vie psychique, le nourrisson est indissociable des soins primaires. Or, les soins rendent indispensable un système de signalisation qu'est le langage. C'est sur cette question sur laquelle nous allons à présent nous pencher.

Je n'ai pas de père, mais en ce qui concerne ma mère...

La question du langage

J. Lacan, dans un article intitulé « La signification du phallus » explique que le signifiant a un rôle actif sur le signifié qui en subit la marque. Autrement dit, « ça parle dans l'Autre » (Écrits, Paris, Seuil, 1966, p. 688). En cela, le sujet porte l'empreinte des mots qui nous sont adressés par l'autre, mais aussi par l'inconscient via le discours de l'Autre (le grand Autre étant, d'après R. Chemama, le lieu où la psychanalyse situe, au-delà du partenaire imaginaire, ce qui antérieur et extérieur au sujet, le détermine néanmoins (R. Chemama, Dictionnaire de la psychanalyse, Paris, Larousse, 1995). Il n'y a donc pas de sujet sans la parole de l'Autre. En cela, même si l'enfant est placé en un certain lieu par le désir inconscient de ses parents, il ne peut être réduit à un simple produit passif de l'histoire familiale. Il reste le créateur de son inconscient, il choisit et prend inconsciemment les traits de l'Autre qui lui parle, et à partir de là, il construit son identité.

Quel rôle joue la parole dans le devenir sujet de l'autre ? L'enfant naît dans ce que l'on nomme « un bain de langage » : la compréhension de la parole est comme encodée dans son corps. C'est comme un morceau de papier photographique à partir duquel nous développons l'image. Le succès du développement n'est pas l'acquisition de la parole, mais la formation du sujet, ce qui consiste à trouver sa place dans le monde.

Suivant cette idée, F. Dolto avait pour habitude de se présenter aux enfants en disant : « Je suis F. Dolto, je dis aux enfants la vérité sur leur vie. » Elle a affirmé que « les enfants connaissent toujours intuitivement la vérité sur leur propre histoire de vie. Le pouvoir des mots prononcés au bon moment et de la bonne manière, est nécessaire pour que cette vérité devienne la pierre angulaire de leur identité » (F. Dolto, op. Cit.)

Nous devons dire à l'enfant ce qui est pertinent pour sa vie, pour lui-même et pas seulement en sa présence. Si nous ne lui parlons pas directement, il peut penser que ce que nous disons ne lui appartient pas ou qu'il n'a pas le droit de savoir, de sorte que les informations qu'il entend ne pourront être incorporées dans son identité. Elles ne pourront devenir un élément structurant de sa personnalité. Or, un enfant dépourvu de cet élément structurant devient symboliquement semi-paralysé.

Conclusion

Au vu des différents points de vue des auteurs cités mais aussi de la clinique, il apparaît que la désignation du père réel est une étape indispensable sans laquelle le père ne pourra pas accéder au rang de père symbolique – quand bien même est-il présent au quotidien auprès de l'enfant. Autrement dit, l'absence, l'identité inconnue ou la mort du père réel n'empêche en rien à la mère de lui accorder un statut de père symbolique, ce qui permettra à l'enfant de se construire en tant que sujet individualisé et autonome.

Si nous voulons que la métaphore du père fonctionne, la mère doit maintenir les places imaginaire et symbolique du père. Ce n'est que sur la base de ce fondement que l'enfant peut accepter la fonction symbolique paternelle (soit le Nom-du-Père), et construire sa personnalité.

En cela, bien que la mention du père biologique soit importante, c'est le père symbolique, le père comme signifiant, qui constitue, dans tous les cas de figure, la pierre angulaire de la personnalité de l'enfant. Le Nom-du-Père doit advenir comme signifiant, comme symbole pour couper l'enfant du langage infantile avec la mère et lui permettre d'accéder au langage de la société, et ainsi, se construire comme individu. De plus, ce signifiant doit être intégré pour permettre à la Loi d'être intégrée également, si ce n'est plus tôt, à défaut à l'adolescence, lorsque le conflit œdipien se réactualise. Et cela, de manière à ce que l'enfant puisse également se construire en tant qu'homme ou que femme. C'est pourquoi il est si important de restaurer les signifiants manquants. Cette inscription du Nom-du-Père assure que l'enfant sera placé dans la chaîne des générations, c'est ce qui donne cohésion à son identité et l'aide à accepter la réalité.

Références

Chemama, R. Dictionnaire de la psychanalyse, Paris, Larousse. Deutéronome 6:4-9. 1995

Dolto, F. L'image inconsciente du corps, le Seuil. 1984

Lacan J. « Ça parle dans l'Autre », in Écrits, Paris, Seuil, p. 688. 1966

Lacan, J. Séminaire XXI, Les non-dupes errent, Seuil. 1973-1974

Lacan, J. Séminaire XXII : R.S.I. Non publié à ce jour. 1974-1975

Je n'ai pas de père, mais en ce qui concerne ma mère...

Szondi, P. Theorie des modernen Dramas, Suhrkamp. 1956

Abstract

This article addresses the question of the absence of a father in the construction of the child as an individualized and autonomous subject. Indirectly, we will therefore deal with the bases allowing the construction of filiation and, to do this, we will start from the case of a child claiming to be without a father. To do this, we will see how the figure of the father has several dimensions: a paternal role but also a symbolic function that J. Lacan theorized with the concept of Name-of-the-Father. During this study, we will determine whether, in the case of children with an absent, unknown or dead father, it is appropriate or not to tell the truth and how this choice will have repercussions on the ease with which these children will become subjects, and then, find the ways of their future.

The Use of the Szondi-Test
in an Institution for Intellectually Disabled Adults.
A Case-Study

Tomas Geyskens

Zonnelied, Roosdaal, Belgium

Abstract

Zonnelied is a home for adults with an intellectual disability. Jacques Schotte's interpretation of the Szondi-Test and Szondi's theory has been an important theoretical and clinical reference in Zonnelied since the 1990s.

In the last 15 years we have created a special unit for people with moderate or severe intellectual disability combined with so-called 'severe behavior-problems'. The clinical work with these residents has increased our interest in Szondi even more. In this presentation I will show by way of a case-study how we use the Szondi-Test in the clinical work with our residents.

Frida is a 33 years old woman, diagnosed with borderline personality disorder, who lives in Zonnelied. Her Szondi stands out because of the almost complete series of hy+. In our presentation we will try to elucidate how an interpretation of her Szondi can help the educators to better understand Frida's erratic behavior and to bear the difficult task of accompanying Frida in her daily life. The Szondi gives us a conceptual frame to think, to see beyond the manifest, violent behavior, to pay attention to the underlying problems and dynamics which motivate the so-called behavior-disorders, and to find other, less destructive ways to express these problems and dynamics.

Keywords: Szondi-Test, disability, hy+

Introduction

Zonnelied is a home for adults with an intellectual disability combined with so-called 'severe behavior-problems'. Jacques Schotte's pathoanalytic re-interpretation of Szondi's theory has been an important reference in Zonnelied since the 1990s. In this presentation I

will show by way of a case-study how we use the Szondi-Test in the clinical work with our residents.

Frida's Szondi (See: Appendix)

Frida is a 33 year old woman who has lived in Zonnelied since 2015. She did a Szondi-Test in 2018 and with a small group of 5 or 6 Szondi-enthusiasts we tried to make an interpretation of her Szondi. It is not a blind interpretation, since most of the people in the Szondi-group know Frida, but we tried to keep the interpretation as open and unsaturated as possible.

Horizontal reading of the first profile

	S		P		Sch		C	
	h	s	e	hy	k	p	d	m
VGP	+	0	0	+	-	-!	+	±
ThKP	-	±	±	-	+	+!	-	0
EKP	+	-!	+!!	-	0	0	-	0

C.

The VGP shows a sad, melancholic contact. The subject clings to what she knows to be lost. It's the dilemma between clinging on to what is lost or letting go. This dilemma remains unresolved and is felt as a painful tension. This tension drives the subject to go in search of a substitute (d+), but every Ersatz is only an echo of the original lost object and, as such, it remains entangled in the original ambivalence.

The drive-position that is pushed in the background by this constellation is d-, which appears in the ThKP and in the EKP. d- indicates the capacity to turn back upon the past, to mourn what is lost and to remain attached to its memory. This capacity is pushed in the background, where it remains latent, maybe as a memory of a past position or as a potentiality to be actualized in the future.

S.

Positive h/Open s: The relation to the other is dominated entirely by the demand for exclusive love and attention. The only place for the other is that of a completely devoted mother for whom the subject would be His Majesty the Baby. The open s indicates that this

demand for love is not yet mediated by an erotic play of seduction. The other has to love me, not because I'm charming or seductive, but because I am me.

Open s might mean that the problem of aggression is not urgent, here. However, open s does not always imply that there is no aggression. Open s can also mean that there is a *continuous* discharge of aggression, and that *therefore* there is no residue of tension in s, because the discharge is continuous and uninhibited.

In the background EKP, we see an accentuated s minus. This is a complicated position but, at least, it implies the capacity to inhibit one's own aggression, to let the other take the active role and, maybe, to turn the aggressive drive against one's own self and one's own body, or to enjoy one's own misery and suffering. But, in the first profile, this 'masochistic' position remains in the background.

P.

e0/hy+ evokes the tendency to be in the spotlights, to display one's emotions in a dramatic manner. Every emotion immediately sets the body in motion. The world's a stage where one must catch the other's gaze, take the other by surprise and turn him into a fascinated, embarrassed or terrified spectator. Because of the open e, this emotional spectacle is not limited by any ethical seriousness. However, the hysterical scenes are not just a matter of superfluous theatricality; the hysterical dramatization is a protective strategy for dealing with the dangerous affective intensity of the drives.

In the background profiles, we catch a glimpse of what this affective danger might be. The theoretical background profile reveals a hidden, inner conflict between the accumulation of rage and anger and the voice of conscience and guilt. In the EKP, the twice accentuated e +, together with the accentuated s minus, might indicate a harsh superego combined with a masochistic need for punishment.

Sch.

The k-/p- in the foreground implies that, for the moment, the subject wants to live an ordinary life, to adapt to society and to be average, realistic and conformist. However, the accentuation of p- shows that this conformist position is a fragile defense against the breakthrough of drives that threaten this adaptation to ordinary reality. The conformism is mixed with a touch of persecutory anxiety, and probably it will not stand the test of time, as we shall see in the next profiles. But at least for the moment the subject is able to maintain its balance and adaptation to reality.

In the EKP, however, the ego is totally overwhelmed (0 0), not by narcissistic inflation, as the theoretical background would have it, but by the paroxystic attack of a cruel super-ego (s-, e+!!, d-). The conformism and petty realism of the foreground protect the subject against this attack.

Vertical analysis per vector

C.

The sad, painful ambivalence towards the original object and the hopeless search for a substitute, which we saw in the first profile, is repeated in the second profile, but with accentuations in d+ and m-. This announces the tendency to get rid of the painful ambivalence by way of a search for new sensations. In the following profiles we see that the break with the original object gradually conquers the initial ambivalence, which leads to an agitated 'holdlessness' (*Haltlosigkeit*). This manic defense, however, comes with a heavy cost: in the 7th profile we see what Szondi calls 'the block of unreality': p-, d-, m-. This is the indication of a loss of contact with the world. Cutting yourself free from the original ambivalence leads in the end to a feeling of total catastrophe.

The EKP doesn't bring much sense or direction into this picture. The reversals to the contrary in m and the turmoil in d show that in the background, too, the contact drive is highly problematic and disturbed. Still, the d-m+ that occurs two times in the EKP might point to the potentiality of a real attachment and the desire for a secure contact.

S.

The h+s0 of the first profile is repeated in the 3th, the 6th and the 8th profile. The demand for an exclusive love and devotion is a primary love, not yet mediated by the problem of seduction, but combined with an uninhibited, unproblematic release of aggression. In the 4th and 5th profile, this position changes to h+s-. It's the position of passive seduction, of waiting for the other, an eroticization of patience. It goes together with an inhibition of overt aggression. It is interesting that the s- appears when the d+ changes into d zero. In the Contact Vector all the investment is in m, now. The search for substitutes and new sensations subsides in favor of an eroticization of the painful break with the original object.

The two remaining profiles, the 2th and the 7th, also deserve our attention. They are both somewhat difficult to interpret but they seem to be connected to corresponding changes in the Contact Vector. The open h/open s in the second profile seems to say that the problematic turn to a position of agitated 'holdlessness' (*Haltlosigkeit*), with the accentuations

on d+ and m-, has temporarily evacuated the demand to be loved. The ambivalent h in the 7th profile is probably connected to the psychotic block of unreality. The loss of contact with the world produces a turmoil of the drives (*Triebwirbel*) and a crisis of the problem of love.

In the EKP, h+, the demand for love, also dominates and reinforces the h+ in the foreground. The sadistic drive factor is dominated by s-, which is accentuated four times. There seems to be a strong masochistic tendency in the background, an eroticization of suffering or a propensity to turn the aggressive drive against the self and against one's own body.

Two times in the EKP, in the third and the eighth profile, there is an h-s-. Considering the many problematic reactions in the whole profile, h-s- does not seem to be a sign of sublimation, here. It seems rather to function as a narcissistic moment of self-sufficiency, a momentary defense against the power of the demand for love which dominates the whole scene.

P.

What is most striking about the paroxysmal drive is the almost complete series of hy+. Apart from the ambivalent hy in the 6th profile, there are only hy+'s, on two occasions even with an accentuation. Szondi already remarked in his *Triebdiagnostik* that this is very rare and exceptional (Szondi 1972, 110). He also adds that in such cases we have to reckon with an exhibitionistic urge to constantly stage surprising scenes and dramatic twists. Every change of mood or every emotion is immediately dramatized into a spectacle, addressed to the gaze of a spectator who must be constantly amazed, baffled or shocked. The other must be shocked out of his alleged indifference, so that he finally understands how exceptional the experience or the suffering of the subject really is. This hy+ in the foreground is so heavily loaded that it leaves the background almost empty, except for a few reversals to the contrary.

The epileptic factor is in a state of disarray and turbulence. All the possible reactions (zero, plus, minus, ambivalent) show up, from the Cainesque position of explosive, accumulated rage and anger to a position of guilt, reparation and moral anxiety. What remains constant, however, in all this turmoil, is that all these changing affects are put on stage as exhibitionistic provocations of the other who is reduced to the role of impotent, voyeuristic audience.

In the 6th profile, there is one ambivalent hy. This might indicate that there is a certain possibility of questioning as to 'how far can I push my show?' (Derleyn 2008, 243). It might

also point to a transformation of the hysterical scenes into less explosive moments of lamentation.

In the background there is a prevalence of e+, which might point to a desire to be good, to repair the damage done, to overcome the rage and anger boiling within. But combined with the accentuated s-, it seems rather to refer to a harsh, sadistic superego lurking in the background.

Sch.

The gray, matter-of-fact pragmatism of ordinary life, which dominates the first three ego-profiles and which keeps the drives under control, does not last very long, as we already suspected from the accentuation in p- in the first profile. The controlled and disciplined ego of the first three profiles also seems to be supported by the d+, the search for always something else, which probably contributes to the flight into reality.

In the fourth profile, there is an acceptance of being abandoned, which goes together with an ambivalence in m. This is a complicated profile in which the subject identifies with not having an identity, with not having to choose, but also in which the subject turns himself into a living question-mark about who he is, where he comes from, where he is going.

The fifth profile, ambivalent k/open p, is a profile typical of the beginning of the latency period (Deri 1949, 203-204). It is not accidental that it goes together with accentuations in m- and in e+. It's the ego of the little schoolboy who has broken his dual union with the mother and who wants to be a good boy, who performs well at school and has his drives and fantasies under control.

The fourth and the fifth profile are rather complex and strenuous ways of dealing with the drives and of negotiating with reality. They are difficult to uphold for a long time. In the sixth and the seventh profile, we see that the ego has given up this struggle and that it has chosen the side of the drives. It's what Szondi calls 'the undisciplined, autistic ego'. This more or less psychotic ego-profile is reinforced by the block of unreality in the seventh profile: p-/d-/m-, the loss of contact with reality. All this must also be understood against the background of a feeling of alienation and depersonalization in the EKP (5 & 6).

To make the confusion complete, the eighth profile shows a complicated and mature ego-constellation: ambivalent k/positive p. It is the subject who has an ideal or a project, who is uncertain about his capacities to achieve his goal, but who works for it nevertheless, although it doesn't bring him much satisfaction.

The vertical analysis of the Ego Vector shows how the ego struggles and tries out many different strategies to deal with its situation.

In the EKP, we notice some reversals to the contrary in k and the prevalence of p-, and especially the two ambivalent p's, which further add to the general feeling that we are dealing here with a rather fragile ego.

The Use of the Szondi-Interpretation in the Clinical Work with Frida

After this initial, rudimentary interpretation of the Szondi, we present it to the constellation-group. This is a meeting where all the people who are professionally engaged in the clinical work with Frida come together to share their experiences with Frida, their worries about her, their counter-transference towards her. Mostly, such a meeting of the constellation-group is organized when the educators are at their wits' end. The presentation of the Szondi-interpretation to the people who work with Frida on a daily basis and who know her really well, is very interesting, not because it reveals some hidden, diagnostic knowledge, but because it allows the educators to articulate and conceptualize their own clinical insights and intuitions, and to consider different aspects of their interactions with Frida. At the same time, the Szondi also injects a shot of playfulness and intellectual pleasure into the sometimes very difficult and burdensome work of the educators.

These clinical reflections of the constellation-group present, of course, the *real* interpretation of Frida's Szondi.

Who's Frida?

Frida is the daughter of a mentally unstable prostitute and her boyfriend. When Frida is three years old, her parents are deprived of their parental authority by the juvenile court. They are accused of child neglect and abuse, and Frida ends up in a boarding school for children with an intellectual disability. She stays there until she's twelve, when she moves to another boarding school where she stays until she's twenty.

At twenty, she moves to a home for adults with an intellectual disability. There, things start to go wrong very quickly. This results in a forced admission in a psychiatric hospital, where she remains for almost two years. When she returns to the institution she came from, the situation soon becomes unbearable again. After the umpteenth aggression-incident, the institution decides that they stop taking Frida in their care. This is when she comes to live in Zonnelied.

In Zonnelied, Frida lives in a unit with 14 other residents, but from day 1 she becomes one of the main characters in the group. She's always extravagantly dressed and made up, sometimes bordering on the grotesque or the obscene. She's always the center of attention. She arouses the erotic interest of the male residents but starts a romantic affair with a female resident, which leads to all kinds of jealous and sentimental scenes.

As long as Frida does not hear from her mother, she does not seem to think about her much. But when her mother calls and demands to get her daughter on the phone or when her mother announces that she will come to visit her, a lot of excitement and tension emerge and Frida repeats a hundred times that she is afraid that her mother will cancel the appointment and that she will not show up. But, as said before, most of the time, Frida does not seem to think about her mother much. She is always preoccupied with other, more urgent things.

Frida always has a new favorite educator and every time the same scenario unfolds. Frida constantly seeks the presence of this educator and overwhelms him or her with an avalanche of questions. While she is asking these questions, she comes very close, invades the private space of the other, tries to touch or tickle him, and attempts to obtain an uninterrupted eye-contact as if she's trying to hypnotize the other. The questions can be about anything. They are about food, about whether or not to follow a diet, about an appointment with the hairdresser, or about all kinds of medical problems and anxieties about her body and her health. But even when they are about trivialities, they are presented with a terrible urgency. Frida experiences the hesitations, the reassurances and the postponements of the educators as signs that they do not understand the exceptional gravity of the situation. When the educators refer to a general rule or agreement that counts for everybody, Frida replies that it is only a matter of course that this general rule does not apply to her and that an exception has to be made for her. These quarrels with the educators also make her very suspicious. She accuses them of hiding things from her or of not telling her things she has a right to know, etcetera.

Frida constantly has the feeling that even the most empathic educator is too cold and indifferent towards her worries and demands, and this feeling forces her to turn her demands into provocations. Obscene remarks, personal humiliations, crazy behavior… motivated by the attempt to shock or embarrass the educator she's picking on. After a while the educators have to intervene to stop the escalation. Frida then considers these interventions as terrible rejections, and she starts to make a scene in the middle of the living room. She bangs her head against the wall or against the window, she goes to the cupboard to take a cup, smashes it to pieces and, in front of everyone present, she starts to cut in her arms with one of the broken

pieces, or she attacks the educators with it. Then, we have no choice but to bring her to the time-out-room. When the crisis is over and she has calmed down, she is full of remorse and she wants to apologize and say sorry. These attempts to repair the damage are as much in the grips of hy+ as the violent scene itself. After a while the same scenario unfolds, now with another, new favorite educator.

When the rhythm of these crises accelerates, Frida gets in a state of total despair. In these moments of terrible tension, she complains that her mind is haunted by visual hallucinations of fragments of horrible sexual scenes, which she links to memory-traces of her early childhood. Viewed from the perspective of these flashbacks, all the hysterical scenes can be understood as attempts to master and modify the unthinkable traumatic compulsion that threatens to overwhelm her.

This monolithic madness and the constant hyper-presence of Frida leave the educators exhausted and paralyzed. They feel suffocated. The Szondi, with its open, unsaturated and dialectical character, gives some new oxygen, because it breaks down the monolithic facade into different drive-constellations, which are at the same time existential possibilities.

The most obvious example is the socialization of the hysteric drive. In Zonnelied, we have a program of workshops where our residents can go and find an activity they like. There's a bakery, an art-studio, a fitness-room, a farm with animals, and so on. The workshops Frida likes, are those that have to do with theater, acting and dancing, with make-up and hairdo, and with drawing and painting. Thanks to Szondi, the educators can *think* the resonance between these cultural activities and the hysterical crises. This capacity to think, even when it does not lead to practical results, is extremely important.

Also Frida's constant questions and cravings, her search for always something else, always something new, which is very annoying, becomes less annoying when you understand the vital importance of d+ as a defense against the loss of contact with reality.

The Ego-vector in Frida's Szondi also reminds us that she is not mad all the time. Sometimes she is capable of adapting to reality and of keeping up a project. And so on.

In short, the Szondi gives us a conceptual frame to think, to see beyond the manifest, violent behavior, to pay attention to the underlying problems and dynamics which motivate the so-called behavior-disorders, and to find other, less destructive ways to express these problems and dynamics. The reference to Szondi is a crucial element in the creation of a mental space which allows the educators to remain alive and available in their daily dealings with the persons in their care.

References

Deri, S. (1949). *Introduction to the Szondi-Test*. New York: Grune & Stratton.

Derleyn, P. (2008). *Manuel théorique et pratique du Szondi*. Bruxelles: Hayez.

Szondi, L. (1972). *Lehrbuch der Experimentellen Triebdiagnostik*. Bern: Huber.

Résumé

Zonnelied est un foyer pour adultes ayant une déficience intellectuelle. L'interprétation du test de Szondi et de la théorie de Szondi par Jacques Schotte constitue une référence théorique et clinique importante dans Zonnelied depuis les années 1990.

Au cours des 15 dernières années, nous avons créé une unité spéciale pour les personnes présentant un handicap intellectuel modéré ou sévère associé à ce que l'on appelle des « problèmes de comportement graves ». Le travail clinique avec ces résidents a encore accru notre intérêt pour Szondi. Dans cette présentation, je montrerai, au moyen d'une étude de cas, comment nous utilisons le Szondi-Test dans le travail clinique avec nos résidents.

Frida est une femme de 33 ans atteinte d'un trouble de la personnalité limite et qui vit à Zonnelied. Son Szondi se distingue par la série presque complète de hy+. Dans notre présentation, nous tenterons d'élucider comment une interprétation de son Szondi peut aider les éducateurs à mieux comprendre le comportement erratique de Frida et à supporter la tâche difficile d'accompagner Frida dans sa vie quotidienne. Le Szondi nous donne un cadre conceptuel pour penser, voir au-delà du comportement manifeste et violent, prêter attention aux problèmes et dynamiques sous-jacents qui motivent les soi-disant troubles du comportement, et trouver d'autres moyens, moins destructeurs, d'exprimer ces problèmes. et la dynamique.

Mots clés: Szondi-Test, handicap, hy+

Appendix: Profile.

VGP	S		P		Sch		C	
	h	s	e	hy	k	p	d	m
1.	+	0	0	+	-	-!	+	±
2.	0	0	+	+	-	-	+!	±,
3.	+	0	-	+!	-	-	+	-
4.	+	-	-	+	+	±	0	±
5.	+	-	+!	+	±	0	0	-!
6.	+	0	+	±	+	-	+	-
7.	±	0	0	+!	+	-	-	-
8.	+	0	±	+	±	+	0	-
Sum 0		6	2	0	0	1	3	0
Sum ±	1	0	1	1	2	1	0	3
T.S.G.	2	6	3	1	2	2	3	3

EKP	S		P		Sch		C	
	h	s	e	hy	k	p	d	m
1.	+	-!	+!!	-	0	0	-	0
2.	+!	±,	Ø	+	+	-	Ø	Ø
3.	-	-	+	Ø	+	-	-	+
4.	+	-	+	-	-	-	+!	o
5.	+	-	Ø	0	o	±,	±	+
6.	+	-!	+	Ø	-	±	+	-
7.	+	±	-	Ø	+	-	-	+
8.	-	-!	Ø	+	0	-	+!!	-

Are you Happy with your Life or can it be Improved?
a Choice…

Rolf Kenmo

Management consultant, Stockholm, Sweden[5]

Abstract

According to Gallup's international studies in companies only around 15% of the employees are fully engaged at work. Therefore, it is done a lot of activities to improve the engagement at work. One way is to improve the matching between people's personality (the drives) and the personality demands in the job. This means that people must increase their self-knowledge and their knowledge about the personality.

In this paper we discuss how personality tests can be used to improve people's self-knowledge.

Background

There are many ways to increase the self-knowledge. One way is to use a personality test. Among the most common personality tests used in Sweden 2021 we found these

MBTI (Myers-Briggs Type Indicator)

DISC (Dominance, Influence, Steadiness and Compliance)

"Big Five" model (Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism)

These theories have different origins. The MBTI is based on Carl Jung's "Psychological types" concept, which have four dimensions. Each dimension has opposites of each other in this way

- Extraversion (E) – Introversion (I)
- Sensing (S) – Intuition (N)
- Thinking (T) – Feeling (F)
- Judging (J) – Perceiving (P)

[5] rolf.kenmo@humankonsult.se

The theory behind DISC and similar was developed by Dr W Marston (1999) also uses four dimensions in the same way as MBTI.

The origin of the "Big Five" tests has statistical background, with factor analysis, based on R. Cattell's (1989) 16PF – 16 Personality Factors. He started from a list of qualifying adjectives that he reduced to 16 significant factors, or dimensions. However, McCrae & Costa (2010) concluded that five global dimensions could be identified based on all the dimensions of 16PF, which is the origin of the Big Five model.

However, there are many people, who are sceptic about personality tests and theories. A human being is more complex, so it isn't meaningful to measure the personality. In his article "Personality Plus" Malcolm Gladwell (2004) refers to Annie Murphy's book "Cult of Personality". In that book she mentions twenty-five hundred personality tests e.g. 89 of the Fortune 100 companies are using the MBTI. If someone google personality tests now (Dec 2022), you get ca. 247 000 000 hits…

So there is a market for personality tests but are they accurate enough for the purpose they should be used for. That depends of course on the purpose, which here is in the organizational context. Basically there are two purposes. One is to predict a job candidate's behavior, so it will be a good match for the actual job. The other is to support people's personal growth and improve their cooperation with other people by better understanding. The highest demand for good accuracy is of course for recruitment, which is confirmed by the research of successful companies in USA, which are published in the book "Good to Great" by Jim Collins (2001).

Most tests are used to make good assessments of the candidates, when you hire people, because if you do a mistake then you "hire" a problem creator. However, many talks about the use of personality tests and how it can increase self-knowledge, but very few are continuously using the test result in a coaching process. Why? Probably because they haven't got any advice how to do that? They only get some insights from the test, but after some time it is forgotten. This pattern is very often. This is a pity because the testing cost money and time. Therefore, it would be valuable, if there was a method to use the test result as a continuous support for a coaching process.

Below there is an evaluation of the most common types of tests, which are used in Sweden. Listed above. Do these tests have a good design to be used in increasing people's self-knowledge in a coaching process?

In this evaluation the HumanGuide personality test also is added. It is based on a simplification of Leopold Szondi's theory. The tests and their applications are evaluated for the purpose that a layman should have great use of it for his or her personal development.

MBTI, Meyers Briggs Type Indicator

The theory behind MBTI is primarily based on Carl Jung's book "Psychological types". It has four dimensions (psychological functions) and two tendencies. The dimensions are

- (I) Introversion – (E) Extraversion. This dimension shows the source and direction of a person's energy expression
- (N) Intuition – (S) Sensing. This dimension shows how a person perceives information. Direct from the external world (=S) or from the internal or imaginative world (=I)
- (T) Thinking – (F) Feeling. This dimension shows how a person handles information. Thinking means to take decisions mainly by logic. Feeling by emotions and seeking harmony
- (J) Judging – (P) Perceiving (added by the test developers). This dimension shows how to act upon the handled information. Judging means to create and follow plans. Perceiving means looking at the alternatives and improvising

The test produces a label combining four letters e.g. INTJ, ISTP, etc. Since the test is binary, i.e. there is no scale, but to be Introvert or Extrovert, Jung's idea being that the individual prefers one of these positions. This means that everyone could be classified in one of the 16 combination types, as showed above (fig 1. by Potentia).

ISTJ – Most reliable	ISFJ – Most loyal	INFJ – Most reflective	INTJ – Most independent
Organized, compulsive, private, trustworthy, follows rules and regulations, practical	Easy to collaborate with, works behind scenes, sacrifices readily, accountable	Reflective, introspective, quietly caring, creative, eloquent speaker/writer, visionary	Theoretical, skeptical, needs to be competent, sees world as chessboard, needs things "my way"
ISTP – Most pragmatic	ISFP – Most artistic	INFP – Most idealistic	INTP – Most conceptual
Observant, often seen as cool and aloof, practical, unpretentious, ready for anything	Warm, sensitive, unassuming, team player, in touch with self and nature	Has strong personal values, seeks inner order and peace, creative, nondirective, reserved with people	Challenges others to think, high need for competency, socially cautious, independent
ESTP – Most fun	ESFP – Most generous	ENFP – Most optimistic	ENTP – Most inventive
Unconventional, fun, gregarious, lives for the here and now, problem-solver	Sociable, spontaneous, loves surprises, cuts red tape, juggles many projects, shares readily	People-oriented, creative, seeks harmony with others life of the party, better at starting than finishing	Given to brinkmanship, tests limits, enjoys arguing both sides, likes challenges
ESTJ – Most forceful	ESFJ – Most harmonious	ENFJ – Most persuasive	ENTJ – Most commanding
Orderly and structured, sociable, opinionated, results-oriented, productive, traditional	Gracious, thoughtful lives to please, has strong interpersonal skills, accomplished host/hostess	Charismatic, idealistic, ignores unpleasantness, sees the potential in others, compassionate	Visionary, gregarious, argumentative, planner, leader, impatient with incompetence

Fig.1 The sixteen types based on the MBTI test

Such a result is very rough, so it could be used for development purposes, where the demand for precision is low. According to the article mentioned in the beginning of this article, MBTI has a problem with reliability – one week a result and the next week other results e.g. according to the book "Personality Brokers…" by Merve Emre (2018).

The DISC Model

The tests based on the DISC model also have four dimensions, based on the theory by W. Marston (1999). The dimensions are (the version below is from Homegrown Leadership)

- Dominance
- Influence
- Steadiness
- Conscientiousness

The tests make use of a scale, so the result will be more nuanced than MBTI. Different suppliers have produced different designs, but basically the values are shown with four colored quarters of a circle (fig. 2).

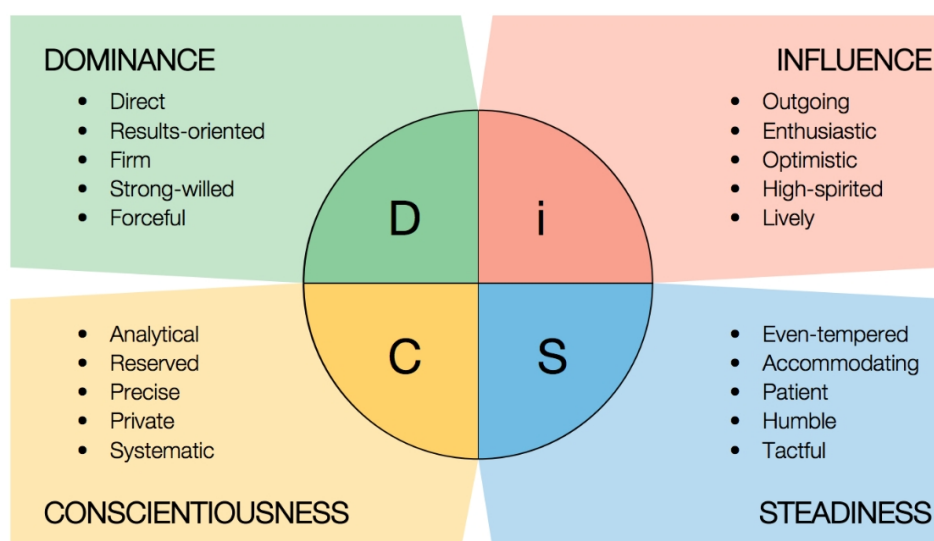Many test versions are based on DISC and the symbolic colous can also vary between the versions.

Fig. 2 The four dimensions in the DISC test

The "Big Five" model (many test versions)

Raymond Cattell (1989) started his research with 18.000 adjectives. Then he reduced the list with synonyms, etc. to establish basic personality traits. Based on this work he created the Sixteen Personality Factor Questionnaire (16PF) published for the first time 1949.

However, other researchers could not identify 16 factors. After some time D. W. Fiske described a structure of five global factors, which today is generally seen as the first version of "The Big Five". Today a common version of an application is the NEO-PI-R test (revised version), in which each of the five factors has six sub-factors. This test was designed by Costa and McCrae.

This test can be too complicated to use for the layman.

The five global factors are

- Openness; being curious, creative, original, intellectual and open to new ideas
- Extraversion; being outgoing, sociable, talkative, and enjoying social situations
- Consciousness; being organized, systematic, punctual, achievement oriented and dependable
- Agreeableness; being affable, tolerant, sensitive, trusting, kind and warm
- Neuroticism; being anxious, irritable, temperamental, and moody

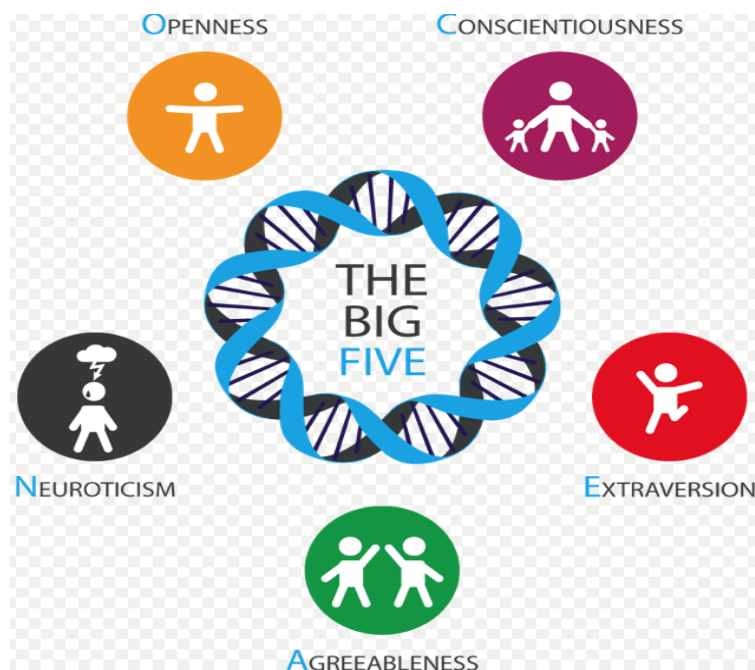Below we show a version of the five global factors (fig. 3 from Cubeyou).

Fig. 3 The dimension in the Big Five model

The HumanGuide test and Szondi's theory

The HumanGuide test as an application derived from Szondi's[6] theory by Kenmo R (2009), to be used in an organisational context. It is based on simplifications of Szondi's drive scheme since it just mainly refers to the sympathetic tendencies of the eight factors according to its aim at individual development and capacities for cooperation in support for laymen in everyday life. In that it has similarities with Martin Achtnich's (1979) Szondi-based test for vocational guidance BBT (Berufsbildertest). Szondi on the other hand developed his test for clinical purposes, considering mental illnesses as extreme versions of hereditary transmitted basic human needs.

Below the eight HumanGuide factors are described. Since HumanGuide was designed to support laymen, references to pathological conditions have been replaced by less labelling terms: Power e.g. instead of sadism. The factors are described in the same format as in other similar tests, i.e. to be pedagogic. HumanGuide uses both symbolic colors and symbols for each factor. Symbols are easier to understand than colors.

- *Sensibility* - The symbol is a hand with a heart, both to illustrate the sensibility and the caring of the body. The color is orange, a warm color.

- *Power* - The symbol is a hammer to illustrate the possibility to transform and overcome obstacles. The color is grey as steel. Power likes to get things done - not discussing too much.

- *Quality* - The symbol is three columns, both to illustrate that Quality likes to give great support and that it lasts long before it gives in, like the columns in ancient buildings. The color is green, since Quality likes to feel the energy of the nature.

- *Exposure* - The symbol is a megaphone since Exposure likes to be in focus. The color is violet, which is a color that stands out.

- *Structure* - The symbol is a chessboard, to illustrate both the borders and the rule that chessmen must act according to the framework. The color is blue as a clear sky. It also symbolizes emotional control.

- *Imagination* - The symbol is a telescope to illustrate that Imagination looks into the future and searches for the new. Imagination looks also for other perspectives. The color is yellow, expressing the expansion of energy, like the sun. It symbolizes light and the stars far away.

---

[6]   Leopold Szondi (1893-1986)

•*Stability* - The symbol is a treasure chest since people with Stability like to collect and save resources. Stick to their values/keep their valuables and be safe. The color is brown, reminiscent of something old and well-known (safe). It also symbolizes earth and its stability.

•*Contacts* - The symbol is a smiley. Contacts like to be together with other people and be happy with them. Therefore, the factor name also uses the plural form. The color is red to illustrate the intensity when people are together.

The test results can be delivered in many formats and on different ambition levels. The condensed and digital version is like this
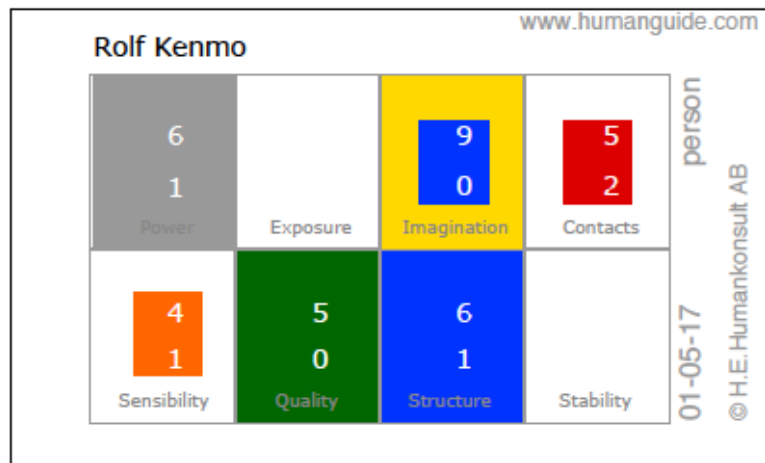

Fig. 4 An example of the result from the HumanGuide personality test. One format.

Conclusions

One can always question a comparison between factors in different theories. To explain our comparison of the different theories we set up a matrix with our factors and what is similar in the other theories.

HumanGuide	MBTI	DISC	Big Five
Sensibility	Introversion (1), Sensing (1), Feeling (1), Perceiving (1)	Steadiness (1)	Agreeableness (1)
Power	Extraversion (1), Sensing (2), Perceiving (2)	Dominance	Extraversion (1), - Agreeableness (2), +/- Conscientiousness (1)
Quality	Introversion (2),	Steadiness (2)	- Extraversion (2),

	Sensing (3), Perceiving (3)		- Neuroticism (1), Conscientiousness (2), Agreeableness (3),
Exposure	Extraversion (2), Feeling (2), Perceiving (4),	Influence (1)	Extraversion (3), Neuroticism (2), - Agreeableness (4)
Structure	Introversion (3), Thinking, Judging	Conscientiousness	Conscientiousness (3)
Imagination	Extraversion (3), Intuition, Perceiving (5),	Influence (2)	Openness (1), - Agreeableness (5), - Conscientiousness (4),
Stability	Introversion (4), Perceiving (6), Sensing (4)	Steadiness(3)	- Extraversion (4), - Openness (2), - Neuroticism (3), Conscientiousness (5)
Contacts	Extraversion 4), Feeling (3), Perceiving (7),	Influence (3)	Extraversion (5)

Table 1. Correlation with more than one factor, is indicated by an order number.

Negative correlation is shown by a minus sign before the factor.

Comparing the HumanGuide (after Szondi) and MBTI (Jung 3 of 4 dimensions) shows that HumanGuide factors are more distinctive. Practically, this means that HumanGuide is easier to use since its factors are clearer. Probably the reason for the reliability problem of MBTI depends on this aspect. And the reason why a lot of people still uses MBTI probably is that MBTI was among the first tests, which were destined for the laymen's market.

Comparing HumanGuide and DISC (Marston) we see that DISC factors are clearer, but still two of the DISC's factors can be relevant for three factors with the HumanGuide.

Comparing, finally, HumanGuide and the Big Five we can show that in the latter the factors are less clear, compared to HumanGuide with its eight basic dimensions. Moreover, descending to the subfactors you get up to 30 dimensions (one version of Big Five), which could make it more or less impossible to use for a layman, which was the purpose of this personality theories assessment.

Moreover, here we can add extra information about HumanGuide from a validation study in Brazil 2006-2007 by the psychologist Giselle Welter, including 815 participants. The objective was to investigate the validity with 16 PF.

The HumanGuide test has for each of the eight factors values from -9 to +9, which means that there are around 17 billion of combinations (fig. 5). This means that it gives a high descriptive accuracy of personality.
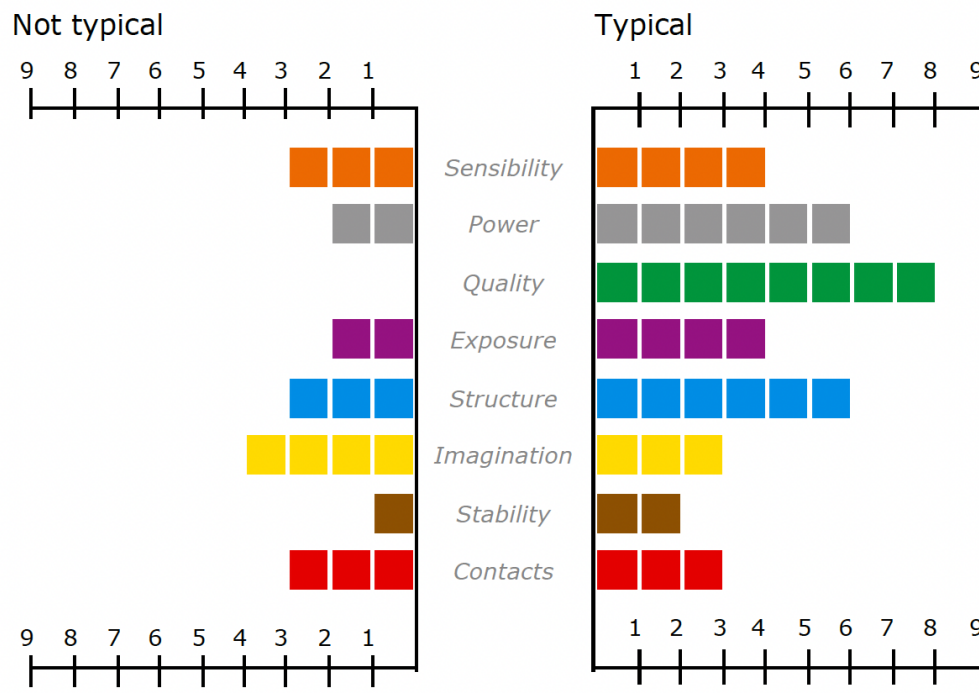

fig. 5 An example of the result from the HumanGuide personality test. One format.

However, it limits the possibility of analyzing correlations with other variables, due to the huge number of profiles obtained preventing statistical analysis in the context of people analytics. This is solved by reduction of data dimensionality by multivariate statistical analysis, such as principal component analysis (PCA).

PCA has been used in follow-ups of the first validation study

- 2014 with 63.904 participants
- 2016 with 110.035 participants

In the first validation study the psychometric values were very good for six factors, but two factors had not so good values. However, this not so good performance progressively disappeared in the follow-ups. The conclusion showed that it was due to a bias in Sensibility and Quality for the first study, since it worked with many volunteers and big companies.

In the first study Cronbach Alpha for Sensibility was 0,42 and for Quality 0,28. The others were between 0,51 – 0,64. 2014 had a range from 0,53 to 0,61 and in 2016 a range from 0,52 to 0,63.

The ipsative scoring distorts reliability estimates, because its ipsative data violates the hypotheses of the classical test theory (CTT) due to the comparative nature of the data, and the calculation formulas in the traditional estimation method of reliability are all based on CTT. Accordingly, the traditional estimation method of test reliability is inappropriate for the forced-choice tests. Baron (1996) pointed out that the use of Cronbach's alpha would underestimate the reliability of the forced-choice test.

Referring to a commonly accepted rule of thumb is that an alpha value of 0.6-0.7 indicates acceptable reliability, and 0.8 or higher indicates good reliability, the values obtained may be considered good.

Giselle presented these follow-ups and the conclusions in an ISA XXI conference in Budapest 2017. Another interesting result from her presentation is that the Big Five Model has the advantage to be very simple but explains only 22,6% of the variance. HumanGuide explains 62% based on the 27 reduced profiles, e.g, to achieve a greater variance explanation (2.7 times bigger) it is necessary to multiply the dimensions by 5.4.

In a correlation study conducted by Hesse in 2012 with the BFP – Bateria Fatorial da Personalidade, a Brazilian test based on the Big Five model, 56 significant correlations were identified, distributed among four Big Five factor scales (Extraversion, Agreeableness, Consciousness and Openness, and fourteen sub-scales). Only the factor scale Neuroticism did not present any correlation with the HumanGuide factors, although the sub-scales Emotional stability and Passivity/Lack of energy (opposite of Impulsiveness) correlated with HumanGuide factors related to the P-Vector (Exposure and Quality), and with Stability, that is related to d- (the minus tendency) from the C-Vector (Contacts and Stability).

The sub-scale Values from BFP also did not present any correlation with HumanGuide. This result is easy to understand, since HumanGuide is a motivation test, and was not designed to assess emotional stability, e.g. neuroticism, nor values. This result motivated us to look for similarities with the Big Five.

Another aspect of this comparison was that the Big Five describes people's behavior, but HumanGuide aims at the drive for that behavior – the *why*. Big Five answers mainly *how* people behave.

The conclusion will be that Szondi's theory applied in the HumanGuide[7] test is quite competitive to support increased self-knowledge for the layman. Strengths are

- very clear and distinct factors (dimensions)
- easy to adopt theory because the factor structure is natural
- eight factors are more descriptive than four or five factors – and still not too complicated to handle as e.g. 30 subfactors

However, Szondi's Fate analytical theory faces greater difficulties to be more used, as we know. Maybe due to the declining acceptance of depth psychology in the late forties when Szondi introduced his theory and test. Other reasons were

- that his test was based on pictures of mentally ill people (as a projective test) and a theory for mental inheritance – genotropism – very much questioned at the end of the Nazi era of psychogenocide and racial eugenics in Germany.
- some early comments were based on poorly executed controls or misunderstanding of the concepts but published by notorious authors.
- finally also partly since most of the documentation was published only in German and Hungarian.

Now (2022) there are also more supportive tools for using the HumanGuide test

The current method for personal development is now based on the following steps

1. Do the personality test
2. Figure out your version 1.0 of your StrengthStrategy (more information below)
3. Determine which three Power goals you will use (more information below)

StrengthStrategy is one sheet of paper (or digital), where you have four squares with the following content

---

[7]   More information about the HumanGuide test and concepts on www.humanguide.eu

- **Your strengths**, i.e. your strongest factors in the test result. Some of the eight basic dimensions in the theory. Your drives. Talent is overrated. The crucial aspect is the motivation. If a person has a strong need, then it means that this person likes to do some specific tasks and then the probability is highest that this person can accomplish best results with these tasks. In this square you fill in your strength and how to use them in the best way. In e.g. what type of job, etc

- **Your strongest exaggeration**, i.e. mostly when people complain on the person A then A exaggerates the strongest strength. Overdeliver it. Then you here write advice to yourself how to reduce the risk for this exaggeration…

- **Your unneeds**, i.e. the factors where you have the lowest test result. This means that you don't like to do this type of tasks, but sometimes you can't avoid them. Then you write also here advice how to handle these unneeds. They are called unneeds instead of e.g. weaknesses because then they can be a fulfilling prophecy

- **Other development need,** i.e. something you like to develop, but is doesn't fit to the three other squares

Three Power goals should be, so you have a relevant direction in your life. There are so many temptations and distortions today, so you need some support to go in the direction, which you have decided that you really prefer. Three should be as an optimum. If you only have one, then your life will be as a tunnel – too narrow. If you have ten, then no focus and it will be a happening what you accomplish. But this is of course a choice. The crucial aspect is that you make this choice in a conscious way.

These Power goals should be something very important, which you like to accomplish. They can take more than a year… These goals make it also easier for you to say no.

Moreover, there are also a supportive web app – your.humanguide.se, with the following functions

- Personality dictionary with advice
- Your PersonProfile (the test result with explanations)
- Your Person Chemistry with selected (connected) persons, who have done a PersonProfile
- Your PassionIndex, i.e. that you can calculate how good your personality matches a specific job, culture, or person

References

Achtnich, M. (1979). *Der Berufsbilder-Test – Projektives Verfahren zur Abklärung der Berufsneigung*. Bern, Stuttgart, Wien: Verlag Hans Huber.

Baron H. (1996). Strengths and limitations of ipsative measurement. *Journal of Occupational and Organizational Psychology*. 69, 49–56. 10.1111/j.2044-8325.1996.tb00599.x

Bartram D. (1996). The relationship between ipsatized and normative measures of personality. *Journal of Occupational and Organizational Psychology*. 69, 25–39. 10.1111/j 2044-8325.1996.tb00597.x

Bartram, D., Hambleton, R.K. (2006). *Computer-Based Testing and the Internet*. John Wiley & Sons Ltd.

Bartram D. (2007). Increasing validity with forced-choice criterion measurement formats. *International Journal of Selection and Assessment*. 15, 263–272. 10.1111/j.1468-2389.2007.00386.x

Borg, J. G. (2001). *Szondi's Personality Theory in the Year 2000*. Tampere: Pilot-kustannus.

Borg, J. G. (2005). *Drive Emotions and Colour Preferences: Szondi´s Personality Theory in the Year 2004*. Tampere: Pilot-kustannus.

Brown A., Maydeu-Olivares A. (2013). How IRT can solve problems of ipsative data in forced-choice questionnaires. *Psychological Methods*.18, 36–52. 10.1037/a0030641

Cattell, H. B. (1989). *The 16PF: Personality in depth*. Champaign: Institute for Personality and Ability Testing, Inc.

Collins, J. (2001). *Good to Great*. Stockholm: Bookhouse Publishing AB.

Costa, P. T. & McCrae, R.R. (2010). *NEO PI-R - Inventário de Personalidade NEO Revisado; e Inventário de Cinco Fatores NEO Revisado; NEO PI-R (versão curta)*. São Paulo: Vetor Editora Psicopedagógica

Csikszentmihalyi, M. (2016). *Flow – Den optimala upplevelsens psykologi*. Stockholm: Natur & Kultur.

De Raad, B. & Perugini, M. (2002). *Big Five Assessment*. Göttingen: Hogrefe & Huber Publishers.

Deri, S. (1949). *Introduction to the Szondi Test*. New York: Grune & Tratton, Inc.

Emre Merve, (2018). *Personality Brokers: the strange history pf Meyers-Briggs and the birth of personality testing*. New York: Penguin Random house LLC

Gladwell, M. (2004). *Personality Plus*. New York: The New Yorker

Hammond, S. & Barrett, P. (1996). The Psychometric and Practical Implications of the use of Ipsative, forced-choice formal, Questionnaires. *The British Psychological Society: Occupational Psychology Conference. Book of Proceedings,* p. 135-144.

Heggestad, E. D. (2006). Summary Abstract. *Practical considerations for Implementing Personality Testing in Organizations.* Symposium conducted at the annual meeting of the society for Industrial and Organizational Psychology, Orlando, FL.

Hesse, U. (2012). Co-relational study between the HumanGuide and BFP for the profile of the professional horse rider. *Unpublished master's thesis*, Psychology Post-Graduate Program Strictu Sensu, Universidade São Francisco, Itatiba, SP.

Hogan, R. (2016).   Rethinking personality psychology. *Opening keynote at the 2nd World Conference on Personality*. March 31th to April 4th. Búzios, Rio de Janeiro, Brazil.

Hughes, R.A. (1992). *Return of the Ancestor.* New York: Peter Lang Publishing Inc.

International Test Commission. ITC. (2005). *ITC International Guidelines on Computer-Based and Internet- Delivered Testing.* Available at http://www.intestcom.org/>. Accessed on 22 of March of 2005.

Jung, C.G. (1971). *Psychological Types.* London: Routledge.

Kenmo, R. (2009). *Let the Personality Bloom*. Stockholm: Författares Bokmaskin.

Lekeuche, P. & Mélon, J. (1990). *Dialectique des Pulsions*. Bruxelles: De Boeck-Wesmael s.a.

Mabon, H., (2002). *Arbetspsykologisk testning*. Stockholm: Psykologiförlaget AB.

Marston, W. (1999). *Emotions of Normal People*. Taylor & Francis Ltd.

Meade A. W. (2004). Psychometric problems and issues involved with creating and using ipsative measures for selection. *Journal of Occupational and Organizational Psychology*. 77, 531–551. 10.1348/0963179042596504

Ones, D. S.   & Viswevaran, C. (1996). Bandwidth-fidelity dilemma in personality measurement for personnel selection. *Journal of Organizational Behaviour*, 17, 609-626.

Szondi, L. (1972). *Lehrbuch der experimentelle Triebdiagnostik*. Band – Textband. Bern: Verlag Hans Huber

Szondi, L. (1963/1998). *Schicksalsanalytische Therapie: Ein Lehrbuch der passiven und aktiven Psychotherapie.* Sonderausgabe. © Verlag Hans Huber. Zürich: Stiftung Szondi Institut

Welter, G.M.R. (2011). *HumanGuide: Perfil Pessoal*. São Paulo: Vetor Editora Psicopedagógica.

Résumé

Selon les études internationales de Gallup dans les entreprises, seulement 15 % environ des salariés sont pleinement engagés dans leur travail. Par conséquent, de nombreuses initiatives sont prises pour améliorer l'engagement au travail. Une solution consiste à améliorer l'adéquation entre la personnalité des individus (les motivations) et les exigences de personnalité du travail. Cela signifie que les gens doivent accroître leur connaissance de soi et de leur personnalité.

Dans cet article, nous discutons de la manière dont les tests de personnalité peuvent être utilisés pour améliorer la connaissance de soi.

Pathoanalysis and Anthropopsychiatry:
New Paths Starting from Szondi's Fate Analysis

Robert Maebe, MD

C.E.P., Brussels, B[8]

Abstract

The birth of pathoanalysis out of fate analysis, looks almost like a **chiasm**. At the point of crossing and reversing is a crystal-like structure: the *schéma pulsionnel — drive schema —* as a metamorphosis of Szondi's well known *Triebsystem*.

Szondi's Schicksalsanalyse condensed into this gem, and Schotte's work took off from it. But with a retroactive effect on the reception and sense of Szondi's work and hopefully preparing psychiatry to open up into what Schotte called anthropopsychiatry.

Expecting that most of you are familiar with fate analysis we will focus mainly on a brief presentation of pathoanalysis and on the announcement of our first attempts to make some originally French publications available in English in order to improve its access.

Keywords: system, class, category, pathoanalysis, anthropopsychiatry, drive circuit, drive position

I was embarrassed preparing this congress paper. My aim was to bring – again – a presentation of Schotte's pathoanalysis. I said "again" since Schotte himself already in 1980 at Szondi's 100th anniversary congress in Budapest (Schotte, 1993) did, and since pupils of the School of Louvain brought it under the attention of the international community. In general unsuccessfully except for some already converted Belgian and French szondians. Everybody else seemed to hold on to the original Szondi: d-! m+!. When — on rare occasions — Szondi test protocols were discussed in previous congresses it struck us, pathoanalists, how different our approach had become, offering — so we thought — new benefits in interpretation, next to a far-going revision of Szondi's theorization, and initiating a fundamental revision also of both psychiatry and parts of psychoanalysis. This became what we clung on. Discussing later the Ego circuit first designed by Szondi then discussed by Schotte, I hope to illustrate the developmental potential I'm referring to. So forgive me harping on you about it.

---

[8]   Centre d'Études Pathoanalytiques

We must be aware that outside our circles Szondi's theory and test have been criticized if not set aside as erroneous. I wonder if these critics were discussed or answered sufficiently in the Zürich Institute, or in Szondiana. I came across by chance of such a quite radical ancient example in Dutch literature in the Netherlands, which almost killed – so to say – the use of the classical Szondi in the Netherlands and in Dutch speaking Belgium. Something similar occurred in France, occasionally supported by authorities in the field of psychiatry, mostly not familiar with the test, and even unaware of the lack of solid grounds for their critics. I wonder if Szondi's term *Schreibtischmörder* — referring to an intellectual caïnite attitude — is adequate here (Aurières, 2019).

Let me e.g., refer to a PhD thesis, Hendrik Janssen, psychologist, defended in 1955 at the Nijmegen Faculty of Arts and Philosophy, in which he described his conversion from a Szondi believer into a doubtful practitioner, what lead him to start an inquiry into *the Diagnostic value of the Szondi-test (Janssen, 1955),* which is the title of its publication.

In four chapters he meticulously summarised **first** facets of Szondi's theory important for his research: the test material and techniques and the principal lines of the methods of interpretation, setting apart most of the genetic basis.

In the **second** chapter he examined and criticised the theoretical principles underlying the mode of practicing the test, pointing out that in Szondi's design human drive entities and the symbols for test reactions — being continually connected — fit — according to Szondi — to be read without any "translation" as corresponding symbols for "allmenschliche Triebentitäten" (all-human drive entities). He ascertained that this "continuum" interpretation should only be allowed if 3 conditions were fulfilled, which was not the case:

1. A perfectly correct theory of the construction and of the dialectics in the drive system.

2. A test material entirely adequate to this theory.

3. A uniform always active mechanism of expression compelling every test person to express his individual drive structure through choices.

In the **third** chapter Susan Deri's work (Deri, 1949) was examined and also judged untenable.

Then followed an examination both theoretical again, and empirical, of syndrome diagnoses, clinical and with the test, ending with the comment that — we quote — "*at any rate Szondi's syndrome doctrine could on no count be confirmed. In view of this finding and of the practical objections mentioned, the test is to be called useless for the practical diagnosis of schizophrenia.* The same occurred with a study of epileptics he undertook,

concluding to *"the inability of the Szondi test to provide a trustful syndrome profile of epilepsy*."

In the **fourth** chapter, extensive quote again

"*it was now further traced how it was possible that many researchers, in spite of the fact that on our examination (theoretical and practical) no method whatever was found useful, yet call the test valuable for practice. By the aid of a selection of conclusions and case analyses of Szondi and his disciples we proved that the results of the test are but seemingly successful, due to the arbitrariness of application of the various methods of interpretation. In fact, Szondi's findings facilitate, by their mutual contradiction in the analysis of a szondigram, any conclusion desirable. Many people still holding the view that the most profound psychological processes can be analysed with the test, combined with the fact that, owing to this conception, very important decisions are based upon the results of it, the Szondi test is to be considered a danger.*

Our conclusions regarding the diagnostic value of the Szondi test are, therefore, negative all along the line. In our opinion we have proved the test to be worthless for practical purposes but that, on the other hand, it might lead to danger, reason why most emphatically must be advised against further use of this test in practiced psychology."

These conclusions worked as a death sentence for the further use of the Szondi test in the Netherlands. On similar but less elaborated grounds the test in France also was declared useless (Delay, Pichot, Perse, Deniker, 1953). I found no trace of reception of these critics by Szondi or at the Institute, or of a reply to such allegations. Maybe due to the language barrier, my lack of documentation or a deliberate refusal to do it by Szondi and his collaborators.

Many questions raise of course reading this document regarding some assumptions the research was based on. Even if not all of the document must be rejected. It would take a long and tedious examination to explore it. Raw empirical test data are understandably not provided in the booklet.

Schotte and his school (Schotte, 1990) also criticised Szondi's theory and test interpretation, not in order to reject them, but to extract from them a precious gem, a crystal: the *schéma pulsionnel* mentioned before, apt to reconsider human psyche along new lines. The difference between both, Janssen and Schotte, could be compared to the Ego circuits design of Szondi closing up in k-, negation, repression and destruction, and the circuit proposed by Schotte, transcending from k- to p+, opening awareness and new developmental directions.

The aim should not be to put Szondi in oblivion but to create new directions of sense, and practice accepting their inherent questions. Szondi's work was crystallised into this schema, and starting from the schema, a revisited human psyche and it's sciences, and human existence as well, appear in a new light.

So, let me again, briefly, summarize in 7 vignettes this pathoanalysis of Schotte, inviting you to read more extensively English translations of original[9] texts (Mélon, Lekeuche, 1990) we will make available as mentioned, most of them being written originally only in French and thus not really accessible for many.

I. The Structural Problem of Schicksalsanalyse

In the light of modern genetics psychic heredity as determined by eight pairs of alleles is obsolete. Yet, out of this confounding and poorly scientifically substantiated past came an inspired and inspiring theory. The inspiring one and the inspired however are difficult to fit together in many areas.

The original approach from which Jacques Schotte undertook the exploration of Schicksalsanalysis was first set out in an article in French entitled *Notice pour introduire le problème structural de la Schicksalsanalyse (Schotte, 1964)*. An English translation will be posted soon on the association's website. In this article Schotte revealed the structural characteristics, put the gaps, the contradictions and the improbabilities found in the basic teachings of Szondi in brackets and finally summarised the drive schema as a structure. He thus inverted the terms of the problem. Offering an answer, not in biogenetic, but in anthropological categorial terms.

a) The structural properties of Schotte's drive schema.

The core of Schicksalsanalyse is disclosed when we consider the sets of radicals (vectors S P Sch C – and factors h s e hy k p d and m) as finite, closed series, raising the question about the nature of completion and apparent perfection, of their enumeration.

This closed nature and their presentation in the protocol table provides the drive schema with its structural features. Every element of the table is indeed determined by its positional relation to the others through signifying networks, in addition to its proper sense. Mental illnesses themselves viewed before as poorly interrelated clinical entities — "partes extra partes" — are reconsidered in favour of the articulation of a common structure permeating the whole.

---

b) Secondly, the arrangement of mental illnesses in a table with the aid of the schema brings about a transition from morbid entity classes, to categories seen as transcendental concepts. Each vector becomes then a concept with an existential sense.

II. Ordered reading of the vectors and ontogenetic dimension

Temporal modalities introduce a representation of the order of the vectors different from Szondi's original drive schema (S-P-Sch-C). Schotte indeed proposed to read them as: C-S-P-Sch opening up for an ontogenetic reading of the schema. Schotte derives the most meaningful material for this ontogenetic reading from an early freudian psychoanalytic theory about stages of libido development, then by questioning the fundamental modes of the relationship to the other(s) from a no longer exclusively ontogenetic perspective: maternal for C, brotherly for S and paternal for P. Finally, by a more systematic comparison between the fundamental complexes of Lacan and the vectors: weaning and C, intrusion and S, Oedipus and P. The Sch vector then corresponds to the castration complex "*jeopardising the identity and integrity of the individual himself in his incarnation*".[10]

III. Pathoanalysis

Schotte's '77-'78 course on fundamental issues in clinical psychology is named *Psychiatric nosography as a patho-analysis of our* — human — *condition*.

Chapter 1 aims to provide a concise analysis of this formulation, by indicating the place of the drive schema for this project.

In *The Dissection of the Psychical Personality* Freud (Freud, 1932) depicted mental illness as a revelation of the structure of human psyche using the figure of the broken crystal. According to this principle, pathology would reveal in its fragmentation the hidden structure of the psyche. Schotte calls this **patho**-analysis.

From here Szondi's specific contribution to this problem had to be examined. Szondi envisioning for his genealogical investigations, a much larger field than just psychiatry, as he also considered other disorders, in addition to careers and love choices.

Szondi, in designing his test, to replace time-consuming genealogical research, made a kind of choice among the physiognomies found in the mentally ill. Even if he did not claim that he knew whether his sample constituted an exhaustive collection of all possible mental illnesses, Szondi still presented the result of his collection as a **system of drives**, in this sense

---

[10]   https://lacanianworks.net/1938/03/family-complexes-in-the-formation-of-the-individual-1938-jacques-lacan/

that every nosographic entity selected was embedded in a relational game with the whole of the others.

This represents Szondi's own contribution to Freud's crystal principle: the mental illnesses that can reveal the structure of the human condition presented in the form of a system, with the typical properties of a system. Szondi himself used the image of the colour spectrum to represent this idea: a drive system must provide us with a synthetic whole of the drive life, comparable to the global impression we get from white light, made understandable from its constituent colours.

IV. A Triadic Reading of the Drive schema

Triads here are borrowed from philosophy. The concept of triadic reading of the schema, was obtained by the union of the vectors S and P, and appears already in the '63 *Notice*.

August Deese, a German philosopher otherwise unknown except from Schotte's testimony in *Un Parcours*[11], attempted to grasp what constitutes the movement of human existence referring to such triads of human movement as walking, throwing and jumping; or saying, arguing and speaking; and also strength (Kraft), violence (Gewalt) and power (Macht).

Schotte added the building triad **basis**, **foundation** and **origin** resuming respectively the mother's world, the world of the father and the brothers; and the world of origin, the subject's own wish to live, which neither the father nor the mother can provide. As Beckett wrote enigmatically: "The end is in the beginning and yet you go on." (Becket, 1957)

Compared to the erection of a building, no base is sought for to plant the foundations unless of what already was meant and conceived as a building to come.

At the level of the drive schema, the one departing from C to Sch represents the ontic or genetic point of view, the second departing from Sch represents the ontological point of view, which solves the problem of origin. It puts the relationship to oneself as first: *Werde der du bist,* become what you are.

V. The Drive Circuits

From '75 to '78 Schotte and school proposed to extend his concept of the Ego vector drive circuit to all vectors in the schema.

[11]   https://en.wikipedia.org/wiki/Jacques_Schotte

a) In Szondi, this concept of the cycle refers to two ideas: first, that the concept of normality or mental health is connected with a certain mobility in the drive life, as opposed to the petrification in a number of splits or in rigid structures in illness; then the concept of circuit evokes the idea that there is an order of increasing complexity between the various ego-functions.

The Ego-circuit looks like this in Szondi (Szondi, 1968):
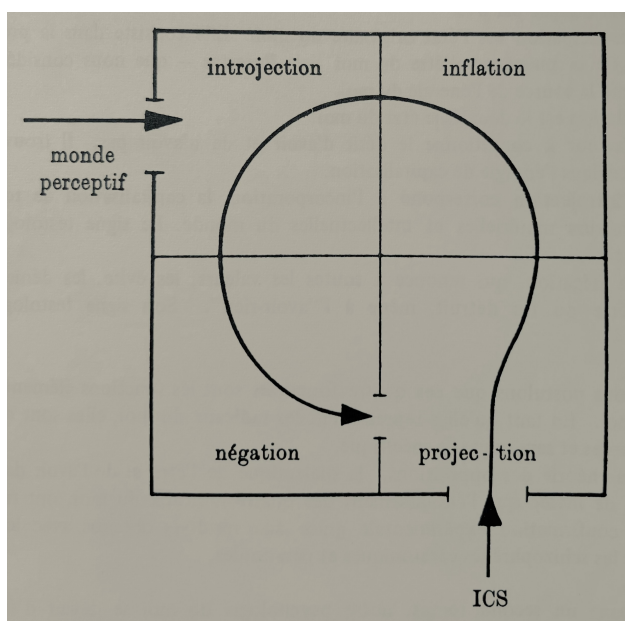
This circuit is concretised, according to Szondi, in the course of analytic or psychotherapeutic treatment, and presupposes that every psychic content "*in the life of the ego is treated progressively according to the order of the so-called defence functions*": projection (p-), inflation into consciousness (p+), introjection (k+), repression (k-).

Schotte notes that such a view is not supported by empirical — especially psychogenetic — data. Indeed, inflation (p+) hardly seems to exist in the child, and appears mainly in the course of adolescence, ie in the phase where genetic evolution takes place.
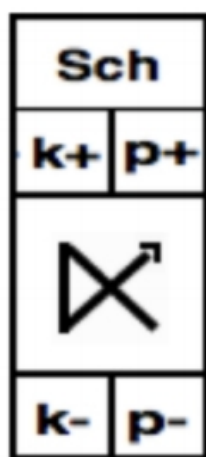
Schotte has therefore proposed a different formula for the Ego circuit (Sch), and has subsequently generalised this circuit concept for all drive vectors. These developments took some years to be established:

- Within each vector, an order is entered between the four poles constituted by the positive (+) and negative (-) positions of both factors.

- as for the ego, the circuits introduce an asymmetry between both factors in each vector. From then on, in each vector there is a factor whose inner dialectic is mediated by the other — leading — factor. The transition from the first position of the circuit to the last runs through the other factor (s, hy, k, d) acting as mediator.

- Due to the foregoing remarks, the drive circuits can also be understood as introducing the triadic reading within each vector. Each circuit reflecting the entire schema.

- Finally, the circuits introduce a temporal dimension in the reading of the schema and of the positions, while Szondi had proposed a mere spatial arrangement (centre – periphery) of.

b) Next comes the "Table of Mendeleev"

If each vector circuit reflects the entire schema, then the triadic reading, based on the order "C-S-P-Sch", is complemented and enriched from the reverse, since the entire schema in turn can be read as a circuit.

		I	II	III	IV	
environment	C	m+	d-	d+	m-	dependency
objectified body	S	h+	s-	s+	h-	auto-erotic retreat
real extern. objects	P	e-	hy+	hy-	e+	legalist-realist
history making	Sch	p-	k+	k-	p+	personal position

This means that the relationships between the vectors within the schema are homologous with the relationships between the different intra-vectorial positions. Entering the circuits makes the drive diagram a dual-level structure, fundamental feature for later developments.

The double level of the circuits offers the possibility to place the 16 drive positions in a table with double entry — situating them both in series and on levels — reminiscent of Mendeleev's periodic table of elements.

c) four levels of the circuits

C	→	S	→	P	→	Sch
P/ d+ m+/ C		C/ h+ s+/ P		Sch/ e+ hy+/ S		S/ k+ p+/ Sch
S/ d- m-/ Sch		Sch/ h- s-/ S		C/ e- hy-/ P		P/ k- p-/ C

Level 1 (and vector C) refers to a subject dependent in everything, dependent on what is happening in his environment at risk of becoming frustrated whenever the environment does not meet his expectations.

Level 2 (and vector S) corresponds to a moment of autoerotic withdrawal in fantasy; it's a speculative, imaginary moment. It indicates a first gain in autonomy with respect to the previous position.

The concept of object for this level corresponds to the concept of environment at level 1, and specially the body, which is perceived as an objectified totality of the visual field, underlining the imaginary dimension of the object's category.

At level 3 (and vector P) under the influence of law and prohibition, the subject tears himself free from the complacency of the second position. The transition from 2 to 3 initiates a negation about the objects investments in the second position, dominated by the phantasmatic dimension. The counter-investment provides access to the external, henceforth really different objects. The third position is thus the legalistic-realistic one.

Level 4 (and vector Sch) marks the entry of the subject on the stage in person: a subject as project, subject of one's own word. It is the time for the maximum autonomy of the subject, and can therefore become the level of sublimation and creation, where the subject designs his freedom and responsibility for his destiny in the sense of making history. It takes a pathological turn when accompanied by a break with the environment.

VI. The positions of the circuits and the primordial fantasies

The primordial fantasies in psychoanalysis pose the problem of the phylogenetic core of the unconscious, or at least that of the drive heritage said to constitute the core of the

unconscious, a kind of primitive mental activity. As a definition Freud points out that they are phylogenetic schemas the child inherits at birth, schemas "*which, like **philosophical** categories, have the function of 'classifying' the impressions life produces*".

In Jean Mélon's view, the primordial fantasies should be compared with a kind of regulators of human desire, as "*a kind of matrices that inform bodily stimuli in such a way that they are converted into drives and thence into psychological phenomena, helping to convert from 'Reiz' (stimulus) to 'Trieb'* ".

Freud acknowledged four primordial fantasies without explicit limitation of that list: seduction, primordial scene, castration and return to the mother's womb.

C : intrauterine regression
S : seduction
P : primal scene
Sch : castration

Mélon proposed that the genes in Szondi's doctrine should be given a status of metaphor. What Szondi denotes by the term "genes" refers in fact to these categories of the unconscious, the primal fantasies.

VII. Conclusions on the theses of the Szondian Ecole de Louvain

Calling it a chiasm I was stressing both the repetition and the inversion of both forms of analysis tight together through the drive system with 4 vectors, no less, no more, not just a loose collection of items, but with an inner structure to explore even deeper, opening new paths for the future of the great work Szondi started.

Of the theses and proposals Szondi defended in the course of his entire oeuvre, Schotte and the Ecole-de-Louvain have privileged the most fruitful in their view, namely the drive schema.

This choice actually implies a critique of other aspects of Szondi's work that were not retained or developed, especially the gene theory and the assumptions associated with it.

In Schotte's view, the drive schema should provide a framework for the elaboration of a systematic psychiatric nosography, or patho-analysis. Yet the Notice contained more than a draft of theoretical **psychiatry**. It is a design for a system of human phenomena: from the *Notice* was derived the idea of a genetic reading of the drive schema and, from there, of the systematization of stages of development.

The theory of circuits offers a precise basis for a genetic reading of the schema introducing a new order between the vectors and between the positions.

Moreover, this theory reveals to us the possibility of systematizing the drive schema itself assuming that it offers a systemic framework for a theory of psychological functioning, just as it is supposed to provide one for psychiatry and psychoanalysis.

An essential fact should be noted stating that the genetic or ontic perspective should never be considered in isolation; it is always connected with a structural ontological dimension.

It follows that the meaningful moments of a genetic reading must correspond point by point with the elements of the structure.

Each essential genetic moment must at the same time have a structural meaning. This double articulation constitutes the richness of the drive schema, reinterpreted in the light of the drive circuit theory.

References

Aurières, M., (2019) Une rencontre destinale: Ilona Radványi et Léopold Szondi, Szondiana 39

Beckett, S., (1957) Endgame (originally written in French (entitled *Fin de partie*) and translated into English by Beckett himself. First performed on April 3rd, 1957

De Groot, A., (1971) Methodologie: Grondslagen van onderzoek en denken in de gedragswetenschappen, uitg. Mouton, Den Haag.

Delay, Pichot, Perse, Deniker, (1953) "La validité des tests de personnalité en psychiatrie". V. Étude sur la validité du test de Szondi", *Annales Médico-Psychologiques, t. II, n°4*, p. 449-467.

Deri, S., (1949) Introduction to the Szondi Test. Theory and Practice, Grune & Stratton, N.-Y.

Freud, S., (1933) Ch. XXXI, Die Zerlegung der psychische Persönlichkeit *in Gesammelte Werke. Chronologisch geordnet. XV. Band. Neue Folge der Vorlesungen zur Einführung in die Psychoanalyse,*, pp. 64, Imago Publ., London, 1940

Janssen, H.J.M.N., (1955) De diagnostische waarde van de Szondi-test, Swets & Zeitlinger, Amsterdam

Mélon, J., Lekeuche, Ph., (1990), Dialectique des pulsions, 3d ed. rev., Bibliothèque de pathoanalyse, De Boeck (Bruxelles)

Schotte, J., (1964) Notice pour introduire le problème structural de la Schicksalsanalyse. Zürich, Hans Huber, *Festschrift L. Szondi, Beiheft zur Schweizerischen Zeitschrift für Psychologie und ihre Anwendungen ; Nr. 47*, Szondiana 5, pp. 114-201.

Schotte, J., (1990) Szondi avec Freud. Sur la voie d'une psychiatrie pulsionnelle. Bruxelles, De Boeck-Université, pp. 21-76.

Schotte, J., (1993) Pathoanalyse, ISA congress, Budapest, video recording <https://www.youtube.com/playlist?list=PL366E79C334A64D64>

Szondi, L., (1968) Freiheit und Zwang im Schicksal des Einzelnen, Verlag Hans Huber, Bern, p. 86

Résumé

La naissance de la pathoanalyse à partir de l'analyse du destin ressemble presque à un chiasme. Au point de croisement et d'inversion se trouve une structure cristalline : le schéma pulsionnel - schéma pulsionnel - comme une métamorphose du Triebsystem bien connu de Szondi.

La Schicksalsanalyse de Szondi s'est condensée dans ce joyau, et le travail de Schotte en a décollé. Mais avec un effet rétroactif sur la réception et le sens de l'œuvre de Szondi et préparant, espérons-le, la psychiatrie à s'ouvrir à ce que Schotte appelait l'anthropopsychiatrie. S'attendant à ce que la plupart d'entre vous soient familiers avec l'analyse du destin, nous nous concentrerons principalement sur une brève présentation de la pathoanalyse et sur l'annonce de nos premières tentatives pour rendre certaines publications d'origine française disponibles en anglais afin d'en améliorer l'accès.

The interest and the diagnostic
efficiency of projective tests

Mosso Florian

LAPCOS Université Côte d'Azur Nice

Abstract

The interest as well as the diagnostic efficiency of projective tests is no longer to be demonstrated. On the other hand, we can continue to rethink the use of tests, as well as the way of reinventing examinations (passings of tests).

For this, we will use the Rorschach test as well as the Szondi test as a projective mediation. We have developed a method which consists in restoring certain aspects of the drive dynamics of the patient thanks to the reflective interpretation, which is this moment when we will transmit what he projected himself in the test immediately following the passing of the test. We will associate it with the notion of "projective thread" where a substrate will be repeated from board to board or from test to test, giving a certain color to the test(s), and which, put in relation to the reflective interpretation can open up a reflective space and promote the emergence of unconscious problems in the subject in order to allow him to move forward and find ways to the future.

Keywords: Rorschach, Szondi, drive, test

Aim

Summarizing the projective question to the simple aspect of the results sheet is a reduction of what the passing of a projective test can offer really and clinically. Projective mediation is one of the modalities that was established beyond the results sheet. Using a projective test as a facilitating medium appears as an unsuspected richness for the clinician, where the word can find a future with a wording and meaning of suffering, traumas and other unspeakables.

Method

The interest of projective tests is no longer to be demonstrated and they carry with them the possibility of interacting with each other (we often see this with the passing of a Rorschach test followed by a TAT[12] for example), of complementing each other and to investigate different points 1 than a single test can do. For this research, we have correlated two projective tests, the Rorschach test and the Szondi test.

The projective mediations we are going to propose are based on two principles: the projective thread and the reflective interpretation. The projective thread, as Daniel Derivois explains in Clinique et médiation projective[13], is a substrate that will be repeated from board to board or from test to test, like a remnant, a little piece of history that will unfold and persevere over time, bringing to this test a certain coloring to which it will be necessary to remain attentive. This projective thread invites us to rethink space and time in the psychoanalytical conceptualization of transference, that each response does not depend on this or that board but is part of a larger story, with a repetition that wants to take us somewhere.

We will see later how some words stand out in the test as the boards progress, but even in inter-tests with an update of the first test in the second.

Reflective interpretation is a method consisting by a restitution of certain aspects of the drive dynamics of the patient in order to promote the emergence of one (or more) problems immediately following the test(s). The reflective interpretation would therefore be the moment when we will transmit to the patient what was expressed in the test according to his choices and answers, and in a reflective way, he will be able to perceive his own message as outside of himself, echoing this, which in our opinion will thus favor the emergence of the problems against which the subject was defending himself, as well as the opening to a transferential dynamic.

This term "reflective interpretation" is important because it indicates that the interpretations are not the result of chance but rather result of what was expressed in the test in a reflective way as in a mirror, leading to work that may occur.

The main objective concerning the reflective interpretation is to allow the patient to unfold his own story, not to freeze any knowledge but on the contrary to leave space for its deployment, hence the fact, as we will see later, that the interpretations will be

---

[12] Thematic Apperception Test
[13] Derivois, D. 2013. L'examen psychologique d'un adolescent de migrants : apports de la « perspective projective », dans Mazoyer, A-V. (sous la direction de), Clinique et médiation projective, Toulouse, Presse Universitaire du Mirail, p. 43-71

interrogative and not injunctive. It is important to let the patient grasp these interpretations or not.

This combination of both processes, the reflective interpretation and the projective thread, leads us to rethink the use of projective tests, and in particular their use in psychotherapeutic interview. The advantage is all the more interesting since there will not be all the quotation part, drafting of the results sheet etc. The important thing here is the immediacy of the results.

Results

Peter is a 30-year-old patient who comes to consult a Center for Care, Support and Prevention in Addictology for problems of cannabis consumption, as well as an addiction to video games. He has been in a relationship for 8 years with his partner, he tells me how this meeting changed his life in a good way, but at the same time he got deeper and deeper into video games, without being able to verbalize the cause. The interviews with Peter are not very rich, marked by a strong psychic defense and presenting himself as if everything was fine. He doesn't have much to say during the sessions, which are rather short. Besides, he does not come on his own, but comes to the session pushed by his partner who told him to consult (we will see that this detail will be very important).

After 3 interviews, we offer him the passing of a Rorschach test as well as a Szondi test, in order to see if a projective thread could emerge within these two tests and if the reflective interpretation could bring out one or more several issues.

I will present here the answers given to the Rorschach plates, and then what emerges from the Szondi test. It should be noted that during the passing of the Rorschach, many Pop-culture references emerged, concerning Final Fantasy, a series of Japanese Video Games Peter is very attached to, and we will see later why in detail.

Rorschach test

I) Looks like Bahamut and like that Phoenix.
A bat or a butterfly

II) Small butterfly at the top, that's a vagina...I see
a very small head in there

III) There are 2 people... They look like bird heads but in symmetry. Always the little butterfly. It looks like body and soul, and at the same time a guitar... In the middle a little heart

IV) This reminds me of Anima. It's dark, it's not pretty... If you turn it upside down, it's always the same tough demon
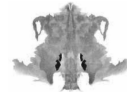
V) Oh a beautiful all black butterfly. In both directions it is butterfly. Too bad it's all black. Looks like a bunny with wings

VI) It looks like a manta ray, with lots of peaks but not necessarily bad

VII) 2 people talking to each other, a little badly formed, even it looks like 4 faces. There we have 2 faces but they have their consciences talking to each other. They communicate without talking to each other. Butterfly. Elephant head.

VIII) Ah finally color. A species of feline walking on life. There are 2 worlds, not completely different with the colors of life.

IX) I see 2 heads, like 2 big bears with their mouths open. The red stuff at the bottom tells me something but I can't tell what. I like the colors.

X) 2 crabs celebrating something by raising a leaf, seahorses, there are 4 seahorses... Around life. They

all celebrate life and it's the colors of life, with the triforce in the middle and that's important to everyone. A wise old man upstairs, like Bugenhagen protecting everything. It would be my lucky star, sometimes I think of my godfather who must look down on me.

Several hypotheses concerning projective thread can be interesting to explore. It is important to bare in mind that these are only hypotheses and pre-interpretations that we note on our side without informing the patient for the moment.

The question of reality. Peter often uses references to video games; is this in order to better tame reality? Does this reality anguish him, and where video games reassure him?

The question of duality. Peter often speaks of 2 (two worlds, two consciousnesses, body/soul duality, color/black and white...). What does this split in two mean?

The question of life. Why does Peter summon life so much? What is it to live for him?

The issue of security and protection. The relationship that Peter maintains with his reassuring figures and his need to summon them is interesting to question. Question of mourning and separation?

Here we are in the presence of our 4 projective threads, which presuppose very serious avenues to explore. Now it's time for the Szondi test to see if correlations with the Rorschach can be established.

Szondi Test

- Contact Vector: need for change as well as a curiosity for novelty. Inability to become truly attached to something, with inconsistent contact. We are indeed witnessing a rejection of the object formerly invested with a need to move towards something else, to invest massively.

- Sexual Vector: total passivity, with a relationship of dependence as well as a fear of being abandoned. Sexuality tends to be sublimated and available for works of culture or civilization.

- Paroxysmal Vector: preponderant ethical dilemma for Peter where he is divided between submission or revolt, between revenge or tolerance, between angel and demon. In addition, a strong need to assert himself and to exist is present in Peter.

- Vector of the Ego: Peter's Ego is strongly hampered in its affirmation and has adapted to the request of the other, who desires for him, even if he doesn't want it and wants nothing of what this other desires for him. Peter therefore renounces being himself, remaining a subject who should not make waves.

We asked Peter to perform a particular task in addition to the Szondi test. We asked him to choose a particular face among all the faces and we asked him to make a free association concerning what this face evoked for him: "The first thing I wonder is what's wrong with him and why he's got his brain spinning... Looks like me. He's looking for himself, he doesn't live in the same world."

This protocol is very interesting because this test informs us about a few points: First of all, it should be noted that despite his needs to live his life as he would like, Peter cannot, having to reduce himself to the request of the other and basically not existing as he would like.

It is interesting to note that his need for contact and affective dependence cannot be satisfied in life, where he is constantly looking for an object that can fulfill it. We can also connect this point with the first where the objects to invest are not adequate for him. He invests in spite of himself in inadequate objects in which he cannot find himself. We will question the rejection of the old object and especially from whom he wanted to separate in order to save himself.

We understand a little better this notion of "2 worlds" that he could verbalize in Rorschach test, in the sense that he is torn between two opposing internal worlds, namely hatred and peace, and which he projects into the test.

Moment of reflective interpretation

After having identified the various projective threads which were repeated in intra- and inter-test, let us move on to the moment of reflective interpretation.

The principle of reflective interpretation is to perform an interpretation but in the interrogative form, so as not to fix knowledge on him, but so that he can use the

interpretation and bounce on it to elaborate. The goal is for him to recognize himself and to be able to affirm (or invalidate) the interpretation.

Psychologist: "Do you take refuge in video games to really be yourself? "

Peter: "So, I really didn't think you were going to ask me that question! (We explain to him that the interpretations are not the result of chance, but are indeed the result of the projective tests he has passed before). I like this word "refuge", it represents me well with video games. (He takes a moment after this answer, and I feel a reflection and an emotion that he had not had until then). A refuge, in games, is a place to rest or heal. Playing, as you said, helps me, almost saves my life! I feel alive when I immerse myself in this Universe (Final Fantasy). When I play it, yes, I feel like I exist, where in life I tend not to necessarily be myself, to be serious and hide behind pretense. »

Psychologist: "Who is the real Peter, the one behind these pretenses? »

Peter: "A person who abandoned himself a long time ago and who was abandoned... who always suffered bullying with an alcoholic father, who abandoned my mother and me. I can't remember the Peter I was as a child, I don't remember and I don't want to remember, it was really too hard.

Maybe in fact I prefer not to remember the harm he did to me... that he did to us. I admired him like all the dads in the world and his absence weighs on me but I don't know how I would react if he was present in front of me. (Here we have the anticipation of another interpretation that must be grasped).

Psychologist: "Like you can't choose between love and hate? »

Peter: Exactly! It's two worlds with me in the middle who doesn't know what to do. As if I was lost between the two, being able to get caught up on one side or the other. As if as soon as life begins to overwhelm me, I had to start boiling until the implosion. The only one who manages not to implode is my girlfriend.

Psychologist: "Are you hiding your real face from your girlfriend? »

Peter: (laughs embarrassed) That is to say that she is everything to me but she formatted me so that I fit into a mould, that I am less wild, and less Peter all of a sudden...So it's in part because of her that I hide my true face. And there I find myself in a spiral where I can't go back because if I go back to how I was before, she's going to leave me, I'm sure of it and I can't live without her, I let it be. But it's hard to let yourself die slowly, believe me. That's why I cling to the little pleasures that remind me of the real

Peter, moreover playing Final Fantasy allows me access to certain memories of my youth, a moment that seems far away now... Maybe I am also responsible for letting myself die...

Psychologist: "How do you feel about loneliness or abandonment? »

Peter: For me, that's the worst thing. I need people and girlfriends with me. Maybe that's why I've only ever managed to cling to one person in love, because I was so afraid that they would make me suffer by leaving me that I preferred to take the lead and ensure my safety, by multiplying the companies, which is currently happening. Besides, it goes beyond couple relationships. Now that I think about it, I get attached very quickly to many people and I act without calculating for others, so as not to be alone. It's crazy, this word "alone", it brings out a lot of things in me...

Clinical and theoretical considerations

Reflective interpretation as a catalyst for the clinical encounter

The story above is what was said to each other in the session just after the projective tests were taken.

This session was the anchoring point of the transference relationship, where a statement could find place in an expression, a statement that was strongly repressed and where Peter came for an interview forced by his partner.

We can clearly see how the reflective interpretation, augmented by projective threads, gives color to the clinical interview, with a whole questioning of existence, being, abandonment, loneliness as well as the need to live, points which would have taken a long time to emerge. All these points that we mentioned in the interview could not have found a place of address if we had not summoned the issues of the subject to the front of the stage. Peter wasn't inclined to speak because he just couldn't.

Summoning Peter in himself and for himself opens to him, re-opens to him the doors of his own History. The clinical encounter was able to take place when we were able to put words to his suffering, and reach him instead of his suffering and his life.

We are witnessing here a real clinical encounter, where we were able to approach Pierre, and through reflectivity Pierre was able to come towards us, but also towards him. He was able to get along, which he did not hesitate to point out to me at the end of the interview: « It feels good to be free, to be able to say what you think! »

Peter is not an isolated case where this method has given very satisfactory results. The passing of tests and of this method to young people, adults or even the elderly has confirmed its clinical usefulness.

However, there is a limit that we strongly advise against, this is the case of psychosis. Reflective interpretation and psychosis do not go well together, for a simple reason: reflective interpretation can very quickly drift into persecution due to the knowledge that we bring to the front of the stage, and which can cause decompensation in the psychotic patient.

Clinical vignette of Majid, 43 years old, schizophrenic

During the development of this method, while still a student, and before knowing the limits of this method, we passed the same protocol to subjects suffering from psychic disabilities.

The first patient we tested, Majid, was a subject with schizophrenia. When we interpreted the results to him, his gaze and his face became very defensive, he moved back slightly with his chair: "How can you know all this about me?" Are you spying on me? It's not normal that you know all this about me.... I'm gonna kill you ! »

He was seized with anxiety and the rest of the interview consisted in reassuring him. And yet this was not the first interview with this patient, I had been seeing him in the institution for 5 months for interviews.

We can clearly see how certain psychic structures can perceive reflective interpretation as a real violence of interpretation, in the confrontation with a reality that is more than destructuring.

This brings us to a more than fundamental point for this method. Indeed, it is interesting to have some clinical data on the psychic structure of the subject before carrying out the projective protocol as well as the reflective interpretation, in order to precisely prevent this, from undermining the subject with an invasive, even destructuring reality content.

Conclusion

This clinical work centered around projective mediations opens up serious psycho-therapeutic avenues, but also opens up interesting clinical hypotheses.

Indeed, the use of this method is not systematic, but it allows a support for those who have difficulty in elaborating or are confronted with too rigid psychic defenses. This method was born in Addictology where the obligations of care made it impossible to meet, a meeting that was convened thanks to this method. In view of the results, it seems convincing to speak of therapeutic mediations through projective tests, with significant psychotherapeutic effects, where the reflective interpretation, with the projective thread, seems to open up a new field of possibilities.

References

Derivois, D. (2013). L'examen psychologique d'un adolescent de migrants : apports de la « perspective projective », dans Mazoyer, A-V. (sous la direction de), in *Clinique et médiation projective*, Toulouse, Presse Universitaire du Mirail, p. 43-71

Résumé

L'intérêt ainsi que l'efficacité diagnostique des épreuves projectives n'est plus a démontrer. En revanche, nous pouvons continuer à repenser l'utilisation des tests, ainsi que la façon de réinventer les passations.

Pour cela, nous utiliserons le test de Rorschach ainsi que le test de Szondi en tant que médiation projective.

Nous avons développé une méthode qui consiste à restituer certains aspects de la dynamique pulsionnelle du patient grâce à l'interprétation réflexive, qui est ce moment où on va transmettre ce qu'il s'est projeté dans le test immédiatement à la suite de la passation. Nous l'associerons avec la notion de « fil projectif » où un substrat va se répéter de planche en planche ou de test en test, donnant une certaine coloration au(x) test(s), et qui, mis en relation avec l'interprétation réflexive pourra ouvrir un espace réflexif et favoriser l'émergence de problématiques inconscientes chez le sujet afin de lui permettre d'aller de l'avant et de trouver des voies vers l'avenir.

Mots clés: Rorschach, Szondi, pulsion, test

Szondi at the Movies

Holger Schumacher[14]

Association for Psychohistory and Political Psychology, Germany

Abstract

Applying fate analysis to the production, reception, and interpretation of movies opens new perspectives in film science: Identifying the primal needs being satisfied in the movie theater we understand why cinema emerged as an art form. Regarding film production, we gain deeper insight into the process of scriptwriting and staging. The psychology of film perception as interplay of projection and introjection enables us to expose collective fantasies, which become manifest in this mass medium. We thereby continue the cultural aspect of Leopold Szondi's writings, accessing a new field of research at the crossroads of fate analysis and psychohistory.

Vice versa, this can be the fundament for future studies, integrating aspects of film science into the clinical context. There have been approaches like Jaromír Lhotský's *Der Film als Experiment und Heilmethode* (1950) or Wilhelm Salber's *Psychaesthetik* (1986). From a Szondian perspective we should raise the question: What can fate analysis learn from film dramaturgy, when it comes to develop a coherent life-script?

Keywords: cinema, film science, art, art therapy, cultural studies, psychohistory, collective unconscious, projection

Introduction

The idea of the familiar unconscious was born with a close look at art. Studying Fyodor Dostoevsky's novels, Lipót Szondi discovered that the writer projected interior drives onto his fictional characters. This allowed the psychiatrist to carve out the dichotomy of the murderer and the "homo saccer" both in Dostoevsky's oeuvre, as well as in his family. Hence, fate analysis – beside its clinical focus – displays a cultural aspect already from the beginning. It subsequently appeared and re-appeared throughout Szondi's writings; most explicitly in later works like *Kain. Gestalten des Bösen* (1969) and *Moses.*

---

[14]Email: editor@filmpsychoanalyse.de

Antwort auf Kaïn (1973) but also in the *Ich-Analyse* (1956), where Szondi referred to the difference between National Socialism, Communism, and capitalism:

Die kollektive Ich-Entwicklung der Menschheit ist heute vielenorts einesteils in der Phase der Partizipation der sekundären Projektion (kommunistische Staatsformen) und in der Inflation (faschistische Staaten) steckengeblieben (p-Völker), anderenteils in der Phase der Einverleibung (großkapitalistische Staaten) erstarrt (k-Völker). In Bezug auf die Möglichkeit einer Integration der völkischen Ich-Existenzen in Form einer freien Demokratie dürfen wir für die nahe Zukunft keine zu großen Hoffnungen hegen (p. 266).

Here, an analogy between Szondi and his predecessor Sigmund Freud becomes apparent: Both started their scientific disciplines as clinical researchers. The description of mental diseases – as one possible form of human existence – enabled them to realize and distinguish forces or needs, which exist in all of us. On this basis they formulated their own culture theories. Putting Freud's and Szondi's literature side by side both works can be subdivided into a clinical and a cultural part.

If we want to evaluate culture, art plays an essential role for the self-concept and the self-perception of a group. It provides a form of manifesto, expressing who we are. It conveys our collective fantasies, giving them a concrete and comprehensible shape. Regarding film, it transforms emotion into motion. Therefore, the morphologist Dirk Blothner calls cinema "the planetarium of culture", which enables us to observe unconscious developments (in German, 1993, p. 169). There have been approaches by Henri Maldiney (1985), Friedhelm Bellingroth (1958), and – more recently – by Mathes Seidl (2011), who employed fate analysis to gain deeper insight into the psychology of fine arts, movies, and music. Vice versa, we saw art devoting itself to fate analysis, for example Kurt Kren's experimental movie *48 Heads from the Szondi-Test* (1960) or Brigitte Burgmer's study *Ausdrucksformen* (*Forms of Expression*) (1983). Yet, a systematic exploration must still be conducted.

Method

Applying Szondi's drive scheme both to the productive as well as the reproductive aspects of cinematics can be a further step in pursuing the culture theory of fate analysis. The following questions describe a guideline for research:

Why did cinema evolve at a certain point of history?

Where are we when we go to the movies?

What do we do when we write and direct motion pictures?

How can we employ cinema to detect the collective fantasies of a group?

The first question refers to the psychohistorical roots of film as an art form. The subsequent ones aim at analyzing the psychological processes which come into effect during the production and perception of motion pictures. Here, we can take account of existing literature, especially Friedhelm Bellingroth's study about the "drive effects of film" (in German, 1958). Finally, we enlarge our perspective and examine how collective patterns of thought – fears as well as desires – are conveyed in the mass medium cinema and form a panorama of the unconscious.[15]

The origin of cinema

At the threshold of the 20th century a pair of siblings is born, which reacts in different ways to the zeitgeist. Whereas psychoanalysis develops a new *art of healing* by focusing on the psyche as counterpart of a materialistic and physiological worldview, cinema offers a *healing art* (Schumacher, 2021a, p. 250). Like no other art form, it satisfies our desire for participation, which Szondi describes as the need to be magically united with the world and with other human beings (1956, pp. 162-172). This primal urge got lost during our ontogeny as well as our phylogeny, because since the modern era we have been continuously moving away from the center of the universe to its outskirts: In the ancient world the gods were still present amongst us, constantly interfering with human destiny. Monotheism transformed the tangible puppet-gods into an abstract figure, withdrawing from the world affairs. Today we tend to read Moses' decalogue as a form of penal code, although it was written as a manifesto for free people. So was its later echo, the Pater Noster. Both represent an early form of enlightenment, dividing state and spirituality, transferring might onto the community, and motivating human beings to use their reasoning powers to accomplish the good. In the Middle Ages, however, action became associated with the danger of sin. The function of art was the "memento mori", focusing on the afterworld. As a countermovement, the modern era brought along a new liberation, characterized by the pleasure of discovery. This led to a rise of natural sciences and a paradigm change in philosophy. Yet, this new autonomy subsequently tipped over into a feeling of being lost and lonely. As Rolf-Arno Wirtz put it: "God has withdrawn and left objective principles as his shadow" (in German, 1998, p. 73 et seq.). Since modernity we

---

[15]   The following explications are a condensed version of the research presented in *Panorama des Unbewussten* (2021), published in cooperation with the *Szondi-Institute*.

have found ourselves alone in cosmos, replacing the feeling of belonging with an unsettling vastness of the outer and the inner world.

From a psychohistorical perspective cinema emerged as a "shelter for the impositions of modernity" (Schumacher 2021a, p. 251). It is at once ultra-modern and archaic, integrating existing art forms and combining them with a spatial experience, which produces specific modes of regression:

1) Participation

The forerunner model of the movie theater was Richard Wagner's festival hall in Bayreuth. Aligning the seats toward the stage, hiding the orchestra in a pit, and putting the room into total darkness the composer evoked an essential psychological impact: He physically and emotionally constrained the viewer's attention onto the stage drama. Thus, the social interaction of the audience was also embedded into the performance, because in darkness we merge with the figures on stage and with the viewers beside us. We suddenly feel and react as a collective (ibid., p. 249 et seq.), temporarily realizing our need for participation.

2) Projection and introjection

Georg Simmel, the father of modern sociology, described an additional effect of darkness: It seems to simultaneously expand and contract our surroundings (1903). In the setting of the movie theater this induces a process of projection and introjection. As Friedhelm Bellingroth explained, we transfer our inner conflicts and desires onto the screen-characters and subsequently incorporate their mental structures (1958, pp. 121-126). During the "projection" – another phrase for a movie-screening – we regress to an earlier phase of our development, where the difference between perception and imagination, as well as between individual and collective dissolves. "*This correlates both to the mental condition of a psychotic and the psychological level of an infant*" (Schumacher 2021a, p. 250).

3) Prenatal dual union

The movie theater triggers a third mode of regression, taking us back even further in our ontogeny. Leaned back in comfortable seats, the body perception is largely suspended. We enter a trance, a floating state, which resembles *the intrauterine experience and the birth process. Here*, "we contentedly sip from soft drinks instead of amniotic liquor. […]

When the curtain opens, unveiling the screen, we are ready to dive into the light, which leads us to a different world.*" (Schumacher 2022, p. 170). Thus, cinema revives and reenacts even earliest forms of participation: Reverting to a surrogate womb, existential needs, desires, and obsessions merge between screenwriters, actors, directors, and their audience.*[16]

The psychology of screenwriting

This unconscious interplay already begins when a movie is written. One of the most popular models in film-dramaturgy is Laurie Hutzler´s *Emotional Toolbox™* (2006). She defines nine character-types, supporting screenwriters in developing authentic and three-dimensional movie characters. For each of them Hutzler analyses their inner conflict, their worldview, their greatest fear and their unconscious need, the latter representing a chance for development. These character-types result in certain roles or occupations like moral heroes, gangsters, scientists, visionaries, or care givers, constituting different movie genres. What the characters must learn is to balance the dominating power of their personalities with a complementary one. Otherwise, the hero's journey will lead to stagnation or aberration. Matching Hutzler's model to the drive scheme of fate analysis, we notice stunning similarities: The various powers she describes can be related to corresponding vectors, factors, and tendencies (see fig. 1). Hence, the Szondian drive system enables us to gain deeper insight into genre-configurations and their appeal to us.
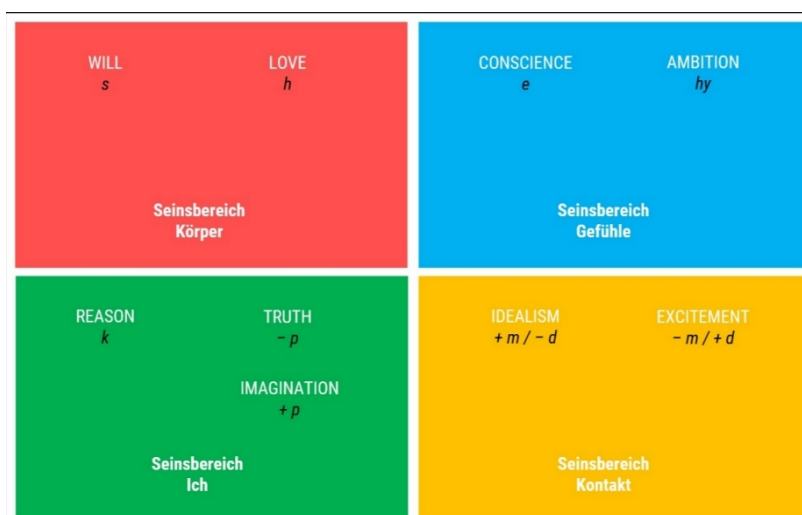

Fig. 1 | Drive scheme and *Emotional Toolbox™*

From *Panorama des Unbewussten* (1st ed.), p. 127, by H. Schumacher, 2021, Basel: Schwabe Verlag.

The psychology of staging

[16] *This safe haven allows us to expose ourselves to the lust for anxiety, which Bálint describes (1959).*

The psychology of scriptwriting leads us to the next phase of film-production: casting, acting, and directing. Here, the script comes to life, the "score" for a movie is transformed into a vivid composition. This phase demands the selection and instruction of the appropriate people as shown in Darren Aronofsky's movie *Black Swan* (US 2010). It deals with the dancer Nina, who is eager to become the prima ballerina in a production of Tchaikovsky's *Swan Lake*. The choreographer attaches this to a condition: Nina shall explore the darker aspects of her personality to authentically embody the black swan in the ballet. The pressure to succeed takes its toll on Nina, and she drifts away into psychosis. Being hunted by visual and auditory hallucinations, the difference between reality and fiction increasingly dissolves. The drama culminates in a violent climax: Nina stabs her concurrent to death. Afterward she delivers a thrilling performance, dancing perfectly. Yet, when the curtains fall, Nina realizes that she has in fact injured herself fatally during a psychotic episode.

Aronofsky illustrates the fact that actors always perform a tightrope walk on the edge of insanity. Perfection is achieved by introjection and by an extensive identification with the fictional role. On the other hand, actors need a strong embeddedness in reality to prevent their personalities from being washed away. When a movie is staged the whole crew merges to a temporary family, releasing unconscious energies to produce the emotion of a love or a murder scene. This requires a refined balancing act, because everything must remain fiction, yet it needs to appear authentic. For this purpose, Alfred Hitchcock has coined the famous phrase: "All the drama on the screen, not on the set."

The function of a director is to find the right actors and guide them in creating the intended impact through facial expressions, speech, and proxemics. We can raise the question, whether the process of casting, acting, and directing resembles the act of choice in the Szondi-test (Schumacher, 2021, p. 112 et seq.). Based on the drift-factors *s* and *h* Friedhelm Bellingroth described the importance of factorial face-schemes in feature film and advertising (1960, p. 134).

Panorama of the unconscious

Watching the final movie, we react to the written psychodrama and its visual interpretation, where emotion is transformed into motion. To identify the collective fantasies conveyed in it, we must look beyond genre and plot formation. If we compare, for instance, an outer space drama like Alfonso Cuaróns *Gravity* (US, UK 2013) with the

Marvel film adaptions (2008-2022), which have been dominating the cinema-screens for over a decade, these motion pictures seem to have nothing in common. They represent contrasting genres, and even from the perspective of fate analysis, we are confronted with different vectors of the drive system: Whereas *Gravity* displays the problem of binding – the dynamic between holding on and letting go, as well as the dilemma between stagnancy and activity –, the superhero movies show a simplified struggle of the "good" against the "bad". In other words: One motion picture deals with conflicts in the C-vector, the other ones with oppositions in the P-vector. We can relate this to the ubiquitous problem with partnership and sexuality on the one hand, and the resurrection of ideology and paranoia on the other. Yet, on a deeper level the common characteristic of these movies is a longing for orientation. Their respective success at the box office indicates that they express a collective need.

References

Bálint, M. (1959). *Thrills and Regressions*. London: Routledge.

Bellingroth, F. (1958). *Triebwirkung des Films auf Jugendliche. Einfuehrung in die analytische Filmpsychologie auf Grund experimenteller Analysen kollektiver Triebprozesse im Filmerleben*. Bern: Huber.

Faktorielle Gesichtsschemata im Szondi-Test als Reizschemata für faktorielle Antriebsgestimmtheiten. (1960). *Beiträge zur Diagnostik, Prognostik und Therapie des Schicksals. Szondiana III*(45), 133-136

Blothner, D. (1993). Der Film als Kulturmedium. In H. Fitzek & A. Schulte (Eds.), *Wirklichkeit als Ereignis. Das Spektrum einer Psychologie von Alltag und Kultur* (pp. 159-173). Bonn: Bouvier.

Burgmer, B. (1983). *Ausdrucksformen. Eine Studie zu den Szondi-Test-Personen*. Muenchen: Minerva Publikation.

Hutzler, L. (2006). *Emotional Toolbox. The Character Map*. [eBook]. Retrieved from https://www.etbscreenwriting.com/product/the-character-map/

Lhotský, J. (1950). *Der Film als Experiment und Heilmethode*. Wien: Verlag Wilhelm Maudrich.

Maldiney, H. (1985). *Art et existence*. Paris: Éditions Klincksieck.

Salber, W. (1986). *Kunst – Psychologie – Behandlung*. (1986). Bonn: Bouvier.

Schumacher, H. (2021). *Panorama des Unbewussten. Die Schicksalsanalyse in Filmproduktion, Filmrezeption und Filminterpretation*. Basel: Schwabe Verlag.

Cinema as an Art of Healing. (2021a). *Clio's Psyche 27*(2), 249-253.

Cinema: The Art of Psychogeography. (2022). *Clio's Psyche 28(2)*, 168-173.

Seidl, M. (2011). *Das Innenleben der Musik. Eine musikpsychologische Studie*. Muenchen: GRIN Verlag.

Simmel, G. (1093). Soziologie des Raumes. In G. Schmoller (Ed.), *Jahrbuch fuer Gesetzgebung, Verwaltung und Volkswirtschaft im Deutschen Reich 27*(1) (pp. 27–71). Leipzig: Duncker & Humblot.

Szondi, L. (1956). *Ich-Analyse. Die Grundlage zur Vereinigung der Tiefenpsychologie*. Bern: Verlag Hans Huber.

Kaïn. Gestalten des Bösen. (1969). Bern: Verlag Hans Huber.

Moses. Antwort auf Kaïn. (1973). Bern: Verlag Hans Huber.

Wirtz, R.-A. (1998). Die Sexualität zwischen Fluch und Utopie. Von der abweichenden zur ausweichenden Sexualität. In Deutsche Gesellschaft für Sozialanalytische Forschung e. V. (Ed.), *Landschaften der Sexualität* (pp. 72-95). Köln.

Figures

Schumacher, H. (2021). *Panorama des Unbewussten. Die Schicksalsanalyse in Filmproduktion, Filmrezeption und Filminterpretation*. Basel: Schwabe Verlag.

Résumé

L'application de l'analyse du destin à la production, à la réception et à l'interprétation de films ouvre de nouvelles perspectives en science cinématographique : en identifiant les besoins primaires satisfaits dans la salle de cinéma, nous comprenons pourquoi le cinéma est apparu comme une forme d'art. En ce qui concerne la production cinématographique, nous approfondirons le processus d'écriture du scénario et de mise en scène. La psychologie de la perception cinématographique comme jeu de projection et d'introjection nous permet d'exposer les fantasmes collectifs qui se manifestent dans ce média de masse. Nous poursuivons ainsi l'aspect culturel des écrits de Léopold Szondi, accédant à un nouveau champ de recherche à la croisée de l'analyse du destin et de la psychohistoire.

Vice versa, cela peut constituer le fondement d'études futures, intégrant des aspects de la science cinématographique dans le contexte clinique. Il y a eu des approches comme Der Film

als Experiment und Heilmethode (1950) de Jaromír Lhotský ou Psychaesthetik (1986) de Wilhelm Salber. D'un point de vue szondien, nous devrions poser la question suivante : que peut apprendre l'analyse du destin de la dramaturgie cinématographique lorsqu'il s'agit de développer un scénario de vie cohérent ?

Mots clés: cinéma, science du cinéma, art, art-thérapie, études culturelles, psychohistoire, inconscient collectif, projection

„The wind of change in narcissism studies"

Vida Dorian[1][17]

Kemény Viktor[1]

Áfra Eszter[2]

Káplár Mátyás[1]

Takáts Bálint[1]

Bandi Szabolcs[1]

[1]University of Pécs

Faculty of Humanities and Social Sciences

Institute of Psychology

[2]University of Pécs

Medical School

Department of Behavioural Science

Abstract

Topic: Currently narcissism is considered one of the most widespread modern "diseases" and the different subtypes have been approached from several angles. One of the most known is the dynamic approach. On the other hand, the most neglected is the cognitive approach. As a consequence, in the last decades, some researchers started to make steps forward to understand the disturbances of reasoning that may occur in narcissism.

Purpose: This paper focuses on introducing different approaches and models that are rarely used in narcissism studies, but which could also have potential to describe the whole phenomenon more deeply in the future. Thesis: According to different types of literature, our

[17]Corresponding author: Vida, D., University of Pécs - Faculty of Humanities and Social Sciences - Institute of Psychology, H-7624, Pécs, Ifjúság str. 6.; 0036305835682 vida.dorian@pte.hu

thesis is that narcissism is well studied in different frameworks(e.g., dynamic), but not quite deeply in the cognitive frame (e.g., Beck's cognitive theory) with which we can understand the phenomenon more specifically.

Sources used: Main sources used for this literature review are books and articles in the context of Beck's cognitive theory (Beck, 1970; Beck et al., 2015).

Conclusion: Although the phenomenon of narcissism was studied deeply in the last few decades, the cognitive perspectives are not well understood in today's psychology.

Keywords: narcissism, cognition, grandiose, vulnerable

Introduction

Initially, narcissism was mostly considered as a pathological personality trait. But as the phenomenon got more and more explored via extensive research efforts – especially after the appearance of the Dark Triad concept (Paulhus & Williams, 2002) – and widespread, it could no longer be described only as pathological personality organization (Ackerman et al., 2011; Al-Shammari et al., 2019; Kaufman et al., 2020; Pincus & Lukowitsky, 2010).

The name and the origin of the phenomenon, narcissism, goes all the way back to the ancient Greek mythology. We all know the story of Narcissus and Echo in which the semi-god Narcissus rejects the nymph who turns into a stone and only her voice, her echo, remains in this world. After that, Aphrodite, the goddess of love curses the young man, so he falls in love with his own reflection seen in the river (Bandi, 2020). This myth contains many aspects of the narcissistic personality traits. For example, the cruelty and aggression with which Narcissus rejected Echo are very much part of a basic narcissistic personality. Also noteworthy is the lack of empathy which is reflected in the manner of rejection. At the very end of the story, Narcissus falls in love with his own reflection, which portrays self-love and to some extent a distorted and absurd image of the protagonist. We can clearly see that, although the story was written more than two thousand years ago, in the time of the ancient Greeks, this complex personality trait was already observed then.

Grandiose and vulnerable narcissism

Although as we mention, narcissism has been studied in depth, researchers who are not so familiar in this area, usually don't take account that there are different subtypes and forms of appearance and representation of the phenomenon (Miller et al., 2011).

One of the dimensions or categories along which we can separate narcissism are the grandiose and vulnerable traits. In the past, narcissism was mainly understood in its grandiose (overt) form, but the vulnerable (covert) form of the phenomenon is also an important reference in today's approach. The two types are not entirely different, because they share a common narcissistic core, such as emotional rigidity, expectations of excessive admiration, feelings of self-importance and fantasies about infinite power and success (Pincus & Lukowitsky, 2010).

The majority of people and the research community – as mentioned previously – identify narcissism mainly with grandiose narcissism. This view has probably been able to gain some currency because of the differences between the two types. Grandiose narcissism can be easier identified, because is more apparent and it can be illustrated through simple examples. Individuals with this personality trait are characterised by excessive extraversion, aggression, and boundary crossing (Bandi, 2020). They rarely experience inner emptiness or worthlessness.

In contrast, people who show signs of vulnerable narcissism are more withdrawn and shy (Chong et al., 2020; Miller et al., 2011; Pincus & Lukowitsky, 2010). This type is difficult to illustrate by examples, as they are characterised by shyness and inhibited behaviour. The basic traits - the "narcissistic core" - are also present but combined with fear. The biggest difference between grandiose and vulnerable narcissism is the space in which most of the characteristics associated with the phenomenon are embodied. In the vulnerable form, the processes are more intrapersonal. They are also characterised by grandiosity, power-seeking, omnipotence, but they are able to suppress this for most of their lives. Suppression can lead to an inner conflict, which can often result in psychological pathologies (Wright et al., 2018; Zajenkowski et al., 2021).

Young's schema theory

Although several different aspects of this personality trait have been described in the past, the cognitive facet is not so explored. In this paper we are introducing two

interesting approaches that can be used more often in the future in the different narcissism studies.

The first one is a semi-dynamic and semi-cognitive concept, which is Jeffrey Young's Schema theory (Young et al., 2003). Schemas consist of feelings, perceptions, memories and cognitions, making them a bit more cognitively oriented basis of personality psychology. We usually develop our schemas in the early childhood. They are well defined and stable, but flexible enough to change if it is needed. Those changes may appear when a very strong emotional impact happens – like a death of a close person or other salient changes in our life.

As we mentioned before, the schemas generally develop in the first few years of our life, but they can still emerge in different periods: e.g., adolescence, leaving home, changing jobs. It is really important to highlight that when these schemas are not working correctly, we can talk about maladaptive schemas. In narcissism we usually focus on those, since individuals with this personality trait can possess many different maladaptive mechanisms (Starbird & Story, 2020; Zeigler-Hill et al., 2011).

As mentioned before, the schemas are stable, but there are always different critical periods or situations when our fragile coping mechanism will be in the focus. That's what we call schema modes. Schema modes are activated when different coping strategies are overwhelmed by very strong emotional states or rigid coping mechanisms, so the person loses control (Behary & Dieckmann, 2013; Young et al., 2003). Patients diagnosed with Narcissistic personality disorder often show a lot of emotional changes, which can refer to changes in the schema modes as well (Bandi, 2020; Vankó, 2012).

Researchers described ten different schema modes. According to Young et al. (2003) and Behary & Dieckmann (2013) narcissists might show signs of these schema modes: vulnerable child mode (associated with emotional deprivation, abandonment, mistrust, negativity, pessimism), angry child mode (in connection with emotional deprivation, abandonment, mistrust), impulsive child mode (can be linked to entitlement and insufficient self-control) and happy child mode – which is part of our personality all the time and can repair the maladaptive schemas. As we can see, this personality trait is very much characterised (by the view of schemas) by avoidance and overcompensations (Bandi, 2020).

Beck's cognitive theory

Another approach to understand how people see and describe the world and emotions around is Beck's cognitive theory (Beck, 1970; Beck et al., 2015; Giles & Shaw, 1987). Beck believed that understanding the mindset of an individual could also help us to understand the emotional world of the person. According to cognitive theory, different situations are emotionally neutral and only the person attributes them with different emotional colours, so the emotional labelling of each situation depends on the person experiencing it and his or her current state of mind (Beck, 1970).

In that whole process we can highlight two very important factors: activation and synthesis. Activity refers to a general phenomenon that we are in charge and in control, so we are not just passive observers or spectators in the different situations, but we have a big impact on the results as well. On the other hand, synthesis describes a procedure when a person has knowledge about his past, presence and future as well. It can be referred to some kind of an integration about the self (Bandi, 2020).

Beck in his model described different levels of organizations. The deepest constructs are the schemas – those are very similar to the schemas we mentioned in the previous theory (Young's schema theory). Those have a direct impact on every other cognitive mechanisms in our mind – including thinking. Beck described the schemas as evaluation systems that we develop or that we gain in our early stages of life (Beck, 1970). We can see many similarities between the Young schema theory and the cognitive theory at this level. This might happen because the dynamic model of schemas (Young's theory) was inspired by Beck's theory.

On the second level of the cognitive model are the attitudes and general beliefs which represent a general approach to different situations and to the emotional evaluation of those situations. If that way of thinking is damaged or harmed, a person can establish dysfunctional attitudes. The presence of dysfunctional attitudes is not adverse in all cases, but if they accumulate, the individual can experience different mental abnormalities and disorders – most of the time depression (Margitics, 2005; Tiringer, 2010).

Individuals, who show narcissistic traits, can evolve different dysfunctional attitudes. One of the most common one is the extreme need for external recognition. According to different theories (e.g.: Pincus & Lukowitsky, 2010) narcissists want to be in the centre of attention – in the spotlight –, and for that, they need people who will admire their "brilliance". Their life is like a theatre performance, where they play the same role and show over and over again and expect the audience to applaud.

The second most common dysfunctional attitude related to narcissism is perfectionism and omnipotence. Those are two different constructs, but they are very close in dynamic and in results as well. Narcissists – in their own world of fantasy – are immortal, perfect and omnipotent. A very good example for that in the classic polite literature is Oscar Wilde's The Portrait of Dorian Gray.

Discussion

After the analysis of all those theories, we can say that narcissists can see "reality" through several and different distortions. In their world of fantasies ordinary people can become kings and kings may become Gods in an instant. According to different literatures (Underwood et al., 2021), vulnerable narcissism is more often associated with different dysfunctions than grandiose counterpart. These dysfunctions can lead to various psychological disorders as well (e.g., depression, anxiety, neuroticism) – which can be consequences of failing to establish perfectionism. On the other hand, grandiose narcissism is more often associated with aggression which can be the consequence of entitlement and expectation of excessive admiration. As we can see, vulnerable narcissism is more frequently linked to any kind of emotional instability or lack of emotional regulation (Miller et al., 2021; Underwood et al., 2021).

Although Lee et al. (2017) discussed that the connection between narcissism and empathy can be very paradox, since some theories say that narcissists understand the cognitive part of empathy, but they just do not care about the consequences and about feelings of others, we can see that the emotional regulation is one big problem that narcissists have to face.

Beyond the disfunctions of emotional regulations, we can also see different symptoms associated with narcissism. One of many can be mistrust in others and co-dependency (Zeigler-Hill et al., 2011), which can be connected to both types of narcissism.

In conclusion, I would like to point out the relevance of all those new approaches and theories that can help us to understand the mindsets of narcissists and their thinking anomalies.

References

Ackerman, R. A., Witt, E. A., Donnellan, M. B., Trzesniewski, K. H., Robins, R. W., & Kashy,

D. A. (2011). What Does the Narcissistic Personality Inventory Really Measure? *Assessment, 18*(1), 67–87. https://doi.org/10.1177/1073191110382845.

Al-Shammari, M., Rasheed, A., & Al-Shammari, H. A. (2019). CEO narcissism and corporate social responsibility: Does CEO narcissism affect CSR focus? *Journal of Business Research, 104*, 106–117. https://doi.org/10.1016/j.jbusres.2019.07.005.

Bandi, Sz. (2020). *A nárcizmus kézikönyve*. Elméleti és kutatási segédlet. Pécsi Tudományegyetem Bölcsészettudományi Kar Pszichológia Intézet.

Beck, A. T. (1970). Cognitive therapy: Nature and relation to behavior therapy. *Behavior therapy*, *1*(2), 184-200.

Beck, A. T., Freeman, A., Davis, D. D. (2015.) *Cognitive Therapy of Personality Disorders. Third Edition.* The Guilford Press.

Behary, W. T., Dieckmann, E. (2013). Schema therapy for pathological narcissism: The art of adaptive reparenting. Understanding and treating pathological narcissism, *American Psychological Association*, 285-300.

Chong, S. C., Ang, J. K., & Hashim, H. (2020). The fear of what goes up must come down: A case report of vulnerable narcissism. *Asian Journal of Psychiatry, 54*, 102117. https://doi.org/10.1016/j.ajp.2020.102117.

Giles, D. E., & Shaw, B. F. (1987). Beck's cognitive theory of depression: Convergence of constructs. *Comprehensive psychiatry*, *28*(5), 416-427.

Kaufman, S. B., Weiss, B., Miller, J. D., & Campbell, W. K. (2020). Clinical Correlates of Vulnerable and Grandiose Narcissism: A Personality Perspective. *Journal of Personality Disorders, 34*(1), 107–130. https://doi.org/10.1521/pedi_2018_32_384.

Margitics, F. (2005). A diszfunkcionális attitűdök, megküzdési stratégiák és az attribúciós stílus összefüggése a szubklinikus depressziós tünetegyüttessel főiskolai hallgatóknál. *Mentálhigiéné és Pszichoszomatika, 6*(2). 95-122.

Miller, J. D., Back, M. D., Lynam, D. R., & Wright, A. G. (2021). Narcissism today: What we know and what we need to learn. *Current Directions in Psychological Science*, *30*(6), 519-525.

Miller, J. D., Hoffman, B. J., Gaughan, E. T., Gentile, B., Maples, J., & Keith Campbell, W. (2011). Grandiose and Vulnerable Narcissism: A Nomological Network Analysis. *Journal of Personality, 79*(5), 1013–1042.

Lee, S. A., & Gibbons, J. A. (2017). The Dark Triad and compassion: Psychopathy and narcissism's unique connections to observed suffering. *Personality and Individual Differences, 116, 336–342.* https://doi.org/10.1016/j.paid.2017.05.010.

Paulhus, D. L., & Williams, K. M. (2002). The dark triad of personality: Narcissism, Machiavellianism, and psychopathy. *Journal of research in personality*, *36*(6), 556-563.

Pincus, A. L., & Lukowitsky, M. R. (2010). Pathological Narcissism and Narcissistic Personality Disorder. *Annual Review of Clinical Psychology, 6*(1), 421–446. https://doi.org/10.1146/annurev.clinpsy.121208.131215.

Starbird, A. D., & Story, P. A. (2020). Consequences of childhood memories: Narcissism, malevolent, and benevolent childhood experiences. *Child Abuse & Neglect, 108*, 104656. https://doi.org/10.1016/j.chiabu.2020.104656

Tringer, I. (2010). *A pszichiátria tankönyve*. Semmelweis Kiadó.

Underwood, J. J., Barry, C. T., & Charles, N. E. (2021). The interplay between vulnerable and grandiose narcissism, emotion dysregulation, and distress tolerance in adolescents. *Personality and Individual Differences, 179, 110901.*
 https://doi.org/10.1016/j.paid.2021.110901.

Vankó, T. (2012). Kötődés és korai maladaptív sémák vizsgálata egyes pszichés zavarokban (doktori disszertáció). Pécsi Tudományegyetem Bölcsészettudományi Kar Pszichológia Doktori Iskola.

Wright, A. G., & Edershile, E. A. (2018). Issues resolved and unresolved in pathological narcissism. *Current Opinion in Psychology, 21*, 74–79.

Young, J. E., Klosko, J. S., & Weishaar, M. E. (2003). *Schema therapy*. Guilford.

Zajenkowski, M., Rogoza, R., Maciantowicz, O., Witowska, J., & Jonason, P. K. (2021). Narcissus locked in the past: Vulnerable narcissism and the negative views of the past. *Journal of Research in Personality, 93*, 104123.

Zeigler-Hill, V., Green, B. A., Arnau, R. C., Sisemore, T. B., & Myers, E. M. (2011). Trouble ahead, trouble behind: Narcissism and early maladaptive schemas. *Journal of Behavior Therapy and Experimental Psychiatry, 42*(1), 96–103.
<https://doi.org/10.1016/j.jbtep.2010.07.004. >

Résumé

Sujet: Actuellement, le narcissisme est considéré comme l'une des « maladies » modernes les plus répandues et les différents sous-types ont été abordés par plusieurs anges. L'une des plus

connues est l'approche dynamique. En revanche, la plus négligée est l'approche cognitive. En conséquence, au cours des dernières décennies, certains chercheurs ont commencé à faire des progrès pour comprendre les troubles du raisonnement pouvant survenir dans le narcissisme. Objectif : Cet article se concentre sur l'introduction de différentes approches et modèles rarement utilisés dans les études sur le narcissisme, mais qui pourraient également permettre de décrire l'ensemble du phénomène plus en profondeur à l'avenir.

Thèse: Selon différents types de littérature, notre thèse est que le narcissisme est bien étudié dans différents cadres (par exemple, dynamique), mais pas assez profondément dans le cadre cognitif (par exemple, la théorie cognitive de Beck) avec lequel nous pouvons comprendre le phénomène plus spécifiquement.

Sources utilisées: Les principales sources utilisées pour cette revue de la littérature sont des livres et des articles dans le contexte de la théorie cognitive de Beck (Beck, 1970 ; Beck et al., 2015).

Conclusion: Bien que le phénomène du narcissisme ait été étudié en profondeur au cours des dernières décennies, les perspectives cognitives ne sont pas bien comprises dans la psychologie actuelle.

Mots-clés : narcissisme, cognition, grandiose, vulnérable

How can we „choose" our diseases?
The bio—psycho—social approach as a meeting point
of Leopold Szondi's theory and health psychology

Szidalisz Teleki, Ildikó Nagy, András N. Zsidó

Institute of Psychology, University of Pécs

Abstract

Objective: In this theoretical article the authors provide insight into the concept of morbotropism, the choice of the form of illnesses in Leopold Szondi's theory. The purpose of the paper is to consider this concept in light of the bio—psycho—social—spiritual approach of health psychology. The authors assume that morbotropism could be interpreted in a bio—psycho—social-spiritual framework, thus it can fit to the current understanding of the health-illness spectrum.

Results: Based on Szondi's theory morbotropism could be explained in the current and valid approach of health psychology. Paying attention to the factors of the Szondian theory, firstly mention genetic inheritance, it is proved that genetic influence plays an important role in the vulnerability to diseases. Regarding Szondi's concepts of social and mental environment, we can state that psychosocial factors (e.g., health behavior, anxiety, the role model effect of one's family related to health habits etc.) represent other significant effects in the course of somatic diseases; while these factors could be also the ways of consciously influence one's health (see Szondi's Ego concept). Finally, data show that the level of self-transcendence predicts the improvement in the physical health of the individuals – the parallel can also be seen regarding the Spirit.

Conclusions: Based on the available published literature, the authors conclude that morbotropism supplemented with the whole Szondian theory is proper and suitable to interpret the health-illness process in its holistic nature, thus Szondi's theory provides an explanation that can be brought into line with today's current approaches and framework of health psychology.

Keywords: morbotropism, health psychology, bio—psycho—social—spiritual approach

Leopold Szondi, in his theory, introduced a new approach and concept, the familial unconscious. This notion is theoretically wedged in between (and also supplements) the concepts of Sigmund Freud's individual unconscious and Carl G. Jung's collective unconscious, describing the unique and powerful effect and role of one's ancestry on the life and – as the core concept of Szondi's work – the fate of the individual (Gyöngyössiné Kiss, 2001).

Regarding the personality theory of Szondi, the familial unconscious mediates the inherited, and thus compulsive elements of one's fate. Consequently, the person and their motives are predetermined by certain drives stemming from his ancestors' needs and aspirations. However, as the main focus of the second phase of his work (Szondi, 1954) Szondi also highlighted that one could rely on one's Ego, and its functions – integration, participation, and transcendence. With the Ego then one could find or rather form one's personal fate.

Thus, according to Szondi, one's fate is formed based on two main sources: 1) There are always some compulsions in one's fate due to one's familial unconscious, genetics, and heredity. 2) The individual always has the opportunity to form through the free choice of the Ego (called the stand-taking Ego in Szondi's theory) a new personal fate from those potential fate-possibilities that the familial unconscious offered. These, with the pertinent words of Gyöngyössiné Kiss (2010) could be described with the metaphor of certain building blocks or building materials that one has in a predetermined manner; however, the individual fate that the person forms or builds with these blocks depend on the free choice of the ego (Gyöngyössiné Kiss, 2010).

These interactions are presented in more detail by Szondi (1954) in his work "Mensch und Schicksal. Elemente einer dialektischen Schicksalswissenschaft (Anankologie)". According to his assumptions (see e.g., Szondi, 1954), one's fate is determined by six forces (see Figure 1.).
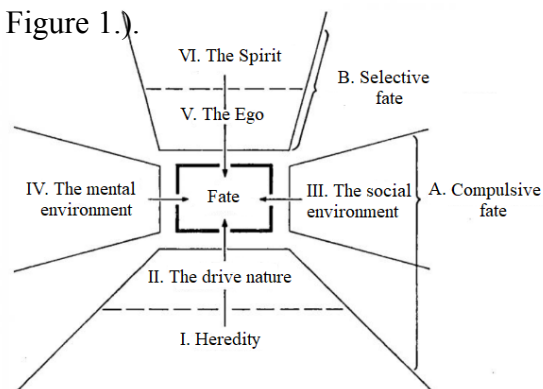
1. Figure - Factors of Fate (Szondi, 1968)

In the sphere of compulsive fate there is 1) the person's heredity, namely one's genetic inheritance, 2) the drive nature, i.e., drives and fundamental unconscious characteristics which are present in the familial unconscious, stemming from the patterns and figures of the individual ancestors, 3) the social environment (family, community, etc. into which the individual was born), 4) and the mental environment, including all attitudes, world-view features, priorities and values that have an influence on the person from birth. The individual does not have an influence on these factors and circumstances since these are inherited or given factors, independent of one's will. However, in Szondi's theory, there are two more important forces: 5) the Ego (the aforementioned stand-taking ego), which has the opportunity to form a personal fate, and 6) the Spirit, which is – in Szondi's words – the highest court of the fate. One of the main functions of the Spirit is to support the ego in the stand-taking process against the fateful compulsion. The spirit includes all of those ideas and values that one has, as a part of one's value system, and with these one has the opportunity to connect and experience transcendence. According to Szondi, the Spirit can give humane directions and features to the ancient forces, helping the individual flexibly form them. Thus, the Ego and the Spirit could be seen as responsible for the individual's free choices (Szondi, 1954). In conclusion, as Szondi summarized, "*Fate is the totality of all inherited and freely chosen possibilities of existence*" (Szondi, 1968, p. 21).

In the Szondian approach, the individual's fate is formed and shaped by the choices of the person. Among these the choice of a partner (genotropism), friends (sociotropism), a profession (opero- or ergotropism), an illness (morbotropism), and the form of death (thanatotropism) are fundamental, representing the basic cornerstones of a person's way of life (Gyöngyössiné Kiss, 2001). Among these significant choices, Szondi's theory and whole work are mainly based on his research and experiences as a psychiatrist observing the choices of significant others (and above all, the choice of a partner) in his patients' lives, thus describing the process of genotropism in detail. Similarly, based on Szondi's assumptions, genotropism is the basic underlying explanation for the choice of friends and professions as well. The fourth type of the main choices, thanatotropism, the choice related to the form of death is explained by Szondi in the context of suicide. These unconscious processes are supported by other case studies and therapeutical experiences as other authors (see e.g., Gyöngyössiné Kiss, 2001) provided further and detailed examples of the mechanism and manifestation of genotropism and thanatotropism.

According to Szondi, although we talk about conscious decisions – "choices" – in everyday life related to our partners, friends, and professions, in fact, the latent forces of

our ancestors through the familial unconscious influence our choices, and, consequently, our fates (Gyöngyössiné Kiss, 2001). With Szondi's words: "*The family unconscious (speaks) the language of choices.*" (Szondi, 1996, p. 43.).

It is important, that Szondi emphasized that both conscious and unconscious components appear in our choices. And probably it is easy to accept that, even if not entirely consciously, we somehow indeed can choose these cornerstones: our partner and friends, our profession, and (in the case of suicide) the form of death.

However, we might ask −"How it is possible to choose our diseases?", just as Szondi came to this issue later on. How and to what extent could we possibly have any influence on the type of our illnesses? How could our ancient figures or in general, our compulsive fate lead us to choose any kind of illness? And most importantly, how can we interpret the role of the stand-taking Ego in this context? If our ancestors significantly determine our fate, and as a part of it, our illnesses, what can be done to live a whole and healthy life - even in the face of a physical illness?

Discussion

In his book, titled *Schicksalsanalyse: Wahl in Liebe, Freundschaft, Beruf, Krankheit Und Tod,* Szondi devoted a chapter to present his assumptions regarding the choice of illness. Szondi (1965/2004) hypothesized the role of latent-recessive genes as the underlying mechanism and explanation of morbotropism. Given the era of his work, Szondi's assumptions were strongly influenced by constitutional typologies and the idea that one's physical constitution (phenotype) is connected to one's mental and somatic features, health status, and even to one's diseases. Given this idea, Szondi pointed out that it must be the effect of the genes (and genotype) that, as an underlying feature, determines these phenotypes. Therefore, following his train of thought, genes will also determine the types of diseases one has. It is an acceptable approach, especially for genetically inherited or mainly genetically-based illnesses.

However, Szondi seemed to be aware of other pathological processes and diseases where the genetic basis could not be fully responsible for the whole disease course. Therefore, in this chapter of the same book, Szondi discussed the results and empirical data of twin studies and explained how other internal and external factors could play a role in the manifestation of a latently present disease or pathology. According to Szondi, internal (or *endostatic*) factors could be 1) the specific genes and 2) the "gene society", meaning all

minor genes which are necessary as supporting factors in the manifestation of the specific genes. He cited as an example for this interaction that certain endocrine processes – such as those during adolescents or menopause – are critical since they can lead to certain manifest illnesses, facilitating or inhibiting specific latent genetical effects or (patho)mechanisms. However, in Szondi's point of view, the right question, at least based on fate analysis, is why are these hormonal effects critical in certain people. And, furthermore, if that is the case, why is that these life stages (puberty or menopause) become critical regarding a specific disease? The answer, according to Szondi, could be found, again, in genes and genotype: these internal factors could activate and make manifest only those illnesses that are in the genotype of the individual from the beginning (Szondi, 1965/2004).

Regarding the external (or *peristatic*) factors Szondi mentioned the role of the removal of certain organs (e.g., the removal of the thyroid or the ovaries), and hormone therapy, which could have an effect on the manifestation of certain genes, increasing or decreasing the probability of the manifestation of certain diseases.

So, we can state, that until this point Szondi's assumptions do not go beyond the explanations mainly related to the genetic, and biological origins of the diseases. However, as "other external factors" Szondi also mentioned the effects of (psychological or physical) traumas and infectious agents. And this is the point, where Szondi, at least, at first sight, highlighted a closer relationship between "choice" (in the specific sense of the possibly modifiable factors) and illnesses. Because, as he also admitted that maybe even the most serious, genetically based illness could be suppressed if the necessary favorable circumstances are present (see also the diathesis-stress model [Rosenthal, 1963]). This could be the point, where in Szondi's theory, the free choice against the determining effect of genes (as the operative mediators of „fate" regarding illnesses) could manifest itself and counterbalance fateful compulsion. Since to the extent, one can consciously influence these external circumstances, one might have the chance to affect one's health status, even diseases. However, there is no truly free choice here either. Furthermore, according to Szondi, the role of these external factors (e.g., traumas and infectious agents) in the development of diseases provide exactly that specific situation, where morbotropism and compulsive fate truly appear. As Szondi stated, although external factors play a significant role in the illness process, ultimately the genes will determine how someone will react to any of these psychological or physical effects, pathogens, infections, or damages. Indeed, the main question of morbotropism is why does one develop a specific disease and not another as a result of external physical or mental damage? Therefore, in fate analysis,

morbotropism, the choice of an illness refers to the phenomenon when a person reacts to an infectious agent or a somatic trauma with a certain type of illness, which has already affected the person's family or family members who have never met the same agents or suffered the same traumatic injury (Szondi, 1965/2004). And the answer here, again, is the effect of the presence of the latent-recessive genes in the genetic inheritance of the person.

Szondi (1965/2004) cited many examples of this phenomenon. In a family (case 88) one member was infected with syphilis (in Szondi's age and with his word: lues), and as a complication, the person lost their hearing. However, it turned out that six other members of the same family already suffered from deafness. Two of them similarly experienced this dysfunction as the consequence of syphilis infection, however, the other four family members were born deaf without any kind of infection or external agents. In another but similar example (case 89), the inherited syphilis led to epilepsy in a family where epilepsy was genetically present and inherited by the aunt of the individual. Szondi presented another interesting example of a third family (case 83), where five family members were hard of hearing (a specific, milder form of deafness), but they all acquired it in different ways. For one of them, it was the complication of typhus, another person developed it after a head injury, in another family member's case the cause was the inflammation of the brain (encephalitis), while the two other persons have had malaria, and that led to hearing loss (Szondi, 1965/2004).

Without a doubt, these are convincing and demonstrative examples, and can all be interpreted within the framework of Szondi's theory and specifically morbotropism, i.e., the latent-recessive genes determine the individual's fate, and even if there are certain external factors present in the process, their influence can only manifest itself through their interaction with the inherited genes. However, maybe some concerns could be formulated related to this train of thought.

Since these case studies of Szondi, many decades have passed and the genetics-related hypothesis of Szondi might not be fully accepted anymore as a valid explanation. Modern biology has proved many assumptions of Szondi to be incorrect or invalid. For example, Szondi thought that the genes that determine one's unconscious drives are related to one or two gene loci and that they follow Mendel's law regarding their heredity from one generation to another. Genetical studies proved, however, that there are hundreds or even thousands of genes determining the individual's cognitive, behavioral, and personality

features, and that these genes are in complex interactions with each other; while various environmental circumstances have further influence on them (Bereczkei, 2001).

Similar concerns could be formulated related specifically to morbotropism. In the book *Schicksalsanalyse* (Szondi, 1965/2004) Szondi presented his concept regarding the difference between genotropism (the choice of partner, friend, and profession) and morbotropism, since he made a distinction between the genetical influences underlying them. Szondi wrote that regarding morbotropism, in comparison to the single-dose gene pairs in genotropism, double-dose gene pairs determine the individual's latent features. He also assumed that the double-dose, compared to single-dose, gene pairs have a weaker potential to manifest themselves, thus they need special external factors to appear. These assumptions also require further revisions in light of current genetic knowledge (Bereczkei, 2001).

Furthermore, Szondi himself also posed the question: do the various external factors and experiences, such as the individual's environment, exercise habits, self-discipline, dietary habits (e.g., the quality and quantity of what one eats and drinks), relationships, and leisure time activities, i.e., the person's whole lifestyle has nothing to do with the choice of an illness? Is the determination of diseases by genes unappealable? Elsewhere, he raised the possibility (case 86; Szondi, 1965/2004) that someone would have avoided a certain illness if the person had not encountered the external (infectious) factor. So, even Szondi himself referred to certain cases or at least theoretical possibilities when the effect of the gene believed to be determined for some reason does not appear. Unfortunately, Szondi did not move on with these thoughts but left them as open questions.

What do these critics mean nowadays regarding the interpretation of Szondi's morbotropism? Should be these assumptions about the development of physical illnesses rejected in light of newer empirical data and genetic knowledge? Or is it possible to interpret Szondi's morbotropism in such a framework that is more fitting to modern empirical data and concepts?

We argue in the present paper, that, all of these are possible, although Szondi's explanation of morbotropism requires some addition. Nonetheless, this paper might offer some new insights if we see Szondi's assumptions in a broader view, opening Szondi's hypothesis to what we know nowadays about the bio—psycho—social etiology of somatic diseases (e.g. Engel, 1977; Kemeny, 2011). All in all, if one could prescind from the above mentioned explanation of *Schicksalsanalyse* (Szondi, 1965/2004), it is possible to find a

feasible explanation that takes the basic assumptions of Szondian theory and puts them into the bio—psycho—social framework of health psychology.

George Engel's pioneer study (Engel, 1977) on the rationale and concept of the bio—psycho—social model undoubtedly introduced a valuable and complex approach to medicine and health sciences that is still effective today in everyday clinical practice. This approach emphasizes that to fully understand the health-illness spectrum, only considering the individual's physiological-somatic processes is not sufficient, special attention should also be paid to the psychological and social factors since they have a similarly strong influence on the development and course of somatic diseases and treatment. Moreover, in the last few decades, several authors (see Sulmasy, 2002) expressed the imperfection of this model in capturing the wholeness of a person. These authors emphasize the importance of the individual's relationship to the transcendent dimension and propose the extension of Engel's model with the dimension of spirituality, thus developing the concept of the so-called bio—psycho—social—spiritual model. This framework emphasizes the need for a holistic approach to a person that must include the exploration, understanding, and consideration of transcendence as well in all areas of the health-illness spectrum.

Regarding the bio—psycho—social model, first, it was proved that genetic influence plays an important role in the vulnerability to diseases, in several cases making them unavoidable conditions. For instance, the results of several studies (e.g., Chow et. al., 2011; Lloyd-Jones et al., 2004; Sesso et al., 2001) involving several thousands of people showed that a positive family history of coronary artery disease implies an increased risk of its appearance among first-degree relatives, thus proving the role of genetic factors in the development of ischemic heart disease. The heritability of coronary artery disease (depending on other risk factors present) is estimated to be between 38-55% (Wienke, Herskind, Christensen, Skytthe, & Yashin, 2005; Zdravkovic et al., 2002). Regarding neurological diseases, for approximately 15% of people living with multiple sclerosis the prevalence of the disease among the individual's family members is higher than in the average population, and in the case of 34% of identical twin pairs, the disease affects both siblings (Márkus, 2006). Regarding cancer diseases, the genetically inherited factors that are independent of the influence of external factors (lifestyle, environmental effects, etc.) are responsible for about 5-10% of the development of tumors (Kiss, 2019). Based on this it is safe to say that although the genetic influence related to several somatic diseases is established, according to the current empirical proofs this could be responsible only partly

for the development of some diseases. In this sense, we may think about genetic pathomechanism as a "moving" effect, since in itself it seldom fully explains a disease course.

Psychological and psychosocial factors represent other influencing, significant effects in the development and prognosis of somatic diseases. For example, considering cardiovascular diseases, there is growing interest in the role of psychosocial risk factors, as it has been recognized that traditional risk factors (e.g. genetics, age, high blood pressure, obesity, etc.) do not fully explain the development of the disease. According to Strike and Steptoe (2004), psychosocial factors such as depression, stress, and low social support may be responsible for the development of coronary artery disease in 25-42% of incident cases. Regarding cancer diseases, according to the World Cancer Report published in 2014, smoking is responsible for almost a third of all cancer deaths, while obesity, a sedentary lifestyle, excessive alcohol consumption, or poor nutrition are responsible for 20% of cancer diseases in general (Stewart and Wild, 2014). In general and considering the determining or predictor factors of all-cause mortality, empirical data show that approximately 38-40% of deaths are strongly related to (health) behavioral factors (Mokdad et al., 2000; McGinnis, Williams-Russo, & Knickman, 2002). It should be underscored that these behaviors are all related to the psychosocial features (e.g. emotions, motivation, social influences, etc.) of the individual. In the case of peptic ulcers, current theories emphasize the role and importance of psychological factors (e.g., stress) that increase the vulnerability associated with the disease and influence its development and prognosis of it (Overmier and Murison, 2013). However, among the psychosocial and environmental factors, the individual's social environment must also be highlighted. In the case of type 2 diabetes mellitus, although there is a genetic influence, the individual lifestyle plays a crucial role since obesity and a sedentary lifestyle are factors that significantly increase the risk of developing the disease (Herold, 2005; Karádi, 2010). However, it should not be overlooked that one's health behavior and lifestyle are strongly influenced by the health behavior and health habits of the family, especially in childhood when these behaviors largely develop. Because of this, the family occurrence of type 2 diabetes mellitus (or insulin resistance) is overly common; if both parents are affected, their child has a 40% probability of developing the disease later in life (Herold, 2005; Karádi, 2010). In the last few years, empirical data (Short & Mollborn, 2015) strongly highlight and prove the significance and role of one's environment (e.g., societal

organizations, institutions, ideologies, inequalities etc.) in the development and course of somatic diseases.

In conclusion, according to the current consensus regarding the development, course, and treatment of most somatic diseases the comprehensive and holistic bio—psycho—social approach should be accepted and applied as a valid and practical framework.

But how does Szondi's theory fit or can fit this approach? If we broaden Szondi's explanation of morbotropism and supplement it with the whole Szondian theory, these two approaches come into perfect harmony. Szondi's idea about dirigible fatalism could be perfectly translated into the framework of the bio—psycho—social model.

In the case of the role of genetic or heredity factors in the health-illness process, the parallel with Szondi's theory is obvious, since Szondi built the whole concept of morbotropism on the significant role of genes. As it is declared, the descendants get their genetic structure from their ancestors. Another parallel is that Szondi hypothesized other, non-genetic factors in his theory, even if not explicitly and specifically related to morbotropism. Regarding dirigible fatalism, the biological characteristics have constant interaction with the environment, and a flexible and dynamic system will be the result of this combined effect, leading to different and unique variations in ways of life (Gyöngyössiné Kiss, 2010). That is, besides genetic features, individual and societal aspects will cause significant diversities in each person's life. Moreover, in Szondian theory, there is a more direct and explicit declaration of the role of psychosocial aspects. Szondi considered the person's mental and social environment pivotal in one's fate (as depicted in Figure 1). This is also in line with the notion of the bio—psycho—social model, which supposes the fundamental role of the influence of family and parents in one's health behavior. This is another clear parallel between Szondian theory and the bio—psycho—social approach to health psychology. The health habits and, in general, the broad attitudes toward our health and health promotion are strongly interwoven with familial and parental influence. In this sense, we might consider this mental and social milieu as given and as a significant influencing factor in our lives, as it is stated by Szondi and proved by health psychological studies.

However, as Szondi highlighted in later phases of his work, we are not passive and resourceless sufferers of these factors (genetics, given social influences of the family, etc.) and our fates. We have the opportunity to affect our fates if we consider Szondi's theory,

and our health statuses if we consider the approach of health psychology. The main goals (Glanz, Rimer, & Viswanath, 2008) of health psychology are to reveal the factors and ways through which individuals, communities, or societies could improve their health status and prevent diseases and provide guidelines for their application in practice. Connecting this concept to fate analysis, we might think about the stand-taking Ego as part of our personality which has the opportunity to create a healthier lifestyle against any given or determining effects and factors. Such factors could be, regarding for example cardiovascular diseases, at the individual level, different coping strategies and skills, self-efficacy, optimism, emotion regulation, and stress management; in the field of health behaviors healthy diet, exercise, and adherence to therapy; while at the societal level the active seeking of social support (Teleki, 2022). As a result, against all odds opposed by determining factors such as heredity and social environment, we/ the Ego have the opportunity to form a healthier way of life (see e.g., Short & Mollborn, 2015).

Furthermore, from the perspective of developmental psychopathology (Cicchetti & Rogosch, 1996), the notion of multi-finality could be addressed where same "parameters" lead to different outcomes as a result of various adaptation routes (i.e. "choices") by the individual. This similar approach might also highlight and emphasize the possibility of a consciously and intentionally formed outcome at least partly independent of the given features of the individual or one's genetic factors.

Also, the gene-environment interactions (see Plomin, DeFries, & Loehlin, 1977) can also be mentioned as a possible mechanism where, apart from the passive interaction (genes and family environment provided by parents) the individual's characteristics (evocative interaction) or actions (active interaction) influence the developmental outcomes in a dynamic interrelatedness with the environment (it's constraints and "affordances").

All these – even partly different – approaches strengthen the important thesis, according to which the various outcomes in the life of the individual (e.g., one's physical health status or psychological functioning) could be considered only as the result of complex and combined interactions between different influences of one's genetic, environmental, psychological, and other factors – as Szondi also stated in his theory.

Finally, as one of the most valuable and unique elements of the fate analysis, Szondi considered the Spirit as having a distinguished role in the process of free choice. Similarly, in the broadened concept of the bio—psycho—social—spiritual approach (Sulmasy, 2002), the spiritual-transcendent dimension also has to be taken into

consideration when considering the health-illness spectrum. In a study, Kiss (2012) tried to connect the belief function of the ego and clinical health psychology showing that in the last few decades the growing interest in the relationship between religion and spirituality, and physical health lead to much convincing empirical evidence. Kiss (2012) accumulated a large number of studies that proved that religious involvement or religiousness could be associated with decreased morbidity and mortality, better health outcomes and prognosis, better well-being, and the absence or decrease of depressive symptomatology. The mediator mechanisms that lead to this outcome are possibly the more health-promoting and fewer health-damaging behaviors and the more adaptive coping with health issues (Kiss, 2012). Furthermore, and match these results to Szondi's framework and concept of Spirit, the notion of self-transcendence can be mentioned as well; according to the empirical data (e.g., JadidMilani et al., 2015), the level and the improvement of self-transcendence (stemming from the participation in peer support groups of people living with multiple sclerosis) predicts the improvement in the physical health of the individuals. According to the available explanations (e.g., JadidMilani et al., 2015), a strong sense of connectedness is crucial factor in this relationship. Through the participation and activities experienced in a support group, the individuals could gain a deeper insight into and connect with their inner psychological functioning, improve their relationships with others, and find a supportive environment; through sharing their experiences, they could connect with their future expectations or hopes. In this explanation, one could find a strong parallel with Szondi's theory of Spirit whose functions are similarly related to these: transcendence, integration, and participation (Gyöngyösiné Kiss, 2010).

Although we suppose that these parallels are not baseless assumptions, it still can be argued that all associations and connections between Szondi's concepts and health psychology are unnecessary, since we could interpret the current results of health psychology also in the original framework of morbotropism. Genes, the underlying determinators of morbotropism, in themselves affects every mentioned aspect. For instance, the essential influence of genetic factors is widely proved related to one's affective-emotional characteristics, such as the pathophysiology of stress and stress-reactivity (Wu, Snieder, & de Geus, 2010), anxiety and depression (Domschke & Maron, 2013; Shadrina, Bondarenko, & Slominsky, 2018), or sociability (Bralten et al, 2021). Nonetheless, whether such an indirect interpretation is needed when Szondi himself presented a fully fitting interpretive framework should be considered. Although he did not

explicitly formulate a bio—psycho—social—spiritual interpretation related to morbotropism, he implied it, and thus, he provided an explanation that could be brought into line with today's current approaches and framework. Based on all these suggestions, we can accept that Szondi's theory was a bio—psycho—social—spiritual framework suitable and proper to interpret the health-illness process in its holistic nature, even if it was not described with these exact words in Szondi's works.

To summarize, if we are open to flexibly interpret the concept and explanation of Szondi regarding morbotropism, the choice of illness, and also accept that – beyond the effect of genes – our psychological and social characteristics also play a significant role in our health statuses and the development and prognosis of diseases, in Szondi's theory we might find the opportunity to build on a framework similar to health psychology concerning the understanding of the holistic health-illness process.

References

Bereczkei T. (2001). Szondi és a modern biológia. In Gyöngyösiné Kiss E. (2001): *Szondi Lipót*. Magyar Pantheon sorozat. (158-166) Új Mandátum Könyvkiadó.

Bralten, J., Mota, N. R., Klemann, C. J., De Witte, W., Laing, E., Collier, D. A., ... & Poelmans, G. (2021). Genetic underpinnings of sociability in the general population. *Neuropsychopharmacology*, 46(9), 1627-1634.

Cicchetti, D., & Rogosch, F. A. (1996). Equifinality and multifinality in developmental psychopathology. *Development and psychopathology*, 8(4), 597-600.

Chow, C. K., Islam, S., Bautista, L., Rumboldt, Z., Yusufali, A., Xie, C., ... & Yusuf, S. (2011). Parental history and myocardial infarction risk across the world. *Journal of the American College of Cardiology*, 57;619-627

Domschke, K., & Maron, E. (2013). Genetic factors in anxiety disorders. *Anxiety disorders*, 29, 24-46.

Engel, G. J. (1977). The need for a new medical model: a challenge for biomedicine. *Science*, 196, No. 4286

Glanz, K., Rimer, B.K., & Viswanath, K. (2008). The scope of the health behavior and health education. In Glanz, K., Rimer, B. K., & Viswanath, K. (Eds.*). Health behavior and health education. Theory, Research and Practice*. 4th Edition (3-22). Jossey-Bass: A Wiley Imprint

Gyöngyösiné Kiss E. (2001). *Szondi Lipót*. Magyar Pantheon sorozat. Új Mandátum Kiadó.

Gyöngyösiné Kiss E. (2010). Personality and the Familial Unconscious in Szondi's Fate-Analysis. *ETC – Empirical Text and Culture Research* 4, 2010, 70-80

Herold, G. (2005). *Belgyógyászat*. Therapia Kiadó.

JadidMilani, M., Ashktorab, T., AbedSaeedi, Z., & AlaviMajd, H. (2015). The impact of self‒transcendence on physical health status promotion in multiple sclerosis patients attending peer support groups. *International Journal of Nursing Practice*, 21(6), 725-732.

Karádi I. (2010). A neuroendokrin rendszer és az anyagcsere vizsgálata. In Tulassay Zs. (szerk). *A belgyógyászat alapjai 1*. (101-115.) Medicina Könyvkiadó Zrt.

Kemeny, M. E. (2011). Psychoneuroimmunology. In Friedman, H. S. (ed.). *The Oxford Handbook of Health Psychology*. (138-161) Oxford University Press.

Kiss I. (2019). A daganatok etiológiája, a legfontosabb epidemiológiai adatok, primer és szekunder prevenció. In Mangel L., Bellyei Sz., Boronkai Á. (szerk). *Onkológiai jegyzet*. (5-21.) Pécsi Tudományegyetem Általános Orvostudományi Kar Onkoterápiás Intézet.

Kiss E. (2012). The role of belief function in clinical health psychology. Szondiana. *Journal of fate-analysis and contributions to depth psychology*, 32: 1, 32-40.

Lloyd-Jones, D. M., Nam, B. H., D'Agostino Sr, R. B., Levy, D., Murabito, J. M., Wang, T. J.,... & O'donnell, C. J. (2004). Parental cardiovascular disease as a risk factor for cardiovascular disease in middle-aged adults: a prospective study of parents and offspring. *Jama*, 291(18), 2204-2211.

Márkus A. (2006). *Neurológia*. Akadémiai Kiadó.

McGinnis, J. M., Williams-Russo, P., & Knickman, J. R. (2002). The case for more active policy attention to health promotion. *Health affairs*, 21(2), 78-93.

Mokdad, A. H., Marks, J. S., Stroup, D. F., & Gerberding, J. L. (2004). Actual causes of death in the United States, 2000. *Jama*, 291(10), 1238-1245.

Overmier, J. B., & Murison, R. (2013). Restoring psychology's role in peptic ulcer. *Applied Psychology: Health and Well‒Being*, 5(1), 5-27.

Plomin, R., DeFries, J. C., & Loehlin, J. C. (1977). Genotype-environment interaction and correlation in the analysis of human behavior. *Psychological bulletin*, 84(2), 309.

Rosenthal D. (1963). A suggested conceptual framework. In Rosenthal, D. (ed). *The Genain Quadruplets: A Case Study and Theoretical Analysis of Heredity and Environment in Schizophrenia*. (pp 505–511.) Basic Books.

Sesso, H. D., Lee, I. M., Gaziano, J. M., Rexrode, K. M., Glynn, R. J., & Buring, J. E. (2001). Maternal and paternal history of myocardial infarction and risk of cardiovascular disease in men and women. *Circulation*, 104(4), 393-398.

Shadrina, M., Bondarenko, E. A., & Slominsky, P. A. (2018). Genetics factors in major depression disease. *Frontiers in psychiatry*, 9, 334.

Short, S. E., & Mollborn, S. (2015). Social determinants and health behaviors: conceptual frames and empirical advances. *Current opinion in psychology*, 5, 78-84.

Stewart, B., & Wild, C. (2014). *World cancer report 2014*. https://inovelthng.files.wordpress.com/2016/11/world-cancer-report.pdf

Strike P.C., & Steptoe, A. (2004) Psychosocial factors in the development of coronary artery disease. *Progr Cardiovasc Dis*, 46(4): 337-47.

Sulmasy, D. P. (2002). A bio—psycho—socialspiritual model for the care of patients at the end of life. *The gerontologist*, *42*(suppl_3), 24-33.

Szondi L. (1996). Az emberré válás útja. *Thalassa*, 2: 39-60.

Szondi, L. (1954). Mensch und Schicksal. Elemente einer dialektischen Schiksalswissenschaft (Anankologie), *Wissenschaft und Weltbild 7*, (15-34) Verlag Harold.

Szondi, L. (1968). *Freiheit und zwang im Schicksal des einzelnen*. Ex Libris.

Szondi, L. (1965/2004). *Schicksalsanalyse: Wahl in Liebe, Freundschaft, beruf, Krankheit und Tod*. Unveränderter Nachdruck der 4. Aufl. Schwabe Verlag Basel.

Teleki Sz. (2022). *Szív-ügyünk: A szívkoszorúér-megbetegedések bio-pszicho-szociális szempontjai, az elsődleges, másodlagos és harmadlagos megelőzés lehetőségei*. Akadémiai Kiadó Zrt. ISBN: 978 963 454 774 7

Wienke, A., Herskind, A. M., Christensen, K., Skytthe, A., & Yashin, A. I. (2005). The heritability of CHD mortality in Danish twins after controlling for smoking and BMI. *Twin Research and Human Genetics*, 8(1), 53-59.

Wu, T., Snieder, H., & de Geus, E. (2010). Genetic influences on cardiovascular stress reactivity. *Neuroscience & Biobehavioral Reviews*, 35(1), 58-68.

Zdravkovic, S., Wienke, A., Pedersen, N. L., Marenberg, M. E., Yashin, A. I., & De Faire, U. (2002). Heritability of death from coronary heart disease: a 36‑year follow‑up of 20 966 Swedish twins. *Journal of internal medicine, 252(3), 247-254.*

Résumé

Objectif: Dans cet article théorique, les auteurs donnent un aperçu du concept de morphotropisme, le choix de la forme des maladies dans la théorie de Leopold Szondi. Le but

de cet article est de considérer ce concept à la lumière de l'approche bio-psycho-sociale-spirituelle de la psychologie de la santé. Les auteurs supposent que le morphotropisme pourrait être interprété dans un cadre bio-psycho-social-spirituel et qu'il pourrait donc s'adapter à la compréhension actuelle du spectre santé-maladie.

Résultats: Sur la base de la théorie de Szondi, le morphotropisme pourrait être expliqué dans l'approche actuelle et valide de la psychologie de la santé. En prêtant attention aux facteurs de la théorie szondienne, en premier lieu l'héritage génétique, il est prouvé que l'influence génétique joue un rôle important dans la vulnérabilité aux maladies. Concernant les concepts d'environnement social et mental de Szondi, nous pouvons affirmer que les facteurs psychosociaux (par exemple, le comportement en matière de santé, l'anxiété, l'effet modèle de la famille lié aux habitudes de santé, etc.) représentent d'autres effets significatifs au cours des maladies somatiques ; alors que ces facteurs pourraient également être des moyens d'influencer consciemment la santé d'une personne (voir le concept de l'Ego de Szondi). Enfin, les données montrent que le niveau de dépassement de soi prédit l'amélioration de la santé physique des individus – le parallèle peut également être observé concernant l'Esprit.

Conclusions: Sur la base de la littérature publiée disponible, les auteurs concluent que le morphotropisme complété par l'ensemble de la théorie szondienne est approprié et approprié pour interpréter le processus santé-maladie dans sa nature holistique. La théorie de Szondi fournit donc une explication qui peut être alignée sur celle d'aujourd'hui. approches et cadres actuels de la psychologie de la santé.

Mots-clés: morphotropisme, psychologie de la santé, approche bio-psycho-sociale-spirituelle

Instruction for authors

Submission and publishing process

All new and revised manuscripts must be submitted in digital Rich Text Format (.rtf) or Microsoft Word Format (.doc or docx) to **szondiana@szondiassociation.org**. Portable Document Format (.pdf) can not be accepted.

The file must exactly copy, in all respects and in a single file, the complete APA-style printed version of the manuscript.

The official language of Szondiana is English. Manuscripts submitted in French or German are also accepted. All manuscripts have to include an abstract in English.

All manuscripts published in Szondiana should include a structured abstract of up to 250 words. The Abstract, presented in paragraph form, should be typed on a separate page (page 2 of the manuscript), and must include each of the following sections:

- **Objective:** A brief statement of the purpose of the study
- **Method:** A detailed summary of the participants as well as descriptions of the study design, measures, and procedures
- **Results:** A detailed summary of the primary findings that include effect sizes or confidence intervals with significance testing
- **Conclusions:** A summary of the research and implications of the findings

After the abstract, please supply three to five keywords.

Whenever appropriate, statistical analyses should include effect sizes and confidence intervals and figures should include error bars.

The length of the manuscript should not exceed 6000 words in experimental works, 10000 words in theoretical works and 1000 words in reviews.

The author can include figures and tables in the manuscript but the number of figures and tables should be higher than 5

Submission letter of each manuscript has to include the following statements:

- a statement of compliance with international ethical standards
- a statement that the manuscript or data have not been published previously and that they are not under consideration for publication elsewhere
- a statement to reflect that all listed authors have contributed significantly to the manuscript and consent to their names on the manuscript
- a brief statement of how the article content is relevant to the domain of Szondiana

Accepted types of articles

Empirical report: An empirical study is a report of original research in which a hypothesis is tested; data is collected; and the results are presented and evaluated.

Theoretical article (essay): Theoretical articles use existing research to advance theory. The development of theory is traced in order to expand and refine theoretical constructs. A new theory may be presented, or an existing theory may be analyzed to highlight flaws or showing the advantage of one theory over another.

Literature review: A literature review is a critical analysis of published work. The purpose of the literature review is to: define and clarify the problem; summarize previous research by identifying trends, similarities, differences, contradictions, gaps, and inconsistencies; and suggesting directions for future research.

Case study: Case study is a descriptive research approach to obtain an in-depth analysis of a person, group, or phenomenon.

Methodological article: In methodological articles, new approaches, changes to existing methods or the discussion of quantitative and data analytic approaches to the research community are presented.

Review of a publication: A review is a report. It is a form of literary criticism in which a publication is analyzed based on content, style, and merit.

All types of papers have to meet the APA style requirements.[18]

Detailed information: www.szondi.pte.hu

Peer review

All papers will be peer reviewed by at least one member of the editorial board or by another qualified person appointed by them. We will aim to move swiftly and normally provide a response within two months of submission.

---

[18] Publication Manual of the American Psychological Association (6th ed.). 2009. Washington, DC

ISA / ISG / SIS

https://szondiassociation.org

Devenir membre / Mitgliedschaft / Membership

membership@szondiassociation.org

STIFTUNG SZONDI INSTITUT

Krähbuhlstrasse 30

CH-8044 Züric

50 CHF / year

IBAN: CH12 0020 6206 P036 1312 0

BIC-code: UBSWCHZH80A

Bank: UBS AG

CH 8098 Zürich